

Patanjali's Yoga Sūtras

Sūtra means a 'thread' and each line or aphorism is one **sūtra**. In total there are 196 **sūtras** in four chapters.

Yoga means 'union, joining' from **yuj** –'join' but can also be taken as meaning 'approaching or abiding in God' [**Yo** = **yah** -'He, God', **ga** – 'approach, abide'].

This title of 'threads by which to approach God' is reminiscent of William Blakes lines:-'I give you the end of a golden string; Only wind it into a ball, It will lead you in at Heaven's gate'.

The main translation is by Bon Giovanni which has been adjusted slightly by the symb-ol.org editor (eg. 'union' kept as 'Yoga'). Other translations are given from the editions listed below, to give a broader idea of the meaning.

Other translators are abbreviated as follows :

- B Bouanchaud, The Essence of Yoga
- D Patanjali's YogaSūtras, translated by TKV Desikachar
- H Swami Hariharananda Aranya, Yoga Philosophy of Patanjali (translated by P.N. Mukerji)
- S The Yoga Sūtras of Patanjali, translation and commentary by Sri Swami Satchidananda
- T IK Taimni, The Science of Yoga
- V Vyasa's Yoga Bhasya, as translated by PN Mukerji in Swami Hariharananda Aranya, Yoga Philosophy of Patanjali

There is commentary on some of the verses, though not all, by an English Yoga scholar which elaborates on some of the different interpretations of the text.

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A Sanskrit Pronunciation Guide which explains the notation used in this document can be downloaded free from the symb-ol.org website. The main point is that vowels with a line on top are long.

Introduction

Yoga is one of the six main philosophies of traditional Indian thought and is often paired with the Samkhya philosophy, of which it is an extension. Patañjali is considered a philosopher of the Samkhya school. The Samkhya philosophy explains the nature of reality and the way we perceive it with twenty-five main principles (*explained in the RiSY book Om Namaste Ganapataye on symb-ol.org*).

A good philosophy is a frame of mind in which a person is healthy, happy and close to reality. The scientific viewpoint¹ we inhabit today is barely three hundred years old, established during the ‘Enlightenment’ and stemming from Descartes (*c.1640*), Spinoza (*c.1660*) and Leibniz (*c.1665*). The frame of mind suggested by the Yoga philosophy is that one’s attention should be directed towards the Divine²; then everything is in the correct perspective and the human being is balanced and contented.

The Yoga philosophy (*c.200 BCE*) has many similarities to Buddhism (*c.600 BCE*) which was the religion of the ruling classes in India at the time. Like Buddhism it is a system for re-programming the mind so that a person is less overwhelmed by the drudgery and suffering of existence and focuses their attention on higher things.

¹ *The ‘scientific viewpoint’ is that everything in this world has a rational explanation and that the workings of nature follow strict laws. This is rapidly becoming the world view.*

² *Knowing the Divine directly is not considered an insurmountable obstacle – ‘for one with a strong desire the goal is near’ (YS 1.21).*

About the author Patañjali

Not much is known about the historical figure of **Patañjali**. Based on references to his work in other literature, he is considered to have written the **Yoga Sūtras** somewhere between 250 BCE and 300 CE. There is also debate as to whether he is the same as the grammarian **Patañjali** who wrote a **Bhāṣya** –‘commentary’ on **Panini’s** great Sanskrit grammar, also around 200 BCE.

Patañjali means ‘salutation to the fallen one’ [*pata* –‘fallen’, *añjali* – ‘salutations, reverence, folded palms’]. The ‘fallen one’ may be **Śhrī Viṣṇu** who comes down to Earth to direct humanity. In the Indian tradition **Patañjali** is considered an incarnation of the seven- (or sometimes thousand-) headed snake **Śheṣha** who is the support of **Śhrī Viṣṇu**.

He may have lived in south India as there is a shrine to his **Jeevan Samādhi** – ‘enlightened during the lifetime’ in Tamil Nadu.

The **Yoga Sūtras** is the most widely translated Sanskrit text into both Indian and foreign languages.

A statue of **Patañjali** as **Śhrī Śheṣha**, the seven-headed snake who is the support of **Śhrī Viṣṇu**.

Añjali means ‘salutations with folded hands’.



A brief summary of the four chapters:-

Chapter 1. Samādhi Pāda – ‘On Meditation’ (51 Sūtras)

Here is described the states of meditation, their meaning and how to achieve them. The workings of the mental faculties are outlined and an understanding of the distractions we face in achieving Yoga.

Chapter 2. Sādhana Pāda – ‘On Discipline and Practice’ (55 Sūtras)

This describes the general practice to be followed when aiming to achieve Yoga – regular discipline and concentration – and more ideas of the obstacles to be encountered.

Chapter 3. Vibhūti Pāda – ‘On Powers’ (55 Sūtras)

Here are outlined various powers that may be attained by focussing the attention in a very concentrated way – such as knowing the feelings of another person or gaining the strength of an elephant. However there is a warning that such powers can be a distraction from the real goal of achieving oneness with the Divine.

Chapter 4. Kaivalya Pāda – ‘On Oneness with the Divine’ (34 Sūtras)

Kaivalya – ‘*oneness*’ [from **kevala** – ‘*alone, only, solely*’] means the state of complete oneness with the Divine such that all sense of separate identity has vanished.

This chapter discusses how one may know the distinction between the mind and the true Self (spirit). The rewards of attaining oneness are elucidated.

Some scholars consider this section as a later addition due to the differences in style and language. Also it talks from the viewpoint of one who has achieved Yoga whereas the other chapters are aiming for that.

The Yoga Sūtras of Patanjali

The Threads of Union

Translation by BonGiovanni

-
1. On Meditation
 2. On Spiritual Discipline
 3. On Divine Power
 4. On Realization
-

Before beginning any spiritual text it is customary to clear the mind of all distracting thoughts, to calm the breath and to purify the heart.

Part 1 – ‘On Meditation’

- 1.1. Now, instruction in Yoga.
- 1.2. Yoga is restraining the thought-streams natural to the mind.
- 1.3. Then the seer (soul) dwells in his own nature.
- 1.4. Otherwise he is of the same form as the thought-streams.
- 1.5. The thought-streams are five-fold, painful and not painful.
- 1.6. Right knowledge, wrong knowledge, fancy, sleep and memory.
- 1.7. Right knowledge is inference, tradition and genuine cognition.
- 1.8. Wrong knowledge is false, illusory, erroneous beliefs or notions.
- 1.9. Fancy is following after word-knowledge empty of substance.
- 1.10. Sleep is the modification of the mind which has for its substratum nothingness.

- 1.11. Memory is not allowing mental impressions to escape.
- 1.12. These thought-streams are controlled by practice and non-attachment.
- 1.13. Practice is the effort to secure steadiness.
- 1.14. This practice becomes well-grounded when continued with reverent devotion and without interruption over a long period of time.
- 1.15. Desirelessness towards the seen and the unseen gives the consciousness of mastery.
- 1.16. This is signified by an indifference to the three attributes (guṇas), due to knowledge of the In-dweller (Spirit).
- 1.17. Cognitive meditation is accompanied by reasoning, discrimination, bliss and the sense of 'I am.'
- 1.18. There is another meditation which is attained by the practice of alert mental suspension until only subtle impressions remain.
- 1.19. For those beings who are formless and for those beings who are merged in unitive consciousness, the world is the cause.
- 1.20. For others, clarity is preceded by faith, energy, memory and equal-minded contemplation.
- 1.21. Yoga is nearest to those who desire it most ardently.
- 1.22. There is further distinction on account of the mild, moderate or intense means employed.
- 1.23. Or by surrender to God.
- 1.24. God is a particular yet universal in-dweller, untouched by afflictions, actions, impressions and their results.
- 1.25. In God, the seed of omniscience is unsurpassed.

- 1.26. Not being conditioned by time, God is the teacher of even the ancients.
- 1.27. God's voice is Om.
- 1.28. The repetition of Om should be made with an understanding of its meaning.
- 1.29. From that is gained introspection and also the disappearance of obstacles.
- 1.30. Disease, inertia, doubt, lack of enthusiasm, laziness, sensuality, mind-wandering, missing the point, instability - these distractions of the mind are the obstacles.
- 1.31. Pain, despair, nervousness, and disordered inspiration and expiration are co-existent with these obstacles.
- 1.32. For the prevention of the obstacles, one truth should be practiced constantly.
- 1.33. By cultivating friendliness towards happiness and compassion towards misery, gladness towards virtue and indifference towards vice, the mind becomes pure.
- 1.34. Optionally, mental equanimity may be gained by the even expulsion and retention of energy.
- 1.35. Or activity of the higher senses causes mental steadiness.
- 1.36. Or the state of sorrowless Light.
- 1.37. Or the mind taking as an object of concentration those who are freed of compulsion.
- 1.38. Or depending on the knowledge of dreams and sleep.
- 1.39. Or by meditation as desired.

- 1.40. The mastery of one in Yoga extends from the finest atomic particle to the greatest infinity.
- 1.41. When the agitations of the mind are under control, the mind becomes like a transparent crystal and has the power of becoming whatever form is presented; knower, act of knowing or what is known.
- 1.42. The argumentative condition is the confused mixing of the word, its right meaning and knowledge.
- 1.43. When the memory is purified and the mind shines forth as the object alone, it is called non-argumentative.
- 1.44. In this way the meditative and the ultra-meditative (Nirvichārā) having the subtle for their objects are also described.
- 1.45. The province of the subtle terminates with pure matter that has no pattern or distinguishing mark.
- 1.46. These constitute seeded contemplations.
- 1.47. On attaining the purity of the ultra-meditative state there is the pure flow of spiritual consciousness.
- 1.48. Therein is the faculty of supreme wisdom.
- 1.49. The wisdom obtained in the higher states of consciousness is different from that obtained by inference and testimony as it refers to particulars.
- 1.50. The habitual pattern of thought stands in the way of other impressions.
- 1.51. With the suppression of even that through the suspension of all modifications of the mind, contemplation without seed is attained.

End Part One

Part Two - On Spiritual Discipline

- 2.1 Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Yoga.
- 2.2 This discipline is practised for the purpose of acquiring fixity of mind on the Lord, free from all impurities and agitations, or on One's Own Reality, and for attenuating the afflictions.
- 2.3 The five afflictions are ignorance, egoism, attachment, aversion, and the desire to cling to life.
- 2.4 Ignorance (avidyā) is the breeding place for all the others whether they are dormant or attenuated, partially overcome or fully operative.
- 2.5 Ignorance is taking the non-eternal for the eternal, the impure for the pure, evil for good and non-self as self.
- 2.6 Egoism is the identification of the power that knows with the instruments of knowing.
- 2.7 Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience.
- 2.8 Aversion is the magnetic pattern which clusters in misery and pushes one from such experience.
- 2.9 Flowing by its own energy, established even in the wise and in the foolish, is the unending desire for life.
- 2.10 These patterns when subtle may be removed by developing their contraries.
- 2.11 Their active afflictions are to be destroyed by meditation.
- 2.12 The impressions of works have their roots in afflictions and arise as experience in the present and the future births.

- 2.13 When the root exists, its fruition is birth, life and experience.
- 2.14 They have pleasure or pain as their fruit, according as their cause be virtue or vice.
- 2.15 All is misery to the wise because of the pains of change, anxiety, and purificatory acts.
- 2.16 The grief which has not yet come may be avoided.
- 2.17 The cause of the avoidable is the superimposition of the external world onto the unseen world.
- 2.18 The experienced world consists of the elements and the senses in play. It is of the nature of cognition, activity and rest, and is for the purpose of experience and realization.
- 2.19 The stages of the attributes effecting the experienced world are the specialized and the unspecialized, the differentiated and the undifferentiated.
- 2.20 The in-dweller is pure consciousness only, which though pure, sees through the mind and is identified by ego as being only the mind.
- 2.21 The very existence of the seen is for the sake of the seer.
- 2.22 Although Creation is discerned as not real for the one who has achieved the goal, it is yet real in that Creation remains the common experience to others.
- 2.23 The association of the seer with Creation is for the distinct recognition of the objective world, as well as for the recognition of the distinct nature of the seer.
- 2.24 The cause of the association is ignorance.
- 2.25 Liberation of the seer is the result of the disassociation of the seer and the seen, with the disappearance of ignorance.

- 2.26 The continuous practice of discrimination is the means of attaining liberation.
- 2.27 Steady wisdom manifests in seven stages.
- 2.28 On the destruction of impurity by the sustained practice of the limbs of Yoga, the light of knowledge reveals the faculty of discrimination.
- 2.29 The eight limbs of Yoga are self-restraint in actions, fixed observance, posture, regulation of energy, mind-control in sense engagements, concentration, meditation, and realization.
- 2.30 Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.
- 2.31 These five willing abstentions are not limited by rank, place, time or circumstance and constitute the Great Vow.
- 2.32 The fixed observances are cleanliness, contentment, austerity, study and persevering devotion to God.
- 2.33 When improper thoughts disturb the mind, there should be constant pondering over the opposites.
- 2.34 Improper thoughts and emotions such as those of violence- whether done, caused to be done, or even approved of- indeed, any thought originating in desire, anger or delusion, whether mild, medium or intense- do all result in endless pain and misery. Overcome such distractions by pondering on the opposites.
- 2.35 When one is confirmed in non-violence, hostility ceases in his presence.
- 2.36 When one is firmly established in speaking truth, the fruits of action become subservient to him.

- 2.37 All jewels approach him who is confirmed in honesty.
- 2.38 When one is confirmed in celibacy, spiritual vigour is gained.
- 2.39 When one is confirmed in non-possessiveness, the knowledge of the why and how of existence is attained.
- 2.40 From purity follows a withdrawal from enchantment over one's own body as well as a cessation of desire for physical contact with others.
- 2.41 As a result of contentment there is purity of mind, one-pointedness, control of the senses, and fitness for the vision of the self.
- 2.42 Supreme happiness is gained via contentment.
- 2.43 Through sanctification and the removal of impurities, there arise special powers in the body and senses.
- 2.44 By study comes communion with the Lord in the Form most admired.
- 2.45 Realization is experienced by making the Lord the motive of all actions.
- 2.46 The posture should be steady and comfortable.
- 2.47 In effortless relaxation, dwell mentally on the Endless with utter attention.
- 2.48 From that there is no disturbance from the dualities.
- 2.49 When that exists, control of incoming and outgoing energies is next.
- 2.50 It may be external, internal, or midway, regulated by time, place, or number, and of brief or long duration.

- 2.51 Energy-control which goes beyond the sphere of external and internal is the fourth level- the vital.
- 2.52 In this way, that which covers the light is destroyed.
- 2.53 Thus the mind becomes fit for concentration.
- 2.54 When the mind maintains awareness, yet does not mingle with the senses, nor the senses with sense impressions, then self-awareness blossoms.
- 2.55 In this way comes mastery over the senses.

End Part Two

Part Three - on Powers

- 3.1 One-pointedness is steadfastness of the mind.
- 3.2 Unbroken continuation of that mental ability is meditation.
- 3.3 That same meditation when there is only consciousness of the object of meditation and not of the mind is realization.
- 3.4 The three (dhāranā, dhyāna and samādhi) appearing together are self-control.
- 3.5 By mastery comes wisdom.
- 3.6 The application of mastery is by stages.
- 3.7 The three are more efficacious than the restraints.
- 3.8 Even that is external to the seedless realization.
- 3.9 The significant aspect is the union of the mind with the moment of absorption, when the outgoing thought disappears and the absorptive experience appears.

- 3.10 From sublimation of this union comes the peaceful flow of unbroken unitive cognition.
- 3.11 The contemplative transformation of this is equal-mindedness, witnessing the rise and destruction of distraction as well as one-pointedness itself.
- 3.12 The mind becomes one-pointed when the subsiding and rising thought-waves are exactly similar.
- 3.13 In this state, it passes beyond the changes of inherent characteristics, properties and the conditional modifications of object or sensory recognition.
- 3.14 The object is that which preserves the latent characteristic, the rising characteristic or the yet-to-be-named characteristic that establishes one entity as specific.
- 3.15 The succession of these changes in that entity is the cause of its modification.
- 3.16 By self-control over these three-fold changes (of property, character and condition), knowledge of the past and the future arises.
- 3.17 The sound of a word, the idea behind the word, and the object the idea signifies are often taken as being one thing and may be mistaken for one another. By self-control over their distinctions, understanding of all languages of all creatures arises.
- 3.18 By self-control on the perception of mental impressions, knowledge of previous lives arises.
- 3.19 By self-control on any mark of a body, the wisdom of the mind activating that body arises.

- 3.20 By self-control on the form of a body, by suspending perceptibility and separating effulgence therefrom, there arises invisibility and inaudibility.
- 3.21 Action is of two kinds, dormant and fruitful. By self-control on such action, one portends the time of death.
- 3.22 By performing self-control on friendliness, the strength to grant joy arises.
- 3.23 By self-control over any kind of strength, such as that of the elephant, that very strength arises.
- 3.24 By self-control on the primal activator comes knowledge of the hidden, the subtle, and the distant.
- 3.25 By self-control on the Sun comes knowledge of spatial specificities.
- 3.26 By self-control on the Moon comes knowledge of the heavens.
- 3.27 By self-control on the Polestar arises knowledge of orbits.
- 3.28 By self-control on the navel arises knowledge of the constitution of the body.
- 3.29 By self-control on the pit of the throat one subdues hunger and thirst.
- 3.30 By self-control on the tube within the chest one acquires absolute steadiness.
- 3.31 By self-control on the light in the head one envisions perfected beings.
- 3.32 There is knowledge of everything from intuition.
- 3.33 Self-control on the heart brings knowledge of the mental entity.

- 3.34 Experience arises due to the inability of discerning the attributes of vitality from the in-dweller, even though they are indeed distinct from one another. Self-control brings true knowledge of the in-dweller by itself.
- 3.35 This spontaneous enlightenment results in intuitional perception of hearing, touching, seeing and smelling.
- 3.36 To the outward turned mind, the sensory organs are perfections, but are obstacles to realization.
- 3.37 When the bonds of the mind caused by action have been loosened, one may enter the body of another by knowledge of how the nerve-currents function.
- 3.38 By self-control of the nerve-currents utilising the lifebreath, one may levitate, walk on water, swamps, thorns, or the like.
- 3.39 By self-control over the maintenance of breath, one may radiate light.
- 3.40 By self-control on the relation of the ear to the ether one gains distant hearing.
- 3.41 By self-control over the relation of the body to the ether, and maintaining at the same time the thought of the lightness of cotton, one is able to pass through space.
- 3.42 By self-control on the mind when it is separated from the body - the state known as the Great Transcorporeal - all coverings are removed from the Light.
- 3.43 Mastery over the elements arises when their gross and subtle forms, as well as their essential characteristics, and the inherent attributes and experiences they produce, is examined in self-control.

- 3.44 Thereby one may become as tiny as an atom as well as having many other abilities, such as perfection of the body, and non-resistance to duty.
- 3.45 Perfection of the body consists in beauty, grace, strength and adamantine hardness.
- 3.46 By self-control on the changes that the sense-organs endure when contacting objects, and on the power of the sense of identity, and of the influence of the attributes, and the experience all these produce- one masters the senses.
- 3.47 From that come swiftness of mind, independence of perception, and mastery over primordial matter.
- 3.48 To one who recognizes the distinctive relation between vitality and in-dweller comes omnipotence and omniscience.
- 3.49 Even for the destruction of the seed of bondage by desirelessness there comes absolute independence.
- 3.50 When invited by invisible beings one should be neither flattered nor satisfied, for there is yet a possibility of ignorance rising up.
- 3.51 By self-control over single moments and their succession there is wisdom born of discrimination.
- 3.52 From that there is recognition of two similars when that difference cannot be distinguished by class, characteristic or position.
- 3.53 Intuition, which is the entire discriminative knowledge, relates to all objects at all times, and is without succession.
- 3.54 Liberation is attained when there is equal purity between vitality and the in-dweller.

End Part Three

Part Four - On Oneness with the Divine

- 4.1 These powers may also arise by birth, through drugs, incantations, purificatory acts or concentrated insight.
- 4.2 Transformation into another state is by the directed flow of creative nature.
- 4.3 Creative nature is not moved into action by any incidental cause, but by the removal of obstacles, as in the case of a farmer clearing his field of stones for irrigation.
- 4.4 Created minds arise from egoism alone.
- 4.5 There being difference of interest, one mind is the director of many minds.
- 4.6 Of these, the mind born of concentrated insight is free from the impressions.
- 4.7 The impressions of unitive cognition are neither good nor bad. In the case of the others, there are three kinds of impressions.
- 4.8 From them proceed the development of the tendencies which bring about the fruition of actions.
- 4.9 Because of the magnetic qualities of habitual mental patterns and memory, a relationship of cause and effect clings even though there may be a change of embodiment by class, space and time.
- 4.10 The desire to live is eternal, and the thought-clusters prompting a sense of identity are beginningless.
- 4.11 Being held together by cause and effect, substratum and object-the tendencies themselves disappear on the dissolution of these bases.

- 4.12 The past and the future exist in the object itself as form and expression, there being difference in the conditions of the properties.
- 4.13 Whether manifested or unmanifested they are of the nature of the attributes.
- 4.14 Things assume reality because of the unity maintained within that modification.
- 4.15 Even though the external object is the same, there is a difference of cognition in regard to the object because of the difference in mentality.
- 4.16 And if an object known only to a single mind were not cognized by that mind, would it then exist?
- 4.17 An object is known or not known by the mind, depending on whether or not the mind is colored by the object.
- 4.18 The mutations of awareness are always known on account of the changelessness of its Lord, the in-dweller.
- 4.19 Nor is the mind self-luminous, as it can be known.
- 4.20 It is not possible for the mind to be both the perceived and the perceiver simultaneously.
- 4.21 In the case of cognition of one mind by another, we would have to assume cognition of cognition, and there would be confusion of memories.
- 4.22 Consciousness appears to the mind itself as intellect when in that form in which it does not pass from place to place.
- 4.23 The mind is said to perceive when it reflects both the in-dweller (the knower) and the objects of perception (the known).

- 4.24 Though variegated by innumerable tendencies, the mind acts not for itself but for another, for the mind is of compound substance.
- 4.25 For one who sees the distinction, there is no further confusing of the mind with the self.
- 4.26 Then the awareness begins to discriminate, and gravitates towards liberation.
- 4.27 Distractions arise from habitual thought patterns when practice is intermittent.
- 4.28 The removal of the habitual thought patterns is similar to that of the afflictions already described.
- 4.29 To one who remains undistracted in even the highest intellection there comes the equal-minded realization known as the Cloud of Virtue. This is a result of discriminative discernment.
- 4.30 From this there follows freedom from cause and effect and afflictions.
- 4.31 The infinity of knowledge available to such a mind freed of all obscuration and property makes the universe of sensory perception seem small.
- 4.32 Then the sequence of change in the three attributes comes to an end, for they have fulfilled their function.
- 4.33 The sequence of mutation occurs in every second, yet is comprehensible only at the end of a series.
- 4.34 When the attributes cease mutative association with awareness, they resolve into dormancy in Nature, and the in-dweller shines forth as pure consciousness. This is absolute freedom.

End Part Four

Here ends the Yoga Sūtras of Patanjali

Patanjali's Yoga Sūtras

Chapter 1, Samādhi Pādaḥ - 'On Meditation'.

YS 1.1

Atha yog-'ānuśhāsanam

1.1. Now, instruction in Yoga.

atha - now; **yoga** - of yoga; **anuśhāsanam** - exposition, instruction

Translations:

[B] Now is set forth authoritative teaching on yoga.

[D] Here begins the authoritative instruction on yoga.

[H] Now then yoga is being explained.

[S] Now the exposition of yoga is being made.

[T] Now, an exposition of yoga [is to be made].

Commentary:

The word "atha" indicates a commitment on the part of the student, and on the part of the teacher. It makes it clear that the study of yoga is going to start NOW. This isn't just intellectual study - it includes practice as well. It is also study in which the teacher passes on what he himself learned from his teacher; so the tradition is very old. V identifies five states of mind, in all of which concentration (samadhi) is possible: restless, stupefied, distracted, one-pointed and arrested (see B, p. 4 for more details). However V points out that the "one-pointed" state is the only one from which progress towards enlightenment is possible.

S stresses that "It's not mere philosophy that Patanjali is about to expound, but rather direct instruction on how to practice yoga." Without practice, nothing can be achieved.

Note: 'Atha' often simply means 'the'.

Yogaśh chitta-vṛitti nirodhaḥ

1.2. *Yoga is restraining the thought-streams natural to the mind.*

yogaḥ - yoga

chitta - thought, attention, of the mind-stuff

vṛitti - habit, tendency, modification

nirodhaḥ - restraint, stilling, cessation

Translations:

[B] Yoga is the ability to direct and focus mental activity.

[D] Yoga is the ability to direct the mind exclusively toward an object and sustain that direction without any distractions.

[H] Yoga is the suppression of the modifications of the mind.

[S] The restraint of the modifications of the mind-stuff is yoga.

[T] Yoga is the inhibition of the modifications of the mind.

Commentary:

*Shri Mataji often talked about the need for **chitta nirodh** – ‘restrained attention’.*

*Taken as one compound word **chittavṛitti** means the ‘discursive thought process’, the tendency of the mind to wander from subject to subject by association (and often end up back at the same place!).*

*Taking **Yoga** as meaning ‘approaching or abiding in God’ [**Yo** = **yah** – ‘that, God’] one could translate this as ‘To approach God one must restrain discursive thinking’.*

S explains that **chitta** is "the sum total of mind". That is, it contains three levels of mental activity:

1. **ahamkāra** or "ego" the sense of being "me".

2. **buddhi** or "intellect". That is, the higher, intuitive mind.

3. **manas** or "lower mind". That is, the part of the mind that links with the senses.

It is the link with the senses that triggers off the modifications of the mind. Therefore if you can control these modifications you will not be bound by the outside world. D's translation seems to fit very well with this explanation. D adds an explanation that the object in question can be internal or external; it can be concrete or abstract.

I confess that T's explanation is so abstruse that I find it difficult to understand. The way I understand it is, the mind is always busy - so busy that in a sense you "can't see the wood for the trees". If you can find a way of reducing mental traffic to a single steady thought-stream, through yoga, the efficacy of the mind increases exponentially. (For which, see the next Sūtra.)

Note that Patanjali's definition of yoga is purely about mind. In the west, people tend to think of yoga simply as āsana-based. However, yoga is not a spiritual practice and nothing else. It enables spiritual practice. It's really a practical psychology - a tool for training the mind. In Indian traditional culture, Ayurveda is for the body; Yoga is for the mind; Vedānta is for the spirit.

YS 1.3

Tadā draṣṭuḥ swarūpe-'vasthānam

1.3. Then the seer dwells in his own nature.

tadā - then

draṣṭuḥ - the Seer (Self)

swarūpe - in his own nature; in his true state

avasthānam - abides

Translations:

[B] With the attainment of focused mind, the inner being establishes itself in all its reality.

[D] Then the ability to understand the object fully and correctly is apparent.

[H] Then the Seer abides in itself.

[S] Then the Seer [Self] abides in his own nature

[T] Then the Seer is established in his own essential and fundamental nature.

Commentary:

The word **draṣṭuḥ** needs careful explaining. It means "seer" or "that which sees". This is the real "me", whose reality is usually clouded by the fluctuating mind. Another word for this Seer, Self is *puruṣha*, defined by Feuerstein, p. 608, as "the transcendental Self, Spirit, or pure Awareness, as opposed to the finite personality."

S explains, "You are that true Seer. You are not the body nor the mind. You are the Knower or Seer. You always see your mind and body acting in front of you. You know that the mind creates thoughts; it distinguishes and desires. The Seer knows that but is not involved in it." He compares the mind to a mirror which usually provides an imperfect reflection when the Seer looks in it, and which can provide a true reflection only when the mind is still. This is the state we should ideally be in.

V says, "At that time pure Consciousness - the Seer - abides in its own self, as it does in the state of liberation." H explains: "Pure Consciousness is the impartial witness of Buddhi and the latter appears to it as an object. The dominant Buddhi is the sense of "I" H also explains that complete cessation of all fluctuations is the state of

kaivalya (see YS Chapter 4). "In **Nirodha**, suppression is for a temporary period, while in **Kaivalya** the mind disappears, never to appear again." The word **avasthānam** carries the idea of "standing out" - the root "**stha**" has the same origin as our word "stand".

YS 1.4

Vṛitti sārūpyam-itaratra

1.4. Otherwise he is of the same form as the thought-streams.

***vṛitti** - mental activity, mental modifications*

***sārūpyam** - identification; of the same form*

***itaratra** - otherwise, elsewhere, at other times*

Translations:

[B] Otherwise, we identify with the activities of the mind.

[D] The ability to understand the object is simply replaced by the mind's conception of that object or by a total lack of comprehension.

[H] At other times the Seer appears to assume the form of the modification of the mind.

[S] At other times [the Self appears to] assume the forms of the mental modifications.

[T] In other states there is assimilation [of the Seer] with the modifications [of the mind].

Commentary:

The Seer thinks that the vṛitti are part of it because of the way the Buddhi has presented information to it. The Buddhi has been overwhelmed by the vṛitti. This is the state we are normally in (itaratra).

S comments, "You seem to have lost your identity and have identified with your thoughts and body." S also says that if you eliminate all the things of the mind and body with which we identify ourselves, then we will realise that this pure "I" [i.e. puruṣha] is no different from any other pure "I". "The form and name are just different versions of the same energy.... And, according to the Yogic scientists like Patanjali - and even many modern scientists - behind the different forms of energy is one unchanging consciousness or spirit or Self." "Love thy neighbour as thyself" becomes possible when you see there's no difference between you and your neighbour. D says, "A disturbed mind can rarely follow a direction. If it ever does, comprehension of the object will be faulty."

YS 1.5

Vrittayaḥ pañchatayaḥ kliṣṭāḥ-'ākliṣṭāḥ

1.5. *The thought-streams are five-fold, painful and not painful.*

vrittayaḥ - mental activities, modifications

pañchatayaḥ - of five kinds

kliṣṭāḥ - producing suffering, painful

ākliṣṭāḥ - not producing suffering, not painful

Translations:

[B] Mental activities are of five kinds, whether they produce suffering or not.

[D] There are five activities of the mind. Each of them can be beneficial and each can cause problems.

[H] They fall into five varieties of which some are "kliṣṭāḥ" and the rest "ākliṣṭāḥ".

[S] There are five kinds of mental modifications which are either painful or painless.

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

Commentary:

The **vṛitti** are not in themselves bad - they're part of life - so that's why their effects can be either positive or negative. D points out that you don't always see straight away whether these activities are beneficial or create problems. D also says, in his final comments on YS 1.11, that all five of these activities should be seen as interlinked parts of a single matrix, that each can at times be either beneficial or harmful, and that their effects can be either direct, immediate or indirect, occurring later.

B says, "Mental activities produce suffering when they separate us from the yoga state. They reduce suffering when they draw us nearer to that state." S makes similar points, including this: "How are we to know whether our thoughts are selfless or not? We have to watch carefully the moment a thought-form arises in the mind. We become analysts. This itself is Yoga practice - watching our own thoughts and analyzing them."

T says that the "not-painful" thoughts are those that are actually neutral in character - e.g. noticing the existence of a tree while walking is a mere sense perception. It's the vṛitti that arouse any kind of emotion that are painful. In our ignorance we see pleasure in experiences which are a potential source of pain.

[Advance note: V's commentary refers to the kleśha - so you will have to refer back to this Sūtra when studying YS 2, 2-9.]

Pramāṇa viparyaya vikalpa nidrā smṛitayaḥ

1.6. *Right knowledge, wrong knowledge, fancy, sleep and memory.*

pramāṇa - *right knowledge, understanding, correct mental grasp;*

viparyaya - *misconception, error, wrong knowledge*

vikalpa - *verbal delusions, imagination, ideation*

nidrā - *deep (dreamless) sleep*

smṛitayaḥ - *memory*

Translations:

[B] The five mental activities are understanding, error, imagination, deep sleep and memory.

[D] The five activities are comprehension, misapprehension, imagination, deep sleep and memory.

[H] Pramāṇa viparyaya vikalpa nidrā smṛitayaḥ .

[S] They are right knowledge, misconception, conceptualization, sleep, and memory.

[T] [They are] right knowledge, wrong knowledge, fancy, sleep, and memory.

Commentary:

Each of these will be explained in Sūtras I.7-11. B gives a useful summation of each on p. 9. H says, in answer to the possible question, "What about dreams?" that a dream state is primarily one of viparyaya, though vikalpa, smṛiti and pramāṇa are also present; this differs from the normal waking state in which pramāṇa is the main vṛitti, although vikalpa, viparyaya and smṛiti are also present. H defines vikalpa as "cognition of a thing which does not exist", and smṛiti as "awareness again of previous cognitions". He uses the example of an elephant to

illustrate: Your eyes see the shape and colour of this animal (large, two tails, grey...). Knowledge about its power of carrying loads, its power of movement, its way of life, its toughness, the trumpeting noise it makes, had previously been gathered by your sense organs and stored in the mind. Chitta combines these fragments of knowledge after your eyes see the grey shape and produces the complete concept of "elephant". Your feelings of pleasure (or otherwise!) on seeing the elephant are also an action of chitta, and are just a re-appearance of previous feelings.

YS 1.7

Pratyakṣh'ānumān'āgamāḥ pramāṇāni

1.7. Right knowledge is inference, tradition and genuine cognition.

pratyaksha - sensory perception

anumāna - inference, deduction

āgamāḥ - testimony worthy of faith, revelation

pramāṇāni - correct mental grasp

Translations:

[B] Understanding arises from sensory perception, inference, and faithful testimony.

[D] Comprehension is based on direct observation of the object, inference and reference to reliable authorities.

[H] Perception, inference and testimony constitute the pramāṇas.

[S] The sources of right knowledge are direct perception, inference and scriptural testimony.

[T] [Facts of] right knowledge [are based on] direct cognition, inference or testimony.

Commentary:

For example - when you see flames, you know there is a fire; when you see smoke, you deduce there is a fire. D's explanation is excellent - in fact can't be bettered: "The mind can register an object directly through the senses. When the available information is inadequate or incomplete for sensual perception, other faculties, such as logic and memory, may enable a more complete comprehension of the object to be inferred. When no direct comprehension is possible, reference to reliable authorities, such as a written text or a trusted individual, can enable comprehension indirectly. In such a way do we understand places, people or concepts outside our direct experiences. In a state of Yoga comprehension is different from comprehension at other times. It is closer to the true nature of the object."

B.'s explanation is clear. Pratyakṣha derives its information from the senses. ānumāna, mental grasp, derives information from induction, deduction, analysis, and is used when direct sensory perceptions are not available. āgamāḥ derives mainly from sacred texts: the testimony of an authority. (Note the order of importance in yoga. Vedānta would put them in a different order, with āgamāḥ at the top of the list.) These three modes of understanding are often interdependent - in fact it's rare for one to exist on its own. The "testimony" source is usually holy scriptures. This is often regarded as "revealed truth" - the truth has been revealed to the sages, saints by God. But - as D says - it can also be any reliable teacher.

YS 1.8

Viparyayo mithy'ājñānam atadrūpa pratiṣṭham

1.8. Wrong knowledge is false, illusory, erroneous beliefs or notions.

viparyayaḥ - error, mistake, misconception, erroneous impression

mithyā - incorrect, false, unreal

jñānam - knowledge, learning

atadrūpa - on a form different from what it really is, not on that form;

pratiṣṭham - based, established, possessing

Translations:

[B] Error is incorrect knowledge based on misinterpretation of reality.

[D] Misapprehension is that comprehension which is taken to be correct until more favourable conditions reveal the actual nature of the object.

[H] **Viparyaya** or illusion is false knowledge formed of a thing as other than what it is.

[S] Misconception occurs when knowledge of something is not based upon its true form.

[T] Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception.

Commentary:

For example, you see a rope and think it's a snake. Misconception can create problems - it leads to prejudices and false, misguided responses to situations. But it can have positive outcomes - if you realise your error it can lead to deeper reflection and thus to a more correct understanding. (B has some good points to make here). D rightly points out that "this is considered to be the most frequent activity of the mind." V links viparyaya with the kleśhas (see YS II.3-9) as five forms of false cognition. H explains that "any misapprehension can be called a viparyaya, but those misconceptions which yogins consider to be the roots of miseries and eliminable, are regarded as viparyayas of the nature of affliction (kleśhas).

Śhabda jñān'ānupātī vastu-śhūnyo vikalpaḥ

1.9. *Fancy is following after word-knowledge empty of substance.*

śhabda - word, speech, sound

jñāna - cognizance, knowledge

anupātī - following upon, formed of

vastu - reality, of an object, of matter

śhūnyaḥ - without any, empty, unoccupied

vikalpaḥ - fancy, verbal delusion, doubt, imagination

Translations:

[B] Imagination is knowledge based on words that have no real, corresponding object.

[D] Imagination is the comprehension of an object based only on words and expressions, even though the object is absent.

[H] The modification called "Vikalpa" is based on verbal cognition in regard to a thing which does not exist. (It is a kind of useful knowledge arising out of the meaning of a word but having no corresponding reality.)

[S] An image that arises on hearing mere words without any reality[as its basis] is verbal delusion.

[T] An image conjured up by words without any substance behind it is fancy.

Commentary:

Vikalpa is the ability to conceptualise, analyse and create categories. It can be both positive and negative. It can create new ideas, but it can separate us from reality. With Vikalpa we are creating a distance between ourselves and direct experience.

D's explanation is very helpful: "This happens in the absence of any direct perception. Reference to the meaning, connotations or implications of descriptive words guides imagination towards comprehension. It may be further helped if the words are used poetically or oratorically. It can also arise through other means such as dreams, feelings and emotions. past experiences, stored as the memory, often contribute to this mental activity.

As S points out, in viparyaya there is at least an object which has caused the delusion. In vikalpa, however, there is no object, only words, but you still form an opinion based on the words. B has some good examples - a composer hearing the music of a new symphony in his head, heart; an architect creates a house in his mind. In oral tradition, ideas are transmitted in this way.

YS 1.10

Abhāva pratyay'āmbanā tamo vrittir nidrā

1.10. Sleep is the modification of the mind which has for its substratum nothingness.

abhāva - nothingness, absence

pratyaya - cognition, content of mind

āmbana - support

tamas - inertia, darkness, left-side delusion

vṛittiḥ - modification of mind

nidrā - sleep

Translations:

[B] Deep sleep is a state of unconscious mental activity in which the four other mental activities are eclipsed.

[D] Deep sleep is when the mind is overcome with heaviness and no other activities are present.

[H] Dreamless sleep is the mental modification produced by condition of inertia as the state of vacuity or negation (of waking and dreaming).

[S] That mental modification supported by cognition of nothingness is sleep.

[T] That modification of the mind which is based on the absence of any content in its sleep.

Commentary:

This state is similar to **samādhi**, but **nidrā** is a tamasic state, whereas **samādhi** is sattvic. Also, as T says, there is a difference in the way the mind works. In the state of deep sleep, mental activity doesn't stop; but the brain is disengaged from the mind and thus doesn't record the activities of the mind. When the person wakes up, the brain and the mind re-engage (analogy of a car with the engine running but out of gear, therefore the car doesn't move). In deep sleep, says T, "the mental activity is transferred to a subtler vehicle and goes on as before. Only the brain has been put out of gear.... In the waking state, the brain is connected with the lower mind and by controlling the activity of the mind in the brain we can control its own activity." - this is *chitta vṛitti nirodhaḥ*. V points out that when we are awake, we recollect having been asleep (and having been affected favourably or adversely by it), and thus *nidrā* is a mental activity. B emphasises the importance of deep sleep as providing a time of mental refreshment and renewal.

YS 1.11

Anubhūta viṣhaya'āsaṁpramoṣhaḥ smṛtiḥ

1.11. Memory is not allowing mental impressions to escape.

anubhūta - experienced

viṣhaya - objects

asaṁpramoṣhaḥ - not forgotten

smṛtiḥ - memory

Translations:

[B] Memory retains living experience.

[D] Memory is the mental retention of a conscious experience.

[H] Recollection is mental modification caused by reproduction of the previous impression of an object without adding anything from other sources.

[S] When a mental modification of an object previously experienced and not forgotten comes back to consciousness, that is memory.

[T] Memory is not allowing an object which has been experienced to escape.

Commentary:

Our memory is intimately linked with emotion and it is very subjective. "Memory is knowledge born out of **samskāra** ." Once a memory has been laid down, it can surface at any time when rekindled for some reason. A memory can be of something real or something imagined; the latter is what happens in dreams. V says, "All memories arise out of impressions whether of right cognition, misapprehension, vague ideation, deep sleep or of former memory. The foregoing fluctuations are of the nature of pleasure, pain or stupefaction. These will be explained in connection with kleśhas or afflictions. Attachment follows

pleasure, aversion follows pain, while stupefaction is nescience. All these fluctuations must be shut out. When they are eliminated, then will be reached concentration."

YS 1.12

Abhyāsa vairāgyābhyām tan-nirodhaḥ

1.12. These thought-streams are controlled by practice and non-attachment.

abhyāsa - by practice

vairāgyā-bhyām - by non-attachment

tat - they

nirodhaḥ - restrained, controlled

Translations:

[B] Control over the mind's fluctuations comes from persevering practice and non-attachment.

[D] The mind can reach the state of yoga through practice and detachment.

[H] By practice and detachment these can be stopped.

[S] These mental modifications are restrained by practice and non-attachment.

[T] Their suppression [is brought about] by persistent practice and non-attachment.

Commentary:

B emphasises that abhyāsa is persevering practice, always persevering in the chosen direction. Posture practice and breathing are only part of what is meant, and they are done to support the inner endeavour.

From abhyāsa, vairāgya will develop. Vairāgya is "the stability and serenity that arise when we withdraw from passion."

S explains practice as the positive and detachment as the negative approach to thought control.

V's explanation is interesting. He says, "The stream of mind flows both ways: it flows towards good and it flows towards evil. That which flows on to perfect independence (kaivalya) down the plane of discriminative knowledge is named the stream of happiness. That which leads to rebirth and flows down the plane of indiscriminative ignorance is the stream of sin. Among the modifications the flow of the desirables is thinned by desirelessness; the flow of discrimination is rendered visible by habituating the mind to the experience of knowledge. Hence suppression of the mental modification is dependent upon both." [So V is reconnecting with YS 1.2] H reminds us that these two principles of yoga - practice and detachment - have also been cited in the Bhagavad Gītā, and are the commonest ways of achieving mokṣha.

YS 1.13

Tatra sthitau yatno-'bhyāsaḥ

1.13. Practice is the effort to secure steadiness.

tatra - of these (two)

sthitau - for being firmly established or fixed; steadiness

yatnaḥ - effort; endeavour

abhyāsa - practice

Translations:

[B] Persevering practice is the effort to attain and maintain the state of mental peace.

[D] Practice is basically the correct effort required to move towards, reach and maintain the state of Yoga.

[H] Exertion to acquire sthiti or a tranquil state of mind devoid of fluctuations is called practice.

[S] Of these two, effort toward steadiness of mind is practice.

[T] Their suppression [is brought about] by persistent practice and non-attachment.

Commentary:

B's comment is thoughtful. In particular he emphasises the "great vigilance" that is necessary if we want to avoid all deviations. We have to be vigilant in all aspects of our lives - the food we eat, our relationships and activities. This persevering practice is a kind of "intelligent apprenticeship" that "keeps us on our toes" regardless of obstacles in our way. It implies regular questioning of all aspects of our environment, including diet, relationships, etc. It also implies steering a straight course with neither too little nor too much energy, in spite of the continually eddying currents of our personal leanings and outside circumstances."

D says that the practice must be correctly learned from a competent teacher who fully understands the personal and social character of the student. Otherwise there can be no hope of success.

S observes that P means continuous practice. He also stresses the need for constant vigilance -- "You become eternally watchful, scrutinizing every thought, every word, and every action. [P clarifies this in the next Sūtra.]

T points out that the abhyāsa that P has in mind is Astanga Yoga (i.e. Yoga with eight limbs), although there are other systems of yoga, each with its own technique, sometimes shared with other systems, sometimes unique. T adds that since yoga is an experimental science,

new techniques are constantly being devised and taught. In this way each advanced teacher "imparts a personal touch" to the teaching by adding some minor practices of his own.

V defines sthiti as "absence of fluctuations or undisturbed calmness" and "practice" as "the effort, the energy and the enthusiasm . for achieving that state." [Which seems to indicate that he is putting strong emphasis on "exertion".] H expands on this by saying "The continuity of the mind devoid of all fluctuations is called Praśhānta-vāhitā. That is the highest state of tranquillity of the mind; the other forms of calmness are only secondary. As the practice improves, the tranquillity also increases. With one's aim fixed on Praśhānta-vāhitā. The effort to hold on to whatever placidity has been attained by one is called practice. The greater the energy and enthusiasm with which the effort is made, the sooner will the practice be established."

YS 1.14

Sa tu dīrgha kāla nairantarya satkāra'ādar'āsevito dṛiḍha bhūmiḥ

1.14. This practice becomes well-grounded when continued with reverent devotion and without interruption over a long period of time.

saḥ - this, that, the latter

tu - but, however, and, indeed

dīrgha - long

kāla - time, duration

nairantarya - without interruption

satkāra - with seriousness, earnestness

ādara [word not in S or T] - with respect

āsevitaḥ - nourished by, well attended to, practised

dr̥iḍha - firm

bhūmiḥ - ground.

Translations:

[B] Such a practice is firmly established only if one engages in it seriously and respectfully over a long and uninterrupted period.

[D] It is only when the correct practice is followed for a long time, without interruptions and with a quality of positive attitude and eagerness, that it can succeed.

[H] That practice when cultivated for a long time without break and with devotion becomes firm in foundation.

[S] Practice becomes firmly grounded when well attended to for a long time, without break and in all earnestness.

[T] It (abhyāsa) becomes firmly grounded on being continued for a long time, without interruption and with reverent devotion.

Commentary:

B says, "Persevering practice deeply transforms character and behavior." And he adds, "But the battle is not yet won! But, at least one's way of proceeding is built on solid foundations that will weather the storms raised by personal difficulties, sickness and old age."

H says, "The word 'constantly' implies practice, daily, and, if possible, every moment. Practice which is not broken by its opposite habit of restlessness, is constant practice."

T talks about the many people who make little or no progress on the path of yoga, because they lack the three prerequisites listed by P in this Sūtra. He writes at some length about each of the three.

Dṛiṣṭa anuśhravika viśhaya vitṛiṣhṇasya vaśhīkāra samjñā vairāgyam

1.15. Desirelessness towards the seen and the unseen gives the consciousness of mastery.

dṛiṣṭa - seen, perceptible

anuśhravika - heard, learned

viśhaya - object (of experience), phenomenon

vitṛiṣhṇasya - without wanting or attachment

vaśhīkāra - mastery, self-control, subjection of the lower nature

samjñā – comprehension, knowing, consciousness

vairāgyam - dispassion, non-reaction, non-attachment

Translations:

[B] Non-attachment is the mastery of desire for perceived external objects, as well as for internal spiritual objects, heard or revealed.

[D] At the highest level there is an absence of any cravings, either for the fulfilment of the senses or for extraordinary experiences.

[H] When the mind loses all desire for objects seen or described in the scriptures it acquires a state of utter desirelessness which is called detachment.

[S] The consciousness of self-mastery in one who is free from craving for objects seen or heard about is non-attachment.

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

Tat-param puruṣha-khyāter guṇa vaitṛiṣhṇyam

1.16. This is signified by an indifference to the three attributes, due to knowledge of the In-dweller.

tat - *this*

param - *ultimate, highest, purest*

puruṣha - *pure awareness*

khyāteḥ - *clear seeing*

guṇa - *fundamental qualities of nature*

vaitṛiṣhṇyam - *without wanting or attachment*

Translations:

[B] At its highest level, non-attachment means having no desire for any of the constituent qualities of nature, because one has become conscious of the spiritual principle.

[D] When an individual has achieved complete understanding of his true self, he will no longer be disturbed by the distracting influences within and around him.

[H] Indifference to the guṇas or the constituent principles achieved through a knowledge of the nature of the puruṣha is called paravairagya (supreme detachment).

[S] When there is non-thirst for even the gunas (constituents of Nature) due to realization of the Purusha (true Self), that is supreme non-attachment.

[T] That is the highest vairāgya in which, on account of the awareness of the Puruṣha, there is cessation of the least desire for the guṇas.

Vitarka vichār'ānand'āsmiṭ'ārūp'ānugamāt samprajñātaḥ

1.17. Cognitive meditation is accompanied by reasoning, discrimination, bliss and the sense of 'I am.'

vitarka - analytical thinking

vichāra - insight, reflection

ānanda - bliss, joy

asmitā - sense of self, I-am-ness

rūpa - form

anugamāt - going with, following, accompanying

samprajñātaḥ - cognitive

Translations:

[B] Perfect contemplation with full consciousness of the object passes, becoming reflective contemplation, then intuitive, then beatific, and lastly, full consciousness of self in the experience.

[D] Then the object is gradually understood fully. At first it is at a more superficial level. In time comprehension becomes deeper. And finally it is total. There is pure joy in reaching such a depth of understanding. For then the individual is so much at one with the object that he is oblivious to his surroundings.

[H] When concentration is reached with the help of **vitarka**, **vichāra**, **ānanda** and **asmitā**, it is called **samprajñāta-samādhi**.

[S] **Samprajnata samadhi** (distinguished contemplation) is accompanied by reasoning, reflecting, rejoicing and pure I-am-ness.

[T] **Samprajñāta-samādhi** is that which is accompanied by reasoning, reflection, bliss and sense of pure being.

Virāma pratyay'ābhyāsa pūrvah saṁskāra śheṣho-'nyah

1.18. *There is another meditation which is attained by the practice of alert mental suspension until only subtle impressions remain.*

virāma - cessation

pratyaya - perception, thought, intention, representation

abhyāsa - practice, action, method

pūrvah - earlier, previous

saṁskāra - latent impressions, conditionings

śheṣhaḥ - store, residuum

anyah - other

Translations:

[B] Regular immersion in contemplation without mental fluctuation brings contemplation in which only mental permeation subsists.

[D] The usual mental disturbances are absent. However memories of the past continue.

[H] **Asamprajñāta-samādhi** is the other kind of **samādhi** which arises through constant practice of **para-vairāgya** which brings about the disappearance of all fluctuations of the mind wherein only the latent impressions remain.

[S] By the firmly convinced practice of the complete cessation of the mental modifications, the impressions only remain. This is the other **samādhi** [**asamprajnata** or non-distinguished].

[T] The remnant impression left in the mind on the dropping of the Pratyaya after previous practice is the other (i.e. **Asamprajñāta** - **samādhi**).

YS 1.19

Bhava pratyayo videha prakṛiti-layānām

1.19. For those beings who are formless and for those beings who are merged in unitive consciousness, the world is the cause.

bhava - being, becoming

pratyayaḥ - perception, thought, intention, representation

videha - bodiless, beyond the body

prakṛiti - nature

layānām - clasped, merged, dissolved

Translations:

[B] This stage is innate for two kinds of predestined beings: "those without a body" and "those who are reabsorbed into original matter."

[D] There will be some who are born in a state of Yoga. They need not practise or discipline themselves.

[H] While in the case of the videhas or the discarnates and of the prakṛitilayas or those subsisting in their elemental constituents, it is caused by nescience which results in objective existence.

[S] Those who merely leave their physical bodies and attain the state of celestial deities, or those who get merged in Nature, have rebirth.

[T] Of those who are Videhas and Prakṛitilyas birth is the cause.

YS 1.20

Śhraddhā vīrya smṛiti samādhi prajñā pūrvaka itareṣhām

1.20. For others, clarity is preceded by faith, energy, memory and equal-minded contemplation.

śhraddhā - faith

vīrya - energy, vigor

smṛiti - memory, mindfulness

samādhī - oneness, integration

prajñā - wisdom

pūrvaka - preceded by

itareṣhām - others

Translations:

[B] For the others, faith engenders energy that reinforces the memory, allowing concentration on wisdom.

[D] Through faith which will give sufficient energy to achieve success against all odds, direction will be maintained. The realisation of the goal of Yoga is a matter of time.

[H] Others (who follow the path of the prescribed effort) adopt the means of reverential faith, energy, repeated recollection, concentration and real knowledge (and thus attain asamprajñāta-samādhī).

[S] To the others, this asamprajnata samadhi could come through faith, strength, memory, contemplation or by discernment.

[T] (In the case) of others it is preceded by faith, energy, memory and high intelligence necessary for Samādhī.

YS 1.21

Tīvra samvegānām āsannaḥ

1.21. Yoga is nearest to those whose desire is most ardent.

tīvra - extremely

samvegānām - intense, vehement

āsannaḥ - near

Translations:

[B] For those impelled by intense ardour, the goal is near.

[D] The more intense the faith and the effort, the closer the goal.

[H] Yogins with intense ardour achieve concentration and the result thereof quickly.

[S] To the keen and intent practitioner this [samadhi] comes very quickly.

[T] It (Samādhi) is nearest to those whose desire (for Samādhi) is intensely strong.

YS 1.22

Mṛidu madhy'ādhimātrativāt tato-'pi viśheṣhaḥ

1.22. There is further distinction on account of the mild, moderate or intense means employed.

mṛidu - mild

madhya - moderate

ādhimātrativāt - extreme, intense

tataḥ - therefore, from these

api - also

viśheṣhaḥ - difference, distinction

Translations:

[B] There still remains a difference based on distinct temperaments: gentle, moderate, and lively.

[D] Inevitably the depth of faith varies with different individuals and at different times with the same individual. The results will reflect these variations.

[H] On account of the methods being slow, medium and speedy, even among those yogins who have intense ardour, there are differences.

[S] The time necessary for success further depends on whether the practice is mild, medium or intense.

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

YS 1.23

Īśhvara praṇidhānād vā

1.23. Or by surrender to God.

īśhvara - God, Divine ideal of pure awareness

praṇidhānāt - by surrender, dedication, application, alignment, great effort, deep meditation (abl.)

vā - or

Translations:

[B] Otherwise, the goal is attained by active devotion to God.

[D] Offering regular prayers to God with a feeling of submission to his power, surely enables the state of Yoga to be achieved.

[H] From special devotion to Īśhvara also (concentration becomes imminent).

[S] Or [samadhi is attained] by devotion with total dedication to God [Iswara].

[T] Or by self-surrender to God.

YS 1.24

Kleśha karma vipāk'āśhayair-apar'āmṛiṣṭaḥ puruṣha viśheṣha īśhvaraḥ

1.24. God is a particular yet universal in-dweller, untouched by afflictions, actions, impressions and their results.

kleśha - cause of suffering, corruption, hindrance, affliction, poison

karma - action

vipāka - ripening, fruition

āśhayaiḥ - store, residuum

aparāmṛiṣṭaḥ - untouched, unaffected

puruṣha - pure awareness

viśheṣha - difference, distinction, exemplary, distinct

īśhvaraḥ - divine ideal of pure awareness

Translations

[B] God is a supreme being free from all causes of suffering - from actions, their consequences, and all latency.

[D] Offering regular prayers to God with a feeling of submission to his power, surely enables the state of Yoga to be achieved.

[H] Īśhvara is a particular puruṣha unaffected by affliction, deed, result of action or the latent impressions thereof.

[S] Iswara is the supreme Purusha, unaffected by any afflictions, actions, fruits of actions or by any inner impressions of desires.

[T] Īśhvara is a particular Puruṣha who is untouched by the afflictions of life, actions and the results and impressions produced by these actions.

YS 1.25

Tatra niratiśhayaṁ sarva-jña bījam

1.25. In God, the seed of omniscience is unsurpassed.

tatra - there, in that (God)

niratiśhayaṁ - incomparable, unsurpassed

sarva - all

jña - knowing

bījam - seed, source

Translations:

[B] Unsubjected to time, God is the spiritual guide even for the ancients.

[D] He knows everything there is to be known.

[H] In him the seed of omniscience has reached its utmost development which cannot be exceeded.

[S] In Him is the complete manifestation of the seed of omniscience.

[T] in Him is the highest limit of Omniscience.

YS 1.26

Sa eṣha pūrv'eṣhām-api guruḥ kālen'ānavacchedāt

1.26. Not being conditioned by time, God is the teacher of even the ancients.

sa - this, that, God

pūrveṣhām - earlier

api - also

guruḥ - teacher, mentor

kālena - by time, temporally

anavacchedāt - continuous, uninterrupted, unconditioned, unlimited

Translations:

[B] God (Īśhvara) is the unequalled source of all knowledge.

[D] God is eternal. In fact he is the ultimate teacher. He is the source of Guidance for all teachers: past, present and future.

[H] The teacher of former teachers, because with him there is no limitation by time (to his omnipotence).

[S] Unconditioned by time, He is the teacher of even the most ancient teachers.

[T] Being unconditioned by time He is Teacher even of the Ancients.

YS 1.27

Tasya vāchakaḥ praṇavaḥ

1.27. God's voice is Om.

tasya - of this, that, God's

vāchakaḥ - signifying, connoting, word, expression, voice, name

praṇavaḥ - reverberation, the syllable Om

Translations:

[B] Its expression is the "sacred syllable".

[D] In the way most appropriate to the qualities of God.

[H] The sacred word designating him is praṇava or the mystic syllable OM.

[S] The word expressive of Iswara is the mystic sound OM [Note: OM is God's name as well as form.]

[T] His designator is "Om".

YS 1.28

Taj-japa-stad artha bhāvanam

1.28. The repetition of Om should be made with an understanding of its meaning.

tad - that

japaḥ - repetition, intonation, chanting, muttering

tad - its, that.

artha - meaning, purpose

bhāvanam - realizing, becoming, contemplation, promotion.

Translations:

[B] Repeating the sacred syllable and pondering its meaning lead to its understanding.

[D] In order to relate to God it is necessary to regularly address him properly and reflect on his qualities.

[H] Repeat it and contemplate upon its meaning.

[S] To repeat it with reflection upon its meaning is an aid.

[T] Its constant repetition and meditation on its meaning.

YS 1.29

Tataḥ pratyak-vetan'ādhigamo-'py'antarāyā-bhāvaśh cha

1.29. From that is gained introspection and also the disappearance of obstacles.

tataḥ - therefore, from these

pratyak - inward

chetanā - consciousness

adhigamaḥ - attainment

api - also

antarāya - obstacle

abhāvaḥ - disappearance

cha - and

Translations:

[B] It is then that one understands the self and gradually clears inner obstacles.

[D] The individual will in time perceive his true nature. He will not be disturbed by any interruptions that may arise in his journey to the state of Yoga.

[H] From that comes realisation of the individual Self and the obstacles are resolved.

[S] From this practice all the obstacles disappear and simultaneously dawns knowledge of the inner Self.

[T] From it (result) the disappearance of obstacles and turning inward of consciousness.

YS 1.30

Vyādhi styāna saṁśhaya pramād'ālasya'āvirati bhrānti-darśhan'ālabdha bhūmikatv'ānava sthitatvāni chitta-vikṣhepās te-'ntarayaḥ

1.30. Disease, inertia, doubt, lack of enthusiasm, laziness, sensuality, mind-wandering, missing the point, instability - these distractions of the mind are the obstacles.

vyādhi - illness, sickness

styāna - mental stagnation, incompetence

saṁśhaya - doubts, doubt

pramāda - lack of foresight, delusion

alasya =fatigue, sloth

avirati - overindulgence, non-abstention

bhrāntidarśhana - illusions about one's true state of mind, erroneous conception

alabdhabhūmikatva - lack of perseverance, non-attainment of any yogic state

anavasthitatvāni - regression, instability to stay in a yogic state

chittavikṣhepāḥ - distractions of the mind-stuff

te - these

antarayaḥ - inner obstacles

[The definitions of the nine obstacles are those of D, H.]

Translations:

[B] The inner obstacles that disperse the mind are sickness, mental inertia, doubt, haste, apathy, intemperance, errors in judgement of oneself, lack of perseverance, and the inability to stay at a level once reached.

[D] There are nine types of interruptions to developing mental clarity: illness, mental stagnation, doubts, lack of foresight, fatigue, over indulgence, illusions about one's true state of mind, lack of perseverance and regression. They are obstacles because they cause mental disturbances and encourage distractions.

[H] Sickness, incompetence, doubt, delusion, sloth, non-abstention, erroneous conception, non-attainment of any yogic stage, and instability to stay in a yogic state, these distractions of the mind are the impediments.

[S] Disease, dullness, doubt, carelessness, laziness, sensuality, false perception, failure to reach firm ground and slipping from the ground gained -- these distractions of the mind-stuff are the obstacles.

[T] Disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability, these (nine) cause the distraction of the mind and they are the obstacles.

Some Thoughts :

This seems to me to be a very important Sūtra , but there is so much in it that you need a long time to study it and - eventually - to understand it.

First you need to try and understand what the meaning of "obstacles" (antarāyāḥ) actually is, and that's not easy! These "obstacles" are not the same as the "kleśhas" of YS 2.3, so S is not helpful in using "obstacle" as a translation for antarayaH in YS 1.30 as well! My understanding of the difference is this: The "kleśhas " are things that get in the way of proper understanding - they are aspects of the "viparyaya" (misapprehension) that is listed in YS 1.6 as one of the modifications of the mind. But the "obstacles" (antarāyāḥ) of YS 1.30 are things that interrupt or hold back your progress in yoga; they are not so much things OF the mind (which have an effect like a distorting mirror so that you can't see clearly) as things that AFFECT the mind (which you are probably more aware of). If this explanation is right, it means that the nine "obstacles" of YS 1.30 are easier to confront and maybe reduce or eliminate than the five "kleśhas " whose presence you may not even be aware of. I think it also means that reduction or elimination of the "obstacles" is a way of beginning to reduce and eliminate the "kleśhas ".

Commentary:

S says these are kind of like a chain. The first obstacle is physical disease; this has an effect on your mind, making it weaker, and thus open to doubt; and so on. He also makes quite a good point - that it's a

natural law that we need to be challenged in order to understand our own capacities. If we overcome an obstacle we become stronger.

D simply comments, "The more we are vulnerable to these interruptions the more difficult it is to reach a state of Yoga."

V says that the nine obstacles "arise with the fluctuations of the mind" and that if they are absent, "the fluctuations do not arise." He also explains what each of the nine words means (I am missing this bit out as I hope that the double-definition of each word above in the Translation section has done this job already). H has quite a helpful explanation of V. He says "Destruction of the impediments and the mind being fully concentrated are the same thing." He then shows that you really have to tackle these obstacles in order, beginning with bodily ailments, (a point similar to S's "chain") and suggests that the best means to tackle each obstacle is "vīrya" (energy, enthusiasm, vitality).

T, for once, has an explanation that I can easily understand. He says that the average person has a mind that is constantly turned outwards towards what is going on in the world, and is thus easily and constantly distracted. But a Yogin has to develop an inward-turned mind, free from the delusory impressions of the outer world. The nine obstacles are all things that are likely to deflect the yogin from his purpose by drawing his attention to the things of the outer world. T then goes on to explain each of the obstacles in some detail. Finally he says that these nine "obstacles" are obstacles of a particular type - Patanjali called them "chittavikṣhepāḥ" - which hinder the practice of "dhāranā", "dhyāna" and "samadhi". As T points out, "There are other kinds of obstacles too. Every serious defect of character can become an obstacle. Karma can place obstacles in the path of the aspirant which make the practice of Yoga for the time being impossible. . . . These different kinds of obstacles are dealt with in their proper places." Patanjali is dealing with these nine obstacles in this Chapter because it

is the "Samadhi Pada", and he has to discuss all the factors involved in understanding "Samadhi".

I hope you now feel a bit clearer about this Sūtra. It has taken me a while, but at least I feel clearer in MY mind!!

YS 1.31

Duḥkha daurmanasy'āṅgam ejayatva śhvāsa praśhvāsā vikṣhepa saha-bhuvaḥ

1.31. Pain, despair, nervousness, and disordered inspiration and expiration accompany these obstacles.

duḥkha - distress, pain, suffering

daurmanasya - depression

aṅgam - limb

ejayatva - trembling

śhvāsa - disturbed inhalation

praśhvāsā - disturbed exhalation

vikṣhepa - distraction, stirring up

sahabhuvaḥ - accompanying

Translations:

[D] All these interruptions produce one or more of the following symptoms: mental discomfort, negative thinking, the inability to be at ease in different body postures and difficulty in controlling one's breath.

[S] Accompaniments to the mental distractions include distress, despair, trembling of the body, and disturbed breathing.

[T] (mental) pain, despair, nervousness and hard breathing are the symptoms of a distracted condition of mind.

Commentary:

As S points out, we all experience these symptoms at one time or another, and they prevent concentration or meditation. So we have to work on these things to reduce them, and this is done by right diet, proper rest and exercise.

The following eight Sūtras explain how the nine "interruptions, obstacles" and their symptoms can be controlled.

YS 1.32

Tat pratiṣedh'ārtham eka tattv'ābhyāsaḥ

1.32. For the prevention of the obstacles, one principle should be practiced constantly.

tad - that, these

pratiṣedha - subdue, ward off

artham - meaning, purpose, approach

eka - one

tattva - thusness, elemental quality, principle, truth

abhyāsaḥ - practice, action, method

Translations:

[D] If one can select an appropriate means to steady the mind and practise this, whatever the provocations, the interruptions cannot take root.

[H] For their stoppage (i.e. of distractions) practice of (concentration on) a single principle should be made.

[S] The practice of concentration on a single subject [or the use of one technique] is the best way to prevent the obstacles and their accompaniments.

[T] For removing these obstacles there (should be) constant practice of one principle.

Commentary:

T explains that "the object [of the abhyāsaḥ] is the reversal of the tendency of the mind to run constantly after a multitude of objects in the outer world and to develop the capacity to pursue constantly one objective inside within the realm of consciousness." T also says that the exercises suggested by P will allow both of these objectives to develop together.

S points out that the nature of the object of concentration doesn't matter; it's the goal that matters. "Stick to one thing and forge ahead with that. Why do you want to have this one-pointed concentration? To make the mind clear so you can transcend it. You are not going to cling to the object but just use it as a ladder to climb up." S also points out that P "is interested in the goal and not the paths." P suggests various paths, but leaves it to you to choose the path that suits you. "That is why yoga is appreciated by everyone. Nobody can deny the Yoga philosophy because it has something to suit everyone." He uses the metaphor of digging a well to illustrate this point: "There's no value in digging shallow wells in a hundred places. Decide on one place and dig deep. Even if you encounter a rock, use dynamite and keep going down."

H comments on the interpretation of *eka tattva* - one principle, reality. He says that the "quality of contemplation" is of more importance than the object of contemplation. You can choose whatever object you like, but it should be the only object of contemplation. He does suggest that "for practice of one principle, *Īśhvara* and I-sense [*ahamkāra*] are best, but that it's really up to the individual to choose. By concentrating on one principle "the mind easily gets tranquil. When it is co-ordinated with inhalation and exhalation of breath, ordinary breathing turns into

Yogic breathing and when that is mastered, one is not easily perturbed by afflictions."

The purpose of Vyasa's commentary on this Sūtra is to controvert those who argue that the mind is transitory and that each thought is unconnected with any other.

YS 1.33

Maitrī karunā mudit'opekṣhānām sukha duḥkha puny'āpunyā viṣhayānam bhāvanātaśh chitta prasādanam

1.33. By cultivating friendliness towards happiness; compassion towards misery; gladness towards virtue and indifference towards vice, the mind becomes undisturbed.

maitrī - friendliness

karunā - compassion

mudita - delight, gladness

upekṣhānām - disregard, indifference

sukha - happy, happiness, joy

duḥkha - unhappy, sorrow, misery

punya - virtuous, virtue

apunya - wicked, vice

viṣhayānam - in the case of, (having for their) objects

bhavanātaḥ - by cultivating attitudes

chitta - mind-stuff, (of) mind

prasādanam - undisturbed calmness, clarification, purification

Translations:

[D] In daily life we see people who are happier than we are, people who are less happy. Some may be doing praiseworthy things and

others causing problems. Whatever may be our usual attitude towards such people and their actions, if we can be pleased with others who are happier than ourselves, compassionate towards those who are unhappy, joyful with those doing praiseworthy things and remain undisturbed by the errors of others, our minds will be very tranquil.

[H] The mind becomes purified by the cultivation of feelings of amity, compassion, goodwill and indifference respectively towards happy, miserable, virtuous and sinful creatures.

[S] By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.

[T] The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively towards happiness, misery, virtue and vice.

Commentary:

V says that by following these precepts the mind becomes pure, and "a purified mind becoming one-pointed eventually attains serenity."

S commends this Sūtra as being the one most useful in giving guidance on how to live. Our goal is to have a serene mind, which will be ours if we use the appropriate attitude to the four basic types of individuals.

T points out the dangers of becoming callous in our attitudes towards others, which will create unhappiness for others as well as ourselves. He also comments on P's advice to be indifferent towards vice, saying that P is not giving advice for people in general, but advice for the practical student of yoga who aspires towards enlightenment. Because this is a difficult thing to achieve, the yoga practitioner cannot afford to waste his resources on trying to reform the wicked; this task can wait until after he has achieved enlightenment.

H says much the same as the others. He ends with the comment, "To overlook the lapses of others is indifference. It is not a positive thinking but restraining the mind from dwelling on the frailties of others."

YS 1.34

Pracchardana vidhāranābhyām vā prāṇasya

1.34. Optionally, mental equanimity may be gained by the even expulsion and retention of the breath.

pracchardana - exhalation, (by) ejection, expiration

vidhāranābhyām - (and) by retention

vā - or

prāṇasya - of the breath, energy.

Translations:

[D] The practice of breathing exercises involving extended exhalation might be helpful.

[H] By exhaling and restraining the breath also (the mind is calmed).

[S] Or that calm is retained by the controlled exhalation or retention of the breath.

[T] Or by the expiration and retention of the breath.

Commentary:

D notes that pranayama techniques must be correctly taught and guided. [See D's chapter on Pranayama in Heart of Yoga.]

V explains: "Exhaling or expulsion is the ejection of the internal air through the apertures of the nose by a special kind of effort. Restraining or Pranayama is retention of the breath. The mind can also be calmed or stabilised by these methods."

H stresses that breathing practice must be accompanied by an attempt to make the mind vacant; this calms the mind. He also says that exhalation is the key: the body and chest must be kept still, with the abdominal muscles only responsible for inhalation and exhalation. "Then, to remain as far as possible in that vacant state of the mind is Pranayama." It is during exhalation that you can get the feeling of the ego disentangling itself from the body. "To practise this method, the breath should be exhaled with prolonged and appropriate effort. The whole body and the chest should be kept still and inhalation and exhalation should be done by the movement of abdominal muscles. When this is practised assiduously for some time, a happy feeling or feeling of lightness spreads all over the body."

S is a bit less prescriptive, simply pointing out that , "whatever be the agitation in the mind, regulating the breath will help." In other words, by regulating the breath, we can control the mind. S also says that though some pranayama specialists say that Patanjali referred to holding the breath out, Patanjali didn't go into detail about breathing exercises, and probably just meant that we should watch and regulate the breath.

T refers to YS II 49-53 for more on Pranayama, saying that in I 34, P is just making a general point about preliminary practices, which have only the effect of purifying the nadis, and thus calming the mind.

YS 1.35

Viṣhayavatī vā pravṛittir utpannā manasaḥ sthiti nibandhanī

1.35. Also activity of the higher senses causes mental steadiness.

viṣhayavatī - sense perception, sensuous

vā= or, also

pravṛittih - experienced by the senses, function, occupation, pursuit

utpannā - brought about, arisen

manasaḥ - of the mind

sthiti - steadiness

nibandhanī - cause, binder (of), helpful in establishing.

Translations:

[D] By regular enquiry into the role of the senses we can reduce mental distortions.

[H] The development of higher objective perceptions called viṣhayavatī also bring about tranquillity of mind.

[S] Or the concentration on subtle sense perceptions can cause steadiness of mind.

[T] Coming into activity of (higher) senses also becomes helpful in establishing steadiness of mind.

Commentary:

D's version seems easy to understand but it doesn't address the concept of higher sense-perceptions which appears in the other translations. V, H, S and T (with V as the ultimate source) all say that, for example, by concentrating on the tip of the nose you can eventually arouse a higher, subtler sense of smell. H also gives the example of still being able to see an image with your eyes shut, if you have successfully concentrated on it with your eyes open.

I have to confess that I haven't experienced any of these heightened sensory perceptions - but this is probably because I don't concentrate hard enough, or because I haven't practised for long enough.

YS 1.36

Viśhokā vā jyotiṣhmatī

1.36. Or the state of blissful night-time.

viśhokā - blissful, sorrowless, serene **vā** - or, also

jyotiṣhmatī - the supreme light, star-lit night.

Translations:

[D] When we enquire into what life is and what keeps us alive, we may find some solace for our mental distractions.

[H] Or by perception which is free from sorrow and is radiant (stability of mind can also be produced).

[S] Or by concentrating on the supreme, ever-blissful Light within.

[T] Also (through) serene or luminous (states experienced within).

Commentary:

This is an incredibly elliptical Sūtra!

V explains: "Contemplation practised on the innermost core of the heart brings about knowledge of Buddhi. Similarly, the mind engrossed in the thought of pure I-sense appears like a waveless ocean, placid and limitless, which is pure I-sense all over." H's commentary on V says, "The method of gradually reaching the contemplation of Buddhi-sattva or pure I-sense is first to imagine in the 'lotus', i.e. core of the heart, called the abode of Brahman, the presence of a limitless uninterrupted expanse of clear effulgence like the sky."

I find this interesting because it may explain my occasional experience of bright blue, when my eyes are shut and when my mind is especially calm.

Further on, H advises, "First imagine in your heart a limitless, sky-like or transparent effulgence; then think that the self is within that, i.e. 'I am spread all over it'. Such thought brings ineffable bliss."

S asks us to imagine a "brilliant light" inside our hearts, representing "Divine Consciousness". He adds that though we have to imagine it at first, it will eventually become a reality.

YS 1.37

Vīta rāga viṣhayam vā chittam

1.37. Or the mind taking as an object of concentration those who are freed of compulsion.

vīta - free from

rāga - attachment

viṣhayam - for sense objects, (having for its) object

vā - or

chittam - mind-stuff, mind.

Translations:

[D] When we are confronted with problems, the counsel of someone who has mastered similar problems can be a great help.

[H] Or (contemplating) on a mind which is free from desires (the devotee's mind gets stabilised).

[S] Or by concentrating on a great soul's mind which is totally freed from attachment to sense objects.

[T] Also the mind fixed on those who are free from attachment.

Note: For P's definition of rāga, see YS II.7

Commentary:

V simply says, "If a Yogin meditates on a passionless mind he also attains stability of mind." This, as H comments, is because "a mind free from passion finds it easy to be unattached and free." H also says, "If one's own mind can be freed from desires, and thus free from thought, and if that state of the mind can be mastered by practice, then also the

mind becomes free from attachment to objects. This is really practising detachment."

This seems to sum it up very well, and very clearly. S says much the same, but doesn't say it so well. D's note is worth mentioning - that you can choose either a living or dead person as your focus. T, for once, is down-to-earth in his commentary. One useful thing that he says is "We should note that Patanjali recommends meditation not on an abstract virtue but on the virtue as embodied in a human personality. There is a definite reason for this. In the first place a beginner who is still trying to acquire steadiness of mind is not likely to derive much benefit from meditation on an abstract virtue Secondly, earnest meditation on such a personality puts us in rapport with that personality and brings about a flow of power and influence which accelerates our progress."

So all you have to do is identify an appropriate person - probably a yoga teacher e.g. Krishnamacharya, or a spiritual teacher such as Jesus. If I were to choose Jesus I think the Beatitudes would be a good object of meditation. I know bits of them, but I would need to learn them by heart.

YS 1.38

Swapna nidrā jñān'ālambanam vā

1.38. Or depending on the knowledge of dreams and sleep.

swapna - dream, dream state

nidrā - sleep, deep sleep, state of dreamless sleep

jñāna - experience, knowledge

ālambanam - to hold attention, (having for its) support

vā - or, also

Translations:

[D] Enquiry into dreams and sleep and our experiences during or around these states can help to clarify some of our problems.

[F] Or [restriction is achieved when consciousness] rests on insights [arising from] dreams and sleep.

[H] Or by taking as the object of meditation the images of dreams or the state of dreamless sleep (the mind of the yogin gets stabilised).

[R] Or, having the knowledge of dream and sleep as its object of study.

[S] Or by concentrating on an experience had during dream or deep sleep.

[T] Also the mind depending upon the knowledge derived from dreams or dreamless sleep.

Commentary:

H thinks this may be a suitable option for some people. If I understand him correctly, he suggests that if a suitable image appears in a dream, you can use it as an object of contemplation when awake. He also seems to suggest that - if you have the ability - you can actually contemplate the object while still dreaming (a sort of "lucid dreaming", presumably). As for using deep sleep as a focus, H says you take the tamasic feeling of deep sleep as your object of contemplation.

This seems a bit improbable to me. Or at any rate I don't think I would find this option appropriate for me!

T's explanation delves into the "astral world" of theosophy, and doesn't appeal to me at all. As usual D has a helpfully down-to-earth comment. He points out that sometimes "even the most ordinary, day to day occurrences are not always clear to us", but that a good night's sleep can create a very different perspective.

I feel I haven't fully got to grips with this Sūtra. Maybe I need to sleep on it!!

YS 1.39

Yath'ābhimata dhyānād-vā

1.39. Or by meditation as desired.

yatha - as

abhimata - per choice [or desire], desired

dhyānāt - by meditating

vā - or

Translations:

[D] Any enquiry of interest can calm the mind.

[H] Or by contemplating on whatsoever thing one may like (the mind becomes stable).

[S] Or by meditating on anything one chooses that is elevating.

[T] Or by meditation as desired.

Commentary:

H comments, "Such is the habit of the mind that if it can be stabilised for some length of time on any particular thing, it can be stabilised on other things also." However, as S points out, if you can get advice from someone else with the right knowledge, that makes more sense than faffing about and trying this and that in an aimless way. T makes the point that different methods suit different people, so if you can find an object of contemplation towards which you are genuinely attracted, it will obviously make the practice of meditation much easier. But T also sensibly adds the caveat that a little experimentation is OK, but constant chopping and changing is counter-productive.

I just wish I could settle permanently on an appropriate object of contemplation. I think though that either 1.35 or 1.37 provides what I need.

YS 1.40

Param'āṇu parama-mahat-tvānto-'sya vaśhīkārah

1.40. The mastery of one in Yoga extends from the finest atomic particle to the greatest infinity.

parama - ultimate, highest, purest

aṇu - minute, infinitesimal

mahattva - greatness, magnitude

antaḥ - extending from.to

asya - his

vaśhīkārah - mastery

Translations:

[B] Control of the mind then extends to the infinitely small and the infinitely vast.

[D] When one reaches this state, nothing is beyond comprehension. The mind can follow and help understand the simple and the complex, the infinite and the infinitesimal, the perceptible and the imperceptible.

[H] When the mind develops the power of stabilising on the smallest size as well as on the greatest one, then

[S] Gradually, one's mastery in concentration extends from the primal atom to the greatest magnitude.

[T] His mastery extends from the finest atom to the greatest infinity.

Kṣhīṇa vṛtter abhi-jātsy'eva maṇer grahīṭṛi grahaṇa grāhyeṣhu tat stha tad-añjanatā samāpattiḥ

1.41. When the agitations of the mind are under control, the mind becomes like a transparent crystal and has the power of becoming whatever form is presented; knower, act of knowing, or what is known.

kṣhīṇa - dwindled, decreased

vṛtteḥ - patterning, turnings, movements

abhi-jātsya - faultless, transparent

iva - like

maṇeḥ - jewel

grahīṭṛi - one who grasps, perceiver

grahaṇa - grasping, perceiving

grāhyeṣhu - grasped, object of perception

tat - that

stha - abide

tad - that

añjanatā - saturation, taking the form of something else

samāpattiḥ - coalescence, unified contemplation

Translations:

[B] As fluctuations subside, the contemplative mind becomes transparent like a gem, and reflects the object, whether it is that which perceives, the instrument of perception, or the object perceived.

[D] When the mind is free from distraction, it is possible for all the mental processes to be involved in the object of enquiry. As one remains in this state, gradually one becomes totally immersed in the

object. The mind, then, like a flawless diamond reflects only the features of the object and nothing else.

[H] When the fluctuations of the mind are weakened the mind appears to take on the features of the object of meditation -- whether it be the cogniser (grahitā). the instrument of cognition (grahaṇa) or the object cognised (grahya) -- as does a transparent jewel, and this identification is called samāpatti or engrossment.

[S] Just as the naturally pure crystal assumes shapes and colours of objects placed near it, so the Yogi's mind, with its totally weakened modifications, becomes clear and balanced and attains the state devoid of differentiation between knower, knowable and knowledge. This culmination of meditation is samadhi.

[T] In the case of one whose Chitta-Vṛittis have been almost annihilated, fusion or entire absorption in one another of the cognizer, cognition and cognized is brought about as in the case of a transparent jewel (resting on a coloured surface).

YS 1.42

Tatra śhabd'ārtha jñāna vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

1.42. The argumentative condition is the confused mixing of the word, its right meaning and knowledge.

tatra - there, in that

śhabda - sound, verbal, linguistic

artha - meaning, purpose

jñāna - knowledge

vikalpaiḥ - conceptualization

saṅkīrṇā - intermingled

savitarkā - thought

samāpattiḥ - coalescence, unified contemplation

Translations:

[B] It then becomes contemplation with a mixed approach, in which representations of the object remain: its name, its essence, and the knowledge one has of it.

[D] Initially, because of our past experiences and ideas, our understanding of the object is distorted.

[H] The engrossment, in which there is the mixture of word, its meaning (i.e. the object) and its knowledge, is known as savitarkā samāpatti.

[S] The samadhi in which name, form and knowledge of them is mixed is called savitarka samadhi, or samadhi with deliberation.

[T] Savitarka Samādhi is that in which knowledge based only on words, real knowledge and ordinary knowledge based on sense perception or reasoning are present in a mixed state and the mind alternates between them.

YS 1.43

Smṛiti pari-śuddhau swarūpa śhūny'ev'ārtha mātra nirbhāsā nirvitarkā

1.43. When the memory is purified and the mind shines forth as the object alone, it is called non-argumentative.

smṛiti - memory, mindfulness

pariśuddhau - wiping clean, purification

swarūpa - own form, identity

śhūnya - empty

iva - like

artha - meaning, purpose

mātra - only

nirbhāsā - shining

nirvitarkā - beyond thought

Translations:

[B] Beyond the mixed approach stage, contemplation manifests the exact nature of the object. Memory is totally purified, as if the mind were stripped of its identity.

[D] When the direction of the mind towards the object is sustained, the ideas and memories of the past gradually recede. The mind becomes crystal clear and one with the object. At this moment there is no feeling of oneself. This is pure perception.

[H] When the memory is purified, the mind appears to be devoid of its own nature (i.e. of reflective consciousness) and only the object (on which it is contemplating) remains illuminated. This kind of

[S] When the memory is well purified, the knowledge of the object of concentration shines alone, devoid of the distinction of name and quality. This is nirvitarka samadhi, or samadhi without deliberation.

[T] On the clarification of memory, when the mind loses its essential nature (subjectivity) as it were, and the real knowledge of the object alone shines (through the mind) Nirvitarka Samādhi is attained.

YS 1.44

Etayaiva savichārā nirvichārā-cha sūkṣhma-viṣhayā vyākhyātā

1.44. In this way the meditative and the ultra-meditative having the subtle for their objects are also described.

Etayaiva – in this way:

savichārā –with consideration, conceptual

nirvichārā –without consideration, beyond concepts

cha –and;

sūkṣhma –subtle

viśhayā –subject

vyākhyātā –explained, described

Translations:

[B] Such contemplation intuitively grasps subtle objects in their reality and beyond.

[D] This process is possible with any type of object, at any level of perception, whether superficial and general or in depth and specific.

[H] By this (foregoing) the savicāra and nirvicāra engrossments whose objects are subtle are also explained.

[S] In the same way, savicara (reflective) and nirvicara (super or non-reflective) samadhis, which are practised upon subtle objects, are explained.

[T] By this (what has been said in the two previous Sūtras) Samādhis of Savicāra, Nirvicāra and subtler stages (I.17) have also been explained.

YS 1.45

Sūkṣhma viśhayatvaṁ ch'āliṅga parya-vasānam

1.45. The province of the subtle terminates with pure matter that has no pattern or distinguishing mark.

sūkṣhma - subtle

viśhayatvaṁ - the thing itself, thus-ness of an object

cha - and

aliṅga - without form or distinguishing mark

paryavasānam - ending, terminating

Translations:

- [B] Subtlety of the object is limitless, except that it must manifest itself.
- [D] Except that the mind cannot comprehend the very source of perception within us, its objects can be unlimited.
- [H] Subtlety pertaining to objects culminates in a-liḥga or the unmanifested.
- [S] The subtlety of possible objects of concentration ends only at the undefinable.
- [T] The province of Samādhi concerned with subtle objects extends up to the Alīṅga stage of the Guṇas.

YS 1.46

Tā eva sabījah samadhiḥ

1.46. These constitute seeded contemplations.

tāḥ - these

eva - only, also

sabījah - with seed

samādhiḥ - oneness, integration

Translations:

- [B] These four contemplative stages comprise contemplation with seed.
- [D] All these processes of directing the mind involve an object of enquiry.
- [H] These are the only kinds of objective concentrations.
- [S] All these samadhis are sabija (with seed), which could bring one back into bondage or mental disturbance.
- [T] They (stages corresponding to subtle objects) constitute only Samādhi with "seed".

YS 1.47

Nirvichāra vaiśhāradye-'dhyātma prasādaḥ

1.47. *On attaining the purity of the ultra-meditative state there is the pure flow of spiritual consciousness.*

nirvichāra - not reflecting

vaiśhāradye - lucidity, purity

adhyātma - innermost self

prasādaḥ - calming, pacification, clarification

Translations:

[B] With the mastery of the fourth seed of contemplation, the inner being appears in all clarity and serenity.

[D] Then the individual begins to truly know himself.

[H] On gaining proficiency in nirvicāra, purity in the inner instruments of cognition is developed.

[S] In the purity of nirvicara samadhi, the supreme Self shines.

[T] On attaining the utmost purity of the Nirvicāra stage (of Samādhi) there is the dawning of the spiritual light.

YS 1.48

Ṛitaṁbharā tatra prajñā

1.48. *Therein is the faculty of supreme wisdom.*

ṛitam - truth, enlightenment

bharā - bearing

tatra - in that

prajñā - wisdom

Translations:

[B] Now the outflowing of supreme knowledge is absolute truth.

[D] Then, what he sees and shares with others is free from error.

[H] The knowledge that is gained in that state is called ṛitambharā (filled with truth).

[S] This is ritambhara prajna, or the absolute true consciousness.

[T] There, the consciousness is Truth-and-Right-bearing.

YS 1.49

Śhrut'ānumāna prajñābhyāmanya viṣhayā viśheṣh'ārthatvāt

1.49. The wisdom obtained in the higher states of consciousness is different from that obtained by inference and testimony as it refers to particulars.

śhruta - what has been heard, teachings

anumāna - inference

prajñābhyām - wisdom

anya - other

viṣhayā - object (of experience), phenomenon

viśheṣha - difference, distinction

arthatvāt - function, role

Translations:

[B] This supreme knowledge grasps the intrinsic nature of the object, which differs from the correct knowledge that tradition and inference bring.

[D] His knowledge is no longer based on memory or inference. It is spontaneous, direct and at both a level and an intensity that is beyond the ordinary.

[T] The knowledge based on inference or testimony is different from direct knowledge obtained in the higher states of consciousness (I.48) because it is confined to a particular object (or aspect).

Taj-jah saṃskāro-'nya saṃskāra prati-bandhī

pratibandhī - prevents, obstructs

[T] The impression produced by it (Sabīja Samādhī) stands in the way of other impressions.

YS 1.51

Tasyāpi nirodhe sarva nirodhān nirbījaḥ samādhiḥ

1.51. With the suppression of even that through the suspension of all modifications of the mind, contemplation without the seeds of desire is attained.

tasya - of this

api - also

nirodhe - stilling, cessation, restriction

sarva - all

nirodhān - stilling, cessation, restriction

nirbījaḥ - seedless

samādhiḥ - oneness, integration

Translations:

[B] In passing beyond this last kind of mental permeation, seedless contemplation appears.

[D] The mind reaches a state when it has no impressions of any sort. It is open, clear, simply transparent.

[H] By the stoppage of that too (on account of the elimination of the latent impressions of samprajñāna) objectless concentration takes place through suppression of all modifications.

[S] When even this impression is wiped out, every impression is totally wiped out and there is nirbija [seedless] samadhi.

[T] On suppression of even that owing to suppression of all (modifications of the mind) "seedless" samādhiḥ is attained.

End of Chapter 1.

Chapter 2 – Sādhana Pāda

The Path to Realization

YS 2.1

Tapah svādhyāy'eśhvara praṇi-dhānāni kriyāyogaḥ

2.1 Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union.

tapah - accepting pain as purification, austerity or sturdy self-discipline - mental, moral and physical asceticism;

svādhyāya - study of spiritual books, repetition of sacred mantras or study of sacred literature, study which leads to knowledge of the self through japa

īśhvara - Supreme Being, God;

praṇidhānāni - surrendering, complete surrender, self-surrender, resignation;

kriyāyogaḥ - yoga in practice, yoga in action, preliminary (practical) yoga

Translations:

[B] The yoga of action is a way of discipline involving self-reflection based on the sacred texts, and surrendering the fruits of action to a higher force.

[D] The practice of yoga must reduce both physical and mental impurities. It must develop our capacity for self examination and help us to understand that, in the final analysis, we are not the masters of everything we do.

[H] Tapas, svādhyāya and īśhvarapraṇidhāna are Kriya-Yoga.

[S] Accepting pain as help for purification, study of spiritual books, and surrender to the Supreme being constitute Yoga in practice.

[T] Austerity, self-study and resignation to Īśhvara constitute preliminary Yoga.

Commentary:

This Sūtra is an essential Sūtra for the student to understand. The translations above and the definitions of the individual words show that there is apparently a wide range of interpretations. However, I found that when you look closely at what the translators and commentators have to say, each one seems to supplement or complement to the others, so that eventually it is possible to come to an understanding of what Patanjali is saying here. One particularly important point, touched on by S and T in particular, is the connotation of "heating" or "cooking" in the word tapas. And another point of special interest is the differentiation made by F between Kriya-Yoga and the Karma-Yoga of the Bhagavad Gita.

D says, "The more we refine ourselves through Yoga the more we realise that all our actions need to be re-examined systematically and we must not take the fruits of our actions for granted."

F comments as follows: "The words kriyā and karmā both mean "action", but Kriya Yoga is different from the Karma-Yoga of the Bhagavad Gita. Karma-Yoga is the path of "inaction in action", or ego-transcending activity. Patanjali's Kriya-Yoga is the path of ecstatic identification with the Self by which the subliminal activators (samskāra), which maintain the individual consciousness, are gradually eliminated. [See Feuerstein, The Yoga Tradition, pages 253-255 for F's discussion of Karma-Yoga.]

H gives a very useful and humanly manageable definition of tapas. He defines tapasas "attempt to desist from actions which might bring

momentary pleasures and putting up with the resulting hardship." He adds, "That form of austerity which does not cause any pathological disturbance and which results in the non-performance of actions based on attachment and antipathy, is favourable to Yoga.". He refers also to YS 2.32, and in a footnote also says "tapas involves correct thinking, full control over one's turbid emotions, clear understanding of moral values and consequent purification of one's character."

R notes that "the word tapashas been translated as "purificatory action", because tapas means that which burns up impurities.

S observes that tapas is a term that is often misunderstood. "Tapas means 'to burn or create heat.' Anything burned out will be purified. But how can this burning process be effected with our mental impurities? By accepting all the pain that comes to us, even though the nature of the mind is to run after pleasure. We will actually be happy to receive pain if we keep in mind its purifying effects. Such acceptance makes the mind steady and strong because, although it is easy to give pain to others, it is hard to accept without returning it." And this sort of self-discipline has to be practised in our daily lives. "But tapas also refers to self-discipline. This is not the self-torture of sadhus lying on beds of nails. Self-torture is an obstacle to progress, whereas self-discipline is an aid to self progress.

S refers to BG17, in which Krishna talks about tapas, classifying 3 groups of tapas - physical, verbal, mental:-

- physical: worship, purity, straightforwardness, celibacy and non-injury are austerities of the body;
- verbal: speech should be tranquil, truthful, pleasant, beneficial (N.B. Don't speak what is true if it is not pleasant, don't speak what is pleasant if it is false);
- mental: serenity of mind, goodheartedness, self-control, purity of nature.

Of svādhyāya, S explains that this means "study that concerns the true Self" - it's not just analysing the mind and emotions. "Anything that will elevate your mind and remind you of your true Self should be studied" - and study of this sort requires that you really understand and take to heart whatever you are studying. This entails reading and re-reading, since each re-reading elevates you a bit more. "The more we elevate the mind, the better our understanding is." "The Self cannot be known by theory alone Only when you transcend the mind can you understand it So, limit your reading and put into practice what you read."

S explains īśhvara-praṇidhāna as meaning "dedicating the fruits of your actions to God or to humanity - God in manifestation." "Try not to possess anything for yourself. Temporarily keep things but feel you are just a trustee, not an owner."

T comments on the interesting fact that the last three of the five Niyamas listed by Patanjali in YS 2.32 are presented here as Kriya Yoga. His explanation is that both these Sūtras serve different purposes. The difference between the Yoga outlook and the outlook of the ordinary person is so great that it is not possible to adopt the Yoga outlook all at once. "A preparatory period of self-training in which he gradually assimilates the Yogic philosophy and its technique and accustoms himself to self-discipline makes the transition from the one life to the other easier and safer." It also gives the aspirant a chance to discover if (s)he is really suited to the Yogic life, since there's a lot of confusion over what the Yogic life really is. "This preparatory self-discipline is triple in its nature corresponding to the triple nature of a human being. Tapas is related to his will, svādhyāya to the intellect and īśhvarapraṇidhāna to the emotions. This discipline, therefore, tests and develops all the three aspects of his nature and produces an all-round and balanced growth of the individuality which is essential for the attainment of any high ideal."

Samādhi bhāvan'ārthaḥ kleśha tanū-karaṇ'ārthaśh-cha

2.2 This discipline is practised for the purpose of acquiring fixity of mind on the Lord, free from all impurities and agitations, or on One's Own Reality, and for attenuating the afflictions.

samādhi - contemplation

bhāvana - to make appear, to establish

ārthaḥ - intent, goal

kleśha - cause of suffering, affliction

tanū - tenuous, thin

karaṇa - production, accomplishment

ārthaḥ - goal

cha - and

Translations:

[B] The intent is to gradually attain contemplation and diminish the causes of suffering.

[D] Then such practices will be certain to remove obstacles to clear perception.

[F] [This Yoga has] the purpose of cultivating ecstasy and also the purpose of attenuating the causes-of-affliction.

[H] For bringing about samādhi and minimising the kleśhas.

[R] For the purpose of bringing about trance and for the purpose of attenuating afflictions.

[S] They help us minimize obstacles and attain samadhi.

[T] [Kriyā-Yoga] is practised for attenuating kleśhas and bringing about samādhi.

Commentary:

Patanjali is explaining why you should practise kriyā-yoga. There are two reasons:

1. To work towards achieving samādhi (a term that was explained in some detail in YS I.40-51, and which he returns to again in YSII.29, 45; III.1-12).
2. To work towards a reduction in the causes of suffering.

These two things are so closely linked that they work together. If you begin by working on reduction in causes of suffering, this naturally makes it gradually easier to attain a good quality of concentration because the mind becomes calmer.

As B says, "What links these objectives is realizing that concentration is impossible unless we reduce our personal problems and suffering." B also points out that P mentions samādhi(something to strive for) before mentioning the kleśhas(something we must reduce and try to eliminate). So we see the carrot before we feel the stick. T comments, "The more the kleśhas are attenuated the greater becomes the capacity of the sadhaka[spiritual practitioner] to practise samā and the nearer he draws to his goal of kaivalya[liberation]."

V's commentary is useful. He says, "When Kriyā-Yogais properly performed, it conduces to the state of samAdhi and considerably attenuates all the kleśhas. The fire of Prasamkhyāna or discriminative knowledge sterilises the attenuated kleśhas like roasted seeds. When they are attenuated, they cannot obscure the realisation of the distinction between Buddhi and Puruṣha. Such realisation then lapses in the absence of the manifestation of the Guṇas."

Avidy'āsmītā rāga dveṣh'ābhi-niveśhāḥ kleśhāḥ

2.3 The five afflictions are ignorance, egoism, attachment, aversion, and the desire to cling to life.

avidyā - ignorance

asmitā - consciousness of "I", egoism

rāga - attachment, passionate desire

dveṣha - repulsion, aversion, hatred

abhiniveśhāḥ - fear, fear of death, clinging to bodily life

kleśhāḥ - causes of suffering, afflictions.

Translations:

[B] The causes of suffering are ignorance, consciousness of "I" (egoism), attachment, repulsion, and fear.

[D] The obstacles are misapprehensions, confused values, excessive attachments, unreasonable dislikes and insecurity.

[H] avidyā (misapprehension about the real nature of things), asmitā (egoism). rāga (attachment), dveṣha (aversion) and abhiniveśhāḥ (fear of death) are the five kleśhās (afflictions).

[S] Ignorance, egoism, attachment, hatred, and clinging to bodily life are the five obstacles.

[T] The lack of awareness of Reality, the sense of egoism or "I-am-ness", attractions and repulsions towards objects and the strong desire for life are the great afflictions or causes of all miseries in life.

Commentary:

Another key Sūtra. As T says, "The philosophy of kleśhās is really the foundation of the system of yoga outlined by Patanjali. It is necessary to understand this philosophy thoroughly because it provides a

satisfactory answer to the initial and pertinent question, 'Why should we practise yoga?' The philosophy of kleśhās is not peculiar to this system of Yoga. In its essential ideas it forms the substratum of all schools of Yoga in India though perhaps it has not been expounded as clearly and systematically as in the Sāṃkhya and Yoga Darśhanas." T provides a useful synopsis of the philosophy of kleśhās.

It is very important to come to a full understanding of all the terms used, and close study of YS, II.3-12 will make this possible. It's also worth using the index in your own edition of the Yoga Sūtras to look up other Sūtras where these terms are mentioned or discussed. V says that when the kleśhas become active "they strengthen the sway of the Guṇas, bring about change, set in motion the flow of cause and effect and in conjunction with one another bring about the fructification of action." H's commentary on V says, "The common feature of all the afflictions is erroneous cognition." [compare YS I.8 on viparyaya.] Avidyā is the source of the other four.

Of the other four, B points out that they "represent excessive or inappropriate manifestations of natural impulses that become distorted and become sources of conflict. Each of these natural impulses, good in itself, becomes a poison when manifested in excess, at the wrong moment, or when mistaking the object."

YS 2.4

**Avidyā kṣhetram uttareṣhām prasupta tanu
vicchinn'odārāṇām**

2.4 Ignorance is the breeding place for all the others whether they are dormant or attenuated, partially overcome or fully operative.

avidyā - ignorance

kṣhetram - field, soil

uttareṣhām - following, next, future

prasupta - asleep, dormant

tanu - feeble, attenuated

vicchinna - intermittent, interrupted

udārāṇām - active, fully operative, sustained.

Translations:

[B] Ignorance is the source of the other four causes of suffering, whether these are latent, feeble, intermittent, or intense.

[D] Misapprehension is the source of all the other obstacles. They need not appear simultaneously and their impact varies. Sometimes they are obscure and barely visible. At other times they are exposed and dominant.

[H] Avidyā is the breeding ground for the others whether they be dormant, attenuated, interrupted or active.

[S] Ignorance is the field for the others mentioned after it, whether they be dormant, feeble, intercepted, or sustained.

[T] Avidyā is the source of those that are mentioned after it, whether they be in the dormant, attenuated, alternating or expanding condition.

Commentary:

As B says, "Ignorance, by definition, always remains hidden." But it is the breeding ground for the four other causes of suffering which are always there in varying degrees of intensity. The nearer you are to a yoga state, the more control you have over these causes of suffering. T says, "The relation existing between the five kleśhas may be likened to the relation of root, trunk, branches, leaves and fruit in a tree." D also uses this metaphor in Heart of Yoga, Chapter 2, where he discusses the kleśhas.

S (p. 86) gives a nice illustration of the different stages: "Imagine there is a nice performance at a night club. A friend is going, and he invites you to come. Let's say you feel drawn to go, but finally you decide, 'I have seen hundreds of shows like that; what can I gain by another one? No. I'm going to a Raja Yoga lecture instead.' The obstacle is there but you overpower it. That is the 'intercepted' stage. "If you continue with such discipline, the obstacle will sink to the bottom; but, since a trace will still be there, occasionally you'll be reminded of it.' Why shouldn't I go to a club?' A gentle trace will arise, which you can easily overpower.' No, I'm not going.' It just comes up to remind you, 'I'm still here.' That is the feeble stage. "In the case of average people, the moment a night club is thought of, both legs immediately go toward it and the people simply follow. From there, they probably go to an adjoining bar and so on. In their cases the obstacles are 'sustained'."

YS 2.5

Anity'āśhuchi duḥkh'ānātmāsu nitya śhuchi sukh'ātma-khyātir avidyā

2.5 Ignorance is taking the non-eternal for the eternal, the impure for the pure, evil for good and non-self as self.

anitya - ephemeral, impermanent

aśhuchi - impure

duḥkha - pain, unhappiness

ānātmāsu - non-Self

nitya - permanent, eternal

śhuchi - pure

sukha - happiness, pleasure

ātma – Self, Spirit

khyātiḥ - giving a name to

avidyā - ignorance

Translations:

[B] Ignorance is the confusion of the temporary with the permanent, the pure with the impure, anguish with the pleasure of being, and the relative with the absolute.

[D] Misapprehension leads to errors in comprehension of the character, origin and effects of the objects perceived.

[H] Avidyā consists in regarding a transient object as everlasting, an impure object as pure, misery as happiness and the not-Self as Self.

[S] Ignorance is regarding the impermanent as permanent, the impure as pure, the painful as pleasant, and the non-Self as the Self.

[T] Avidyā is taking the non-eternal, impure, evil and non ātman to be eternal, pure, good and ātman respectively.

Commentary:

V says that avidyā must be understood as being false cognition, knowledge, rather than lack of knowledge. H adds the comment that "Normally there is a preponderance of wrong cognition and paucity of right cognition." He also says that "avidyā is only a form (unreal) of modification of the mind.... every modification of the mind is really a mixture of vidyā and avidyā."

B explains that the four pairs of contrasting concepts work at four different but interacting levels:

- physical (perishable confused with the eternal)
- thought (ignorance leads to lack of discernment)
- feeling (pleasure found in what can only lead to suffering)
- spirit (mistaken beliefs about Self).

"Depending on the individual, the time of life, and thresholds of perception, our values normally evolve toward a more judicious

recognition of the deep reality of the self and of all things, and, therefore, towards reducing misconception."

S uses the story of the man who mistook a coil of rope for a snake to illustrate avidyā, adding that if we have a light to shine on things, misconceptions don't arise. He also says that yoga is neither for the enlightened person nor for the totally ignorant, but for the person in between.

YS 2.6

Dr̥ig darśhana śhaktyor ek'ātmat'ev'āsmītā

2.6 Egoism is the identification of the power that knows with the instruments of knowing.

dr̥ig- *one who sees or observes, Seer*

darśhana - *the instrument of seeing*

śhaktyoḥ - *capacity, powers*

eka - *one*

ātmata - *essence, nature*

iva - *as if, as it were*

āsmītā - *consciousness of "I"*

Translations:

[B] Individual ego consciousness of "I" sees mental and physical activity as the source of consciousness.

[D] False identity results when we regard mental activity as the very source of perception.

[H] Asmitā is tantamount to the identification of puruṣha or pure consciousness with Buddhi.

[S] Egoism is the identification, as it were, of the power of the Seer (puruṣha) with that of the instrument of seeing [body-mind].

[T] Asmitā is the identity or blending together, as it were, of the power of consciousness (puruṣha) with the power of cognition (buddhi).

Commentary:

B reminds us of the essential dualist nature of the yoga system of philosophy: a spiritual principle, here called dṛig, which is identical with puruṣha; the material aspect or instrument of perception, here called darśhana, which is identical with prakṛiti.

Both dṛig and darśhana have the same root (driśh - see, perceive). P has chosen these words to emphasise the interrelationship of seer and seen, perceiver and the perceived: the one can't exist without the other. In our normal waking lives, our mental and psychic activity, our thoughts, feelings and perceptions fill our minds and block out higher consciousness.

V explains: "Puruṣha is an absolute Awareness while Buddhi or the cognitive principle is the instrument of knowing. Looking upon these two as the same is the affliction known as Asmitā.... When the real nature of the two is known it leads to liberation or the Self-in-itself."

YS 2.7

Sukh'ānuśhayī rāgaḥ

2.7 Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience.

sukha - pleasure, happiness

anuśhayī - that which follows

rāgaḥ - passionate desire, attachment.

Translations:

[B] Attachment is the consequence of pleasure.

[D] Excessive attachment is based on the assumption that it will contribute to everlasting happiness.

[H] Attachment is that [modification] which follows remembrance of pleasure.

[S] Attachment is that which follows identification with pleasurable experiences.

[T] That attraction, which follows pleasure, is called rāga.

Commentary:

Obviously, if you enjoy some experience you will want to have the same experience again. But when this wanting develops into a strong desire, it can cause unhappiness and even suffering. It can, depending on the object of desire, cause illness, broken relationships, over-indulgence... As B says, "Interest, even powerful interest, is positive, since nothing can be done where there is no interest. Passion in excess, however, is one of the principal causes of a human being's slavery. Addictions (kleśha) are distortions of natural functions.

H explains why rāga is a kind of avidyā: "The word anuśhayl or 'following' implies that it exists as a latent impression in the mind. In attachment, desire and senses are drawn involuntarily and unconsciously towards objects, and the power to consciously restrain desire disappears. That is why attachment is regarded as a kind of misapprehension. By this the Self gets linked up with the senses and their objects. Here the misapprehension is to regard the detached Self as bound up with the latent impressions of pleasure pertaining to the senses which really do not belong to the Self."

As S says, there is no need to expend energy running in pursuit of happiness, since happiness is already in us as the true Self.

YS 2.8

Duḥkh'ānuśhayī dveṣhaḥ

2.8 Aversion is the magnetic pattern which clusters in misery and pushes one from such experience.

duḥkha - pain, unhappiness

ānuśhayī - that which follows

dveṣhaḥ - repulsion, aversion, hatred.

Translations:

[B] Aversion is the consequence of displeasure.

[D] Unreasonable dislikes are usually the result of painful experiences in the past, connected with particular objects and situations.

[H] Aversion is that [modification] which results from misery.

[S] Aversion is that which follows identification with painful experiences.

[T] That repulsion which accompanies pain is dveṣha.

Commentary:

As with rāga, dveṣha can lead to inner discontent and isolation. As with rāga, it builds on the saṃskāras of past experience. B says, "It is an active negative attitude of rejection and is one of the chief causes of failure in family, personal and professional relationships."

H says, "As in attachment so in aversion, the latencies of misery which do not belong to the Self are attributed to it and the inactive Self is regarded as the doer. This is also false cognition."

T has several interesting things to say about rāga and dveṣha in his commentary on this Sūtra. Among other things, he says, "The attractions and repulsions which bind us to innumerable persons and things... condition our life to an unbelievable extent.... There is hardly

any freedom left for the individual to act, feel and think freely. The conditioning of the mind which takes place when we are under the domination of any overpowering attraction or repulsion is recognised, but few people have any idea of the distortion produced in our life by the less prominent attractions and repulsions or the extent to which our life is conditioned by them."

He also says, "That rāga and dveśha in their gross form are responsible for much of human misery and suffering will become apparent to anyone who can view life dispassionately and can trace causes and effects intelligently. But only those who systematically try to attenuate the kleśhas by means of Kriyā Yoga can see the subtler workings of these kleśhas, how they permeate the whole fabric of our worldly life and prevent us from having any peace of mind."

YS 2.9

Swarasavāhī viduṣho-'pi samārūḍho-'bhiniveśhaḥ

2.9 Flowing by its own energy, established even in the wise and in the foolish, is the unending desire for life.

swa - one's own

rasa - inner substance, essence, juice

vāhī - that which bears or carries, flowing

viduṣhaḥ - one who knows, the learned

api - even

samārūḍhaḥ - that which has firmly taken root

abhiniveśhaḥ - great fear of death, feeling of insecurity, clinging to life.

Translations:

[B] Fear is present even for the sage and develops from its own inherent source.

[D] Insecurity is the inborn feeling of anxiety for what is to come. It affects both the ignorant and the wise.

[H] As in the ignorant so in the learned the firmly established inborn fear of annihilation is the affliction called abhiniveśha.

[S] Clinging to life, flowing by its own potency [due to past experience], exists even in the wise.

[T] Abhiniveśha is the strong desire for life which dominates even the learned [or the wise].

Commentary:

This fear is inherent in all things. V says, "Every creature always has this craving -'Let me never be non-existent; let me be alive.' One who has not felt the dread of death before cannot have this kind of craving. This demonstrates the experience of a previous birth." He also says, "As in a confirmed idiot, so in a learned man possessed of knowledge regarding previous life and the subsequent life...this fear is found to exist, because, devoid of true knowledge, both the learned and the fool have the same vāsanā arising out of the experience of the pain of death."

T points out that it doesn't matter how wise you are, you may still experience abhiniveśha. "Unless and until the tree of kleśhas is destroyed, root and branch, by a systematic course of yogic discipline the attachment to life in smaller or greater degree will continue in spite of all the philosophies we may know or preach." T also says that in those who are particularly influenced by rāga and dveśha, the attachment to life is stronger.

YS 2.10

Te pratiprasava heyāḥ sūkṣmāḥ

2.10 These patterns when subtle may be removed by developing their contraries.

te - these, they

pratiprasava - resolving back into their cause, re-absorption, resolution into respective cause or origin

heyāḥ - destroyed, capable of being reduced or avoided or abolished;

sūkṣhmāḥ - subtle.

Translations:

[B] Recognising inherent impulses eliminates the causes of suffering at a subtle level.

[D] When the obstacles do not seem to be present, it is important to be vigilant.

[H] The subtle kleśhas are forsaken (i.e. destroyed) by the cessation of productivity (i.e. disappearance of the mind).

[S] In subtle form, these obstacles can be destroyed by resolving them back into their primal cause [the ego].

[T] These, the subtle ones, can be reduced by resolving them backward into their origin.

Commentary:

Having completed his description of the kleśhas, P now proposes (in YS II.10-11) two ways of working towards their reduction. First (Sūtra 10) you can work at eliminating those that are latent, or just about to appear. This requires a well-developed awareness of the potential of the kleśhas to take root in us.

V says "Those five kleśhas become like parched seed and disappear with the mind of the Yogin, which having fulfilled the purpose of its existence becomes defunct." H explains - parched seeds can't germinate. The kleśhas reach this state once you realise "I am neither the body nor the senses", because once you have attained this knowledge, no disorder of the body or the senses can affect the mind.

"The kleśhas so reduced disappear with the mind." [N.B. This for most of us is a distant goal, because the disappearance of the mind marks the end of birth, life and further experience.]

T has a lot to say which is quite helpful. The kleśhas exist in two states - active and potential. The active state is easy to recognise and thus easier to deal with. Through the practice of Kriyā Yoga kleśhas become dormant; but under certain conditions they can become active again, so they have to be "parched" and thus rendered completely inactive. T also explains "resolving them back to their origin" (pratiprasava) as follows: the five kleśhas evolve, each from the one before it, beginning with avidyā and ending with abhiniveśha. So to eliminate them all you begin with abhiniveśha, work back through the other kleśhas in reverse order to avidyā, and once avidya is eliminated you have enlightenment! But since the seeds are latent, they present a potential danger right up until the achievement of Enlightenment.

Therefore, as D warns in his note, "A temporary state of clarity should not be confused with a permanent state. To assume then that everything will be free from now on can be fraught with danger. It is now even more important to be careful. The fall from clarity to confusion is more disturbing than a state with no clarity at all." So always be vigilant. Don't let your practice slip (refer back to YS I.12-16 for more on practice and detachment). As B says, "This aphorism warns us not to neglect the causes of suffering simply because they remain latent. They may still be reactivated, even in this state."

YS 2.11

Dhyāna heyās tad vṛittayaḥ

2.11 Their active afflictions are to be destroyed by meditation.

dhyāna - meditation

heyāḥ - that which must be avoided

tad - *their*

vṛittayaḥ - *fluctuations or activities of the mind.*

Translations:

[B] Meditation eliminates mental fluctuations set in motion by erroneous impulses.

[D] Advance towards a state of reflection to reduce their impact and prevent them from taking over.

[H] Their means of subsistence or their gross states are avoidable by meditation.

[S] In the active state, they can be destroyed by meditation.

[T] Their active modifications are to be suppressed by meditation.

Commentary:

Dhyāna (meditation) was first mentioned in YS I.39 as a way of confronting and reducing the antarāyāḥ (inner obstacles) listed in YS I.30. In YS .12, dhyāna is presented as the second tool for reducing the mental fluctuations triggered off by the kleśhas.

B describes three ways in which dhyāna can be used: diversion - e.g. turning one's attention towards another object or activity
reconsideration - e.g. through detachment or discussion with a teacher
appeal to a higher or divine source through prayer or silence.

V says, "The gross manifestations of kleśhas having been attenuated by Kriyā-Yoga are to be destroyed through meditation on Prasamkhyāna or discriminative knowledge until they become reduced to the state of the parched seed.... The gross kleśhas are weak obstacles while the subtle ones are more difficult to overcome." On this, H comments, "Keśha is a kind of wrong knowledge; hence it has to be dissipated by true knowledge. Discriminative knowledge is the best form of knowledge; that is why afflictive modifications have to be removed by

meditation or self-discernment.... The three stages in the process of destruction of kleśhas have to be carefully noted, viz. thinning by Kriyā-Yoga, reduction to an unproductive state by meditative insight and total disappearance by the dissolution of the mind." His comment is useful in that it returns our attention to what P said about Kriyā-Yoga in YS II.1 and about vritti in his definition of yoga in YS I.2.

YS 2.12

Kleśha-mūlaḥ karmāśhayaḥ dṛiṣṭā'ādṛiṣṭa janma vedanīyaḥ

2.12 The impressions of works have their roots in afflictions and arise as experience in the present and the future births.

kleśha - cause of suffering, torment, affliction

mūlaḥ - root, base. foundation, cause

karma - action

āśhayaḥ - latent impression, residue

dṛiṣṭa - seen, in this present life

ādṛiṣṭa - unseen, in the future

janma - existence, life, birth

vedanīyaḥ - experiences discovered and revealed

Translations:

[B] Acts stemming from mental disturbance leave imprints that always show themselves in some form or other, visible or invisible.

[D] Our actions and their consequences are influenced by these obstacles. The consequences may or may not be evident at the time of the action.

[H] Karmāśhaya or latent impression of action based on afflictions, becomes active in this life or in a life to come.

[S] The womb of karmas (actions and reactions) has its root in these obstacles, and the karmas bring experiences in the seen [present] or in the unseen [future] births.

[T] The reservoir of Karmas which are rooted in Kleśhas brings all kinds of experiences in the present and future lives.

YS 2.13

Sati mūle tad-vipāko jāty'āyur bhogāḥ

2.13 When the root exists, its fruition is birth, life and experience.

sati - being, existing

mūle - in the root, foundation, cause

tad - this; **vipākaḥ** - fruit, result

jāti - birth, caste, rank, level

āyuh - length, duration, span of life

bhogāḥ - final result, enjoyment, experience

Translations:

[B] When these causes engender acts, their effects influence existence, time, and the experience of events.

[D] As long as the obstacles prevail they will affectation in every respect: in its execution, its duration and its consequences.

[H] As long as kleśha remains at the root, karmāśhaya produces three consequences in the form of birth, span of life and experience.

[S] With the existence of the root, there will be fruits also; namely, the births of different species of life, their life spans and experiences.

[T] As long as the root is there it must ripen and result in lives of different class, length and experiences.

YS 2.14

Te hlāda paritāpa phalāḥ puṇy'āpuṇya hetutvāt

2.14 They have pleasure or pain as their fruit, according as their cause be virtue or vice.

te - these

hlāda – joy, pleasure

paritāpa - anguish, remorse, sorrow

phalāḥ - fruit, result

puṇya - just, correct, meritorious

apuṇya - incorrect, improper, unmeritorious

hetutvāt - of a cause, on account of

Translations:

[B] The three kinds of conditioning produce pleasure if the origin is positive, and torment if it is disturbed.

[D] The consequences of an action will be painful or beneficial depending on whether the obstacles were present in the concept or implementation of the action.

[H] Because of virtue and vice these (birth, span and experience) produce pleasurable and painful experiences.

[S] The karmas bear fruits of pleasure and pain caused by merit and demerit.

[T] They have joy or sorrow for their fruit according as their cause is virtue or vice.

Pariṇāma tāpa saṃskāra duḥkhair guṇa vṛitti virodhāch-cha duḥkham eva sarvaṃ vivekinaḥ

2.15 All is misery to the wise because of the pains of change, anxiety, and purificatory acts.

pariṇāma - transformation, consequences, development

tāpa - worry, pain, sorrow

saṃskāra - conditioning, habit, impression left by past action

duḥkhaiḥ - ache, pain, sadness

guṇa - constituent qualities of nature

vṛitti - fluctuation, movement

virodhāt - incompatibility, hostility, contradictions

cha - and

duḥkham - suffering

eva - for sure, indeed

sarvaṃ - all

vivekinaḥ - for the discerning person

Translations:

[B] The discerning person sees that all is suffering, because of changes due to the passage of time, to worries and conditioning, and to inappropriate manifestations of the constituent qualities of nature

[D] Painful effects from any object or situation can be a result of one or more of the following: changes in the perceived object, the desire to repeat pleasurable experiences and the strong effect of conditioning from the past. In addition changes within the individual can be contributory factors.

[H] The discriminating persons apprehend (by analysis and anticipation) all worldly objects as sorrowful because they cause suffering in consequence, in their afflictive experiences and in their latencies and also because of the contrary nature of the guṇas (which produces changes all the time).

[S] To one of discrimination, everything is painful indeed, due to its consequences: the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three guṇas, which control the mind.

[T] To the people who have developed discrimination all is misery on account of the pains resulting from change, anxiety and tendencies, as also on account of the conflicts between the functioning of the Guṇas and the Vṛittis (of the mind).

YS 2.16

Heyaṁ duḥkham anāgatam

2.16 The grief which has not yet come may be avoided.

heyam - what is to be avoided

duḥkham – suffering, unhappiness, sorrow

anāgatam -what has not yet happened

Translations:

[B] Future suffering should be avoided.

[D] Painful effects which are likely to occur should be anticipated and avoided.

[H] Pain which is yet to come is to be discarded.

[S] Pain that has not yet come is avoidable.

[T] The misery which is not yet come can and is to be avoided.

YS 2.17

Draṣṭṛi-dṛiśhyayoḥ saṁyogo heyahetuḥ

2.17 The cause of the avoidable is the superimposition of the external world onto the unseen world.

draṣṭṛi - of the one who observes, the Seer

dṛiśhyayoḥ - of that which is perceived, the Seen

saṁyogaḥ - union, close contact

heya -that which is to be avoided

hetuḥ - the cause

Translations:

[B] The cause of pain is the union between the inner being who perceives and that which is perceived.

[D] The cause of actions that produce painful effects is the inability to distinguish what is perceived from what perceives.

[H] Uniting the Seer or the subject with the Seen or the object, is the cause of that which has to be avoided.

[S] The cause of that avoidable pain is the union of the Seer (Purusha) and seen (Prakriti, or Nature)

[T] The cause of that which is to be avoided is the union of the Seer and the Seen.

YS 2.18

**Prakāśha kriyā sthiti śhīlaṁ bhūt'endriy'ātmakaṁ
bhog'āpavarg'ārthaṁ dṛiśhyam**

2.18 The experienced world consists of the elements and the senses in play. It is of the nature of cognition, activity and rest, and is for the purpose of experience and realization.

prakāśha - light

kriyā - action

sthiti - immobility, inertia

śhīlam - character, tendency

bhūta - the five gross elements

indriya - the eleven sense organs including thought

ātmakam - composed of

bhoga - enjoyment, experience

āpavarga - liberation

artham - aim, purpose

driśhyam - that which is perceived

Translations:

[B] What is perceived has clarity, movement, and inertia and is made up of the elements and the eleven sense. It can lead to sensory experience and to deliverance.

[D] All that is perceived includes not only the external objects but also the mind and the senses. They share three qualities: heaviness, activity and clarity. They have two types of effects. To expose the perceiver to their influences or to provide the means to find the distinction between them and itself.

[H] The object or knowable is by nature sentient, mutable and inert. It exists in the form of the elements and the organs, and serves the purpose of experience and emancipation.

[S] The seen is of the nature of the gunas: illumination, activity and inertia; and consists of the elements and sense organs, whose purpose is to provide both experiences and liberation to the Purusha.

[T] The Seen (objective side of manifestation) consists of the elements and sense-organs, is of the nature of cognition, activity and stability

(Sattva, Rajas and Tamas) and has for its purpose (providing the Puruṣha with) experience and liberation.

YS 2.19

Viśheṣhāviśheṣhaliṅgamātrāliṅgāni guṇaparvāni

2.19 The stages of the attributes effecting the experienced world are the specialized and the unspecialized, the differentiated and the undifferentiated.

viśheṣha - specific, distinct

aviśheṣha - non-specific, indistinct

liṅgamātra - differentiated, defined

aliṅgāni - undifferentiated, undefinable

guṇa - constituent qualities of nature

parvāni - degree, division

Translations:

[B] The origin and characteristics of things are perceived or not perceived.

[D] All that is perceived is related by the common sharing of the three qualities.

[[H] Diversified (viśheṣha), undiversified (aviśheṣha), indicator-only (liṅgamātra), and that which is without any indication (aliṅga) are the states of the guṇas.

[S] The stages of the gunas are specific, non-specific, defined and undefinable.

[T] The stages of the Guṇas are the particular, the universal, the differentiated and the undifferentiated.

YS 2.20

Draṣṭā dṛiśhimātraḥ śhuddo-'pi pratyay'ānupaśhyaḥ

2.20 The in-dweller is pure consciousness only, which though pure, sees through the mind and is identified by ego as being only the mind.

draṣṭā - entity who perceives or observes

dṛiśhimātraḥ - being nothing but vision, the power of seeing

śhuddaḥ - pure, unmixed

api - even

pratyaya - the experience made by the mind, idea, intention

anupaśhyaḥ - continually observed

Translations:

[B] The perceiving entity can only perceive. It uses the mind to experiment, but remains unaltered itself.

[D] That which perceives is not subject to any variations. But, it always perceives through the mind.

[H] The Seer is absolute knower. Although pure, modifications (of buddhi) are witnessed by him as an onlooker.

[S] The Seer is nothing but the power of seeing which, although pure, appears to see through the mind.

[T] The Seer is pure consciousness but though pure, appears to see through the mind.

YS 2.21

Tad artha eva dṛiśhyasy'ātmā

2.21 The very existence of the seen is for the sake of the seer.

tad - this latter

arthaḥ - aim, goal, purpose

eva - assuredly, precisely

dṛiśhyasya – of that which is perceived

ātmā - proper nature, essence, Self, Spirit

Translations:

[B] What is perceived exists only to serve as object for the perceiving entity.

[D] All that can be perceived has but one purpose: to be perceived.

[H] To serve as objective field to puruṣha is the essence or nature of the knowable.

[S] The seen exists only for the sake of the Seer.

[T] The very being of the Seen is for his sake (i.e. Prakṛiti exists only for his sake).

YS 2.22

**Kṛit'ārthaṁ prati naṣṭam apy'anaṣṭam tad anya
sādhāraṇatvāt**

2.22 Although Creation is discerned as not real for the one who has achieved the goal, it is yet real in that Creation remains the common experience to others.

kṛita - realised, accomplished

ārthaṁ - the aim, purpose

prati - with regard to

naṣṭam - disappeared, destroyed

api - but, however

anaṣṭam - not destroyed

tad - that

anya - other

sādhāraṇatvāt - being in common, universality

Translations:

[B] What is perceived no longer exists for the perceiving entity once the intent is fulfilled, but it still exists to serve others.

[D] The existence of all objects of perception and their appearance is independent of the needs of the individual perceiver. They exist without individual reference, to cater for the different needs of different individuals.

[H] Although ceasing to exist in relation to him whose purpose is fulfilled the knowable does not cease to exist on account of being of use to others.

[S] Although destroyed for him who has attained liberation, it [the seen] still exists for others, being common to them.

[T] Although it becomes non-existent for him whose purpose has been fulfilled it continues to exist for others on account of being common to others (besides him).

YS 2.23

Swa svāmi śhaktyoḥ swarūp'opalabdhi hetuḥ saṁyogaḥ

2.23 The association of the seer with Creation is for the distinct recognition of the objective world, as well as for the recognition of the distinct nature of the seer.

swa - that which is perceived, owned

svāmi - perceiving entity, owner

śhaktyoḥ -power, force, faculty

swarūpa - proper nature, own form

upalabdhi - understanding, recognition

hetuḥ - cause

samyogaḥ - union, close contact

Translations:

[B] The union of that which is perceived and the perceiving entity permits understanding of their respective faculties.

[D] All that is perceived, whatever it is and whatever its effect may be on a particular individual, has but one ultimate purpose. That is to clarify the distinction between the external that is seen and the internal that sees.

[H] Alliance is the means of realising the true nature of the object of the knower and of the owner, the knower (i.e. the sort of alliance which contributes to the realisation of the Seer and the Seen is this relationship).

[S] The union of Owner (Purusha) and owned (Prakriti) causes the recognition of the nature and powers of them both.

[T] The purpose of the coming together of the Puruṣha and Prakṛiti is gaining by the Puruṣha of the awareness of its true nature and the unfoldment of powers inherent in him and Prakṛiti.

YS 2.24

Tasya hetur avidyā

2.24 The cause of the association is ignorance.

tasya - of this

hetuḥ - cause

avidyā - ignorance

Translations:

[B] The cause of this union is ignorance.

- [D] The absence of clarity in distinguishing between what perceives and what is perceived is due to accumulation of misapprehension.
- [H] Avidyā or nescience is its cause.
- [S] The cause of this union is ignorance.
- [T] Its cause is the lack of awareness of his Real nature.

YS 2.25

Tad abhāvāt saṁyog'ābhāvo hānaṁ tad dṛiśheḥ kaivalyam

2.25 Liberation of the seer is the result of the disassociation of the seer and the seen, with the disappearance of ignorance.

tad - this

abhāvāt - of the absence

saṁyoga - union

ābhāvaḥ - absence

hānam -ceasing, removal

tad - of this

dṛiśheḥ - from the seen

kaivalyam - serenity, liberation

Translations:

[B] When ignorance vanishes, so does union. Its absence brings serenity.

[D] As misapprehension is reduced there is a corresponding increase in clarity. This is the path to freedom.

[[H] The absence of alliance that arises from lack of it is the freedom and that is the state of liberation of the seer.

[S] Without this ignorance, no such union occurs. This is the independence of the Seer.

[T] The dissociation of Puruṣha and Prakṛiti brought about by the dispersion of avidyā is the real remedy and that is the Liberation of the Seer.

YS 2.26

Viveka khyātir aviṣṭavā hān'opāyaḥ

2.26 The continuous practice of discrimination is the means of attaining liberation.

viveka - discernment

khyātiḥ - recognition, perception

aviṣṭavā - absence of confusion, total clarity, unwavering

hāna - ending, escape, removal

opāyaḥ - the means, method

Translations:

[B] Awareness of unequivocal discernment ends confused union.

[D] Essentially the means must be directed towards developing clarity so that the distinction between the changing qualities of what is perceived and the unchanging quality of what perceives becomes evident.

[H] Clear and distinct (unimpaired) discriminative knowledge is the means of liberation.

[S] Uninterrupted discriminative discernment is the method for its removal.

[T] The uninterrupted practice of the awareness of the Real is the means of dispersion (of avidyā)

YS 2.27

Tasya saptadhā prāntabhūmiḥ prajñā

2.27 Steady wisdom manifests in seven stages.

tasya - of this

saptadha - seven stages, sevenfold

prāntabhūmiḥ - ultimate, final

prajñā - inner knowledge

Translations:

[B] The ultimate wisdom that emerges has seven stages.

[D] The attainment of clarity is a gradual process.

[H] Seven kinds of ultimate insight come to him (the yogin who has acquired discriminative enlightenment).

[S] One's wisdom in the final stage is sevenfold. [One experiences the end of 1) desire to know anything more; 2) desire to stay away from any thing; 3) desire to gain anything new; 4) desire to do anything; 5) sorrow; 6) fear; 7) delusion.]

[T] In his case the highest stage of Enlightenment is reached by seven stages.

YS 2.28

Yog'āṅg'ānuṣṭhānād aśhuddhi-kṣhaye jñāna dīptir āviveka khyāteḥ

2.28 On the destruction of impurity by the sustained practice of the limbs of Yoga, the light of knowledge reveals the faculty of discrimination.

yoga - of yoga

aṅga - the limbs

ānuṣṭhānāt - by the execution, by practice

aśhuddhi - impurity

kṣhaye - in destruction

jñāna - wisdom

dīptiḥ - light, radiance

ā -up to

viveka - discernment

khyāteḥ - in recognising

Translations:

[B] Eliminating impurity through continued practice of the eight limbs of yoga brings discernment and clear perception.

[D] The practice and enquiry into different components of Yoga gradually reduce the obstacles such as misapprehension. Then the lamp of perception brightens and the distinction between what perceives and what is perceived becomes more and more evident. Now everything can be understood without error.

[H] Through the practice of the different accessories to yoga when impurities are destroyed, there arises enlightenment culminating in discriminative enlightenment.

[S] By the practice of the limbs of yoga, the impurities dwindle away and there dawns the light of wisdom, leading to discriminative discernment.

[T] From the practice of the component exercises of Yoga, on the destruction of impurity, arises spiritual illumination which develops into awareness of Reality.

YS 2.29

Yama niyam'āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo-'ṣṭāv'aṅgāni

2.29 The eight limbs of Yoga are self-restraint in actions, fixed observance, posture, regulation of energy, mind-control in sense engagements, concentration, meditation, and realization.

yama - external discipline

niyama - internal discipline

āsana – posture, sitting

prāṇāyāma - breath regulation

pratyāhāra - withdrawal of the senses

dhāraṇā - concentration

dhyāna – meditation, contemplative absorption

samādhayaḥ - oneness, integration

aṣṭav - eight

aṅgāni – limbs, sections, components

Alt.Trans. The eight components of yoga are external discipline, internal discipline, posture, breath regulation, concentration, meditative absorption, and integration.

YS 2.30

Ahimsā saty'āsteya brahma-chary'āparigrahā yamāḥ

Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.

ahimsā - not harming

satya - truthfulness, truth

asteya - not stealing

brahmacharya - celibacy, impeccable conduct

aparigrahā - not being acquisitive

yamāḥ - external discipline

Alt.Trans. The five external disciplines are not harming, truthfulness, not stealing, celibacy, and not being acquisitive.

YS 2.31

Ete jāti deśha kāla samay'ānavacchinnāḥ sārva-bhaumā mahā-vratam

2.31 These five willing abstentions are not limited by rank, place, time or circumstance and constitute the Great Vow.

ete - these

jāti - birth, rank

deśha - place

kāla - time

samaya - circumstance

anavacchinnāḥ - unlimited, irrespective of

sārva - all

bhaumā - at a level

mahā - great

vratam - vow, commitment

Alt.Trans. These universals, transcending birth, place, era, or circumstance, constitute the great vow of yoga.

YS 2.32

Śhaucha samtoṣha tapaḥ svādhyāy'eśhvara praṇi-dhānāni niyamāḥ

2.32 The fixed observances are cleanliness, contentment, austerity, study and persevering devotion to God.

śhaucha - purity

santoṣha - contentment

tapaḥ - heat, intensity of discipline, austerity

svādhyāya - self-study

īśhvara – God, Supreme Spirit, Divine ideal of pure awareness

praṇidhānāni - surrender, dedication, application, alignment

niyamāḥ - internal discipline

Alt.Trans. The five internal disciplines are bodily purification, contentment, intensity, self-study, and orientation toward the ideal of pure awareness.

YS 2.33

Vitarka bādhane prati-pakṣha bhāvanam

2.33 When improper thoughts disturb the mind, there should be constant pondering over the opposites.

vitarka - analytical thinking, unwholesome thoughts

bādhane - repelling

pratipakṣha - opposite

bhāvanam - realizing, becoming, contemplation, pondering

Alt.Trans. Unwholesome thoughts can be neutralized by cultivating wholesome ones.

Vitarkā hiṃs'ādayaḥ kṛita kārīt'ānumoditā lobha krodha moha pūrvakā mṛidu madhy'ādhimātrā duḥkh'ājñān'ānanta phalā iti prati-pakṣha bhāvanam

2.34 Improper thoughts and emotions such as those of violence- whether done, caused to be done, or even approved of- indeed, any thought originating in desire, anger or delusion, whether mild, medium or intense- do all result in endless pain and misery. Overcome such distractions by pondering on the opposites.

vitarkā - analytical thinking, negative thoughts

hiṃsā – harming, violence

ādayaḥ - et cetera

kṛita - done, accomplished

kārita - caused to be done, instigated

anumoditā - approved

lobha - greed

krodha - anger

moha - delusion

pūrvakā - preceded by

mṛidu - mild

madhya - moderate

ādhimātrā - extreme, intense

duḥkha - distress, pain, suffering

ājñāna – ignorance, false knowledge

ananta - endless, boundless

phalā – fruit, result

iti - thus

pratipakṣha - opposite

bhāvanam – contemplation, pondering, realizing, becoming

Alt.Trans. We ourselves may act upon unwholesome thoughts, such as wanting to harm someone, or we may cause or condone them in others; unwholesome thoughts may arise from greed, anger, or delusion; they may be mild, moderate, or extreme; but they never cease to ripen into ignorance and suffering. This is why one must cultivate wholesome thoughts.

YS 2.35

Ahimsā pratiṣṭhāyām tat sannidhau vaira-tyāgaḥ

2.35 When one is confirmed in non-violence, hostility ceases in his presence.

ahimsā - not harming

pratiṣṭhāyām - based on, grounded in

tat - that, these

sannidhau - presence

vaira - hostility

tyāgaḥ - abandonment

Alt.Trans. Being firmly grounded in non-violence creates an atmosphere in which others can let go of their hostility.

YS 2.36

Satya pratiṣṭhāyām kriyā phal'āśhrayatvam

2.36 When one is firmly established in speaking truth, the fruits of action become subservient to him.

satya - truthfulness, truth

pratiṣṭhāyām - based on, grounded in

kriyā - action

phala - fruit

āśhrayatvam - rest on

Alt.Trans. For those grounded in truthfulness, every action and its consequences are imbued with truth.

YS 2.37

Asteya pratiṣṭhāyām sarva ratn'opasthānam

2.37 All jewels approach him who is confirmed in honesty.

asteya - not stealing

pratiṣṭhāyāā - based on, grounded in

sarva - all

ratna - jewel

upasthānam - approach, materialize

Alt.Trans. For those who have no inclination to steal, the truly precious is at hand.

YS 2.38

Brahmacharya pratiṣṭhāyām vīrya lābhaḥ

2.38 When one is confirmed in celibacy, spiritual vigour is gained.

brahmacharya - celibacy, impeccable conduct

pratiṣṭhāyām - based on, grounded in

vīrya - energy, vigor

lābhaḥ - acquired

Alt.Trans. The chaste acquire vitality.

YS 2.39

Aparigraha sthairye janma kathantā sambodhaḥ

2.39 When one is confirmed in non-possessiveness, the knowledge of the why and how of existence is attained.

aparigraha - not being acquisitive

sthairye - being settled in

janma - birth

kathantā - understanding why

sambodhaḥ - insight

Alt.Trans. Freedom from wanting unlocks the real purpose of existence.

YS 2.40

Śhauchāt sv'āṅga jugupsā parair asaṁsargaḥ

2.40 From purity follows a withdrawal from enchantment over one's own body as well as a cessation of desire for physical contact with others.

śhauchāt - purity

sva - own

aṅga - limb, component

jugupsā - disinclination, detachment

paraiḥ - other

asaṁsargaḥ - freedom from contact

Alt.Trans. With bodily purification, one's body ceases to be compelling, likewise contact with others.

YS 2.41

**Sattva śhuddhi saumanasy'aik'āgry'endriya jay'ātma darśhana
yogyatvāni cha**

2.41 As a result of contentment there is purity of mind, one-pointedness, control of the senses, and fitness for the vision of the self.

sattva - clarity, purity, reality, truth; attribute of central channel

śhuddhi - purity

saumanasya – gladness

eka – one

agrya - pointed

indriya - sensory apparatus

jaya - mastery

ātma - self, essence

darśhana - vision, perspective

yogyatvāni – capability

cha - and

Alt.Trans. Purification also brings about clarity, happiness, concentration, mastery of the senses, and capacity for self-awareness.

YS 2.42

Samtoṣhād anuttama sukha lābhaḥ

2.42 Supreme happiness is gained via contentment.

santoṣhāt - contentment

anuttamaḥ - unsurpassed

sukha - happiness

lābhaḥ - acquired

Alt.Trans. Contentment brings unsurpassed joy.

YS 2.43

Kāy'endriya siddhir aśhuddhi kṣhayāt tapasaḥ

2.43 Through sanctification and the removal of impurities, there arise special powers in the body and senses.

kāya - body

indriya - sensory apparatus

siddhiḥ - perfection

aśhuddhi - impurity

kṣhayāt - dwindling, decreasing

tapasaḥ - heat, intensity of discipline, austerity

Alt.Trans. s intense discipline burns up impurities, the body and its senses become supremely refined.

YS 2.44

Sv'ādhyāyād iṣṭā devatā sampra-yogaḥ

2.44 By study comes communion with the Lord in the Form most admired.

svādhyāyāt - self-study

iṣṭā - desired

devatā - deity

samprayogaḥ - contact

Alt.Trans. Self-study deepens communion with one's personal deity.

YS 2.45

Samādhi siddhir īśhvara pra-ṇidhānāt

2.45 Realization is experienced by making the Lord the motive of all actions.

samādhi - oneness, integration

siddhiḥ - perfection

īśhvara - God, the Lord, Divine ideal of pure awareness

praṇidhānāt - surrender, dedication, application, alignment

Alt.Trans. Through orientation toward the Divine, one can achieve integration.

YS 2.46

Sthira sukham āsanam

2.46 The posture should be steady and comfortable.

sthira - steady, stable

sukham – pleasure, comfort, happiness

āsanam - posture

Alt.Trans. The postures of meditation should embody steadiness and ease.

YS 2.47

Prayatna śhaithily'ānanta samāpatti-bhyām

2.47 In effortless relaxation, dwell mentally on the Endless with utter attention.

prayatna - effort

śhaithilya - relaxation

ananta - endless, boundless

samāpattibhyām - coalescence, unified contemplation

Alt.Trans. This occurs as all effort relaxes and coalescence arises, revealing that the body and the infinite universe are indivisible.

YS 2.48

Tato dvandv'ānabhi-ghātaḥ

2.48 From that there is no disturbance from the dualities.

tataḥ - therefore, from these, from that

dvandva - play of opposites, dualities

anabhighātaḥ - insulation, being beyond disturbance

Alt.Trans. Then, one is no longer disturbed by the play of opposites.

YS 2.49

Tasmin sati śhvāsa praśhvāsayor gati vicchedaḥ prāṇāyāmaḥ

2.49 When that exists, control of incoming and outgoing energies is next.

tasmin - in this

sati - existing

śhvāsa - inhalation

praśhvāsayoḥ - exhalation

gati - flow

vicchedaḥ - cessation, interruption

prāṇāyāmaḥ - breath regulation

Alt.Trans. With effort relaxing, the flow of inhalation and exhalation can be brought to a standstill; this is called breath regulation.

YS 2.50

**Bāhy'ābhyantara stambha vṛittir deśha kāla saṁkhyā-bhiḥ
pari-dṛiṣṭo dīrgha sūkṣmaḥ**

2.50 It may be external, internal, or midway, regulated by time, place, or number, and of brief or long duration.

bāhya - external

abhyantara - internal

stambha - stationary

vṛittiḥ - patterning, turnings, movements

deśha - place

kāla - time

saṁkhyābhiḥ - by number

paridṛiṣṭaḥ - observed, measured, scrutinized

dīrgha - long

sūkṣmaḥ - subtle

Alt.Trans. As the movement patterns of each breath - inhalation, exhalation, lull - are observed as to duration, number, and area of focus, breath becomes spacious and subtle.

YS 2.51

Bāhy'ābhyantara viśhay'ākṣhepī chaturthaḥ

2.51 Energy-control which goes beyond the sphere of external and internal is the fourth level- the vital.

bāhya - external

abhyantara - internal

viśhaya - object (of experience), phenomenon

ākṣhepī - transcending

chaturthaḥ - fourth

Alt.Trans. As realization dawns, the distinction between breathing in and out falls away.

YS 2.52

Tataḥ kṣhīyate prakāśh'āvaraṇam

2.52 In this way, that which covers the light is destroyed.

tataḥ - therefore, from these, from that

kṣhīyate - disappears

prakāśha - brightness

āvaraṇam - covering, veil, layer

Alt.Trans. Then the veil lifts from the mind's luminosity.

YS 2.53

dhāraṇāsu cha योगyatā manasaḥ

2.53 Thus the mind becomes fit for concentration.

dhāraṇāsu - for concentration

cha - and

योगyatā - capability

manasaḥ - mind

Alt.Trans. And the mind's potential for concentration is realized.

YS 2.54

Swa viṣhayā saṁprayoge chitta swarūp'ānukāra iv'endriyāṇām praty'āhārah

2.54 When the mind maintains awareness, yet does not mingle with the senses, nor the senses with sense impressions, then self-awareness blossoms.

sva - own

viṣhaya - object (of experience), phenomenon

asamprayoge - uncoupling

chittasya - consciousness

sva - own

rūpa - form

anukāra - imitation, following suit

iva - like, thus, as it were

indriyāṇām - sensory apparatus

pratyāhārah - withdrawal of the senses

Alt.Trans. When consciousness interiorizes by uncoupling from external objects, the senses do likewise; this is called withdrawal of the senses.

YS 2.55

Tataḥ paramā vaśhyat'endriyāṇām

2.55 In this way comes mastery over the senses.

tataḥ - therefore, from these, from that

paramā - ultimate, highest, purest

vaśhyata - obedience, subservience

indriyāṇām - sensory apparatus

Alt.Trans. Then the senses reside utterly in the service of realization.

iti patañjali-virachite yoga-sūtre dvitīyaḥ sādhana-pādaḥ

Here ends the second 'practice' quarter of the

Yoga Sūtras written by Patanjali.

Chapter 3 - Vibhūti Pāda – ‘On Powers’.

YS 3.1

Deśha-bandhaḥ chittasya dhāraṇā

3.1 One-pointedness is steadfastness of the mind.

deśha - place, space, particular point

bandhaḥ - link, fixation, binding

chittasya - of the mind, intelligence

dhāraṇā - concentration.

Translations:

[B] Concentration is focusing the mind on a particular point.

[D] The mind has reached the ability to be directed when direction towards a chosen object is possible in spite of many other potential objects within the reach of the individual.

[H] Dhāraṇā is the mind's (chitta's) fixation on a particular point in space.

[S] Dhāraṇā is the binding of the mind to one place, object or idea.

[T] Concentration is the confining of the mind within a limited mental area (object of concentration)

Commentary:

V says, "Dhāraṇā consists in holding or fixing the mind on the navel circle, or on the lotus of the heart, or on the effulgent centre of the head, or on the tip of the nose or of the tongue, or on such like spots in the body, or on any external object, by means of the modifications of the mind."

B says that the object that is the focus of concentration can be a seen object, a concept or idea easily accessible - such as a question, problem, relationship or metaphysical concept. But whatever object is chosen, it "must be free of excessive attachment, repulsion or fear." (see YS 2, 7-9) He adds that "in posture based yoga, a first step toward concentration is observation of the body and breath." This first step is clearly within the grasp of any yoga student, and probably the best one to begin with!

T begins with a reminder of the purpose of the first five "limbs" of yoga:

- yama and niyama eliminate the disturbances caused by uncontrolled emotions and desires;
- āsana and prānāyāma eliminate disturbances arising from the physical body;
- pratyāhāra cuts off the external world and its impressions on the mind.

Once this has been achieved, the practitioner is ready to proceed with the successful practice of the final three "limbs". Up to a point, the first five can be practised simultaneously. The final three follow one from the other.

YS 3.2

Tatra pratyay'aikatānatā dhyānam

3.2 Unbroken continuation of that mental ability is meditation.

tatra - there, therein

pratyaya - contents of the mind, flow of cognition

ekatānatā - fixed on one point during a certain time, stretching unbrokenly as one

dhyānam - meditation.

Translations:

[B] Meditation is the uninterrupted flow of knowledge on this particular point.

[D] Then the mental activities form an uninterrupted flow only in relation to this object.

[H] In that (dhāranā) the continuous flow of similar mental modifications is called dhyāna or meditation.

[S] Dhyāna is the continuous flow of cognition toward that object.

[T] Uninterrupted flow [of the mind] towards the object [chosen for meditation] is contemplation.

Commentary:

H offers a good explanation of dhyāna. "In dhāranā, or fixity, the flow of similar mental modifications on the same object is confined to the desired place. But the thought-process on the same object is intermittent and in succession. When through practice that becomes continuous, i.e. appears as an unbroken flow, then it is called dhyāna.... It is a particular state of calmness of the mind and can be applied to any object of meditation. If flow of knowledge in dhāranā may be compared to succession of similar drops of water, in dhyāna the flow of knowledge is continuous like flow of oil or honey."

S makes a similar point. He also says that one sign that you really have been meditating is that you are unaware of the passage of time. If an hour passes and you think it was only five minutes, that's meditation; if five minutes pass and you feel it's an hour, that's just concentration.

B says, "With prolonged focus on one object, concentration becomes meditation, in which the grasp of the object is direct.... Moving from mental dispersion to concentration is progressive. Passing from concentration to meditation, however, is sudden and instantaneous."

YS 3.3

Tad ev'ārtha mātra nirbhāsaṁ swarūpa śhūnyam iva samādhiḥ

3.3 That same meditation when there is only consciousness of the object of meditation and not of the mind is realization.

tad- that

eva - correctly, precisely, itself

ārtha - exact nature of, the thing being meditated upon

mātra - only, that alone

nirbhāsaṁ - manifestation, brilliance, shining

swarūpa - its own shape, of its own form

śhūnyam - emptiness, void, devoid of

iva - as if, so to speak

samādhiḥ - contemplation, complete fusion, integration with an object of meditation.

Translations:

[B] When the object of meditation alone shines in the mind, as though the mind is emptied of its own form, - that is contemplation.

[D] Soon the individual is so much involved in the object that nothing except its comprehension is evident. It is as if the individual has lost his own identity. This is the complete integration with the object of understanding (samādhi).

[H] When the object of meditation only shines forth in the mind, as though devoid of the thought of even the self (who is meditating), that state is called samādhi or concentration.

[S] Samādhi is the same meditation when there is the shining of the object alone, as if devoid of form.

[T] The same [contemplation] when there is consciousness only of the object of meditation and not of itself [the mind] is samādhi.

Commentary:

Again, the best place to start is with H's explanation. He says, "Samādhi. . . is the highest stage of meditation. It is the best form of calmness of the mind.... When meditation is full of the object meditated on, i.e. when meditation becomes so intense that nothing but the object meditated on is present therein, it is called samādhi or concentration.... In plain language, when in the process of meditating, consciousness of self seems to disappear and only the object meditated upon appears to exist, when the self is forgotten and the difference between the self and the object is effaced, such concentration of the mind on the object is called samādhi."

D says much the same: "When we reach this state all that is evident is the object itself. We are not even aware that we are distinct beings separate from the object. Our mental activities are integrated with the object and nothing else."

S's comments are very useful. He says, "You put all your effort in dhāranā. It becomes effortless in dhyāna; and you are just there, knowing that you are in meditation. But in samādhiḥ, you don't even know that. You are not there to know it because you are that. You think first with a lot of interruptions; that is dhyāna. Then when you become what you think, that is samādhiḥ. In meditation you have three things: meditator, the meditation and the object meditated upon. In samādhi there is neither the object or the meditator. There is no feeling of 'I am meditating on that.'"

S also writes about the different stages of samādhi (which P had described in YS 1, 40-51): the lower stages - savitarka, savichara, sānanda, sāsmita - categorised as sabija (with seed) samādhi; and the stage beyond that known as nirbija samādhi or nirvikalpa samādhi.

Samādhiḥ is a difficult concept to grasp, and as T says the student has to study its various aspects several times before it's possible to grasp

its essential nature. Both S and T say that the real value of samādhi is that when a person who has achieved true samādhi returns from that state, he, she brings "the transcendent knowledge, wisdom, peace and strength of the inner life." This is something well worth aiming for!

YS 3.4

Trayam ekatra saṁyamah

3.4 The three appearing together are self-control.

trayam - triad, being three

ekatra - on one point, upon one object

saṁyamah - perfect mastery, a technical term meaning the practice of dhāranā, dhyāna and samādhi.

Translations:

[B] Perfect mastery is prolonged focus on one object through sustained states of concentration, meditation and contemplation.

[D] When these processes are continuously and exclusively applied to the same object it is called samyama.

[H] The three together on the same object is called samyama.

[S] The practice of these three [dhāranā, dhyāna and samādhi] upon one object is called samyama.

[T] The three taken together constitute samyama.

Commentary:

As D says, "The three processes described in Sūtras 3.1, 3.2 and 3.3 can be employed with different objects at different times or they can all be directed for an indefinite period of time on the same object." It is the second of these techniques that is called samyama.

B makes an important point: "To keep the mind focused on one and the same object over time demands total investment of the being and restriction of incursions into other fields. However, this engagement must be free from passion or it becomes blind and sectarian. Perfect mastery, therefore, implies discernment, that is, non-attachment to the faculties acquired."

YS 3.5

Taj-jayāt prajñā lokah

3.5 By mastery comes wisdom.

tad - that

jayāt - through victory, from mastery

prajñā - higher knowledge, higher consciousness, wisdom

lokaḥ - light

Translations:

[B] The light of the highest knowledge comes from acquisition of this perfect mastery.

[D] Samyama on a chosen object leads to a comprehensive knowledge of the object in all its aspects.

[H] By mastering that, the light of knowledge dawns. .

[S] By the mastery of samyama comes the light of knowledge.

[T] By mastering it (samyama) the light of the higher consciousness.

Commentary:

V says, "As samyama gets firmly established, so does the knowledge attained in samādhi get purer and purer."

H's explanation of V is that "as samyama is practised in respect of more and more subtle objects, the knowledge gets more and more clear."

YS3.6

Tasya bhūmiṣhu viniyogaḥ

3.6 The application of mastery is by stages.

tasya - of this

bhūmiṣhu - by stages, by steps

viniyogaḥ - using, applying, practice

Translations:

[B] This perfect mastery is necessary to the stages that remain.

[D] Samyama must be developed gradually.

[H] It (saṁyama) is to be applied to the stages (of practice).

[S] Its practice is to be accomplished in stages.

[T] Its (of Samyama) use by stages.

Commentary:

V makes the common-sense point that "one who has not mastered the lower stages cannot at once attain the higher stages of saṁyama by skipping over the intermediate stages." He also says that "one who has attained a higher stage by the grace of God does not need to practise saṁyama in respect of the lower stages, e.g. thought-reading etc., because proficiency in respect of the lower stages would then be available through other sources (God's grace) also." The understanding and knowledge of which stage is which comes only through yoga. V then quotes a saying: "Yoga is to be known by Yoga, and Yoga itself leads to Yoga. He who remains steadfast in Yoga always delights in it." A profound and very important statement.

YS 3.7

Trayam antar-aṅgaṃ pūrvebhyaḥ

3.7 *The three are more efficacious than the restraints.*

trayam - group of three

antaraṅgaṃ - internal limbs, inner organs

pūrvebhyaḥ - than the preceding, previous (loc.)

Translations:

[B] The last three limbs of yoga are more internal than the first five.

[D] Compared to the first five components of Yoga (sūtra II-29) the next three (sūtra III-1,2,3) are more intricate.

[H] These three are more intimate practices than the previously mentioned ones.

[S] These three [dhāranā, dhyāna and samādhi] are more internal than the preceding five limbs.

[T] The three are internal in relation to the preceding ones.

Commentary:

V says, "Dhāranā, dhyāna and samādhi, these three are more internal in respect of Samprajñāta-yoga than Yama, Niyama etc."

YS 3.8

Tadapi bahir-aṅgaṃ nirbījasya

3.8 *Even that is external to the seedless realization.*

tad -this

api - even, same, as well

bahiḥ - external; aṅgaṃ - limb

nirbījasya - contemplation without seed

Translations:

[B] These last three limbs must themselves be seen as external compared to contemplation without a seed.

[D] The state where the mind has no impressions of any sort and nothing is beyond its reach (nirbīja samādhi) is more intricate than the state of directing the mind towards an object (samādhi).

[H] That also is (to be regarded as) external in respect of nirbīja or seedless concentration.

[S] Even these three are external to the seedless samadhi.

[T] Even that (Sabīja samādhi) is external to the Seedless (Nirbīja samādhi).

Commentary:

V explains that "the three practices mentioned before as intimate" are "external as far as seedless concentration is concerned, because seedlessness is attained when these three are also absent."

YS 3.9

Vyutthāna nirodha saṃskārayor abhibhava prādur-bhāvau nirodha kṣhaṇa chitt-’ānvayo nirodha pariṇāmaḥ

3.9 The significant aspect is the union of the mind with the moment of absorption, when the outgoing thought disappears and the absorptive experience appears.

vyutthāna - mental fluctuation, arising;

nirodha - cessation, suppression

saṃskārayoḥ - of the mental permeation, impressions

abhibhava - disappearance

prādurbhāvau -manifestation, appearance;

nirodha - cessation, suppression

kṣhaṇa - instant, moment;

chitta -mind

anvayaḥ - following, conjunction;

pariṇāmaḥ - change, mutation, transformation

Translations:

[B] When after a moment of stability, the mind ceases its fluctuation and remains naturally quiet, it begins its transformation to stability.

[D] The mind is capable of having two states based on two distinct tendencies. These are distraction and attention. However, at any one moment only one state prevails, and this state influences the individual's behaviour, attitudes and expressions.

[H] Suppression of the latencies of fluctuation and appearance of the latencies of arrested state taking place at every moment of blankness of the arrested state in the same mind, is the mutation of the arrested state of the mind.

[S] The impressions which normally arise are made to disappear by the appearance of suppressive efforts, which in turn create new mental modifications. The moment of conjunction of mind and new modifications is nirodha pariṇāma.

[T] Nirodha pariṇāma is that transformation of the mind in which it becomes progressively permeated by that condition of Nirodha which intervenes momentarily between an impression which is disappearing and the impression which is taking place.

YS 3.10

Tasya praśhānta vāhitā saṁskārāt

3.10 From sublimation of this union comes the peaceful flow of unbroken unitive cognition.

tasya - of this, its

praśhānta - appeased, calm, tranquil, steady

vāhitā - flow, current

saṁskārāt - by habit, because of impregnation, permeation, mental impression

Translations:

[B] This peaceful flow within the mind is born of its own latent impressions.

[D] By constant and uninterrupted practice the mind can remain in a state of attention for a long time.

[H] Continuity of the tranquil mind (in an arrested state) is ensured by its latent impressions.

[S] The flow of nirodha parināma becomes steady through habit.

[T] Its flow becomes tranquil by repeated impression.

YS 3.11

Sarv'ārthat'aik'āgratayoḥ kṣhay'odayau chittasya samādhi pariṇāmaḥ

3.11 The contemplative transformation of this is equal-mindedness, witnessing the rise and destruction of distraction as well as one-pointedness itself.

sarvārthatā - multidirectional, multiplicity of objects

ekāgratayoḥ - in one direction, focused, sticking to one

kṣhaya - destruction, loss, diminishing

udayau - emerging, rising, appearance

chittasya - of the mind, thought

samādhi - contemplation, union

pariṇāmaḥ - transformation, mutation

Translations:

[B] In the transformation to contemplation, distraction vanishes and the mind becomes focused.

[D] The mind alternates between the possibility of intense concentration and a state where alternative objects can attract attention.

[H] Diminution of attention to all and sundry and development of one-pointedness is called samādhi pariṇāma or mutation of the concentrative mind.

[S] When there is a decline in distractedness and appearance of one-pointedness, then comes samādhi pariṇāmaḥ (development in samādhi).

[T] Samādhi transformation is the (gradual) setting of the distractions and simultaneous rising of one-pointedness.

YS 3.12

Tataḥ punaḥ śhānt'oditau tulya pratyayau chittasy'aik'āgratā pariṇāmaḥ

3.12 The mind becomes one-pointed when the subsiding and rising thought-waves are exactly similar.

tataḥ - there, thereafter

punaḥ - again

śhānta - appeasement, subsiding past

uditau - manifestation, appearance, rising present

tulya - identical, similar

pratyayau - mental experience

chittasya - of the mind

ekāgratā - one-pointedness, focusing

pariṇāmaḥ - transformation, mutation

Translations:

[B] Following contemplation is transformation to one-pointedness, in which one experiences with equanimity both mental peace and the return to a less coherent former state.

[D] The mind reaches a stage where the link with the object is consistent and continuous. The distractions cease to appear.

[H] There (in samādhi) again (in the state of concentration) the past and the present modifications being similar it is Ekāgratā Pariṇāma or mutation of the stabilised state of the mind.

[S] Then again, when the subsiding past and rising present images are identical, there is ekāgratā pariṇāma (one-pointedness).

[T] Then, again, the condition of the mind in which the 'object' (in the mind) which subsides is always exactly similar to the 'object' which rises (in the next moment) is called Ekāgratā Pariṇāmaḥ.

YS 3.13

Etena bhūt'endriyeṣhu dharma lakṣhaṇ'āvasthā pariṇāmā vyākhyātāḥ

3.13 In this state, it passes beyond the changes of inherent characteristics, properties and the conditional modifications of object or sensory recognition.

etena - in, it follows that, by this

bhūta - in the basic elements [i.e. earth, air, fire, water, ether]

indriyeṣhu - in the organs of perception and action

dharma - the law of the individual, values

lakṣhaṇa - time, period, epoch

avasthā - situation, condition, state of mind

pariṇāmāḥ - transformation, change, mutation

vyākhyātāḥ - being explained, described

Translations:

[B] The evolution of fundamental tendencies, of relationship to time, and of situations, all of which intervene in the physical constitution and the organs of perception and action, is thus explained.

[D] As it has been established that the mind has different states (corresponding to which there arise different attitudes, possibilities and behaviour patterns in the individual) it can also be said that such changes can occur in all the objects of perception and in the senses. These changes can be at different levels and influenced by external forces such as time or our intelligence.

[H] By these are explained the three changes, viz. of essential attributes or characteristics, of temporal characters, and of states of the bhūtas and the indriyas (i.e. all the knowable phenomena).

[S] By this [what has been said in the preceding three Sūtras], the transformations of the visible characteristics, time factors and conditions of elements and senses are also described.

[T] By this (by what has been said in the last four Sūtras) the property, character, and condition-transformations in the elements and the sense-organs are also explained.

Śhant'odit'āvyapadeśhya dharm'ānupātā dharmā

3.14 The object is that which preserves the latent characteristic, the rising characteristic or the yet-to-be-named characteristic that establishes one entity as specific.

śhanta - the past

udita - uprisen present, spring up

avyapadeśhya - the future. indescribable

dharmā - the law, scale of values, nature

anupātā - that comes after, goes through

dharmā - basic characteristics, the essential, support, substratum

Translations:

[B] One substratum contains past, present, and future characteristics.

[D] A substance contains all its characteristics and, depending on the particular form it takes, those characteristics conforming to that form will be apparent. But whatever the form, whatever the characteristics exhibited, there exists a base that comprises all characteristics. Some have appeared in the past, some are currently apparent and others may reveal themselves in the future.

[H] That which continues its existence all through the varying characteristics, namely the quiescent, i.e. past, the uprisen, i.e. present or unmanifest (but remaining as a potent force), i.e. future, is the substratum (or object characterised).

[S] It is the substratum (Prakriti) that by nature goes through latent, uprising and unmanifested phases.

[T] The substratum is that in which the properties -- latent, active or unmanifest -- inhere.

YS 3.15

Kram'ānyatvaṃ pariṇām'ānyatve hetuḥ

3.15 The succession of these changes in that entity is the cause of its modification.

krama - progression, method, way of proceeding

anyatvaṃ - difference, diversity, different phases

pariṇāma - transformation, change, stage of evolution

anyatve - difference, diversity

hetuḥ - cause

Translations:

[B] Different methods produce different changes.

[D] By changing the order or sequence of change, characteristics that are of one pattern can be modified to a different pattern.

[H] Change of sequence (of characteristics) is the cause of mutative differences.

[S] The succession of these different phases is the cause of the differences in stages of evolution.

[T] The cause of the difference in transformation is the difference in the underlying process.

YS 3.16

Pariṇāma traya saṃyamād atīt'ānāgata jñānam

3.16 By self-control over these three-fold changes (of property, character and condition), knowledge of the past and the future arises.

pariṇāma - change, modification

traya - threefold

saṃyamāt - because of perfect mastery

atīta - past

anāgata - future

jñānam - knowledge

Translations:

[B] Knowledge of the past and the future proceeds from the mastery of threefold evolution: fundamental, temporal and situational.

[D] Samyama on the process of change, how it can be affected by time and other factors, develops knowledge of the past and the future.

[H] Knowledge of the past and the future can be derived through saṁyama on the three pariṇāmas.

[S] By practising samyama on the three stages of evolution comes knowledge of past and future.

[T] By performing Samyama on the three kinds of transformations (Nirodha, Samādhi and Ekāgratā) knowledge of the past and future.

YS 3.17

Śhabd'ārtha pratyayānām itraretar'ādhyāsāt saṅkaras tat pravibhāga saṁyamāt sarva bhūta ruta jñānam

3.17 The sound of a word, the idea behind the word, and the object the idea signifies are often taken as being one thing and may be mistaken for one another. By self-control over their distinctions, understanding of all languages of all creatures arises.

śhabda - word, sound

artha - meaning

pratyayānām - experience, contents of the mind, presented ideas

itraretara - one or the other, among themselves

adhyāsāt - because of being falsely attributed to, because superimposed

saṅkara - confusion, mixture

tat - that

pravibhāga - distinction, division

saṁyamāt - because of perfect mastery

sarva - all

bhūta - creature, element

ruta – cry, chant, sound

jñānam - knowledge

Translations:

[B] Interaction among words, their objects, and one's image or idea engenders confusion. Mastering distinction among them allows understanding of the sounds that creatures make.

[D] Samyama on the interactions between language, ideas and object is to examine the individual features of the objects, the means of describing them and the ideas and their cultural influences in the minds of the describers. Through this, one can find the most accurate and effective way of communication regardless of linguistic, cultural and other barriers.

[H] Word, object implied and the idea thereof overlapping, produce one unified impression. If saṁyama is practised on each separately, knowledge of the meaning of the sounds produced by all beings can be acquired.

[S] A word, its meaning, and the idea behind it are normally confused because of superimposition upon one another. By samyama on the word [or sound] produced by any being, knowledge of its meaning is obtained.

[T] The sound, the meaning (behind it) and the idea (which is present in the mind at the time) are present together in a confused state. By

performing Samyama (on the sound) they are resolved and there arises comprehension of the meaning of sounds uttered by any living being.

YS 3.18

Samskāra sākṣhāt karaṇāt pūrva jāti jñānam

Directly observing latent impressions with perfect discipline yields insight into previous births.

samskāra - latent impressions

sākṣhāt - direct, through the eye

karaṇāt - making, observing

pūrva - earlier

jāti - birth, rank

jñānam - knowledge

Translations:

3.18 By self-control on the perception of mental impressions, knowledge of previous lives arises.

[B] Knowledge about the origins of previous stages appears when we gain insight into our own conditioning.

[D] Samyama on one's tendencies and habits will lead one to their origins. Consequently one gains deep knowledge of one's past.

[H] By the realisation of latent impressions, knowledge of previous birth is acquired.

[S] By direct perception, through samyama, of one's mental impressions, knowledge of past births is obtained.

[T] By direct perceptions of the impressions a knowledge of the previous birth.

YS 3.19

Pratyayasya para-chitta jñānam

Focusing with perfect discipline on the perceptions of another yields insight into that person's consciousness.

pratyayasya - perception, thought, intention, representation

para - other

chitta - consciousness

jñānam - knowledge

Translations:

3.19 By self-control on any mark of a body, the wisdom of the mind activating that body arises.

[B] Knowing what another is thinking comes from perfect mastery of the mind's contents.

[D] Samyama on the changes that arise in the individual's mind and their consequences develops in one the ability to acutely observe the state of mind of others.

[H] (By practising samyama) on notions, knowledge of other minds is developed.

[S] By samyama on the distinguishing signs of others bodies, knowledge of their mental images is obtained.

[T] (By direct preception through samyama) of the image occupying the mind, knowledge of the mind of others.

YS 3.20

Na cha tat sālambanam tasy'āviṣhayā bhūtatvāt

But not insight regarding the object of those perceptions, since the object itself is not actually present in that person's consciousness.

na - not

cha - and

tat - that, these

sāmbanam - with support

tasya - of this, that

aviśhayī - not present, absent

bhūtatvāt - actuality, being

Translations:

[B] The origin of another's thought cannot be grasped, because it cannot be observed.

[D] The cause of the state of mind of one individual is beyond the scope of observation by another.

[H] The prop (or basis) of the notion does not get known because that is not the object of the (yogin's) observation.

[S] But this does not include the support in the person's mind [such as the motive behind the thought, etc.], as that is not the object of the samyama.

[T] But not also of other mental factors which support the mental image for that is not the object (of samyama)

YS 3.21

Kāya rūpa samyamāt tad gāhya śhakti stambhe chakṣhuḥ prakāśh'āsampra-yoge-'ntardhānam

When the body's form is observed with perfect discipline, it becomes invisible: the eye is disengaged from incoming light, and the power to perceive is suspended

kāya - body

rūpa - form

samyamāt - constraint, perfect discipline

tad - its, that

grāhya - to be received, perceived

śhakti - power

stambhe - suspension

chakṣhuḥ - eye

prakāśha - brightness

asamprayoge - uncoupling

antardhānam - invisibility, disappearance

Translations:

[B] Invisibility comes from perfect mastery of physical appearance, which allows one to dissociate the observer's gaze from one's own emanations.

[D] Samyama on the relationship between the features of the body and what affects them, can give one the means to merge with one's surroundings in such a way that one's form is indistinguishable.

[H] When perceptibility of the body is suppressed by practising samyama on its visual character, disappearance of the body is effected through its getting beyond the sphere of perception of the eye.

[S] By samyama on the form of one's body, [and by] checking the power of perception by intercepting light from the eyes of the observer, the body becomes invisible.

[T] By performing samyama on rūpa (one of the five tanmatras), 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.

(YS 3.22)

There is an extra Sūtra at this point, sometimes numbered 3.22, which would make the subsequent numbers shift by one:

Etena śhabd'ādy antardhānam uktam

Likewise, through perfect discipline other perceptions - sound, smell, taste, touch - can be made to disappear.

etena - by this

śhabda - sound

ādi - and others, etcetera

antardhānam - invisibility, disappearance

uktam - described, explained

Commentary:

From the above can be understood the disappearance of sound, &c. Taimni notes that it is omitted from some editions of the Sūtras, “obviously because what is pointed out in it can be inferred from the previous Sūtra.”

YS 3.22

Sopakramaṁ nirupakramaṁ cha karma tat saṁyamād aparānta jñānam ariṣṭebhyo vā

The effects of action may be immediate or slow in coming; observing one's actions with perfect discipline, or studying omens, yields insight into death.

sopakramaṁ - immediately manifest

nirupakramaṁ - slow to manifest

cha - and

karma - action

tat - that, these

saṁyamāt - constraint, perfect discipline

aparānta - death

jñānam - knowledge

ariṣṭebhyaḥ - with signs, omens

vā - or

Translations:

[B] Perfect mastery of slow and rapid evolution of actions brings knowledge of the time and circumstances of one's own death. This is also known through premonition.

[D] The results of actions may be immediate or delayed. Samyama on this can give one the ability to predict the course of future actions and even his own death.

[H] Karma is either fast or slow in fructifying. By practising samyama on karma or on portents, fore-knowledge of death can be acquired.

[S] Karmas are of two kinds; quickly manifesting and slowly manifesting. By samyama on them, or on the portents of death, the knowledge of the time of death is obtained.

[T] Karma is of two kinds: active and dormant; by performing samyama on them (is gained) knowledge of the time of death; also by (performing Samyama on) portents.

YS 3.23

Maitry'ādiṣhu balāni

(Focusing with perfect discipline) on friendliness, compassion, delight and equanimity, one is imbued with their energies.

maitrī - friendliness

ādiṣhu - and on the others, et cetera

balāni - powers, strengths

Translations:

[B] Perfect mastery of friendship and other qualities confers corresponding power.

[D] Different qualities such as friendliness, compassion and contentment can be enquired into through samyama. Thus, one can learn how to strengthen a chosen quality.

[H] Through samyama on friendliness (amity) and other similar virtues, strength is obtained therein.

[S] By samyama on friendliness and other such qualities, the power to transmit them is obtained.

[T] (By performing Samyama) on friendliness etc. (comes) strength (of the quality).

YS 3.24

Baleṣhu hasti bal'ādīni

(Focusing with perfect discipline) on the powers of an elephant, or other entities, one acquires those powers.

baleṣhu - with powers, strengths

hasti - elephant

bala - powers, strengths

ādīni - and the others, et cetera

Translations:

[B] By perfect concentration on the elephant and other models, one gains their corresponding strengths.

[D] Samyama on the physical strength of an elephant can give one the strength of an elephant.

[H] By practising samyama on (physical) strength, the strength of elephants etc. Can be acquires.

[S] By samyama on the strength of elephants and other such animals, their strength is obtained.

[T] (By performing Samyama) on the strengths (of animals) the strength of an elephant, etc.

YS 3.25

Pravṛitty'āloka nyāsāt sūkṣhma vyavahita viprakṛiṣhṇa jñānam

Being absorbed in the play of the mind's luminosity yields insight about the subtle, hidden, and distant.

pravṛitti - arising of activity

āloka - illumination, flashes of brilliance

nyāsāt - setting down, focusing

sūkṣhma - subtle

vyavahita - hidden

viprakṛiṣhṇa - distant

jñānam - knowledge

Translations:

[B] Joining the intelligence of the heart with the overflowing of the mind brings knowledge of the subtle or causal, the hidden or unusual, and the physically and psychologically remote.

[D] Directing the mind to the life force itself and, through samyama, sustaining that direction results in the ability to observe fine subtleties and understand what is preventing deep observation.

[H] By applying the effulgent light of the higher sense-perception (jyotiṣmatī) knowledge of subtle objects, or things obstructed from view, or placed at a great distance, can be acquired.

[S] By samyama on the Light within, the knowledge of the subtle, hidden and remote is obtained. [Note: subtle as atoms, hidden as treasure, remote as far distant lands.]

[T] Knowledge of the small, the hidden or the distant by directing the light of superphysical faculty.

YS 3.26

Bhuvana jñānaṁ sūrye saṁyamāt

(Focusing with perfect discipline) on the sun yields insight about the universe.

bhuvana - world

jñānaṁ - knowledge

sūrye - on the sun

saṁyamāt - constraint, perfect discipline

Translations:

[B] Perfect concentration on the sun bestows knowledge of the universe.

[D] Samyama on the sun gives wide knowledge of the planetary system and the cosmic regions.

[H] Practising samyama on the sun (the point in the body known as the solar entrance) the knowledge of the cosmic regions is acquired.

[S] By samyama on the sun, knowledge of the entire solar system is obtained.

[T] Knowledge of the solar system by performing Samyama on the sun.

YS 3.27

Chandre tārā vyūha jñānam

(Focusing with perfect discipline) on the moon yields insight about the stars' positions

chandre - on the moon

tārā - star

vyūha - arrangement

jñānam - knowledge

Translations:

[B] Perfect concentration on the moon bestows knowledge of star patterns.

[D] Samyama on the moon gives a thorough knowledge of the position of the stars at different times.

[H] (By practising samyama) on the moon (the lunar entrance) knowledge of the arrangements of stars is acquired.

[S] By samyama on the moon comes knowledge of the stars' arrangement.

[T] (By performing samyama) on the moon knowledge concerning the arrangement of stars.

YS 3.28

Dhruve tad gati jñānam

(Focusing with perfect discipline) on the polestar yields insight about their movements

dhruve - polestar

tad - its, that

gati - flow

jñānam - knowledge

Translations:

[B] Perfect concentration on the polestar bestows knowledge of the movement of the stars.

[D] Samyama on Polaris gives knowledge about the relative movements of the stars.

[H] (By practising samyama) on the pole-star, motion of the stars is known.

[S] By samyama on the pole star comes knowledge of the stars' movements.

[T] (By performing samyama) on the pole-star knowledge of their movements.

YS 3.29

Nābhi chakre kāya vyūha jñānam

(Focusing with perfect discipline) on the navel energy center yields insight about the organization of the body.

nābhi - navel

chakre - wheel, energy center

kāya - body

vyūha - arrangement

jñānam - knowledge

Translations:

[B] Perfect concentration on the energy centre of the navel affords knowledge of the body and its physiology.

[D] Samyama on the navel gives knowledge about the different organs of the body and their dispositions.

[H] (By practising samyama) on the navel plexus, knowledge of the composition of the body is derived.

[S] By samyama on the navel plexus, knowledge of the body's constitution is obtained.

[T] (By performing samyama) on the navel centre knowledge of the organization of the body.

YS 3.30

Kaṇṭha kūpe kṣhut pipāsā nivṛttiḥ

3.29 By self-control on the pit of the throat one subdues hunger and thirst.

kaṇṭha - throat

kūpe - pit, well, cavity

kṣhut - hunger

pipāsā - thirst

nivṛttiḥ - cessation

Translations:

[B] Perfect concentration on the throat frees one from hunger and thirst.

[D] Using the throat as the point of enquiry for samyama provides an understanding of thirst and hunger. This enables one to control their extreme symptoms.

[H] (By practising samyama) on the trachea, hunger and thirst can be subdued.

[S] By samyama on the pit of the throat, cessation of hunger and thirst is achieved.

[T] (By performing samyama) on the gullet the cessation of hunger and thirst.

YS 3.31

Kūrma nāḍyām sthairyam

(Focusing with perfect discipline) on the 'tortoise channel', one cultivates steadiness.

kūrma - tortoise

nāḍyām - channel, duct

sthairyam - being settled in

Commentary:

The Kurma Nāḍī is the channel by which we rise to the Divine and which also the Divine Amṛut flows down into us. The Kurma –‘tortoise’ is the incarnation of Shri Vishnu which helped in the Churning of the Ocean of Milk from which the Amṛut arose.

Translations:

[B] Perfect concentration on the "tortoise channel" brings stability.

[D] Saṁyama on the chest area and enquiry into the sensations felt there in different physical and mental states gives one the means to remain stable and calm even in very stressful situations.

[H] Calmness is attained by samyama on the bronchial tube.

[S] By samyama on the kurma nadi (a subtle tortoise-shaped tube located below the throat), motionless in the meditative posture is achieved.

[T] (By performing samyama) on the kūrma-nāḍī steadiness.

YS 3.32

Mūrdha jyotiṣhi siddha darśhanam

Focusing with perfect discipline on the light in the crown of the head, one acquires the perspective of the perfected ones.

mūrdha - head, crown

jyotiṣhi - light

siddha - perfected one, realised soul

darśhanam - vision, perspective

Translations:

[B] Perfect concentration on the spiritual light at the top of the head brings visions of realized beings.

[D] Samyama on the source of high intelligence in an individual develops super normal capabilities.

[H] (By practising samyama) on the coronal light, siddhas can be seen.

[S] By samyama on the light at the crown of the head (sahasrara chakra), visions of masters and adepts are obtained.

[T] (By performing samyama on) the light under the crown of the head vision of perfected Beings.

YS 3.33

Prātibhād-vā sarvam

Or, all these accomplishments may be realized in a flash of spontaneous illumination.

prātibhāt - spontaneous illumination

vā - or

sarvam - all

Translations:

[B] Or else, through intuition, all is known.

[D] Anything can be understood. With each attempt fresh and spontaneous understanding arises.

[H] From knowledge known as prātibha (intuition), everything becomes known.

[S] Or, in the knowledge that dawns by spontaneous enlightenment [through a life of purity], all the powers come by themselves.

[T] (Knowledge of) everything from intuition.

YS 3.34

Hṛidaye chitta saṁvit

Focusing with perfect discipline on the heart, one understands the nature of consciousness.

hṛidaye - heart

chitta - consciousness

saṁvit - understanding

Translations:

[B] Perfect concentration on the heart reveals the contents of the mind.

[D] Saṁyama on the heart will definitely reveal the qualities of the mind.

[H] (By practising saṁyama) on the heart, knowledge of the mind is acquired.

[S] By saṁyama on the heart, the knowledge of the mind-stuff is obtained.v

[T] (By performing saṁyama on the heart) awareness of the nature of the mind.

**Sattva puruṣhayor atyant'āsaṅkārṇayoḥ pratyay'āviśheṣho
bhogaḥ par'ārthatvāt sv'ārtha saṁyamāt puruṣha jñānam**

Experience consists of perceptions in which the luminous aspect of the phenomenal world is mistaken for absolutely pure awareness. Focusing with perfect discipline on the different properties of each yields insight into the nature of pure awareness.

sattva - clarity, luminosity; a fundamental essence of nature, or guna

puruṣhayoḥ - pure awareness

atyanta - absolutely

asaṅkārṇayoḥ - unmixed

pratyaya - perception, thought, intention, representation

aviśheṣhaḥ - indistinct

bhogaḥ - experience, enjoyment

para - other

arthatvāt - function, role

swa - own

ārtha - meaning, purpose, approach

saṁyamāt - constraint, perfect discipline

puruṣha - pure awareness

jñānam - knowledge

Translations:

[B] The spiritual entity is independent of pacified consciousness. Confusing them only brings a reflection of the spiritual entity. Perfect concentration on their difference brings recognition of the spiritual entity.

[D] The mind, which is subject to change, and the Perceiver, which is not, are in proximity but are of distinct and different characters. When the mind is directed externally and acts mechanically towards objects there is either pleasure or pain. However when, at the appropriate time, an individual begins enquiry into the very nature of the link between the Perceiver and perception the mind is disconnected from external objects and there arises the understanding of the Perceiver itself.

[H] Experience (of pleasure or pain) arises from a conception which does not distinguish between the two extremely different entities, viz. Buddhisattva and puruṣha. Such experience exists for another (I.e. Puruṣha). That is why samyama on puruṣha (who oversees all experience and also their complete cessation). A knowledge regarding puruṣha is acquired.

[S] The intellect and the Purusha (or Atman) are totally different, the intellect existing for the sake of the Purusha, while the Purusha exists for its own sake. Not distinguishing this is the cause of all experiences; and by samyama on the distinction, knowledge of the Purusha is gained.

[T] Experience is the result of inability to distinguish between the puruṣha and the sattva though they are absolutely distinct. Knowledge of the puruṣha results from samyama on the Self-interest (of the puruṣha) apart from another's interest (of prakṛiti).

YS 3.36

Tataḥ prātibha śhrāvaṇa vedan'ādarśh'āsvāda vārtā jāyante

Following this insight, the senses - hearing, feeling, seeing, tasting, smelling - may suddenly be enhanced.

tataḥ - therefore, from these, from that

prātibha - spontaneous illumination

śhrāvaṇa - hearing

vedanā - feeling

ādarśha - seeing

āsvāda - tasting

vārtāḥ - smelling

jāyante - occur, are produced

Translations:

[B] It is then that the faculties of premonition, clairaudience, subtle touch, clairvoyance, refined taste, and sensitive sense of smell appear.

[D] Then one begins to acquire extraordinary capacities for perception.

[H] Thence (from the knowledge of puruṣha) arise prātibha (prescience), śhrāvaṇa (supernormal power of hearing), vedana (supernormal power of touch), ādarśha (supernormal power of taste) and vārtā (supernormal power of smell).

[S] From this knowledge arises superphysical hearing, touching, seeing, tasting and smelling through spontaneous intuition.

[T] Thence are produced intuitional hearing, touch, sight, taste and smell.

YS 3.37

Te samādhāv'upasargā vyutthāne siddhayaḥ

These sensory gifts may feel like attainments, but they distract one from integration.

te - they, these

samādhāu - oneness, integration

upasargā - obstacle, impediment

vyutthāne - emergence

siddhayaḥ - perfection, attainment

Translations:

[B] These faculties are but obstacles in contemplation, but powers in active life.

[D] For an individual who may revert to a state of distraction, this extraordinary knowledge and the capabilities acquired through saṁyama are worth possessing. But for one who seeks nothing less than a sustained state of Yoga the results of saṁyama are obstacles in themselves.

[H] They (these powers) are impediments to samādhi, but are acquisitions in a normal fluctuating state of the mind.

[S] These [superphysical senses] are obstacles to [nirbija] samadhi but are siddhis (powers or accomplishments in the worldly pursuits).

[T] They are obstacles in the way of samādhi and powers when the mind is outward-turned.

YS 3.38

Bandha kāraṇa śhaithilyāt prachāra saṁvedanāch-cha chittasya para śharīr'āveśhaḥ

By relaxing one's attachment to the body, and becoming profoundly sensitive to its currents, consciousness can enter another's body.

bandha - binding

kāraṇa - cause, making, perception

śhaithilyāt - relaxation

prachāra - movement, passage

saṁvedanāt - sensitivity

cha - and

chittasya - consciousness

para - other

śharīra - body

āveśhaḥ - entering

Translations:

[B] Letting go of the structure of personality and refining perception of movement awakens the faculty of influencing another's mind and body.

[D] By enquiring into the cause of this rigid situation binding the mind to the individual and examining the means of relaxing this rigidity there is great potential for an individual to reach beyond the confines of himself.

[H] When the cause of bondage gets weakened and the movements of the mind are known, the mind can get into another body.

[S] By the loosening of the cause [of the bondage of mind to body] and by knowledge of the procedure of the mind-stuff's functioning, entering another's body is accomplished.

[T] The mind can enter another's body on relaxation of the cause of bondage and from knowledge of passages.

YS 3.39

Udāna jayāj jala pañka kaṇṭak'ādiṣhv'asaṅga utkrāntiśh-cha

By mastering the flow of energy in the head and neck, one can walk through water, mud, thorns, and other obstacles without touching down, but rather floating over them.

udāna - uppermost region of energy flow, or prana

jayāt - mastery

jala - water

pañka - mud

kaṇṭaka - thorn

ādiṣhu - and the others, et cetera

asaṅga - without touching

utkrāntiḥ - rising up

cha - and

Translations:

[B] With perfect mastery of rising vital energy, one rises above water, mud, and thorns.

[D] By mastering the forces that transmit sensations from the body to the mind it is possible to master the external stimuli. For instance one can tolerate water of any temperature or the effects of thorns or one can walk on unstable surfaces and even feel as light as a balloon.

[H] By conquering the vital force called udāna the chance of immersion on water or mud, or entanglement in the thorns, is avoided and exit from the body at will is assured.

[S] By mastery over the udana nerve current (the upward vital air), one accomplishes levitation over water, swamps, thorns, etc. and can leave the body at will.

[T] By mastery over udāna levitation and non-contact with water, mire, thorns etc.

YS 3.40

Samāna jayāj-jvalanam

By mastering the flow of energy through the solar plexus, one becomes radiant.

samāna - energy flow through the solar plexus

jayāt - mastery

jvalanam - radiance

Translations:

[B] Perfect mastery of the vital energy of assimilation and equilibrium brings radiance.

[D] By mastering samāna one can experience sensations of excessive heat.

[H] The yogin who has overcome samāna can generate radiance in the body and become effulgent.

[S] By mastery over the samana nerve current (the equalising vital air) comes radiance to surround the body.

[T] By mastery over samāna blazing of gastric fire.

YS 3.41

Śhrotr'ākāśhayoḥ sambandha saṁyamād divyaṁ śhrotram

By focusing with perfect discipline on the way sound travels through the ether, one acquires divine hearing.

śhrotra - of hearing

ākāśhayoḥ - space, ether

sambandha - relationship

saṁyamāt - constraint, perfect discipline

divyaṁ - divine

śhrotram - faculty of hearing

Translations:

[B] Perfect mastery of the relationship between the ear and space brings extraordinary hearing.

[D] Saṁyama on the relationship between the sense of hearing and space develops an extraordinary sense of hearing.

[H] By samyama on the relationship between ākāśha and the power of hearing, divine sense of hearing is gained.

[S] By samyama on the relationship between ear and ether, supernormal hearing becomes possible.

[T] By performing samyama on the relation between ākāśha and the ear superphysical hearing.

YS 3.42

**Kāy'ākāśhayoḥ sambandha saṁyamāl laghu tūla samāpatteśh
ch'ākāśha gamanam**

By focusing with perfect discipline on the body's relationship to the ether, and developing coalesced contemplation on the lightness of cotton, one can travel through space.

kāya - body

ākāśhayoḥ - space, ether

sambandha - relationship

saṁyamāt - constraint, perfect discipline

laghu - light

tūla - cotton

samāpatteḥ - coalescence, unified contemplation

cha= and

ākāśha - space, ether

gamanam - travel

Translations:

[B] Mastering the relationship between the body and ether, then meditating on the lightness of cotton, brings displacement in space.

[D] By samyama on the relationship between the body and space, and examining the properties of objects that can float such as cotton fluff, the knowledge to move about in space can be achieved.

[H] By practising samyama on the relationship between the body and ākāśha and by concentrating on the lightness of cotton wool, passage through the sky can be secured.

[S] By samyama on the relationship between the body and ether, lightness of cotton fibre is attained, and thus travelling through the ether becomes possible.

[T] By performing samyama on the relationship between the body and ākāśha and at the same time bringing about coalescence of the mind with light (things like) cotton down (there comes the power of) passage through space.;

YS 3.43

Bahir akalpitā vṛittir mahā-videhā tataḥ prakāśh'āvaraṇa kṣayaḥ

When consciousness completely disengages from externals - the 'great disembodiment' - then the veil lifts from the mind's luminosity.

bahiḥ - external

akalpitā - not feasible, impossible

vṛittih - patterning, turnings, movements

mahā - great

videhā - bodiless

tataḥ - therefore, from these, from that

prakāśha - brightness

āvaraṇa - covering, veil, layer

kṣayaḥ - disappearance

Translations:

[B] When outside things no longer condition mental activity, the veil over the light of understanding is rent asunder and a state of liberation appears.

[D] By examining these phenomena and developing conditions when the mind does not confuse perception there arises an extraordinary faculty with which one can probe other minds. In addition the clouds that obscure correct perception are minimised.

[H] When the unimagined conception can be held outside, i.e. Unconnected with the body, it is called mahāvideha or the great discarnate. By samyama on that the veil over illumination (of buddhisattva) is removed.

[S] By samyama on thought waves unidentified by and external to the body [maha-videha, or the great bodilessness], the veil over the light of the Self is destroyed.

[T] The power of contacting the state of consciousness which is outside the intellect and is therefore inconceivable is called mahāvidehā. From it is destroyed the covering of light.

YS 3.44

Sthūla swarūpa sūkṣhm'ānvay'ārtha vattva samyamād-bhūta jayaḥ

By observing the aspects of matter - gross, subtle, intrinsic, relational, purposive - with perfect discipline, one masters the elements.

sthūla - gross

swa - own

rūpa - form

sūkṣhma - subtle

anvaya - pervasiveness, relation

artha - meaning, purpose, approach

vattva - function

saṁyamāt - constraint, perfect discipline

bhūta - element, being

jayah - mastery

Translations:

[B] Mastering the material-the real form, the causal structure, concrete possibilities, and value based on the goal-brings mastery of the five elements.

[D] Saṁyama on the origin of matter in all its forms, appearances and uses can develop into mastery of the elements.

[H] By samyama on the grossness, the essential character, the subtlety, the inherence and the objectiveness which are the five forms of the bhūtas or elements, mastery over bhūtas is obtained.

[S] By samyama on the gross and subtle elements and on their essential nature, correlations and purpose, mastery over them is gained.

[T] Mastery over the Pañca-Bhūtas by performing samyama on their gross, constant, subtle, all-pervading and functional states.

YS 3.45

Tato-’nim’ādi prādur bhāvaḥ kāya saṁpat tad dharm’ānabhighātaśh-cha

Then extraordinary faculties appear, including the power to shrink to the size of an atom, as the body attains perfection, transcending physical law.

tataḥ - therefore, from these, from that

añima - the power to become minutely small

ādi - etcetera, and others

prādur - outside

bhāvaḥ - being, becoming

kāya - body

sampat - perfection

tad - its, that

dharma - property, visible form, experiential substance

anabhighātaḥ - insulation, being beyond disturbance

cha - and

Translations:

[B] Perfect mastery of the five elements brings mastery of physical form, physical vigour, and freedom from physical constraint.

[D] When the elements are mastered one is no longer disturbed by them. The body reaches perfection and extraordinary capabilities become possible.

[H] Thence develop the power of minification and other bodily acquisitions. There is also no resistance by its characteristics.

[S] From that comes attainment of anima and other siddhis, bodily perfection and the non-obstruction of bodily functions by the influence of the elements. [Note: The eight major siddhis alluded to here are: anima (to become very small); mahima (to become very big); laghima (very light); garima (heavy); prapti (to reach anywhere); prakamya (to achieve all one's desires); isatva (ability to create anything); vasitva (ability to command and control everything).

[T] Thence, the attainment of Añimān etc., perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements).

YS 3.46

Rūpa lāvaṇya bala vajra saṁhananatvāni kāya sampat

This perfection includes beauty, grace, strength, and the durability of a diamond

rūpa - form

lāvaṇya - grace

bala - strength

vajra - diamond

saṁhananatvāni - durability, firmness

kāya - body

sampat - perfection

Translations:

[B] Physical plenitude consists in physical beauty, charm, strength, and being as solid as a diamond.

[D] Perfection in the body means good features, attractiveness to others, physical firmness and unusual physical strength.

[H] Perfection of body consists in beauty, grace, strength and adamant hardness.

[S] Beauty, grace, strength, and adamant hardness constitute bodily perfection.

[T] Beauty, fine complexion, strength and adamant hardness coinstitute the perfection of the body.

Grahaṇa swarūp'āsmiṭ'ānvay'ārtha vattva saṁyamād indriya jayaḥ

By observing the various aspects of the sense organs - their processes of perception, intrinsic natures, identification as self, interconnectedness, purposes - with perfect discipline, one masters them.

grahaṇa - grasping, perceiving, observing

swarūpa – own form, particular shape

asmitā - the sense of 'I', egoism

anvaya - pervasiveness, relation

ārtha - meaning, purpose, approach

vattva - function

saṁyamāt - constraint, perfect discipline

indriya - sensory apparatus

jayaḥ - mastery

Translations:

[B] Perfect mastery of perception, of the perceived object, of the perceiving entity, of the reference in oneself, and of the intent, brings mastery of the organs of perception, action, and thought.

[D] Mastery over the senses is achieved through saṁyama on the ability of the senses to observe their respective objects, how such objects are understood, how the individual identifies with the object, how the object, the senses, the mind and the Perceiver are interrelated and what results from such perception.

[H] By saṁyama on the receptivity, essential character, I-sense, inherent quality and objectiveness of the five organs, mastery over them can be acquired.

[S] By samyama on the power of perception and on the essential nature, correlation with the ego sense and purpose of the sense organs, mastery over them is gained.

[T] Mastery over the sense-organs by performing samyama on their power of cognition, real nature, egoism, all-pervasiveness and functions.

YS 3.48

Tato mano javitvaṁ vikaraṇa bhāvaḥ pradhāna jayaśh cha

Then, free from the constraints of their organs, the senses perceive with the quickness of the mind, no longer in the sway of the phenomenal world.

tataḥ - therefore, from these, from that

manaḥ - mind

javitvam - quickness

vikaraṇa - without organs

bhāvaḥ - condition, state

pradhāna - foundation, matrix

jayaḥ - mastery

cha - and

Translations:

[B] Then, instantaneous thought, perception independent of the sense organs, and perfect mastery of origins appear.

[D] Then the response of the senses will be as swift as that of the mind. They will perceive acutely and the individual will have the capacity to influence the characteristics of the elements.

[H] Thence come powers of rapid movement as of the mind, action of organs independent of the body and mastery over pradhāna, the primordial cause.

[S] From that, the body gains the power to move as fast as the mind, ability to function without the aid of sense organs, and complete mastery over the primary cause.

[T] Thence, instantaneous cognition without the use of any vehicle and complete mastery over pradhāna.

YS 3.49

**Sattva puruṣh'ānyatā khyāti mātrasya sarva
bhāv'ādhiṣṭhātṛitvaṁ sarva jñātṛitvaṁ cha**

Once one just sees the distinction between pure awareness and the luminous aspect of the phenomenal world, all conditions are known and mastered.

sattva - clarity, luminosity; a fundamental essence of nature, or guna

puruṣha - pure awareness

anyatā - difference, distinction

khyāti - seeing

mātrasya - only, merely

sarva - all

bhāva - condition, state

adhiṣṭhātṛitvaṁ - supremacy

sarva - all

jñātṛitvaṁ - omniscience

cha - and

Translations:

[B] Complete revelation of the difference between the perceiving entity and the mind at peace brings omniscience and omnipotence.

[D] When there is clear understanding of the difference between the Perceiver and the mind, all the various states of mind and what affects them become known. Then, the mind becomes a perfect instrument for the flawless perception of everything that need be known.

[H] To one established in the discernment between buddhi and puruṣha come supremacy over all beings and omniscience.

[S] By recognition of the distinction between sattva (the pure reflective nature) and the Self, supremacy over all states and forms of existence [omnipotence] is gained as is omniscience.

[T] Only from the awareness of the distinction between sattva and puruṣha arise supremacy over all states and forms of existence (omnipotence) and knowledge of everything (omniscience).

YS 3.50

Tad vairāgyād api doṣha bīja kṣhaye kaivalyam

When one is unattached even to this omniscience and mastery, the seeds of suffering wither, and pure awareness knows it stands alone.

tad - its, that

vairāgyāt - dispassion, non-reaction, non-attachment

api - also

doṣha - imperfection, flaw

bīja - seed, source

kṣhaye - dwindling, decreasing

kaivalyam - emancipation, pure awareness, oneness with the Divine

Translations:

[B] Spiritual liberation comes when we renounce even omniscience and omnipotence, and when the origin of personal causes of suffering is destroyed.

[D] Freedom, the last goal of Yoga, is attained only when the desire to acquire extraordinary knowledge is rejected and the source of obstacles is completely controlled.

[H] By renunciation of that (vśhokā attainment) even, comes liberation on account of the destruction of the seeds of evil.

[S] By non-attachment even to that [all these siddhis], the seed of bondage is destroyed and thus follows Kaivalya (Independence).

[T] By non-attachment even to that, on the very seed of bondage being destroyed, follows kaivalya.

YS 3.51

Sthāny'upanimantraṇe saṅga smayā karaṇaṁ punar aniṣṭha prasaṅgāt

Even if the exalted beckon, one must avoid attachment and pride, or suffering will recur.

sthāni - exalted, celestial

upanimantraṇe - invitation

saṅga - contact, attachment

smayā - pride, beaming

akaraṇam - without cause

punaḥ - again, repeated, renewed

aniṣṭha - undesirable

prasaṅgāt - inclination, recurrence

Translations:

[B] When higher creatures invite you, do not give way to wonderment on meeting them, but keep a detached viewpoint when faced with their allure.

[D] The temptation to accept the respectful status as a consequence of acquiring knowledge through saṁyama should be restrained. Otherwise, one is led to the same unpleasant consequences that arise from all obstacles to Yoga.

[H] When invited by the celestial beings that invitation should not be accepted nor should it cause vanity because it involves possibility of undesirable consequences.

[S] The Yogi should neither accept nor smile with pride at the admiration of even the celestial beings, as there is the possibility of his getting caught again in the undesirable.

[T] (There should be) avoidance of pleasure or pride on being invited by the super-physical entities in charge of various planes because there is the possibility of the revival of evil.

YS 3.52

Kṣhaṇa tat kramayoḥ saṁyamād vivekajaṁ jñānam

Focusing with perfect discipline on the succession of moments in time yields insight born of discrimination.

kṣhaṇa - moment

tat - that, these

kramayoḥ - sequence, flow, succession

saṁyamāt - constraint, perfect discipline

viveka - discrimination

jaṁ - born

jñānam - knowledge

Translations:

[B] Perfect mastery of the instant and its unfolding brings knowledge born of highly distinctive perception.

[D] Samyama on time and its sequence brings about absolute clarity.

[H] Differentiating knowledge of the Self and the non-Self comes from practising samyama on moment and its sequence.

[S] By samyama on single moments in sequence comes discriminative knowledge.

[T] Knowledge born of awareness of | Reality by performing samyama on moment and (the presence of) its succession.

YS 3.53

Jāti lakṣhaṇa deśhair anyat'ānavacchedāt tulyayos tataḥ pratipattiḥ

This insight allows one to tell things apart which, through similarities of origin, feature, or position, had seemed continuous.

jāti - birth, rank

lakṣhaṇa - characteristic, time factors

deśhaiḥ - place

anyatā - distinction

anavacchedāt - unbounded, continuous

tulyayoḥ - similar, equal

tataḥ - therefore, from these, from that

pratipattiḥ - understanding

Translations:

[B] This specific knowledge allows differentiation between two objects otherwise indistinguishable by origin, characteristics, or situation.

[D] This clarity makes it possible to distinguish objects even when apparently the distinction is not clear. Apparent similarity should not deter one from the distinct perception of a chosen object.

[H] When species, temporal character and position of two different things being indiscernible they look alike, they can be differentiated thereby (by this knowledge).

[S] Thus, the indistinguishable differences between objects that are alike in species, characteristic marks and positions become distinguishable.

[T] From it (vivekajaṁ-jñānam) knowledge of distinction between similars which cannot be distinguished by class, characteristic or position.

YS 3.54

Tārakaṁ sarva viṣhayam sarvathā viṣhayam akramaṁ cheti viveka-jaṁ jñānam

In this way, discriminative insight deconstructs all of the phenomenal world's objects and conditions, setting them apart from pure awareness.

tārakaṁ - transcendent, delivering

sarva - all

viṣhayam - object (of experience)

sarvathā - in all circumstances

viṣhayam - object (of experience)

akramaṁ - not in sequence, deconstructed

cha - and

iti - thus

viveka - discrimination

jañ - born

jñānam - knowledge

Translations:

[B] Such is knowledge born of discrimination -- it flows spontaneously and pertains to any object, at any level.

[D] Such clarity is not exclusive of any object, any particular situation or any moment. It is not the result of sequential logic. It is immediate, spontaneous and total.

[H] Knowledge of discernment is tāraka or intuitional, is comprehensive of all things and of all times and has no sequence.

[S] The discriminative knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge which brings liberation.

[T] The highest knowledge born of the awareness of Reality is transcendent, includes the cognition of all objects simultaneously, pertains to all objects and processes whatsoever in the past, present and future and also transcends the World Process.

YS 3.55

Sattva puruṣhayoḥ śhuddhi sāmye kaivalyam

Once the luminosity and transparency of consciousness have become as distilled as pure awareness, they can reflect the freedom of awareness back to itself.

sattva - clarity, luminosity; a fundamental quality of nature, or guna

puruṣhayoḥ - pure awareness

śhuddhi - purity

sāmye - equality

kaivalyam - emancipation, pure awareness, oneness

Translations:

[B] When the purity of the peaceful mind is identical with that of the spiritual entity, that is liberation.

[D] Freedom is when the mind has complete identity with the Perceiver.

[H] When equality is established between buddhisattva and puruṣha in their purity, liberation takes place.

[S] When the tranquil mind attains purity equal to that of the Self, there is Absoluteness.

[T] Kaivalya is attained when there is equality of purity between the Puruṣha and Sattva.

Here ends Part Three.

Chaturtho-'dhyāyaḥ - Kaivalya Pādaḥ

Fourth Chapter – 'Oneness' Quarter

YS 4.1

Janm'auṣhadhi mantra tapaḥ samādhi jāḥ siddhayaḥ

The attainments brought about by integration may also arise at birth, through the use of herbs, from mantras, or through austerity.

janma - birth

auṣhadhi – herbs, medicines, drugs

mantra – intonation, sacred words

tapaḥ - heat, intensity of discipline, austerity

samādhi - oneness, integration

jāḥ - born of

siddhayaḥ - perfection, attainment

Commentary:

nimitta - cause for change (1-3). Everything is there in the intelligence. You just have to find the intelligence to find the intelligence. So verses 1-3 talk about the tools, materials and intelligence.

There are 5 different ways in which the fruits described in YS Chapter 3 can come:

1. Some people are born with this ability (janma).
2. Through taking certain herbs in a special way (oshadhi). [N.B. The special way is no longer known. Taking herbs without doing it in this special way and without special preparation is dangerous.]
3. Chanting (mantra) can change one's state of mind. The chanting can be very complex.

4. Austerities (tapas) can bring power and change perceptions. This is why tapas is mentioned as a tool in YS 2.1. Tapas needs to be linked to a purpose, so that the heat can be redirected. There has to be reflection as well as restraint; you have to reflect on the effect of the restraint on yourself and on others.

5. The practice of yoga (samadhi). N.B. The practice of tapas also appears in yoga, but it's a different kind of tapas - it appears in a different context [in YS 2].

YS 4.2

Jāty'antara pariṇāmaḥ prakṛity'āpūrāt

Being delivered into a new form comes about when natural forces overflow.

jāti - birth, rank

antara - other

pariṇāmaḥ - transformation

prakṛiti - nature, phenomenal world

āpūrāt - overflow

Commentary:

Patanjali talks about the process of how something changes. The possibilities are already there: it's up to you to make the changes. So we all have the potential for change. This change is a rearrangement of what already exists. You can expose different people to the same influences, and they will respond or change in different ways.

Nimittam aprayojakaṃ prakṛitīnāṃ varaṇa bhedaś-tu tataḥ kṣhetrikavat

The transformation into this form or that is not driven by the causes proximate to it, just oriented by them, the way a farmer diverts a stream for irrigation.

nimittam - proximate cause

aprayojakam - not causing

prakṛitīnāṃ - nature, phenomenal world

varaṇa - choosing

bhedaḥ - division, difference

tu - and, moreover, but

tataḥ - therefore, from these, from that

kṣhetrikavat - like a farmer

Commentary:

We all have the same potential for change. We are, metaphorically speaking, all made of the same clay. To make something different out of this clay, a wheel is needed, but this is no use without a potter; the skill of the potter is crucial.

Patanjali uses the word nimitta - cause for change; in the "clay" metaphor, the potter is nimitta. Nimitta can be many things - dharma or dukkha for example. To start with, nimitta is an external force, but this external force must itself also be linked to some nimitta; e.g. in early life, our teachers, parents or friends can be nimitta. The best nimitta is your teacher. The teacher's role is to lead you to your own internal nimitta; the teacher will assess you and provide you with appropriate tools.

The mind is not the nimitta in yoga. Yoga uses four terms to describe the internal nimitta:

1. drshtr - Seer - it sees everything, but always perceives through the mind, therefore what it sees is coloured by the mind;
2. purusha - Dweller in the City - the city being the mind, body and senses;
3. atma - Essence
4. chit - Awareness - the quality of awareness depends on the quality of the mind.

The purpose of yoga is to turn the mind from looking out to looking in. The mind will fill with anything. When you begin to turn the mind round to look inward, at first the mind will fill with itself and its own rubbish. The way forward is stated in YS 2.1, and requires changes in practice, lifestyle and attitude.

YS 4.4

Nirmāṇa chittāny'asmitā mātrāt

Feeling like a self is the frame that orients consciousness toward individuation.

nirmāṇa - forming, creating

chittāni - consciousness

asmitā - the sense of 'I', egoism

mātrāt - only

Commentary:

asmita (4-7). Verses 4-7 talk about the quality and importance of the link with nimitta. The link is through ego (asmita) and the openness of the link determines its quality. The ego is the channel of

communication. But when the ego gets in the way, the communication is impaired.

A person who has contact with his, her own nimitta will have the ability to influence other people - i.e. this person can change other people's states of mind. The link between teacher and student is asmita (the experience of awareness). The more open the awareness the stronger the link.

(N.B. asmita is also one of the kleshas. What the word asmita really means is "when two things are as one". When these two things are mind and external object, asmita is a klesha. When the two things are mind and the inner self, this is what is meant by asmita in YS 4.4.

YS 4.5

Pravṛitti bhede prayojakaṁ chittam ekam anekeṣhām

A succession of consciousnesses, generating a vast array of distinctive perceptions, appear to consolidate into one individual consciousness.

pravṛitti - arising of activity

bhede - division

prayojakaṁ - causing

chittam - consciousness

ekam - one

anekesh

ām - many

Commentary:

One teacher has several students. The teaching is the same; but each student's response will be different. The expectations and state of

mind of the student are an important factor, and these can differ at different times.

YS 4.6

Tatra dhyāna jam anāśhayam

Once consciousness is fixed in meditative absorption, it no longer contributes to the store of latent impressions.

tatra - there, in that

dhyāna - meditative absorption

jam - born

anāśhayam - not involving the store of latent impressions

The state of mind and potential of the teacher also vary and thus produce varying results. The self-interest, motivation and integrity of a teacher are also important factors. The role of the teacher is to help the students find their nimitta.

YS 4.7

Karm'āśhukl'ākṛiṣhṇam yoginas trividham itareṣhām

The actions of a realized yogi transcend good and evil, whereas the actions of others may be good or evil or both.

karma - action

aśhukla - not white

akṛiṣhṇam - not black

yoginah - yogi

trividham - threefold

itareṣhām - others

Commentary:

Karma - actions create fruits. These fruits can be black, white, grey or have no colour. Every action and thought has some effect in the universe, which eventually comes back to the performer of the action. Black fruits have a negative comeback; white fruits have a positive comeback; most fruits are in fact grey and have a pretty nondescript comeback; those that have no colour are the result of actions at the highest level, free of self-interest.

YS 4.8

Tatas tad vipāk'ānuguṇānām ev'ābhivyaktir vāsanānām

Each action comes to fruition by coloring latent impressions according to its quality - good, evil, or both.

tataḥ - therefore, from these, from that

tad - its, that

vipāka - ripening, fruition

anuguṇānām - going with, following, accompanying

eva - thus

abhivyaktiḥ - manifestation

vāsanānām - latent properties, traits

Commentary:

Actions produce fruits; fruits produce seeds (Vāsana). The seeds stay with us. We act with motivation of some kind; the motivation has some effect. Therefore our motivations have to be as desirable as possible.

Bhagavad Gita 17.20-22 talks about 3 kinds of giving:

1. tamasic giving: this is done at the wrong place or wrong time, the recipient doesn't deserve it; or the giving is not done with respect;
2. rajasic giving: something given in return for the past, something given with thought of the future, something given grudgingly, something given that is useless or inauspicious;
3. sattvic giving: not expecting any return, not given to repay or create a debt, given at the proper time or proper place, what is given should have been properly earned by the giver.

YS 4.9

**Jāti deśha kāla vyavahitānām apy'ānantaryam smṛiti
saṁskārayor eka rūpatvāt**

Because the depth memory and its latent impressions are of a piece, their dynamic of cause and effect flows uninterruptedly across the demarcations of birth, place, and time.

jāti - birth, rank

deśha - place

kāla - time

vyavahitānām - hidden, separated

api - also

ānantaryam - succession

smṛiti - memory, mindfulness

saṁskārayoḥ - latent impressions

eka - one

rūpatvāt - essential form

Commentary:

Vāsana and memory are linked in spite of time; Vāsana are never destroyed; they can sneak up on us when we are not steady - hence the importance of practice to help us cope with Vāsana when they arise.

YS 4.10

Tāsām anāditvaṁ ch'āśhiṣho nityatvāt

They have always existed, because the will to exist is eternal.

tāsām - of these

anāditvaṁ - without beginning

cha - and

āśhiṣhaḥ - primordial will to exist

nityatvāt - perpetuity, eternity

Commentary:

Vāsana have no beginning, no end, because behind them is the desire to survive, to live, to possess (and therefore at some fundamental level we are insecure). The will to live gives motivation for our actions.

[RECAP: Vāsana will provoke us to act. How we act is saṁskāra - habit (e.g. yoga practice is a saṁskāra, to prepare the mind). You can't change the Vāsana, but you can impose another saṁskāra over one(s) you don't want.

Attitude is nothing but attitude. If you change your attitude, you lay down another saṁskāra.

The mind learns through habits. So by changing habits you can change the mind. Yoga is a way of taking the steps to initiate change. It's a preparation.]

YS 4.11

Hetu phal'āśhray'ālambanaiḥ saṁgrīhīta-tvād eṣhām abhāve tad abhāvaḥ

Since its cause, effect, basis, and object are inseparable, a latent impression disappears when they do.

hetu - cause, reason

phala - fruit

āśhraya - basis, foundation

ālambanaiḥ - support, object

saṁgrīhītatvāt - connectedness

eṣhām - of these

abhāve - non-existence, non-becoming, disappearance

tad= its, that

abhāvaḥ - non-existence, non-becoming, disappearance

Commentary:

Vāsana - smells, seeds (8-11). These verses develop another theme - the influence of the past. Our past gets in the way. Sometimes our past is not relevant. The *Vāsana* will roll round again and again.

Personally, we can do nothing with this desire to live. But we can do something about the way it affects us. There are 4 ways in which the past is triggered and supported:

1. misapprehension or cause, origin (hetu)
2. attachment to the fruits of actions (phala)
3. state of mind (asraya)
4. external stimuli (alambanaiḥ).

These "four pillars" are constantly reinforced by Vāsana and saṁskāra. Which of them is easiest to remove?

External influences (no. 4) can be hard to remove, because even trying to remove them doesn't work. Cause, origin (no. 1) can't be easily removed - what influences you is not the cause itself, but the memory of how you felt at the time. You have to recognise and respect the cause, if you want to move forward. Fruits (no. 2) may be immediate or long term, so it's hard to anticipate them. So the best one to work with is state of mind: if this is changed, the effects of the other three are lessened.

You alter state of mind by practice, attitude and lifestyle (see note no YS 4.3). This is why the first and second steps in the eight limbs - the yamas and niyamas - are about how you behave.

YS 4.12

Atī't'ānāgataṁ swarūpato-'sty'adhva bhedād dharmāṇām

The past and future are immanent in an object, existing as different sectors in the same flow of experiential substances.

atīta - past

anāgataṁ - future

swa - own

rūpataḥ - in form

asti - exist

adhva - path, route

bhedāt - division, difference

dharmāṇām - properties, visible forms, experiential substances

The past and future are latent in the present. (Bhagavad Gita says every action can become a cleansing - a preparation for the future.) The future depends on our present state of mind and circumstances.

YS 4.13

Te vyakta sūkṣhmā guṇ'ātmānaḥ

The characteristics of these sectors, whether manifest or subtle, are imparted by the fundamental qualities of nature.

te - they, these

vyakta - manifest

sūkṣhmā - subtle

guṇa - fundamental qualities of nature

ātmānaḥ - self, essence

How is it that past present and future are present at one time?
Because of the guna:

ACTION

SAMSKĀRA (HABITS)

VĀSANA (SEEDS)

3 GUNA (QUALITIES)

1. clarity, lightness (Sattva – Central Channel)
2. activity, movement (Rajas – Right Side)
3. heaviness, obscurity (Tamas – Left Side)

We have some control over the guna. They always affect our state of mind, but we can influence and change them. They can rearrange themselves; at any given time one is dominant, but the other two are still there. e.g. For refreshing sleep, tamas (supported by sattva) has to

be dominant; for positive action, rajas (if possible supported by sattva) should be dominant. However, when sattva is not dominant, there is always the possibility of error.

YS 4.14

Pariṇām'aikatvād vastu tattvam

Their transformations tend to blur together, imbuing each new object with a quality of substantiality.

pariṇāma - transformation

ekatvāt - oneness

vastu - object, substance

tattvam - thusness, elemental quality, principle

Commentary:

guna - qualities (12-14). The gunas change all the time, and trigger Vāsana.

At any given time what you see is just one combination of the guna, with one dominant.

YS 4.15

Vastu sāmye chitta bhedāt tayor vibhaktāḥ panthāḥ

People perceive the same object differently, as each person's perception follows a separate path from another's.

vastu - object, substance

sāmye - equality

chitta - consciousness

bhedāt - division, difference

tayor - of both

vibhaktaḥ - separation

panthāḥ - path

The same thing is seen as different by different people. This is because different minds are in different states. Each mind also has its own saṁskāras. A sattvic mind has clarity, discrimination (viveka), which would at least allow such a mind to be aware of different possible perceptions. [See YS 1.7-8 on how perception actually works.]

YS 4.16

Na ch'aika chitta tantram vastu tad apramāṇakam tadā kim syāt

But the object is not dependent on either of those perceptions; if it were, what would happen to it when nobody was looking?

na - not; ***cha*** - and; ***eka*** - one

chitta - consciousness

tantram - dependent

vastu - object, substance

tad - that, these

apramāṇakam - unobserved

tadā - then

kim - what

syāt - could be

So if everyone sees something differently, how do we know this object isn't just an extension of our mind? Whether the perception is consistent or inconsistent, this doesn't invalidate the existence of the object. The object exists - things are real.

YS 4.17

Tad uparāg'āpekṣhitvāch chittasya vastu jñāt'ājñātam

An object is only known by a consciousness it has colored; otherwise, it is not known.

tad - its, that

uparāga - coloring

apekṣhitvāt - necessity

chittasya - consciousness

vastu - object, substance

jñāta - known

ājñātam - not known

Commentary:

uparaga - attractiveness, interest (15-17). Our perception varies according to our interest in a given object. Our mood can change: it depends on what glitters for us.

However, our perception of the object depends on our state of mind. We perceive it because a) it is present; b) it "glitters".

YS 4.18

**Sadā jñātāśh chitta vṛittayas tat prabhoḥ
puruṣhasy'āpariṇāmitvāt**

Patterns of consciousness are always known by pure awareness, their ultimate, unchanging witness

sadā - always

jñātāḥ - known

chitta - consciousness

vṛittayaḥ - patterning, turnings, movements

tad - that, these

prabhoh - superior

puruṣhasya - pure awareness

apariṇāmitvāt - immutability

Commentary:

Where does the impulse for action come from?

According to yoga, mind is just matter; so mind cannot wish. The impulse comes from something deeper. Perception comes through the mind (YS 2.23); so the quality of perception depends on the state of the mind. The Seer sees through the mind:

The role of everything we see is not to serve the mind, but to serve the Seer. That includes the mind itself, as the mind itself is part of matter (YS 2.21).

Perception is always through the mind. The state of perception depends on the state of the mind. The only time perception is not there is when you are in deep sleep (really a kind of tamasic samadhi).

The Seer: there is something that knows what's happening. The mind and body change throughout life, but there is something constant that observes the change and follows its pattern. We are usually unaware of the Seer because there is something in between. We can become aware of the Seer if, when the mind becomes filled with the Seer.

The eight processes of understanding:

1. come near to it (upadesha)
2. listen to it (shravanam)
3. hold, grasp it (grahana)
4. stay with it (dharanam)

5. reflect on it (mananam)
6. live it, put it into practice (anusthanam)
7. have some experience (anubhavanam)
8. how we share it (pracaram)

YS 4.19

Na tat sv'ābhāsaṁ dṛiśhyatvāt

Consciousness is seen not by its own light, but by awareness

na - not

tat - that, these

swa - own

ābhāsaṁ - luminosity

dṛiśhyatvāt - seen-ness

The mind is a dark room full of memories, requiring light from another source. Or - the mind is a mirror reflecting light from another source. The mind is part of the Seen. (The Seen includes mind, the senses, and things outside.) Unless a direction is given by the Purusha, Seer, the mind cannot function. (Even so there are times when the mind cannot or will not perform as directed! There are times when rajas or tamas are dominant.)

Characteristics of the Purusha:

1. first step in all action
2. witness of action
3. able to locate defects
4. deep reflection occurs through the Purusha

5. it glows by itself (Upanishadic idea of Atman shining in the cave of the heart)

6. origin of saying "I know" is Purusha.

The dominant energy in the mind is always rajasic. Sattva has to be cultivated. In yoga, pranayama is the prime practice for cultivating sattva in the mind. The best way to raise sattva is to reduce rajas and tamas; the problem is tamas, because you can't see it.

YS 4.20

Eka samaye ch'obhay'ānavadhāraṇam

Furthermore, consciousness and its object cannot be perceived at once.

Eka - one

samaye - circumstance

cha - and

ubhaya - both

anavadhāraṇam - not perceiving

The mind also has a reality. It is the same mind in a succession of moments. For if it was a different mind it would have no memory.

YS 4.21

Chitt'āntara dṛiśhye buddhi buddher atiprasaṅgaḥ smṛiti saṅkaraśh cha

If consciousness were perceived by itself instead of awareness, the chain of such perceptions would regress infinitely, imploding memory.

chitta - consciousness

antara - other

dṛiśhye - seen

buddhi - perception, cognition

buddheḥ - perception, cognition

atiprasaṅgaḥ - regress

smṛiti - memory, mindfulness, depth memory

saṅkaraḥ - confusion, mixing up

cha - and

YS 4.22

**Chiter aprati-saṁkramāyās tad ākār'āpattau swa buddhi
saṁvedanam**

Once it is stilled, though, consciousness mirrors unchanging pure awareness, and can reflect itself being perceived.

chiteḥ - pure awareness

apratisaṅkramāyāḥ - immobile, unchanging

tad - its, that

ākāra - shape

āpattau - assumes, occurs

swa - own

buddhi - perception, intelligence

saṁvedanam - sensitivity

Commentary:

purusha - the Self (18-22). The source of perception is something deeper: something variously known as purusha, drstr, atma, chit.

When the mind is not linked to objects, it takes the form of chit. This requires training, to get the mind to turn around (from external objects to internal). How do we do this? By practice and meditation.

YS 4.23

Draṣṭṛi dṛiśhy'oparaktam chittam sarv'artham

Then, consciousness can be colored by both pure awareness and the phenomenal world, thereby fulfilling all its purposes.

draṣṭṛi - seer, pure awareness

dṛiśhya - what is seen

uparaktam - colored

chittam - consciousness

sarva - all

artham - meaning, purpose, approach, object

Commentary:

The mind has a dual role: it presents what's outside to the Seer (in this role it is manas); it fills itself with the Seer (i.e. enlightenment) (in this role it is chitta). But the mind can only do one thing at a time. Mind has the capacity to gather new impressions despite being filled with its own impressions.

YS 4.24

Tad asaṁkhyeya vāsanābhiśh chitram api par'artham saṁhatya kāritvāt

Even when colored by countless latent traits, consciousness, like all compound phenomena, has another purpose - to serve awareness.

tad - that, these

asaṁkhyeya - countless

vāsanābhiḥ - latent properties, traits

chitram - variegated, spotted

api - also

para - other

artham - meaning, purpose, approach, object

saṁhatya - compound

kāritvāt - activity

Commentary:

Although mind is filled with its own impressions it can always be at the disposal of the chit.

YS 4.25

viśheṣha darśhina ātma bhāva bhāvanā vinivṛittiḥ

As soon as one can distinguish between consciousness and awareness, the ongoing construction of the self ceases.

viśheṣha - difference, distinction; distinct, particular

darśhina - one who sees

ātma - self, essence

bhāva - being, becoming

bhāvanā - realizing, becoming

vinivṛittiḥ - cessation

Commentary:

When you really become one with that feeling of the essence, then you no longer need to search, or ask, "What is soul?" When Jung was asked, "How do you know there is a god?" he replied, "There is a seeking until there is a knowing. When there is a knowing, there is no longer a seeking."

YS 4.26

Tadā viveka nimnaṁ kaivalya prāg bhāraṁ chittam

Consciousness, now oriented to this distinction, can gravitate toward freedom - the fully integrated knowledge that pure awareness is independent from nature

tadā - then

viveka - discrimination

nimnaṁ - bent, inclined toward

kaivalya - emancipation, isolation of pure awareness

prāg - before

bhāraṁ - load

chittam - consciousness

Commentary:

"Discrimination (viveka) is in the front of the mind." This provides a link between chit and chitta. (So, heyam duhkham anagatam. - Future suffering should be avoided. YS 2.16) Mind naturally gravitates towards freedom.

YS 4.27

Tach'chidreṣhu pratyay'āntarāṇi saṁskāre-bhyaḥ

Any gaps in discriminating awareness allow distracting thoughts to emerge from the store of latent impressions.

tad - that, these

chidreṣhu - gap

pratyaya - perception, thought, intention, representation

antarāṇi - other

saṁskāre-bhyaḥ - from latent impressions

Commentary:

But saṁskāra are still there, and a small breach can let in a lot of water. See YS 2.26 - unwavering discrimination is necessary. The past can worm its way skilfully into the present; feelings can arise, and those feelings bring saṁskāras.

YS 4.28

Hānam eṣhām kleśhavad uktam

These distractions can be subdued, as the causes of suffering were, by tracing them back to their origin, or through meditative absorption.

hānam - cessation

eṣhām - of these

kleśhavad - like the causes of suffering

uktam - described, explained

Commentary:

We have a saṁskāra for awareness - but there can still be breaks. So what to do? Refer back to YS 2.1, which defines kriya yoga. Kriya yoga gives a feeling for samadhi. It reduces the way the klesha affect us.

YS 4.29

Prasaṁkhyāne-'py'akusīdasya sarvathā viveka khyāter dharma meghaḥ samādhiḥ

One who regards even the most exalted states disinterestedly, discriminating continuously between pure awareness and the phenomenal world, enters the final stage of integration, in which nature is seen to be a cloud of irreducible experiential substances.

prasaṁkhyāne - elevation, summit

api - also

akusīdasya - one without greed

sarvathā - in all circumstances

viveka - discrimination

khyateḥ - seeing

dharma - property, visible form, experiential substance

meghaḥ - cloud, rain showers

samādhīḥ - oneness, integration

Commentary:

visheshā darshana (23-29). A special quality of seeing arises in someone who has practised yoga for some time. The past no longer influences us as it has normally done. When you are in such a state, then **dharma megha samadhi** - contemplation-cloud-harmony.

We have some attachment to the fruits of clarity. But eventually even the positive attachments (including attachment to clarity) have to be dropped. That's why YS 1.50 says there are positive saṃskāra that can block negative ones; and YS 1.51 says that even the positive saṃskāra have to be dropped. Then you get "dharmameghah samadhih". In this state there is nothing to be known, nothing to be sought, nothing to be gained, and nothing to be realised. At this point the Vāsana are no longer active - "the seeds are burnt".

YS 4.30

Tataḥ kleśha karma nivṛttiḥ

This realization extinguishes both the causes of suffering and the cycle of cause and effect

tataḥ - therefore, from these, from that

kleśha - cause of suffering, corruption, hindrance, affliction, poison

karma - action

nivṛtṭiḥ - cessation

Commentary:

After radical transformation the **klesha** cycle ceases to trouble us. (See YS 1.24)

YS 4.31

Tadā sarv'āvaraṇa mal'āpetasya jñānasy'ānantyāj jñeyam alpam

Once all the layers and imperfections concealing truth have been washed away, insight is boundless, with little left to know.

tadā - then

sarva - all

āvaraṇa - covering, veil, layer

mala - imperfection

apetasya - removed

jñānasya - knowledge, insight

ānantyāt - infinity, the boundless

jñeyam - to be known

alpam - little

Commentary:

Three things are of interest to people:

1. What's inside me?
2. What's outside me?
3. What's beyond me?

But now, nothing remains to be known. The mind is not clouded with the normal drives.

YS 4.32

Tataḥ kṛit'arthānām pariṇāma-krama-samāptir-guṇānām

Then the seamless flow of reality, its transformations colored by the fundamental qualities, begins to break down, fulfilling the true mission of consciousness.

tataḥ - therefore, from these, from that

kṛita - done, accomplished

arthānām - meaning, purpose, approach, object

pariṇāma - transformation

krama - sequence, flow, succession

samāptiḥ - termination

guṇānām - fundamental qualities of nature (Tamas, Rājas and Sattva)

Commentary:

We are no longer affected by the **guṇas** (See YS 1.16). Also, the patterning of the **guṇas** stops.

YS 4.33

kṣhaṇa pratiyogī pariṇām'āpar'ānta nirgrāhyaḥ kramah

One can see that the flow is actually a series of discrete events, each corresponding to the merest instant of time, in which one form becomes another.

kṣhaṇa - moment

pratiyogī - corresponding

pariṇāma - transformation

apara - other

anta - end

nirgrāhyaḥ - graspable

kramaḥ - sequence, flow, succession

Commentary:

nivritti - stopping (30-33). Then the old cycles of past-present are cut.

When change stops, the mind has the ability to recognise the process of change. The mind experiences a series of moments; but because the replacement of each one happens so fast, we don't see it (e.g. cartoon film). But the mind is constant, even with change. When you step back mentally, you can see the series of moments, and time seems to change its nature.

YS 4.34

**Puruṣh'ārtha śhūnyānām guṇānām prati-prasavaḥ kaivalyaṁ
swarūpa pratiṣṭhā vā chiti śhaktir iti**

Freedom is at hand when the fundamental qualities of nature, each of their transformations witnessed at the moment of its inception, are recognized as irrelevant to pure awareness; it stands alone, grounded in its very nature, the power of pure seeing.

That is all.

puruṣha – spirit, pure awareness, God the Father

artha - meaning, purpose, approach, object

śhūnyānām - empty, zero

guṇānām - three attributes, fundamental qualities of nature

prati - with regard to, toward, reversing

prasavaḥ - flow, motion, creation, inception

kāivalyaṃ - emancipation, isolation of pure awareness

swarūpa - own form, special nature, true form

pratiṣṭhā - foundation

vā - or

chiti - pure seeing

śakteḥ - power

iti – thus, that’s all, finis, here ends

Commentary

Chitshakti - the power of **chit** –‘awareness’. We are established in the power of the **chit**. This is what Theos Bernard describes: "What the mind accomplishes is of little consequence, what matters is that the inner self should experience an accession of power, that universal energy called **chit**, which is the life source of the individual."

[It is traditional not to discuss the last **Sūtra** (verse) of a text being studied!]

Iti patañjali-virachite yoga-sūtre chaturthaḥ kaivalya-pādaḥ

Here ends the fourth ‘Oneness’ chapter of the

Yoga Sūtras written by Patanjali

Iti śhrī pātañjala-yoga-sūtrāṇi

Here end the Patanjali Yoga Sūtras

Glossary

Ānanda	Joy, bliss, supreme bliss, ecstasy
Avidyā	Ignorance, wrong knowledge, mistaking the unreal for the real, etc.
Chit	Consciousness, awareness, attention
Dhāraṇā	Effort, concentration
Dhyāna	Meditation, contemplation
Guṇa	Attribute, mood, quality. The three Guṇas are the three fundamental qualities which produce creation. These are Tamas –‘darkness, inertia, mass, sleep’ and Rajas – ‘passion, activity, light’ which like Yin and Yang are constantly interplaying. The third evolutionary force is Sattva –‘truth, reality, goodness’. These are associated with the Left, Right and Central channels of the subtle system.
Kaivalya	Oneness with the Divine, state of complete absorption in the Divine Nature with the loss of ego and worldly illusions.
Puruṣha	God the Father, Supreme Spirit, man. The creation is the interplay of Puruṣha –‘spirit’ and Prakṛitī –‘nature’ likened to the Father and Mother. This is a Vedic term equating to Brahman or Sadāśhiva in later philosophies
Samādhi	Deep contemplation, full absorption in the object meditated on
Saṁskāra	Hankering, conditioning, habit
Śhakti	Energy, Power. The Ādi –‘first’ Śhakti is the energy which gives rise to Creation.
Vāsana	Seed of desire, mental impression
Yoga	Union with the Divine. [<i>from yuj -‘join’</i>]. Abiding in God [<i>yo=yaḥ=‘that, God’; ga –‘approach, abide’</i>]