PATAÑJALI'S YOGASUTRAS

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An Introduction

Translation & Commentary

by

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DEDICATION

I dedicate this presentation to Professor William Skelton of Colgate University, who represents the spirit of the Bhagavad Gita definition of yoga as the ability to act more with excellence than with concern for personal gain.

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PREFACE

Vedas, the source of Indian thought, inspired the great sages of the past to present the six schools of thought known as *Darśanas*. *Darśana* means mirror; mirror that can reflect one's life in toto. Each of the six *Darśanas* took a different view of life: What is its origin? Its suffering? What are the means for supreme happiness? How can one reach the state of highest knowledge?

Yoga is one of the *Darśanas*. Its author is Patanjali, about whom little is known. There are those who believe he is the incarnation of the divine serpent *Ananta* which supports the whole universe. Others identify him with Patanjali the grammarian, who lived in the second century before our era. Patanjali has presented his work in the style known as *Sūtra*. *Sūtra* is defined as that style which has few words, yet is free from ambiguity, full of essence, universal in context, and affirmative.

Words of the *Sūtra*, put together, do not even form a complete sentence, but they offer enough for the teacher to develop the message. The *Sūtra* links the teacher and teaching, but by itself it cannot explain every point. Its style condenses the message to a terseness that cannot be corrupted; yet it can be learned by heart so that no part is lost. In fact, the first step in receiving instruction is to learn the *Sūtras* by heart. The teacher trains the aspirant to recite the *Sūtras* exactly as he does. (We must remember that oral instruction prevailed at that time.) Only then does the teacher begin to expound the meaning.

Yoga is not an original invention of Patanjali, nor does he say so. Yoga — the word and the idea — is found in the *Vedas*,

Upaniśads and other Indian texts. Different meanings are also available. Indeed, yoga may mean almost anything. Patanjali uses his ingenuity in defining it in relation to mental activity.

Patanjali's definition of yoga is; "Yoga is the ability to direct the mind exclusively towards an object and sustain that direction without any distraction." (*Sūtra* 1.2). As long as this state is not realized, man cannot completely link with God. His senses cannot be restrained. Instability in success and failure prevails.

Patanjali's unique definition of yoga is only his first contribution. He analyzes the functioning of the mind and cites innumerable means within one's grasp to bring order to a turbulent mind. Patanjali explains how such a mind makes a man extraordinary in his potential and wisdom.

The attainment of a stable mind in a healthy body is the goal in Patanjali's yoga. He does not insist on a belief in God nor does he include the Vedanta view of God. His God is not the Master of the world but the Teacher. It is this belief that has been criticized by such teachers as Vyasa, Sankara and Ramanuja, even as they commend his methods of stabilizing the mind.

This presentation is based on the wisdom of Sri T. Krishnamacharya, a unique Master, known for his knowledge in all the schools of *Veda* and his experience as a yoga Master for more than sixty years. His understanding as a healer of the sick, his eloquence and depth in Sanskrit, his analysis of the role of yoga practice in Indian ritual make him a total teacher. But this presentation should not be taken by the beginner as a complete statement of Krishnamacharya's teaching.

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PRONOUNCIATION GUIDE FOR THE TRANSLITERATION

GUTTURAL (Pronounced from throat)

vowels	*a*	as in but
	ā	as in father
plain	*k*	as in kin
	g	as in good
aspirate	*kh*	as in sinkhole
	gh	as in leghorn
	h	as in hand
nasal	*ṅ*	as in encore

PALATAL (Pronounced from palate)

vowels	*i*	as in tin
	ī	as in teeth
plain	*c*	as in church
	j	as in judge
aspirate	*ch*	as in coachhorse
	jh	as in hedgehog
semi-vowel	*y*	as in you
sibilant	*s*	as in sure

RETROFLEX (Pronounced with tip of tongue curled up)

Vowels	*ṛ*	as in sabre
	ṝ	as in chagrin

plain	*ṭ*	as in cart
	ḍ	as in ardent
aspirate	*ṭh*	as in carthorse
	ḍh	as in fordham
nasal	*ṇ*	as in friend
semi-vowel	*r*	as in rib
sibilant	*ṣ*	as in hush

DENTAL (Pronounced with tip of tongue against upper teeth)

Vowels	*ḷ*	as in able
	ḹ	(is rare)
plain	*t*	as in theatre
	d	as in they
aspirate	*th*	as in withheld
	dh	as in buddha
nasal	*n*	as in boon
semi-vowel	*l*	as in lip
sibilant	*s*	as in sun

LABIAL (Pronounced with lips)

Vowel	*u*	as in bull
	ū	as in rule
plain	*p*	as in pat
	b	as in bee
aspirate	*ph*	as in uphill
	bh	as in abhor
nasal	*m*	as in man

GUTTURAL AND PALATAL

Vowels	e	as in prey
	ai	as in aisle

GUTTURAL AND LABIAL

Vowels	*o*	as in go
	au	as in cow

DENTAL AND LABIAL

Semi-vowel	*v*	as in van

NASAL

ṁ or ṅ makes preceding vowel nasal

ASPIRATE

ḥ makes preceding vowel aspirate

CHAPTER 1

समाधिपाद :
samādhipādaḥ

Introduction

The sūtras of Patanjali are presented in four chapters. The first chapter is called *Samādhipāda* (the chapter on samādhi). This chapter defines Yoga and its characteristics and discusses the problems encountered in reaching the state of Yoga and ways in which these problems can be handled.

I-1

अथ योगानुशासनम् ।

atha yogānuśāsanam

The first sūtra introduces the subject matter, as the oral tradition requires. In the convention of ancient Sanskrit literature, the first word, *atha*, carries the connotation of a prayer, both for an auspicious beginning and a successful conclusion to the work which follows.

Here begins the authoritative instruction on Yoga.

Patanjali indicates that, while the subject matter is of ancient origin and he is not the originator, he has studied it to an appropriate depth under his own teacher and is now competent to share his understanding with his disciples. His style will be in a manner suitable for them to transmit in turn directly to their disciples, through the traditional oral methods.

I-2

योगश्चित्तवृत्तिनिरोधः ।

yogaścittavṛttinirodhaḥ

What is Yoga? It is a word with many interpretations and connotations. Patanjali defines his understanding of the word.

> *Yoga is the ability to direct the mind exclusively towards an object and sustain that direction without any distractions.*

The object can be a concrete object either external to ourselves or part of ourselves. It can be an area of interest, a concept, or something beyond the level of the senses, such as God.

I-3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ।

tadā draṣṭuḥ svarūpe 'vasthānam

> *Then the ability to understand the object fully and correctly is apparent.*

In a state of Yoga the different preconceptions and products of the imagination that can prevent or distort understanding are controlled, reduced or eliminated. The tendency not to be open to a fresh comprehension or the inability to comprehend are overcome.

I-4

वृत्तिसारूप्यमितरत्र ।

vṛttisārūpyamitaratra

In the absence of the state of mind called Yoga

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

A disturbed mind can rarely follow a direction. If it ever does, comprehension of the object will be faulty.

I-5

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।

vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ

What is the mind? Patanjali defines it as the activities that occupy it. It cannot be perceived except in terms of these activities.

> *There are five activities of the mind. Each of them can be beneficial and each can cause problems.*

Whether these activities are beneficial or create problems cannot be immediately seen. Time alone will confirm their effects.

I-6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।

pramāṇaviparyayavikalpanidrāsmṛtayaḥ

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

Each mental activity has its own characteristics and although not always apparent, they can be individually recognized. Their dominance and effects on our behaviour and attitudes combine to make up our personalities.

I-7

प्रत्यक्षानुमानागमाः प्रमाणानि ।

pratyakṣānumānāgamāḥ pramāṇāni

The activities are each defined.

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

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.

I-8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।

viparyayo mithyājñānamatadrūpapratiṣṭham

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

This is considered to be the most frequent activity of the mind. It may occur through faulty observation or the misinterpretation of what is seen. It is due to our inability to understand in depth what we see, often as a result of past experiences and conditioning. The error may be recognised later or never at all. The aim of Yoga practice is to recognise and control the causes of misapprehension (see chapter Two).

I-9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।

śabdajñānānupātī vastuśūnyo vikalpaḥ

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

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.

I-10

अभावप्रत्ययालम्बना तमोवृत्तिर्निद्रा ।

abhāvapratyayālambanā tamovṛttirnidrā

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

Sleep is a common, regular activity for the mind and there is a time for it. But the heaviness can also occur through boredom or exhaustion resulting in sleep. Sleep is a regular condition for all living beings.

I-11

अनुभूतविषयासंप्रमोषः स्मृतिः ।

anubhūtaviṣayāsaṁpramoṣaḥ smṛtiḥ

Memory is the mental retention of a conscious experience.

All conscious experiences leave an impression on the individual and are stored as memory. It is not possible to tell if a memory is true, false, incomplete or imaginary.

All and each of these activities of the mind are confirmation of the mind's existence. They are interrelated and complex so that each one, except perhaps sleep, should be considered as a matrix or genus of activity rather than a distinct entity with exclusive and limited characteristics. Each can, at different times and in different circumstances, be both beneficial or harmful. Their effects may be direct or immediate or they may be indirect as a later consequence of their manifestation.

I-12

अभ्यासवैराग्याभ्यां तन्निरोधः ।

abhyāsavairāgyābhyāṁ tannirodhaḥ

How do we arrive at a state of Yoga? What should we do and what should we not do?

The mind can reach the state of Yoga through practice and detachment.

I-13

तत्र स्थितौ यत्नोऽभ्यासः ।

tatra sthitau yatno 'bhyāsaḥ

What are the essential features of this practice and detachment? Even though the techniques involved are not specified here, the following two sūtras indicate their qualities.

Practice is basically the correct effort required to move towards, reach and maintain the state of Yoga (*See* I-2).

The practices chosen must be correctly learned from and guided by a competent teacher who understands the personal and social character of the student. If the appropriate practice for a particular student is not provided and followed, there can be little hope of achieving success.

I-14

स तु दीर्घकालनैरन्तर्यसत्कारादरासेवितो दृढभूमिः ।

sa tu dīrghakālanairantaryasatkārādarāsevito dṛḍhabhūmiḥ

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.

There will always be a tendency to start practice with enthusiasm and energy, and a desire for sudden results. But the continuing pressures of everyday life and the enormous resistance of the mind encourages us to succumb to human weaknesses. All this is understandable, we all have these tendencies. This sūtra emphasizes the need to approach practice soberly with a positive, self disciplined attitude and with a long term view towards eventual success.

I-15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञावैराग्यम् ।

dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasaṁjñāvairāgyam

As we develop our practice along the correct lines we find that our ability to discipline ourselves and reject intrusive influences grows. Eventually we may reach a state of detachment when

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

There are benefits from practice such as physical strength and dexterity and heightened awareness and sensitivity. There may also be the temptation to use our new skills to prove our higher state. But these are incidental benefits and diversionary temptations, and, if we place too much importance on them, we are in danger of losing sight of the path to Yoga.

I-16

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ।

tatparaṁ puruṣakhyātergunavaitṛṣṇyam

Further

> *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.*

Detachment develops with self understanding. The inevitable desires for diversion cannot be suppressed for, if they are, they will surely surface again later.

I-17

वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ।

vitarkavicārānandāsmitārūpānugamāt-
saṁprajñātaḥ

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.

Such a level of perception of the nature of the object is only possible in a state of Yoga. Frequently we are able to understand the superficial and more obvious elements. But comprehension is incomplete until we have achieved perception at the deepest level without any errors.

I-18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ।

virāmapratyayābhyāsapūrvaḥ
saṃskāraśeṣo 'nyaḥ

When the mind rises to the state of Yoga and remains so

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

Then perception is immediate, not gradual. The memories remain to help us live in the day to day world, but not to create distractions.

I-19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ।

bhavapratyayo videhaprakṛtilayānām

Inevitably, because of the many millions who share the world with us

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

But these are rare persons who cannot be copied and should not be emulated. Indeed some may succumb to wordly influences and lose their superior qualities.

I-20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।

śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām

But what of the rest of us? Is there really a chance of achieving this state of Yoga?

> *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.*

The goal is the ability to direct the mind towards an object without any distraction resulting, in time, in a clear and correct understanding of that object.

Faith is the unshakable conviction that we can arrive at that goal. We must not be lulled by complacency in success or discouraged by failure. We must work hard and steadily through all distractions, whether seemingly good or bad.

I-21

तीव्रसंवेगानामासन्नः ।

tīvrasaṁvegānāmāsannaḥ

> *The more intense the faith and the effort, the closer the goal.*

I-22

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ।

mṛdumadhyādhimātratvāttato 'pi viśeṣaḥ

Do we and can we all have the same possibility?

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

Such variations are a part of the human condition. They are a product of the individual's cultural background and capability.

I-23

ईश्वरप्रणिधानाद्वा ।

īśvaraprañidhānādvā

Patanjali recognizes that attempts to change our state of mind to Yoga are fraught with obstacles which vary in potency. But for those who have either an inborn faith in God or are able to develop it over the years

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

In the following sūtras, Patanjali gives his definition of God.

I-24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।
kleśakarmavipākāśayairaparāmṛṣṭaḥ
puruṣaviśeṣa īśvaraḥ

God is the Supreme Being whose actions are never based on misapprehension.

I-25

तत्र निरतिशयं सर्वज्ञबीजम् ।
tatra niratiśayaṁ sarvajñabījam

How can God be so extraordinary?

He knows everything there is to be known.

His comprehension is beyond any human comparisons.

I-26

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।
sa eṣa pūrveṣāmapi guruḥ
kālenānavacchedāt

Is God, according to Patanjali, timebound or timeless?

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

I-27

तस्य वाचकः प्रणवः ।

tasya vācakaḥ praṇavaḥ

How should we refer to God? How should we address him?

In the way most appropriate to the qualities of God.

In different cultures and different religions different words are used to describe God and his qualities. It is more important that we express God with the greatest respect and without any conflicts. In this a teacher can be a great help.

I-28

तज्जपस्तदर्थभावनम् ।

tajjapastadarthabhāvanam

How do we relate to God?

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

Patanjali suggests that it is necessary to reflect constantly on the qualities of God. This might be aided by the repeated recitation of his name together with prayer and contemplation. But mechanical repetition and prayer is worthless, it must be accompanied by conscious thought and consideration, and by profound respect.

I-29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।

tataḥ pratyakcetanādhigamo-
'pyantarāyābhāvaśca

For those who have faith in God, such reflections will inevitably be beneficial.

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

I-30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।

vyādhistyānasaṁśayapramādālasyāvirati-
bhrāntidarśanālabdhabhūmikatvāna-
vasthitatvāni cittavikṣepāste 'ntarāyāḥ

What, if any, are the interruptions?

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 create mental disturbances and encourage distractions.

The more we are vulnerable to these interruptions the more difficult it is to reach a state of Yoga.

I-31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।
duḥkhadaurmanasyāṅgamejayatvaśvāsa-praśvāsā vikṣepasahabhuvaḥ

Can we tell when these interruptions are having an effect and taking root?

> *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.*

Any of these symptoms can have further consequences. The following eight sūtras give some suggestions for controlling these interruptions and their symptoms. These suggestions are useful both for those with great faith in God and for those with no faith.

I-32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।
tatpratiṣedhārthamekatattvābhyāsaḥ

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

I-33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनाताश्चित्तप्रसादनम् ।

maitrīkaruṇāmuditopekṣāṇāṁ
sukhaduḥkhapuṇyāpuṇyaviṣayāṇāṁ
bhāvanātaścittaprasādanam

In daily life we see people around 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.

I-34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।

pracchardanavidhāraṇābhyaṁ vā prāṇasya

When we find interruptions or the symptoms of interruptions

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

The techniques, however, must be correctly taught and guided.

I-35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः
स्थितिनिबन्धिनी ।

viṣayavatī vā pravṛttirutpannā manasaḥ
sthitinibandhinī

The role of the senses, such as sight and hearing, in providing information to the mind has far reaching effects. They are the doors of perception and we are often their slaves. But can we not examine what is even more powerful in us than our senses? Can we not make them sharper and at our disposal?

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

I-36

विशोका वा ज्योतिष्मती ।

viśokā vā jyotiṣmatī

One of the great mysteries of life is life itself.

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

Consideration of things greater than our individual selves helps us put ourselves in perspective.

I-37

वीतरागविषयं वा चित्तम् ।

vītarāgaviṣayaṁ vā cittam

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

Such counsel can come directly from a living person or from the study of someone alive or dead.

I-38

स्वप्ननिद्राज्ञानालम्बनं वा ।

svapnanidrājñānālambanaṁ vā

When we believe we know a lot, we may become arrogant in our knowledge. The consequences can be disturbing. In fact even the most ordinary, day to day occurrences are not always clear to us.

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

How refreshing it is after a good night's sleep! How disturbing a bad dream can be!

I-39

यथाभिमतध्यानाद्वा ।

yathābhimatadhyānādvā

Any enquiry of interest can calm the mind

Sometimes the most simple objects of enquiry, such as the first cry of an infant, can help relieve mental disturbances. Sometimes complex enquiries, as into mathematical hypotheses, will help. But such enquiries should not replace the main goal, which remains to change our state of mind gradually from distraction to direction.

I-40

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ।

paramāṇuparamamahattvānto 'sya vaśīkāraḥ

What are the consequences of developing this state of Yoga?

> *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.*

The actual process of this comprehension is explained below.

I-41

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु
तत्स्थतदञ्जनता समापत्तिः ।

kṣīṇavṛtterabhijātasyeva
maṇergrahītṛgrahaṇagrāhyeṣu
tatsthatadañjanatā samāpattiḥ

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.

In the beginning all mental activities, except sleep, are involved in the comprehension of an object. But, gradually only those needed for correct, flawless comprehension remain.

I-42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का
समापत्तिः ।

tatra śabdārthajñānavikalpaiḥ saṅkīrṇā
savitarkā samāpattiḥ

However this does not happen spontaneously. It is gradual.

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

Everything that has been heard, read or felt may interfere with our perception.

Some of these influences may have no validity. Others may now be redundant.

I-43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का।

smṛtipariśuddhau svarūpaśūnyevārtha-mātranirbhāsā nirvitarkā

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.

I-44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता।

etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā

But this phenomenon is not limited in scope.

This process is possible with any type of object,

at any level of perception, whether superficial and general or in depth and specific.

I-45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ।

sūkṣmaviṣayatvaṁ cāliṅgaparyavasānam

Except that the mind cannot comprehend the very source of perception within us, its objects can be unlimited.

I-46

ता एव सबीजः समाधिः ।

tā eva sabījaḥ samādhiḥ

Can the mind arrive at a state of Yoga unilaterally?

All these processes of directing the mind involve an object of enquiry.

They also involve preparation, gradual progression and sustained interest. For without this interest, there will be distraction. Without preparation, there can be no foundation. And without gradual progression, the human system may react and rebel.

I-47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ।

nirvicāravaiśāradye 'dhyātmaprasādaḥ

What are the consequences of achieving this ability to direct the mind?

Then the individual begins to truly know himself.

As the correct comprehension of the object begins to enrich us, we also begin to understand our very being.

I-48

ऋतंभरा तत्र प्रज्ञा ।

ṛtaṁbharā tatra prajñā

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

I-49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ।

śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt

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.

In such circumstances, our mind reflects the object of our enquiry simply, like a clear and perfect mirror.

I-50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ।

tajjaḥ saṁskāro 'nyasaṁskārapratibandhī

As this newly acquired quality of the mind gradually strengthens, it dominates the other mental tendencies which are based on misapprehensions.

I-51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ

Finally, if ever,

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

Such comprehension is not sought. It comes inevitably and nothing can stop it.

This is the highest state of Yoga, but it cannot be described by words. Only those who have reached this state can comprehend its nature.

CHAPTER II

साधनपादः
sādhanapādaḥ

The second chapter is called *Sādhanapāda*. It describes the qualities necessary to change the mind effectively and gradually from a state of distraction to one of attention and why these qualities are important and what the practice of them entails.

II-1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।
tapaḥsvādhyāyeśvarapraṇidhānāni
kriyāyogaḥ

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.

If the practice of Yoga does not help us to remove the symptoms and causes of our physical and mental problems, it cannot lead on to discovering our inner being and does not lead us to understanding the nature of quality of actions. In such circumstances the practices will be of doubtful validity. 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.

II-2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।

samādhibhāvanārthaḥ
kleśatanūkaraṇārthaśca

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

We are all inherently capable of clear perception. But something or the other frequently seems to come in its way. What sort of things are they?

II-3

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ।

avidyāsmitārāgadveṣābhiniveśāḥ kleśāḥ

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

II-4

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।

avidyā kṣetramuttareṣāṁ prasuptatanu-vicchinnodārāṇām

The following sūtra explains the interrelationships between the above obstacles:

> *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.*

It is only when they are completely exposed, that the effects of these obstacles are evident to other people, although not necessarily to the individual concerned.

II-5

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्या-तिरविद्या ।

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā

The following sūtras describe the five obstacles listed above:

Misapprehension leads to errors in comprehension

of the character, origin and effects of the objects perceived.

What at one time may appear to be a great help turns out to be a problem later. What we seek as a source of pleasure may turn out to have the opposite effect. Fools gold is assumed to be gold. Things that must change, like the beauty of youth, may be considered everlasting. What might be considered as the most important learning, may, in time, prove useless.

II-6

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।

dṛgdarśanaśaktyorekātmatevāsmitā

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

Mental attitudes and activities change. They modify themselves according to influences such as moods, habits and surroundings. Yet, somehow we often assume that they are a constant, unchanging source of perception. See II-20.

II-7

सुखानुशयी रागः ।

sukhānuśayī rāgaḥ

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

When an object satisfies a desire, it provides a moment of happiness. Because of this experience, the possession of objects can become very important, even indispensable whatever the cost. The result may be future unhappiness and the loss of some essentials of life.

II-8

दु:खानुशयी द्वेष: ।

duḥkhānuśayī dveṣaḥ

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

These dislikes continue to persist even after the circumstances that caused the unpleasant experiences have changed or disappeared.

II-9

स्वरसवाही विदुषोऽपि समारूढोऽभिनिवेश: ।

svarasavāhī viduṣo 'pi samārūḍho-
'bhiniveśaḥ

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

This syndrome may have a reasonable base in past experiences. It may be completely irrational. It does not disap-

pear even when we know that death is imminent. It is, perhaps, the most difficult obstacle to overcome.

II-10

ते प्रतिप्रसवहेयाः सूक्ष्माः ।

te pratiprasavaheyāḥ sūkṣmāḥ

Having described the obstacles that prevent clear perception, Patanjali indicates what should be the attitude of one who is keen to reduce them.

> *When the obstacles do not seem to be present, it is important to be vigilant.*

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.

II-11

ध्यानहेयास्तद्वृत्तयः ।

dhyānaheyāstadvṛttayaḥ

However, when there is evidence that obstacles are reappearing, immediately

> *Advance towards a state of reflection to reduce their impact and prevent them from taking over.*

Any means that will help us free ourselves from the consequences of these obstacles is acceptable. It could be a prayer, a discussion with a teacher or a diversion. Patanjali has suggested a number of means in the first chapter (I-23, I-30-39) and more follow.

II-12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ।

kleśamūlaḥ karmāśayo
dṛṣṭādṛṣṭajanmavedanīyaḥ

Why should we be so concerned about these obstacles?

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

These obstacles are based in the mind and in the body as well. All our actions emanate from them. Those actions which are initiated when the obstacles are dominant will certainly produce undesirable results. For the obstacles are based on misapprehension. When we mistake what we see, the conclusions drawn from what we see must be incorrect. The next sūtra goes into this further.

II-13

सति मूले तद्विपाको जात्यायुर्भोगाः ।

sati mūle tadvipāko jātyāyurbhogāḥ

As long as the obstacles prevail they will affect

action in every respect: in its execution, its duration and its consequences.

Obstacles may lead to the faulty execution of actions. They may influence our mental attitude during the process of taking actions and perhaps reduce or extend their timespan. And finally the fruits of actions may be such that they contribute to existing problems or create new ones.

II-14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ।

te hlādaparitāpaphalāḥ
puṇyāpuṇyahetutvāt

Does it follow that all our actions can lead to problems of some sort?

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.

If the obstacles are dormant during the initiation and execution of an action, there is enough clarity to perceive the correct attitude and means of acting and thus avoid mistakes. However, if they are active there cannot be enough clarity and the consequences can be undesirable or painful.

II - 15

परिणामतापसंस्कारदु:खैर्गुणवृत्तिविरोधाच्च दु:खमेव सर्वं विवेकिन: ।

pariṇāmatāpasaṁskāraduḥkhair-
guṇavṛttivirodhācca duḥkhameva
sarvaṁ vivekinaḥ

What is the cause of unpleasant or painful effects?

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.

There is constant change of some sort in ourselves and in the objects of our senses. These changes may be unrecognized. Thus, we may have an urge to seek for more of the same, when there is no possibility of achieving this. The effects of past conditioning can create strong reactions if what we are used to is not forthcoming. We must add to this the complexity of patterns of ourselves and the world around us. Thus, there is potential in any object or situation to contribute to painful or unpleasant effects. What can we do?

II-16

हेयं दुःखमनागतम् ।

heyaṁ duḥkhamanāgatam

Painful effects which are likely to occur should be anticipated and avoided

Whatever helps us to anticipate or reduce painful effects must be done. Patanjali goes on to present the causes of such painful effects and what we can do to develop within ourselves the capacity to anticipate, prevent, reduce or accept them. In brief, the practice of Yoga has as its purpose the reduction of painful effects on ourselves by increasing our clarity. This means we must learn to contain and control the obstacles listed in sūtra II-3.

II-17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ।

draṣṭṛdṛśyayoḥ saṁyogo heyahetuḥ

The primary cause of the actions that produce painful effects is now presented.

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

In each of us there exists an entity that perceives. This is quite distinct from what is perceived such as the mind, the body, the senses and the objects. But, often we do not make this

distinction. What is perceived is subject to changes, but we do not recognize these changes. This lack of clear understanding can produce painful effects, even without our recognizing them.

II - 18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ।

prakāśakriyāsthitiśīlaṁ bhūtendriyātmakaṁ bhogāpavargārthaṁ dṛśyam

What distinguishes the objects of perception from that which perceives? The following sūtras explain:

> *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.*

All that is perceived has the capacity to display the three qualities mentioned above but they vary in intensity and degree. The nature of their effects on us is explored further in the next few sūtras.

II-19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।

viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi

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

In addition they affect each other. For instance, what we eat influences our state of mind. Our state of mind affects our attitude to our bodies and to our enviroment.

II-20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।

draṣṭā dṛśimātraḥ śuddho 'pi
pratyayānupaśyaḥ

What is it that perceives?

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

Consequently, the quality of perception is affected by the state of the mind which is the instrument of perception. Whether there is perception or not, whether it is correct or incorrect, depends on the state of mind. In the same way, as the colour of an object is affected by the colour of glass through which it is seen.

II-21

तदर्थ एव दृश्यस्यात्मा ।

tadartha eva dṛśyasyātmā

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

In this way they serve the perceiver but have no individuality of their own. Their purpose comes from their perception by a perceiver. In the same way food on the table is there for the guest, not for its own sake.

II-22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ।

kṛtārtham prati naṣṭamapyanaṣṭam tadanyasādhāraṇatvāt

Does this mean that without a perceiver the objects of perception do not exist?

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.

The needs of an individual may only be defined at a particular time. Some needs may be periodic or spasmodic. And the needs of one individual cannot be considered more important, in terms of quality and justification, than those of another.

A car may not be required by the owner, but by the owner's spouse. The food may not be needed now, but in a few hours may be essential. Does the food on the table vanish if the guest does not arrive?

II-23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः।

svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ

In addition,

> *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.*

However powerful or disturbing something may appear to be, it is our reaction to it that determines its effects. Therefore, we can, by distinguishing between what perceives and what is perceived, what sees and what is seen, put the object into its correct perspective and ensure that we determine its effect and influence on us.

II-24

तस्य हेतुरविद्या ।

tasya heturavidyā

Why, on occasion, does the clarity not exist?

The absence of clarity in distinguishing between what perceives and what is perceived is due to the accumulation of misapprehension.

II-25

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ।

tadabhāvātsaṁyogābhāvo hānaṁ
taddṛśeḥ kaivalyam

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

Yes, this is the ultimate goal of Yoga practice. Freedom is the absence of the consequences of obstacles and the avoidance of actions which have distracting or disturbing effects.

II-26

विवेकख्यातिरविप्लवा हानोपायः ।

vivekakhyātiraviplavā hānopāyaḥ

How do we achieve this freedom? Is it really possible?

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.

This requires constant effort. This effort must reduce the persistent intrusion of the obstacles listed in sūtra II-3 and eventually completely eliminate their effects. Once a beginning is made, the foundation of Yoga is laid.

II-27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा।

tasya saptadhā prāntabhūmiḥ prajñā

The attainment of clarity is a gradual process.

The first step is to recognise that certain tendencies of our mind are responsible for producing painful effects. If these tendencies are not curtailed, we may reach a point of no return.

II-28

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः।

yogāṅgānuṣṭhānādaśuddhikṣaye
jñānadīptirāvivekakhyāteḥ

Can something be done to recognize and correct these tendencies? Patanjali proposes some definitive means for

reducing the accumulation of obstacles such as misapprehension. For only the reduction of these obstacles can reverse our tendencies responsible for producing undesirable effects.

> *The practice and enquiry into different components of Yoga gradually reduce the obstacles such as misapprehension (II-3). 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.*

If the mind is cleared of the obstacles that cloud real perception there can be no errors or flaws in perception. Actions are freed from regrettable consequences.
Patanjali presents the components of Yoga:

II-29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाध-
योऽष्टावङ्गानि ।

yamaniyamāsanaprāṇāyāmapratyāhāra-
dhāraṇādhyānasamādhayo 'ṣṭāvaṅgāni

> *There are eight components of Yoga. These are:*
> **1.** *Yama — Our attitudes towards our environment.*
> **2.** *Niyama — Our attitudes towards ourselves.*
> **3.** *Āsana — The practice of body exercises.*
> **4.** *Prāṇāyāma — The practice of breathing exercises.*
> **5.** *Pratyāhāra — The restraint of our senses.*
> **6.** *Dhāranā — The ability to direct our minds.*

7. *Dhyāna—The ability to develop interactions with what we seek to understand.*
8. *Samādhi—Complete integration with the object to be understood.*

The order of presentation is from the external relationship to a very intense and refined state of introspection. However, this order is not necessarily the sequence for practice. There are no set rules or definitive routes. Whatever is the route most suited for the individual to reach the state described in sūtra I.2 should be followed. They all develop simultaneously as the individual progresses.

II-30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।

ahiṁsāsatyāsteyabrahmacaryāparigrahā yamāḥ

The eight components of Yoga are discussed in the following sūtras:

Yama comprises:

1. *Consideration towards all living things especially those who are innocent, in difficulty, or worse off than we are.*
2. *Right communication through speech, writings, gesture and actions.*
3. *Noncovetousness or the ability to resist a desire for that which does not belong to us.*
4. *Moderation in all our actions.*

5. *Nongreediness or the ability to accept only what is appropriate.*

How we exhibit these qualities and how we strive for them depends inevitably on our social and cultural background, our religious beliefs and our individual character and potential. But their representation in an individual is a reflection of the extent to which the obstacles in the mind are at work. How we behave towards others and our environment reveals our state of mind and our personalities. The knock at the door tells the character of the visitor!

II-31

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ।

jātideśakālasamayānavacchinnāḥ sārvabhaumā mahāvratam

When the adoption of these attitudes to our environment is beyond compromise, regardless of our social, cultural, intellectual or individual station, it approaches irreversibility.

We cannot begin with such attitudes. If we adopt them abruptly we cannot sustain them. We can always find excuses for not maintaining them. But if we seek to identify the reasons why we hold contrary views, isolate the obstacles that permit such views, our attitudes will gradually change. The obstacles will give way and our behaviour towards others and our environment will change for the better.

II - 32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।

śaucasaṅtoṣatapaḥsvādhyāyeśvara-
praṇidhānāni niyamāḥ

Niyama comprises:

1. *Cleanliness or the keeping of our bodies and our surroundings clean and neat.*
2. *Contentment or the ability to be comfortable with what we have and what we do not have.*
3. *The removal of impurities in our physical and mental systems through the maintenance of such correct habits as sleep, exercise, nutrition, work and relaxation.*
4. *Study and the necessity to review and evaluate our progress.*
5. *Reverence to a higher intelligence or the acceptance of our limitations in relation to God the all knowing.*

As with our attitudes to others and our environment, these priorities establish themselves and the correct attitudes develop concurrently with our rectification of errors and actions which cause problems.

II-33

वितर्कबाधने प्रतिपक्षभावनम् ।
vitarkabādhane pratipakṣabhāvanam

How can we examine and re-examine our attitudes to others?

> *When these attitudes are questioned, self reflection on the possible consequences of alternative attitudes may help.*

This means we must find a means to examine, intellectually, the consequences of different possible attitudes at a given time or in given circumstances. To look before we leap!

II-34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोध-मोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ।
vitarkā himsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyā-dhimātrā duḥkhājñānantaphalā iti pratipakṣabhāvanam

Patanjali explains this further:

> *For example a sudden desire to act harshly, or encourage or approve of harsh actions, can be contained*

by reflecting on the harmful consequences. Often such actions are the results of lower instincts such as anger, possessiveness or unsound judgement. Whether these actions are minor or major, reflection in a suitable atmosphere can contain our desires to act in this way.

Often some of our attitudes towards people, situations and ideas are not very clear. Then a hasty step may land us in situations we do not want to be in. In such circumstances any opportunity to have second thoughts is worth considering. Prevention is better than cure.

II-35

अहिंसाप्रतिष्ठायां तत्संनिधौ वैरत्यागः ।

ahiṁsāpratiṣṭhāyāṁ tatsaṁnidhau vairatyāgaḥ

We must remember that there are individual variations. Some of us may be quite comfortable examining our motives and attitudes. Others may find it very difficult to reflect upon themselves. Patanjali now indicates signs of progress in each of the ten attitudes listed in sūtras II-30 and II-32.

The more considerate one is, the more one stimulates friendly feelings among all in one's presence.

Even those who are unfriendly at other times and among other people may show a different aspect and be friendly in our presence.

II-36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।

satyapratiṣṭhāyāṁ kriyāphalāśrayatvam

One who shows a high degree of right communication, will not fail in his actions.

The ability to be honest in communication with sensitivity, without hurting others, without telling lies and with the necessary reflection, requires a very refined state of being. Such persons cannot make mistakes in their actions.

II-37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।

asteyapratiṣṭhāyāṁ sarvaratnopasthānam

One who is trustworthy, because he does not covet what belongs to others, naturally has every one's confidence and everything is shared with him, however precious it might be.

II-38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।

brahmacaryapratiṣṭhāyāṁ vīryalābhaḥ

At its best, moderation produces the highest individual vitality.

Nothing is wasted by us if we seek to develop moderation in all things. Too much of anything brings problems. Too little may be inadequate.

II-39

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ।

aparigrahasthairye janmakathaṁtā-saṁbodhaḥ

One who is not greedy is secure. He has time to think deeply. His understanding of himself is complete.

The more we have, the more we need to take care of it. The time and energy spent on acquiring more things, protecting them and worrying about them cannot be spent on the basic questions of life. What is the limit to what we should possess? For what purpose, for whom and for how long? Death comes before we have had time to begin to consider these questions.

II-40

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ।

śaucātsvāṅgajugupsā parairasaṁsargaḥ

When cleanliness is developed it reveals what needs to be constantly maintained and what is eternally clean. What decays is the external. What does not is deep within us.

Our overconcern with and attachment to outward things, which is both transient and superficial, is reduced.

II-41

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।

sattvaśuddhisaumanasyaikāgryendriya-jayātmadarśanayogyatvāni ca

In addition one becomes able to reflect on the very deep nature of our individual selves, including the source of perception, without being distracted by the senses and with freedom from misapprehension accumulated from the past.

To take outward things as the most valuable and to guard them at all costs is not the most important part of living. There is much more to look into. Dirty clothes may make a person look ugly. But they can be changed. However, if there is dirt deep inside, it cannot be changed so easily.

II-42

संतोषादनुत्तमः सुखलाभः ।

saṁtoṣādanuttamaḥ sukhalābhaḥ

The result of contentment is total happiness.

The happiness we get from acquiring possessions is only temporary. We need to find new ones and acquire them to sustain this sort of happiness. There is no end to it. But true contentment, leading to total happiness and bliss, is a class by itself.

II-43

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।

kāyendriyasiddhiraśuddhikṣayāttapasaḥ

The removal of impurities allows the body to function more efficiently.

Both physical and mental illness and disabilities are contained.

II-44

स्वाध्यायादिष्टदेवतासंप्रयोगः ।

svādhyāyādiṣṭadevatāsaṁprayogaḥ

Study, when it is developed to the highest degree, brings one close to higher forces that promote understanding of the most complex.

The more effective our study, the more we understand our weaknesses and our strengths. We learn to nullify our weaknesses and use our strengths to the utmost. Then there is no limit to our understanding.

II-45

समाधिसिद्धिरीश्वरप्रणिधानात् ।

samādhisiddhirīśvarapraṇidhānāt

Reverence to God promotes the ability to completely understand any object of choice.

We gain a feeling of confidence from such reverence to the highest intelligence. Then, to direct the mind towards any object of any complexity is not a problem.

II-46

स्थिरसुखमासनम् ।

sthirasukhamāsanam

Āsana and *Prāṇāyāma*, the next two aspects of Yoga (see Sutra II-29) are now presented as they help us to understand and use correctly and appropriately our bodies and our breath. They are easier to begin with, unlike changing our attitudes. With them it is possible for most of us to begin reducing the obstacles to Yoga. The instructions given here are brief because the practices must be learnt directly from a competent teacher.

Āsana must have the dual qualities of alertness and relaxation.

Āsana practice involves body exercises. When they are properly practised there must be alertness without tension and relaxation without dullness or heaviness.

II-47

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।

prayatnaśaithilyānantasamāpattibhyām

These qualities can be achieved by recognising and observing the reactions of the body and the breath to the various postures that comprise āsana practice. Once known, these reactions can be controlled step by step.

II-48

ततो द्वंद्वानभिघातः ।

tato dvaṅdvānabhighātaḥ

When these principles are correctly followed, āsana practice will help a person endure and even minimize the external influences on the body such as age, climate, diet and work.

This is the beginning of the reduction of the effect of obstacles such as misapprehension; for the body expresses what is in the mind. Practices such as *āsana* begin to rectify the harmful consequences of the obstacles at the level of the body. The well-being so developed opens us up to the possibilities of further understanding of ourselves. If we have a backpain, the need for relief from this pain dominates our thoughts. If, through our efforts at *āsana* practice, we reduce this backpain, we can then begin to explore the causes of the pain.

II-49

तस्मिन्सतिश्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।

tasminsatiśvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ

Through *āsana* practices we can also understand how the breath behaves. Breathing patterns are very individual. They can vary as a result of our state of mind or bodily changes as a result of both internal and external forces. This knowledge of breath, gained through *āsana* practice, is the foundation for beginning *Prānāyāma* practice.

> *Prāṇāyāma is the conscious, deliberate regulation of the breath replacing unconscious patterns of breathing. It is possible only after a reasonable mastery of āsana practice.*

This practice is usually done in a comfortable, but erect, seated position.

II-50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ।

bāhyābhyantarastambhavṛttirdeśakāla-saṁkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ

What are the components of *Prāṇāyāma*?

It involves the regulation of the exhalation, the inhalation and the suspension of the breath. The regulation of these three processes is achieved by modulating their length, and maintaining this modulation for a period of time as well as directing the mind into the process. These components of breathing must be both long and uniform.

Many combinations are possible in the practice of *Prāṇāyāma.* Many techniques are available, but details about them are beyond the scope of this text.

II-51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ।

bāhyābhyantaraviṣayākṣepī caturthaḥ

An entirely different state of breathing appears in the state of yoga.

Then the breath transcends the level of the consciousness.

It is not possible to be more specific.

II-52

ततः क्षीयते प्रकाशावरणम् ।

tataḥ kṣīyate prakāśāvaraṇam

The results of *Prāṇāyāma* practice are indicated:

The regular practice of prāṇāyāma reduces the obstacles that inhibit clear perception.

II-53

धारणासु च योग्यता मनसः ।

dhāraṇāsu ca yogyatā manasaḥ

And the mind is now prepared for the process of direction towards a chosen goal.

II-54

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार
इवेन्द्रियाणां प्रत्याहारः ।

svaviṣayāsaṁprayoge cittasya svarūpānu-
kāra ivendriyāṇāṁ pratyāhāraḥ

The restraint of the senses, *Pratyāhāra*, which is the fifth aspect of yoga (see II-29) is now defined:

The restraint of senses occurs when the mind is able to remain in its chosen direction and the senses disregard the different objects around them and faithfully follow the direction of the mind.

II-55

ततः परमा वश्यतेन्द्रियाणाम् ।

taṭaḥ paramā vaśyatendriyāṇām

Then the senses are mastered.

They cooperate in the chosen enquiry instead of being a cause of distraction. The restraint of the senses cannot be a strict discipline. It develops as the obstacles to perception within us are cleared up.

CHAPTER III

विभूतिपादः

vibhūtipādaḥ

In this chapter, *Vibhūtipāda*, Patanjali describes the capacity of the mind, which, through the various practices described in the eariler two chapters can achieve a state free from distractions. Such a mind can probe deeply into objects and concepts. Indeed there are innumerable possibilities for it. Then there arises in the individual a knowledge of the objects of a dimension previously unknown. However, even such a knowledge can itself be a source of distraction and prevent a person from reaching the highest state of being. This highest state is freedom from disturbance of any sort and at any time. The next three sūtras describe the sixth, seventh and eighth components of Yoga first mentioned in sūtra II-29. The first five components are described in chapter II.

III-1

देशबन्धश्चित्तस्य धारणा ।

deśabandhaścittasya dhāraṇā

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

The object is chosen by the individual regardless of the attraction of alternatives. The chosen object may be sensual or conceptual, simple or complex, tangible or beyond touch, in favourable conditions or against all odds. The ability to maintain direction in this way is not possible if our minds are immersed in distractions or strongly affected by obstacles such as misapprehension (see sūtra II-3).

III-2

तत्र प्रत्ययैकतानता ध्यानम् ।
tatra pratyayaikatānatā dhyānam

Once the direction is fixed, a link develops between the mind's activities and the chosen object.

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

Initially our understanding is influenced by misapprehension, our imaginations and our memories. But as the process of comprehension intensifies it freshens and deepens our understanding of the object.

III-3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।
tadevārthamātranirbhāsaṁ
svarūpaśūnyamiva samādhiḥ

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).

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.

III-4

त्रयमेकत्र संयमः ।

trayamekatra saṁyamaḥ

The three processes described in sūtras III-1, III-2 and III-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.

When these processes are continuously and exclusively applied to the same object it is called saṁyama.

III-5

तज्जयात्प्रज्ञालोकः ।

tajjayātprajñālokaḥ

What results from this continuous and exclusive practice of *saṁyama*:

Saṁyama on a chosen object leads to a comprehensive knowledge of the object in all its aspects.

III-6

तस्य भूमिषु विनियोगः ।
tasya bhūmiṣu viniyogaḥ

Can any object be selected for directing the mind into the process of *saṁyama*? What is the basis of our choice?

Saṁyama must be developed gradually.

The object of *saṁyama* must be chosen with due appreciation of our potential for such enquiry. We should begin with the less complicated objects and with those which can be enquired into in several different ways. Then there is a greater chance of successful development. It is implied that a teacher who knows us well is a great help in choosing our objects.

III-7

त्रयमन्तरङ्गं पूर्वेभ्यः ।
trayamantaraṅgaṁ pūrvebhyaḥ

To specify what is easy for one individual is not possible in *saṁyama* or any other practice. Patanjali presents the idea of relativity. Everything is relative.

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

The first five components are our attitudes towards our environment, our attitudes towards ourselves, the practice of body exercises (*āsana*), the practice of breathing exercises (*prānāyāma*), and the restraint of the senses (*pratyāhāra*). They are easier to understand and attempt than the next three aspects. These are the ability to direct our minds *dhāraṇā*), the ability to develop, faultlessly, our interactions with what we seek to understand (*dhyāna*) and complete integration with the object of our understanding (*samādhi*).

III-8

तदपि बहिरङ्गं निर्बीजस्य ।
tadapi bahiraṅgaṁ nirbījasya

If we develop our capacities, we can, through sustained discipline, refine and adapt our minds sufficiently to facilitate the process of directing them without difficulty.

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

Sūtra I-51 defines this, the highest state of Yoga. The mind in this state is simply transparent, devoid of any resistance to enquiry and free from past impressions of any sort.

The message of sūtras III-7 and III-8 is that *saṁyama* is only possible at our own individual level. There can be no universal gradation in choosing the direction of enquiry. It cannot be at the same level for all of us at all times. This is the relative

aspect of *saṁyama*, for it is based on each and everyone's individual capacity and needs. Some of us may, in other ways, have developed capacities which enable us to begin *saṁyama* at a higher level than others. An expert on human anatomy does not need to study much to understand the vertebral column of a horse. But an expert in finance might have to begin with the study of basic anatomy.

III-9

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ
निरोधक्षणचित्तान्वयो निरोधपरिणामः ।

vyutthānanirodhasaṁskārayorabhibhava-
prādurbhāvau nirodhakṣaṇacittānvayo
nirodhapariṇāmaḥ

How can our minds, which are used to one way of operating, be changed? Patanjali tackles this question by showing that everything that we perceive is subject to modification. More than this, everything can be modified in a chosen way.

> *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.*

When the state of attention prevails, our pose is serene, our breathing quiet and our concentration on our object is such that we are completely absorbed in it and oblivious of our

surroundings. But when we are in the state of distraction, our poise is far from serene, our breathing is irregular and our attitudes give little indication of any capacity to be attentive.

III-10

तस्य प्रशान्तवाहिता संस्कारात् ।
tasya praśāntavāhitā saṁskārāt

Can we develop the state of attention?

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

But if we do not attempt to sustain this state, then the state of distraction takes over.

III-11

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य
समाधिपरिणामः ।
sarvārthataikāgratayoḥ kṣayodayau
cittasya samādhipariṇāmaḥ

Even the quality of distraction can vary and be modified. The mind can be chaotic, or it can be so heavy it cannot be disturbed or it can be very susceptible to disturbance. These variations depends upon our past tendencies and how we have responded to them. There is another, intermediate state of being.

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

The difference between the previous situation and this one, is that while in the former our mind alternated between two quite different, opposite states, in this case the difference between the two alternating states is much less. There is, therefore, a greater chance to return to the fixed direction of enquiry without too much loss of time and without the lasting effects of the distracted state of mind.

III-12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता-परिणामः ।

tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ

With further refinements of our minds:

The mind reaches a stage where the link with the object is consistent and continuous. The distractions cease to appear.

Then our relationship with the object is no longer disrupted by the other tendencies of the mind. Complete comprehension of the object is definite.

III-13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ।

etena bhūtendriyeṣu dharmalakṣaṇā-vasthāpariṇāmā vyākhyātāḥ

Thus it is clear that our minds can have different characteristics. These characteristics are also subject to change. The mind, the senses and the objects of the senses share three basic characteristics, heaviness, activity and clarity. In some ways most of the changes in our mind are possible because these three qualities are in a state of constant flux. How they change, when they change and what combinations produce the different characteristics of the mind is a complex subject. However.

> *As it has been established that the mind has different states (corresponding to which there arised 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*

Time can change a fresh flower into a few dry petals. A goldsmith can change a nugget of gold into a delicate pendant. A metallurgist can convert it yet again to a compound capable of storing very corrosive fluids. Those characteristics that are apparent in one moment cannot be the whole story of the object. But if all the potential of, for instance, gold is known,

then many products can be produced even though they may have quite different properties. The same is true of the body and the senses. The manual skills of an artist are quite different from those of a car mechanic. The reasoning of a philosopher from that of a businessman.

III-14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी।

śāntoditāvyapadeśyadharmānupātī dharmī

All these different characteristics must be housed somewhere, in some form or other

> *A substance contains all its charateristics 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.*

The significance of sūtras III-9 to III-14 is that everything that we perceive is fact and not fiction. But these facts are subject to change. These two rules of Patanjali known as *satvāda* and *pariṇāmavāda* are the foundation of his teaching.

III-15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ।

kramānyatvaṁ pariṇāmānyatve hetuḥ

Can these changes in the characteristics of substances be influenced?

By changing the order or sequence of change, characteristics that are of one pattern can be modified to a different pattern

Change has a sequence, but this sequence can be altered. A river following a valley can be diverted through a tunnel. The intelligence to grasp this possibility is what produces the different patterns of change.

III-16

परिणामत्रयसंयमादतीतानागतज्ञानम् ।

pariṇāmatrayasaṁyamādatītānāgatajñānam

In a way *saṁyama* is the process of changing our mental potential from incomplete, erroneous comprehension of an object, or no comprehension at all, to total comprehension. When this potential is developed the individual can choose any object for developing a deep knowledge about it. These objects can be external, within the limits of sensual perception or concepts like change, time or communication. In the following sūtras examples are given of such knowledge resulting from different *saṁyamas*. Whether we are interested

in using our highly developed minds to acquire deep knowledge of a specific nature or whether we are more concerned with true freedom is our individual choice. True freedom is more than an expertise, it is a state in which all our actions are such that they do not bring repentance or regret. Patanjali cautions about the misuse of *saṁyama* elsewhere.

The first example of directing the mind through *saṁyama* follows:

> *Saṁyama on the process of change, how it can be affected by time and other factors, develops knowledge of the past and the future.*

In sūtras III-9 to III-14, the changes that occur in objects and senses as well as in the mind were explained. If we pursue this idea in depth we will be in a position to anticipate what may happen in a particular situation and what has happened in the past. Astronomy is the classic example of this.

III-17

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रवि-
भागसंयमात्सर्वभूतरुतज्ञानम् ।

śabdārthapratyayānāmitaretarādhyāsāt-
saṅkarastatpravibhāgasaṁyamāt-
sarvabhūtarutajñānam

Patanjali takes up the process of communication for *saṁyama*. Different symbols and languages exist for relating

to other people. These symbols and languages are affected by use, abuse and misinterpretations. Languages serve to explain something that was experienced, may be experienced or is being experienced. An object is an entity in itself. Our ability to see an object is based on our interests and our potential. Our memories and imaginations can influence our comprehension. Therefore, there is ample scope for us to communicate improperly, however hard we try.

> *Saṁyama 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.*

III-18

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ।

saṁskārasākṣātkaraṇātpūrvajātijñānam

In all areas of human activity there is the potential to develop individual habits and tendencies. Some will be more obvious than others.

> *Saṁyama on one's tendencies and habits will lead one to their origins. Consequently one gains deep knowledge of one's past.*

We learn how our behaviour and personal characteristics developed, what events in the past influenced our attitudes,

our likes and dislikes. We learn to what degree they are related to our heredity, tradition, social requirements, etc. When these roots are known we can re-examine our life style for the better.

III-19

प्रत्ययस्य परचित्तज्ञानम् ।
pratyayasya paracittajñānam

Every mental activity produces distinct physical effects. For example, our physical features, our posture and our breathing are different from those when we are sleeping or when we are angry.

> *Saṁyama on the changes that arise in an individual's mind and their consequences develops in one the ability to acutely observe the state of mind of others.*

Then we can see how others' states of mind are developing. Physical expressions, rates of breathing and other indicators will reveal turbulence, confusion, doubt, fear, etc.

III-20

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ।
na ca tatsālambanaṁ tasyāviṣayībhūtatvāt

But, can we see from this what is the origin of the state of mind?

No. The cause of the state of mind of one individual is beyond the scope of observation by another.

This is because different objects produce different responses in different individuals. Our field of observation is limited to the symptoms, and cannot extend to the causes.

III-21

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशा-
संप्रयोगेऽन्तर्धानम् ।

kāyarūpasaṁyamāttadgrāhyaśaktistambhe
cakṣuḥprakāśāsaṁprayoge 'ntardhānam

The physical features of one individual are distinguishable because of their difference from their surroundings. In the same way a white patch is obvious on a black wall, but a black patch is not.

Saṁyama 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.

This is comparable to the camouflage principles employed by chameleons and other wild animals. Thus, an experienced stalker can merge his human form into an environment, however featureless it is, by developing an acute awareness of what it is that differentiates him from his environment and minimising its effects by the careful placing, moving and shaping of his human form.

III-22

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञान-
मरिष्टेभ्यो वा।

sopakramaṁ nirupakramaṁ ca karma
tatsaṁyamādaparāntajñānamariṣṭebhyo
vā

Our actions are influenced by the purpose of the action, the state of mind of the actor, the clarity at our disposal and the circumstances.

The results of actions may be immediate or delayed. Saṁyama on this can give one the ability to predict the course of future actions and even his own death.

III-23

मैत्र्यादिषु बलानि।

maitryādiṣu balāni

Different qualities such as friendliness, compassion and contentment can be enquired into through saṁyama. Thus, one can learn how to strengthen a chosen quality.

In the same way specific physical and mental skills can be obtained.

III-24

बलेषु हस्तिबलादीनि ।

baleṣu hastibalādīni

For example,

> *Saṁyama on the physical strength of an elephant can give one the strength of an elephant*

This does not, of course, mean that we can acquire the same strength as an elephant—But we can acquire comparable strength proportionate to the limits of the human form.

III-25

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ।

pravṛttyālokanyāsātsūkṣmavya-
vahitaviprakṛṣṭajñānam

> *Directing the mind to the life force itself and, through saṁyama, sustaining that direction results in the ability to observe fine subtleties and understand what is preventing deep observation.*

In the absence of such fine abilities, our observation is distinctly limited.

III-26

भुवनज्ञानं सूर्ये संयमात् ।

bhuvanajñānaṁ sūrye saṁyamāt

Saṁyama can be directed towards the cosmos. A few examples follow:

Saṁyama on the sun gives wide knowledge of the planetary system and the cosmic regions.

III-27

चन्द्रे ताराव्यूहज्ञानम् ।
candre tārāvyūhajñānam

Saṁyama on the moon gives a thorough knowledge of the position of the stars at different times.

Observation of the different phases of the moon, its eclipses and the path it travels, takes us all over the sky and thus encompasses all the visible stars and their constellations.

III-28

ध्रुवे तद्गतिज्ञानम् ।
dhruve tadgatijñānam

For us on earth everything seems to revolve around Polaris, the North Star, thus,

Saṁyama on Polaris gives knowledge about the relative movements of the stars.

III-29

नाभिचक्रे कायव्यूहज्ञानम् ।
nābhicakre kāyavyūhajñānam

Even the different parts of the body can be the objects of *Saṁyama.*

Saṁyama on the navel gives knowledge about the different organs of the body and their dispositions.

Because of its location in the mid-abdomen around which so many vital organs are found as well as it being the channel through which the body received its vital needs while it was in the womb, the navel is considered the seat of some bodily forces.

III-30

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ।
kaṇṭhakūpe kṣutpipāsānivṛttiḥ

Using the throat as the point of enquiry for saṁyama provides an understanding of thirst and hunger. This enables one to control their extreme symptoms.

Like the navel, the throat is a vital area. Our appetite for certain foods, our hunger and our thirst are all felt there.

III-31

कूर्मनाड्यां स्थैर्यम् ।

kūrmanāḍyāṁ sthairyam

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.

Many of the symptoms of stress and anxiety are felt in the chest area. Physical postures can be affected by mental states, for instance, a permanent stoop can be the result of a lack of self confidence.

III-32

मूर्धज्योतिषि सिद्धदर्शनम् ।

mūrdhajyotiṣi siddhadarśanam

Saṁyama on the source of high intelligence in an individual develops super normal capabilities.

Through this, we may receive support and greater vision from the divine forces and consequently,

III-33

प्रातिभाद्वा सर्वम् ।

prātibhādvā sarvam

Anything can be understood. With each attempt fresh and spontaneous understanding arises.

III-34

हृदये चित्तसंवित् ।

hrdaye cittasaṁvit

The heart is considered to be the seat of the mind.

Saṁyama on the heart will definitely reveal the qualities of the mind.

It is only when we are quiet and calm that this is possible. We cannot see the colour of the water in a lake if the lake is turbulent.

III-35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः
परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ।

sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣobhogaḥ parārthatvātsvārthasaṁyamātpuruṣajñānam

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.

Under the influence of external stimuli, the mind is a mechanical instrument. The results can be unpleasant. This happens inspite of central force of the perceiver. However good the eye, if the glass is clouded, the object is blurred. Through *Saṁyama* enquiry and the practice of Yoga on the basis of sūtra II-1, we can look into the mechanics of mental activity. Our minds gradually rise to a level when they can be disconnected from the external objectives. In this silent moment the understanding of the very source of perception is apparent.

III-36

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ।

tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante

What are the consequences of such a moment?

Then one begins to acquire extraordinary capacities for perception.

III-37

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ।
te samādhāvupasargā vyutthāne siddhayaḥ

But the mind is like a double edged sword. These special faculties, acquired through *saṁyama*, may produce an illusion of freedom as opposed to the highest state, free from error.

> *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.*

Incidental benefits along the way should not be confused with eventual goal. However pleasurable our experiences are as we travel on a journey, they cannot substitute for our chosen destination. For example, on the way to the snow-capped peaks, we settle down by the shore of a lake to watch the beautiful swans, forgetting forever our original destination.

Having warned about the limitations of *saṁyama*, Patanjali continues with other possibilities for it.

III - 38

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ।

bandhakāraṇaśaithilyātpracāra-saṁvedanācca cittasya paraśarīrāveśaḥ

The mind is a storehouse of experiences, although distinct for each individual. In addition its function is limited to the individual to whom it belongs. Thus the mind becomes an isolated fortress resisting all entry.

> *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.*

The mind must have the ability to see the results of past actions which are preventing clear perception. Through the systematic practice of *prāṇāyāma* and other disciplines the range of mental activity can be extended to influence others. A teacher who seeks to transform a stupid or confused student must have this capacity.

III-39

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ।

udānajayājjalapaṅkakaṇṭakādiṣvasaṅga utkrāntiśca

Physical pain is closely linked to the mind. A child completely absorbed in play may not be aware of hunger. But later he may cry violently for food. Physical manifestations of sensations like pain are linked to the mind through vital forces that run through the body. These forces can be directed by certain practices like *prāṇāyāma* and different effects can be produced by specific modifications.

> *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.*

Cold, heat, sharp thorns, all these have relative effects. A summer in the arctic may still feel wintery for someone used to the tropics and someone used to the artic may find a tropical winter unbearably hot. A farm worker in India may find walking through a paddyfield as comfortable as a New Yorker finds concrete pavement.

III-40

समानजयाज्ज्वलनम् ।

samānajayājjvalanam

The life forces, *prāṇa*, have different roles and differing areas of activity. For example *samāna* is responsible for digestion. It is based in the navel area

> *By mastering samāna one can experience sensations of excessive heat.*

Digestion occurs when the gastric juices process the food that enters the stomach. If *samāna* is stimulated the feeling of heat increases. The *prāṇāyāma* technique which emphasises the retention of breath after inhalation is suggested. Other techniques can be considered.

III-41

श्रोत्राकाशयोः संबन्धसंयमाद्दिव्यं श्रोत्रम् ।

śrotrākāśayoḥ saṁbandhasaṁyamāddivyaṁ śrotram

We know that sound travels through space.

> *Saṁyama on the relationship between the sense of hearing and space develops an extraordinary sense of hearing.*

III-42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चा-
काशगमनम् ।

kāyākāśayoḥ saṁbandhasaṁyamāllaghu-
tūlasamāpatteścākāśagamanam

Man has long been interested in the relationship between physical objects and space. Why birds can fly but a stone falls?

> *By saṁyama 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.*

Again, this does not mean that we can learn how to physically float, but we can acquire the understanding of what it is to float. In the same way, the properties of a cotton seed prevent it from floating, but the same seed when changed to cotton fluff floats easily.

III-43

बहिरकल्पिता वृत्तिर्महाविदेहा ततः
प्रकाशावरणक्षयः ।

bahirakalpitā vṛttirmahāvidehā tataḥ
prakāśāvaraṇakṣayaḥ

The mind influences our perception through memory, imagination and other characteristics such as heaviness. But the

same mind can be altered to a state in which the mind does not colour perception of an object. When this happens, our perception of the object is correct. Further, it is possible to completely withhold the mind from perception of an object, no matter how attractive and tempting it might be.

> *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*

Such developments are only possible in stages. The obscuring clouds are the obstacles described in sūtra II-3.

III-44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ।

sthūlasvarūpasūkṣmānvayārthavattva-samyaṁādbhūtajayaḥ

> *Saṁyama on the origin of matter in all its forms, appearances and uses can develop into mastery of the elements.*

Matter consists of elements in different forms but mutually related. Each element has a distinct existence. They comprise the body as well as things outside the body. And their characteristics change. They form the very basis of the objects we perceive and if we are ignorant of their nature we face problems.

III-45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ।

tato 'ṇimādiprādurbhāvaḥ kāyasaṁpattad-dharmānabhighātaśca

Thus,

> *When the elements are mastered one is no longer disturbed by them. The body reaches perfection and extraordinary capabilities become possible.*

These capabilities include the ability to change our body to great heaviness, great lightness, etc.

III-46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ।

rūpalāvaṇyabalavajrasaṁhananatvāni kāyasaṁpat

> *Perfection in the body means good features, attractiveness to others, physical firmness and unusual physical strength.*

III-47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ।

grahaṇasvarūpāsmitānvayārthavattva-saṁyamādindriyajayaḥ

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 inter-related and what results from such perception.

The senses, the object and the mind have to be interlinked for an observation to materialise. This is possible because of the power of the Perceiver as well as the power of the mind and the senses to register the object. In addition, the three common characteristics possessed by the mind, the senses and the object in different combinations (i.e. heaviness, activity and clarity) assist perception as much as they affect perception.

III-48

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ।

tato manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaśca

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.

Through this *saṁyama* the changes that the elements undergo can be controlled at will. And we gain the necessary knowledge to determine such changes in the same way that a chemist can convert sea water into its component chemicals.

III-49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ।

sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṁ sarvajñātṛtvaṁ ca

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.

III-50

तद्वैरागग्यादपि दोषबीजक्षये कैवल्यम् ।

tadvairāgyādapi doṣabījakṣaye kaivalyam

These extraordinary capabilities that can be gained through *samyama* should not be the final goal. In fact,

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.

III-51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं
पुनरनिष्टप्रसङ्गात् ।

sthānyupanimantraṇe saṅgasmayākaraṇaṁ
punaraniṣṭaprasaṅgāt

Otherwise,

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.

These obstacles include confused values. When respect for high learning is given more value than everlasting freedom from the painful consequences of our action, a fall is certain.

III-52

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ।

kṣaṇatatkramayoḥ saṁyamādvivekajaṁ jñānam

Saṁyama on time and its sequence brings about absolute clarity.

Clarity is the ability to see distinctly the difference between one object and another and to see each object in its totality without impediments. Time is relative, it exists by comparison of one moment with another. A unit of time is in fact a representation of change. Change is the replacement of one characteristic by another. This link between time and change is what needs to be examined in this *saṁyama*.

III-53

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ।

jātilakṣaṇadeśairanyatānavacchedāttulyayostataḥ pratipattiḥ

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.

III-54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ।

tārakaṁ sarvaviṣayaṁ sarvathāviṣayam-akramaṁ ceti vivekajaṁ jñānam

Further,

> *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.*

III-55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ।

sattvapuruṣayoḥ śuddhisāmye kaivalyam

What is freedom?

> *Freedom is when the mind has complete identity with the Perceiver.*

and nothing less. Then the mind has no colour or features of its own.

CHAPTER IV

कैवल्यपादः

kaivalyapādaḥ

In this, the final chapter of the Yoga sūtras, *Kaivalyapāda*, Patanjali presents the possibilities for a person with a highly refined mind. The mind is basically a servant and not a master. If the mind is allowed to play the role of master, whatever the achievements of the individual there are bound to be problems ultimately and serenity will be beyond that individual's reach.

IV-1

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ।

janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ

> *Exceptional mental capabilities may be achieved by: genetic inheritance, the use of herbs as prescribed in the Vedas, reciting incantations, rigorous austerities and through that state of mind which remains with its object without distractions (samādhi).*

Some people are born with extraordinary capabilities. The Vedas describe various rituals whereby the taking of herbal preparations in a prescribed way can change the person's personality. Different types of incantations, appropriately initiated by competent teachers can bring positive changes.

The ancient scriptures record the great achievements of those who went through severe austerities. Finally, there are the possibilities for those who gradually change their minds from a state of distraction to one of sustained direction. These are mentioned in abundance in the third chapter and elsewhere. Whether any particular one of these alternatives is to be preferred will be examined in sūtras IV-6, 7 and 8.

IV-2

जात्यन्तरपरिणामः प्रकृत्यापूरात् ।
jātyantaraparinṇāmaḥ prakṛtyāpūrāt

How does the change resulting in the appearance of exceptional and supernormal possibilities come about?

> *Change from one set of characteristics to another is essentially an adjustment of the basic qualities of matter.*

All that we perceive, including the mind, have three basic qualities clarity, activity and heaviness. Different characteristics arise at different times as a result of different combinations of these qualities. Every characteristic that is possible is the combination of these three qualities. It is one of the changes in the characteristics of the mind that result in the supernormal capabilities that Patanjali speaks about in in sūtra IV-1.

IV-3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ।

nimittamaprayojakaṁ prakṛtīnāṁ varaṇabhedastu tataḥ kṣetrikavat

How can change in the characteristics of matter or mind be achieved? By profound intelligence.

> *But such intelligence can only remove obstacles that obstruct certain changes. Its role is no more than that of a farmer who cuts a dam to allow water to flow into the field where it is needed.*

This profound intelligence is the ability to perceive the role of the basic qualities in producing different characteristics. For example, the farmer who knows his field and the requirements of his crop will adjust the flow of the water to achieve the best yield. On the other hand, an ignorant novice who embarks on farming will fail in spite of having potentially good soil, water, climate and equipment.

IV-4

निर्माणचित्तान्यस्मितामात्रात् ।

nirmāṇacittānyasmitāmātrāt

What are the possibilities for someone with supernormal capabilities?

With exceptional mental faculties an individual can influence the mental state of other beings.

IV-5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ।

pravṛttibhede prayojakaṁ
cittamekamanekeṣām

Are these influences consistent or variable?

This influence also depends on the state of the recipient.

How receptive is the person? What capabilities does he have? What does he lack? This decides the outcome of the influence of another. The same rain can relieve a drought striken farmer, worry a mother with inadequate shelter for the child and have no effect on the open ocean.

IV-6

तत्र ध्यानजमनाशयम् ।

tatra dhyānajamanāśayam

Is it only the state of the recipient that decides the final outcome of the effect a person can have?

Influence on another by one whose mind is in a state of dhyāna can never increase anxiety or other obstacles. In fact, they are reduced.

Those who have reached this state of *dhyāna* through the gradual elimination of obstacles (see II-3) are not blind to the conditions of human suffering. They know where the shoe pinches.

IV-7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ।

karmāśuklākṛṣṇaṁ
yoginastrividhamitareṣām

And they act without any motivation while others who also have exceptional capabilities act with some motivation or other

In sūtra IV-1 Patanjali lists the different means of achieving an exceptional or supernormal state of mind. Of them all, only those who have reached a state of Yoga in the correct way and through it have reached the highest state of clarity and detachment can be beyond motivation. They are naturally and unambiguously concerned. Therefore they can help others to emulate their living examples. The others may appear to be in a state of Yoga. But their clarity and degree of detachment is less complete and everlasting. Besides they may be unaware of the limitations of man to follow their advice.

IV-8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ।

tatastadvipākānuguṇānāmevābhivyaktir-
vāsanānām

How can these differences exist?

> *Because the tendency of the mind to act on the basis of the five obstacles, such as misapprehension, has not been erased, they will surface in the future to produce their unpleasant consequences.*

Only the practices described in earlier chapters to reduce and render the five obstacles ineffective can guarantee the end of these tendencies. Genetic inheritance, the use of herbs and other means cannot be as effective.

IV-9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कार-
योरेकरूपत्वात् ।

jātideśakālavyavahitānāmapyānantaryaṁ
smṛtisaṁskārayorekarūpatvāt

In addition,

> *Memory and latent impressions are strongly linked. This link remains even if there is an interval of time, place or context between similar actions.*

This link between impressions and memory is an important contribution to most of our actions and their consequences.

IV-10

तासामनादित्वं चाशिषो नित्यत्वात् ।

tāsāmanāditvaṁ cāśiṣo nityatvāt

What is the origin of those impressions that influence our actions unpleasantly?

> *There is a strong desire for immortality in all men at all times. Thus these impressions cannot be ascribed to any time.*

One of the strange but ever present states of affairs in all beings is the desire to live for ever. Even those in the presence of death every day have this illogical impulsion. This is what inspires the instinct for self preservation in all of us.

IV-11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः ।

hetuphalāśrayālambanaiḥ saṅgṛhītatvā-deṣāmabhāve tadabhāvaḥ

Is there absolutely no hope at all of ending the effect of these undesirable impressions?

These tendencies are both maintained and sustained by misapprehensions, by external stimuli, by attachment to the fruits of actions and by the quality of mind that promotes hyperactivity. Reduction of these automatically makes the undesirable impressions ineffective.

Various ways of reducing and eliminating these protective obstacles by regulated, progressive practices have already been indicated. There are many ways, including the help of God. For those who do not appreciate God, there are many other ways described in the first three chapters. Conversely it can also be said that impressions free from the five obstacles are in turn maintained and sustained by a discriminating mind.

IV - 12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ।

atītānāgatam svarūpato 'styadhvabhedād-dharmāṇām

Whatever will appear in the future or has appeared in the past is essentially in a dormant state. What is past has not disappeared for ever.

The substance of what has disappeared as well as what may appear always exists. Whether or not they are evident depends upon the direction of change.

Patanjali again stresses that nothing can be annihilated. What is replaced in the process of change remains in a dormant state.

IV-13

ते व्यक्तसूक्ष्मा गुणात्मानः ।

te vyaktasūkṣmā guṇātmānaḥ

Whether or not particular characteristics appear depends on the mutations of the three qualities.

These qualities are heaviness, activity and clarity. All apparent characteristics are simply different combinations of these three basic qualities that comprise all things (sūtra II-18).

IV-14

परिणामैकत्वाद्वस्तुतत्त्वम् ।

pariṇāmaikatvādvastutattvam

The characteristics of a substance at one moment in time is in fact a single change in these qualities.

Change itself is a continuous process based on many factors (sūtras III-9-12). The required change in objects and in the mind can be achieved by knowing the potential combinations of these three qualities and what can influence them. There are many possible examples such as that given in sūtra IV-3. Food and the environment provide others.

IV - 15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ।

vastusāmye cittabhedāttayorvibhaktaḥ panthāḥ

But are the characteristics that appear to one observer the real characteristics?

> *The characteristics of an object appear differently, depending upon the different mental states of the observer.*

This applies to one observer with various states of mind at different times as well as various observers with different states of mind observing the object at the same time. Thus, a Hindu temple is a place of worship to a devoted believer, an artistic monument to a tourist, a place of solicitation to a beggar and even a place of ridicule to an atheist.

IV - 16

न चैकचित्ततन्त्रं चेद्वस्तु तदप्रमाणकं तदा किं स्यात् ।

na caikacittatantraṁ cedvastu tadapramāṇakaṁ tadā kiṁ syāt

Does this not raise doubts about the common reality of any object? Can an object simply be in the imagination of a person without having independent reality?

If the object were indeed the conception of a particular individual's mind, then in the absence of his perception, would it exist?

Patanjali asks a rhetorical question. The answer is obvious. The existence of an object cannot depend solely on any one person's observation. The river does not stop flowing because no one is looking at it.

IV - 17

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ।

taduparāgāpekṣitvāccittasya vastu jñātājñātam

On what does the perception of an object depend?

Whether an object is perceived or not depends on its accessibility as well as the individual's motivation.

The object must exist. It must be observable and it must motivate the observer and stimulate a desire to see it.

IV - 18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ।

sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt

What is it that sees? Is it the mind?

Mental activities are always known to the Perceiver which is nonchanging and the master of the mind.

The mind cannot function without the power of the Perceiver. The mind changes, the Perceiver does not. The mind has the quality of heaviness but not so the Perceiver. All mental activities are therefore observed by the Perceiver.

IV - 19

न तत्स्वाभासं दृश्यत्वात् ।

na tatsvābhāsaṁ dṛśyatvāt

In addition the mind is a part of what is perceived and has no power of its own to perceive.

The mind is seen, through its activities, in the same way that external objects, the body and the senses are seen. Its very existence is dependent upon the Perceiver.

IV - 20

एकसमये चोभयानवधारणम् ।

ekasamaye cobhayānavadhāraṇam

Let us suppose the mind itself could function in two roles, as the fabricator of what is observed and as the observer.

The premise that the mind can play two roles is untenable because it cannot simultaneously fabricate and see what it fabricates.

An object existing independently of an observer can be perceived. However, the concept of the mind creating an object and, at the same time, observing that object, is impossible to maintain. Another agency, independent of the mind, and with the ability to perceive, is essential.

IV-21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ।

cittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca

If we then postulate the concept of a succession of minds that exist momentarily to create images and in turn recognise and observe them,

> *In an individual with such a series of minds of momentary existence there would be disorder and the difficulty of maintaining consistency of memory.*

What is suggested in sūtras IV-20 and IV-21 is that there must be an independent source of perception. The mind can of course influence the perception of an object. This object has an independent existence apart from the source of perception. If we insist on the concept of the mind, from moment to moment being the source, the means and the object of perception, we face problems in comprehending the possibility of one person remembering what he saw in the past, sharing what he has seen and reconciling the fact that one object seen by one person is not necessarily seen by another or in the same way.

IV-22

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।

citerapratisaṅkramāyāstadākārāpattau svabuddhisaṁvedanam

Is the role of the mind limited to helping to see external objects?

> *When the mind is not linked to external objects and it does not reflect an external form to the Perceiver, then it takes the form of the Perceiver itself.*

When there are no external stimuli and interests to extrapolate, there are no impressions in the mind relating to them. Then the mind is in total contact with and identical to the Perceiver. Then cognition of the Perceiver is possible. This cognition is not by the mind. This is related to the concept of freedom in sūtra III-55. It is assumed that the heaviness that causes sleep is not in operation.

IV-23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ।

draṣṭṛdṛśyoparaktaṁ cittaṁ sarvārtham

> *Thus the mind serves a dual purpose. It serves the Perceiver by presenting the external to it. It also reflects or presents the Perceiver to itself for its own enlightenment.*

IV-24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ।

tadasaṅkhyeyavāsanābhiścitramapi parārthaṁ saṁhatyakāritvāt

The role of the mind to serve the Perceiver in every way is further reiterated:

> *Even though the mind has accumulated various impressions of different types it is always at the disposal of the Perceiver. This is because the mind cannot function without the power of the Perceiver.*

The mind has no purpose of its own. It cannot act on its own. See sūtra II-21.

IV-25

विशेषदर्शिन आत्मभावभावनानिवृत्तिः ।

viśeṣadarśina ātmabhāvabhāvanānivṛttiḥ

Patanjali now suggests the qualities of one who has reached the highest state of clarity,

> *A person of extraordinary clarity is one who is free from the desire to know the nature of the Perceiver.*

One has no curiosity to speculate on the Perceiver, the quality of the mind, the "where-was-I? "What-will-I-be?" because he has felt his true nature. Such persons have reached

the level that is free from obstacles (sūtra II-3) because one of the products of obstacles is the question "Who am I?"

IV-26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।

tadā vivekanimnaṁ kaivalyaprāgbhāraṁ cittam

And their clarity takes them to their only concern; to reach and remain in a state of freedom.

IV-27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।

tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ

Is such a person now beyond regression?

In the unlikely possibility of distraction from this aim, disturbing past impressions are able to surface.

Since our actions are influenced by such impressions, regression, unlikely as it may be, is still possible.

IV-28

हानमेषां क्लेशवदुक्तम् ।

hānameṣāṁ kleśavaduktam

One must never accommodate even small errors because they are as detrimental as the five obstacles.

Even at such a refined state of being, help from a teacher, who can see us through, is essential. In the first chapter (sūtra I-30) regression is considered to be one of the impediments to progress, as serious as disease and doubt.

IV-29

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ।

prasaṅkhyāne 'pyakusīdasya sarvathā vivekakhyāterdharmameghaḥ samādhiḥ

When we have crossed the last hurdle

There arises a state of mind full of clarity concerning all things at all times. It is like a rainfall of pure clarity.

Life is full of contentment. Vision is never dimmed. The extraordinary capabilities are never misused.

IV-30

ततः क्लेशकर्मनिवृत्तिः ।

tataḥ kleśakarmanivṛttiḥ

This is, indeed, the state free from actions based on the five obstacles.

But it is not a life without action. It is a life devoid of errors or selfish interests.

IV-31

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ।

tadā sarvāvaraṇamalāpetasya
jñānasyānantyājjñeyamalpam

When the mind is free from the clouds that prevent perception, all is known, there is nothing to be known.

The sun shines. All is evident. There is no need for artificial light.

IV-32

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ।

tataḥ kṛtārthānāṁ pariṇāmakrama-
samāptirguṇānām

With this highest potential at our disposal.

The three basic qualities cease to follow the sequence of alternating pain and pleasure.

With the high intelligence at our disposal, the objects of perception are in our control. Their mutation through the combination of the three qualities are no more. We are able to influence them to serve our immediate needs, without ever producing or provoking regrettable actions. Changes in the mind, in the senses, and in the body, no longer create trouble.

IV-33

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ।

kṣaṇapratiyogī pariṇāmāparānta-nirgrāhyaḥ kramaḥ

What is a sequence?

A sequence is the replacement of one characteristic by one that follows it. This is linked to moment. A replacement of characteristics is also the basis of a moment.

Moment, which is the basic unit of time, and sequence are related. The change in the characteristics of an object is their common basis. The sequence is affected by the changes. Therefore time is essentially relative in that it is the essential of change. The order of change is the variation in the characteristics that follow one after the other (see sūtras III-15 and III-52).

In the context of sūtra IV-32 the changes that now arise in the objects of perception follow a different sequence from that of the past when it was both unpredictable and liable to bring regrets. Now the individual can command the changes.

IV-34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति।

puruṣārthaśūnyānāṁ guṇānāṁ pratiprasavaḥ kaivalyaṁ svarūpapratiṣṭhā vā citiśaktiriti

What is the final state of Yoga?

> *When the highest purpose of life is achieved the three basic qualities do not excite responses in the mind. That is freedom. In other words, the Perceiver is no longer coloured by the mind.*

It is serenity in action as well as in inaction. There is no sense of obligation, whether to take responsibility or to reject it. The three qualities can no longer combine to disrupt the individual. He is fully conscious of his own state of pure clarity and it remains at the highest level throughout his lifetime. The mind is a faithful servant to the master, the Perceiver.