

# Translation of the Yoga Sutras As Is – by Rajan Narayanan

## SAMAADHI PAADA – Chapter 1 of the Yoga Sutras

1:1. atha yoga + anushaasanam

अथ योग + अनुशासनम् ॥१-१॥

Thus Yoga (the science of union) is instructed.

1:2. yogah+chitta-vritti-nirodaha

योगः + चित्त - वृत्ति - निरोधः ॥१-२॥

1:3. tadaa drashtuhu svaroopeh+avasthaanam

तदा द्रष्टुः स्वरूपे + अवस्थानम् ॥१-३॥

1:4. vritti-saaropyam+itaratra

वृत्ति - सारूप्यम् + इतरत्र ॥१-४॥

Yoga is control (or restraint) of the expression (vritti) of the Chitta.

Then one observes state of ones true reality.

When not in that state one identifies with these expressions (vrittis).

[Implication: As we learn to be observers of everything we do, we are in yoga. When we start identifying ourselves with the actions we perform (and therefore become judgmental), we are not in yoga.]

1:5. vrittayaha panchatayyaha klishTaah+aklishTaaha

वृत्तयः पञ्चतय्यः क्लिष्टाः + अक्लिष्टाः ॥१-५॥

1:6. pramaaNaa-viparyaya-vikalpa-nidraa-smritayaha

प्रमाण - विपर्यय - विकल्प - निद्रा - स्मृतयः ॥१-६॥

1:7. (tatra<sup>1</sup>) pratyaksha-anumaana-aagamaaha pramaaNani

(तत्र) प्रत्यक्ष - अनुमान - आगमाः प्रमाणानि ॥१-७॥

1:8. viparyayo mithyaa-jnyaanam-atadroopa-prathishThitam

विपर्ययो मिथ्या - ज्ञानम् + अतद्रूप - प्रथिष्ठितम् ॥१-८॥

1:9. shabda-jnyaana-anupaatee vastu-shoonyo vikalpaha

शब्द-ज्ञान-अनुपाती वस्तु-शून्यो विकल्पः ॥१-९॥

1:10. abhaava-pratyaya-aalambana vrittihi + nidraa

अभाव - प्रत्यय - आलम्बना वृत्तिः + निद्रा ॥१-१०॥

1:11. anubhoota-vishaya-asampramoshaha smritihi

अनुभूत - विषय - असम्प्रमोषः स्मृतिः ॥१-११॥

Vrittis or expressions (of the Chitta) are of five kinds, and can be painful or not painful.

These (Vrittis) are Evidence, Misconception, Delusion, Sleep and Memory.

(There) Ones direct experiences, inferences and what predecessors have known to have experienced are (considered) Evidence.

Misconception is established in malformed false knowledge.

<sup>1</sup> In Vyaasa's version as noted by Rele. Does not affect meaning in any way.

Delusion is that which follows science (is scientifically possible) but is materially baseless.

[Alternate meaning: Delusion is when words conjure images that are materially baseless. The difference in interpretations comes from the word Shabda-Jnyaana which can be interpreted as *knowledge of vibration* (which is the basis of nature and hence scientific) or *understanding of words*. The first interpretation is consistent with Vyaasa.]

The expression (of the state) of being with no beliefs is Sleep.

Experienced subject matter not lost (forgotten) is Memory.

1:12. abhyaasa-vairaagyaabhyaam tat+nirodaha (becomes tannirodaha when joined)

अभ्यास-वैराग्याभ्याम् तत् + निरोधः ॥१-१२॥

1:13. tatra sthithau yatnaha+abhyaasaha

तत्र स्थितौ यत्नः + अभ्यासः ॥१-१३॥

1:14. sa tu deerghakaala-nairantarya-satkaara-sevito driDha-bhumihi

स तु दीर्घ-काल-नैरन्तर्य-सत्कारा-सेवितो दृढ-भूमिः ॥१-१४॥

1:15. drishta-anushravika-vishaya-vitrishnasya vasheekaara-samjnyaa vairaagyam

दृष्ट+अनुश्रविक-विषय-वितृष्णस्य वशीकार-सम्ज्ञा वैराग्यम् ॥१-१५॥

1:16. tat-param purusha-khyaateh+guna-vaitrishNyam

तत्-परम् पुरुष-ख्यातेः+गुण-वैतृष्यम् ॥१-१६॥

Its (Vritti's) control is by practice and (attitude of) detachment (non-attachment).

There among the two (practice and detachment), established (steadfast) effort is practice.

That indeed becomes firmly grounded when it is performed with earnestness for a long time, without interruption.

Non-attachment is the fully engrossed awareness (complete mastery) where one is unaffected (free of all attachments) from what one sees or hears.

By awareness of the Purusha one attains the supreme state of being unaffected by the Gunas.

1:17. vitarka-vichaara-aananda-asmitaa-(roopa<sup>2</sup>)-anugamaat samprajnyaataha

वितर्क-विचार-आनन्द-अस्मिता-(रूप)-अनुगमात् सम्प्रज्ञातः ॥१-१७॥

1:18. viraama-pratyaya-abhyaasa-poorvaha sanskaara-sheshaha+anyaha

विराम-प्रत्यय-अभ्यास-पूर्वः संस्कार-शेषः+अन्यः ॥१-१८॥

1:19. bhava-pratyayo videha-prakriti-layaanaam

भव-प्रत्ययो विदेह-प्रकृति-लयानाम् ॥१-१९॥

1:20. shraddha-veerya-smriti-samaadhi-prajnyaa-poorvaka itareshaam

श्रद्धा-वीर्य-स्मृति-समाधि-प्रज्ञा-पूर्वक इतरेषाम् ॥१-२०॥

Samprajnyaa (complete intuitive knowledge) comes from questioning, reflection, deep peace within (in highest meditation – Aananda of Samaadhi) and with self-sense of one who experiences (Asmitaa).

When convictions have become inactive after sufficient practice, (the state) with the Sanskaaraas (or impressions) remaining is another (state).

<sup>2</sup> This word Roopa simply means form and is in Vyaasa's version of Rele. It does not affect meaning in any way.



When one has convictions related to creation (what has been created) they merge with the energy or program of Prakriti without physical body (i.e. world of spirits)<sup>3</sup>.

Other these (such states are attained) (after) by faith (or devotion), by energetic disposition, by remembering (using memory), Samaadhi (balanced awareness) and Prajnayaa (deep knowledge through heightened intuition).

[Comment: These four sutras are difficult to understand for most people. It may be helpful to think of these sutras in terms of different types of the high attainments in the nature of Samaadhi with small differences in the approach. See commentary in the next part for further details.]

1:21. teevra-samvegaanaam+aasannaha

तीव्र-सम्वेगानाम्+आसन्नः ॥१-२१॥

1:22. mridu-madhya-adhi-maatratvaat tatah+api visheshaha

मृदु-मध्य-अधि-मात्रत्वात् ततः+अपि विशेषः ॥१-२२॥

It (anyone of the previously referred states) is obtained or approached in a speed that is proportional to intensity (of effort).

In this, indeed, the distinction is whether it (the experience intensity) is gentle, moderate or intense in magnitude.

1:23. eeshvara-praNidhaanaat+vaa

ईश्वर-प्रणिधानात्+वा ॥१-२३॥

1:24. klesha-karma-vipaaka-aashayaih-aparaamrishTaha purusha-vishesha eeshvaraha

क्लेश-कर्म-विपाक-आशयैः-अपरामृष्टः पुरुष-विशेष+ईश्वरः ॥१-२४॥

1:25. tatra niratishayam sarvajnya-(tatva<sup>4</sup>)-beejam

तत्र निरतिशयम् सर्वज्ञ-(तत्त्व)-बीजम् ॥१-२५॥

1:26. sa esha poorveshaam-api guruhu kaalena-anavachchhedaat

स एष पूर्वेषाम्-अपि गुरुः कालेन-अनवच्छेदात् ॥१-२६॥

1:27. tasya vaachakaha pranavah

तस्य वाचकः प्रणवः ॥१-२७॥

1:28. tat-japaha-tad-artha-bhaavanam

तत्-जपः-तत्-अर्थ-भावनम् ॥१-२८॥

1:29. tataha pratyak-chetana-adhigamaha+api+antaraayaa-abhaavaha+cha

ततः प्रत्यक्-चेतना-अधिगमः+अपि+अन्तराया-अभावः+च ॥१-२९॥

Or by surrender to God or Eeshvara (similar states can be achieved).

God (Eeshvara), the special Purusha, is untouched by the presence of the fruitioning of Klesha (impurities) or Karma patterns.

There (in God) is the unsurpassed source (seed) of all knowledge.

He (God) is also the Guru (teacher) of those (the people) of the past, uninterrupted by time<sup>5</sup>.

[Implication: God is the foremost and the real Guru, who is unconditioned by time.]

<sup>3</sup> Vyaasa notes that one becomes a Deva in this merger. See commentary in the next part for true understanding of the meaning of Deva.

<sup>4</sup> This word 'tatva' appears in some texts but not others. But its presence or otherwise does not affect the meaning.



Pranava (the sound OM or AUM) is God's word or utterance.  
Meditation (by vibrating) on that (mantra OM) reveals its intended meaning.  
From this the innermost Chetana comes forth and also obstacles are not present.

1:30. vyaadhi-styaana-samshaya-pramaada-aalasya-avirathi-bhraanti.darshana-  
alabdha.bhoomikatva-anavasthi-tatvaNi chitta-vikshepaasteh+antaraayaaha  
व्याधि-स्त्यान-संशय-प्रमाद-आलस्य-अविरति-भ्रान्ति.दर्शन-अलब्ध.भूमिकत्व-अनवस्थि.तत्त्वानि  
चित्त-विक्षेपास्तेः+अन्तरायाः ॥१-३०॥

1:31. dukha-daurmanasya-angamejatva-shvaasa-prashvaasaa vikshepa-sahabhuvaha  
दुःख-दौर्मनस्य-अङ्गमेजत्व-श्वास-प्रश्वासा विक्षेप-सहभुवः ॥१-३१॥

Obstacles deluding the Chitta are disease, mental inertia, doubtfulness, carelessness, laziness, lack of dispassion or craving for sense-pleasure, wrong perception or delusion, despair because of failure to reach objective and fear of slipping from the gained state.  
Misery, despondency, trembling of the body, and irregular inhalation and exhalation exist together (with the obstacles noted in the previous sutra).

1:32. tat-pratishedartham+eka-tatva+abhyaasaha  
तत्-प्रतिषेधार्थम्+एक-तत्त्व+अभ्यासः ॥१-३२॥

1:33. maitri-karunaa-mudita-upekshaanaam sukha-dukh-punya-apunya-vishayaaNaam  
bhaavanaatah+chitta-prasaadanam  
मैत्री-करुणा-मुदिता-उपेक्षाणाम् सुख-दुःख-पुण्य-अपुण्य-विषयाणाम् भावनातः+चित्त-प्रसादनम्  
॥१-३३॥

1:34. prachchhardana-vidhaaraNaabhyaam vaa praanasya  
प्रच्छर्दन-विधारणाभ्याम् वा प्राणस्य ॥१-३४॥

1:35. vishayavati vaa pravrittih-utpanna manasaha sthiti-nibandhini  
विषयवती वा प्रवृत्तिः-उत्पन्ना मनसः स्थिति-निबन्धिनी ॥१-३५॥

1:36. vishokaa vaa jyotishmati  
विशोका वा ज्योतिष्मती ॥१-३६॥

1:37. veeta-raaga-vishayam vaa chittam  
वीत-राग-विषयम् वा चित्तम् ॥१-३७॥

1:38. svapna-nidraa-jnyaana.aalambanam vaa  
स्वप्न-निद्रा-ज्ञान.आलम्बनम् वा ॥१-३८॥

1:39. yatha+abhimata-dhyaanaat+vaa  
यथा+अभिमत-ध्यानात्+वा ॥१-३९॥

1:40. paramaaNu-parama.mahattvaantah+asya vasheekaaraha  
परमाणु-परम.महत्त्वान्तः+अस्य वशीकारः ॥१-४०॥

That can be overcome by the practice of focus on a single principle (or idea). [Alternate: That can be overcome by single-minded effort.]

<sup>5</sup> Vyaasa notes that the idea of uninterrupted by time refers to uninterrupted by creation and dissolution.



Attitude of friendliness, sympathy, delight and disregard respectively towards happiness, unhappiness, virtue and vice yield (positive) results for the Chitta.  
 Or, by expulsion and support (can imply inhalation or holding) of breath.  
 Or for a mind that has growth of expressions (is always wandering or prone to expressions), by focusing on an engaging subject matter that would bind it to one spot.  
 Or (by focus on) a blissful light (or shining object).  
 Or by thinking about a Chitta (person) that is without attachments (or desires).  
 Or by the support of the experience of dreams or sleep.  
 Or by meditating on something that is close to ones feelings (ones preference).  
 One can be drawn in by the smallest (atomic particle) to the largest magnitude.

1:41. ksheena-vritteh-abhijaatasya-iva maNeh-graheetri-grahaNa-graahyeshu tatahstha-tat-anjanataa samaapattihi

क्षीण-वृत्तेः-अभिजातस्य+इव मणेः-गृहीतृ-ग्रहण-ग्राह्येषु तत्स्थ-तत्-अञ्जनता समापत्तिः ॥१-४१॥

1:42. tatra shabdha-artha-jnyaana-vikalpaihi sankeerNaa savitarkaa samaapattihi

तत्र शब्द-अर्थ-ज्ञान-विकल्पैः सङ्कीर्णा सवितर्का समापत्ति ॥१-४२॥

1:43. smriti-pari-shuddhau svaroop-shoonya-iva-artha-maatra-nirbhaasaa nirvitarkaa

स्मृति-परिशुद्धौ स्वरूप-शून्य-इव-अर्थ-मात्र-निर्भासा निर्वितर्का ॥१-४३॥

Born as a consequence of the weakened expressions (vrittis of the Chitta), Samaapatti is like the taking on of the color by a crystal (of an object that is near it) when the knower, the process of knowing and the object to be known become merged in one.

There when the word, meaning (form), and understanding are imagined from a mixed state it is Savitarka Samaapatti (submerged concentration with deliberation).

When memory has been fully cleansed (wiped out) void of any form, when the intent alone is experienced, it is Nirvitarka (Samaapatti that is intuitive without deliberation).

1:44. etaya+eva savichaaraa nirvichaaraa cha sookshma-vishayaa vyaakhyaataa

एतय-एव सविचारा निर्विचारा च सूक्ष्म-विषया व्याख्याता ॥१-४४॥

1:45. sookshma-vishayatvam cha-alinga-paryavasaanam

सूक्ष्म-विषयत्वम् च-अलिङ्ग-पर्यवसानम् ॥१-४५॥

1:46. taa eva sabeejaha samaadhi

ता एव सबीजः समाधिः ॥१-४६॥

In the same way, indeed, Savichaara (reflective approach) and Nirvichaara (non-reflective approach) related to subtle matters is explained.

In the case of subtle matters too the culmination is (awareness) without indicators or signs (without characteristics -- undefined).

That, indeed, is Sabeaja (seed-based) Samaadhi.

1:47. nirvichaara-vaishaaradyeh+adhyaatma-prasaadaha

निर्विचार-वैशारदयेः+अध्यात्म-प्रसादः ॥१-४७॥



- 1:48. ritambharaa tatra prajnya  
ऋतम्भरा तत्र प्रज्ञा ॥१-४८॥
- 1:49. shruta-anumaan-prajnyaabhyaam+anya-vishayaa vishesharthatvaat  
श्रुत-अनुमान-प्रज्ञाभ्याम्+अन्य-विषया विशेषार्थत्वात् ॥१-४९॥
- 1:50. tat-jaha sanskaarah+anya-sanskaara-pratibandhi  
तत्-जः संस्कारः+अन्य-संस्कार-प्रतिबन्धी ॥१-५०॥
- 1:51. tasya-api nirodhe sarva-nirodhaat+nirbeejaha samaadhihi  
तस्य-अपि निरोधे सर्व-निरोधात्+निर्बीजः समाधिः ॥१-५१॥

Ability to be non-reflective (in meditation) is the grace of or purification by the higher entity (what is beyond the innermost awareness of the individual – Adhi-aatma).  
There filled with the cosmic flow (or cosmic law or law of nature - Rita) is intuitive knowledge (Prajnya).  
Because of special understanding, Prajnya (intuitive knowledge) relative to knowledge from what has been heard (Shruta) and inferences (Anumaan) is another matter.  
The impressions (Sanskaaras) born of that confine the other impressions (Sanskaaras).  
Having controlled that also, by controlling all (Sanskaaras – impressions) is Nirbeeja (seedless) Samaadhi.

#### SAADHANAA PAADA – Chapter 2 of the Yoga Sutras

- 2:1. tapah svaadhyaya+eeshvara-praNidhaanaani kriyaa-yogaha  
तपः स्वाध्याय+ईश्वर-प्रणिधानानि क्रिया-योगः ॥२-१॥
- 2:2. samaadhi-bhaavanaarthaha klesha-tanoo-karaNa-arthaha+cha  
समाधि-भावनार्थः क्लेश-तनू-करण-अर्थः+च ॥२-२॥

Active Yoga (Kriyaa Yoga) is Tapah (burning of embedded program patterns), self-study<sup>6</sup> (Svaadhyaya) and devotion to God.  
The intention (of Kriyaa Yoga) is to attain Samaadhi and the realization that the body with the Klesha (impurity) is an instrument.

- 2:3. avidyaa-asmitaa-raaga-dvesha-abhiniveshaaha<sup>7</sup> kleshaaha  
अविद्या-अस्मिता-राग-द्वेष-अभिनिवेशाः क्लेशाः ॥२-३॥
- 2:4. avidyaa kshetram-uttarashaam prasupta-tanu-vichchhinna-udaaraaNaam  
अविद्या क्षेत्रम्-उत्तरेषाम् प्रसुप्त-तनु-विच्छिन्न-उदाराणाम् ॥२-४॥
- 2:5. anitya-ashuchi-dukh-anaatmasu nitya-shuchi-sukha-aatma-khyaatih+avidyaa  
अनित्य-अशुचि-दुःख-अनात्मसु नित्य-शुचि-सुख-आत्म-ख्यातिः+अविद्या ॥२-५॥
- 2:6. drig-darshana-shaktyoho ekaatmata-iva asmitaa

<sup>6</sup> Vyaasa notes that such self study should include: (a) study of shastras that lead to liberation; (b) he also specifically mentions study of the Pranava and such matter that purify; and (c) the self-practice of Japa.

<sup>7</sup> Abhinivesha means attachment, earnest desire, ardent expectations, or determination of purpose. Other usage in the field of yoga by previous translators is also recognized as fear of death or clinging onto life.



दृग्-दर्शन-शक्त्योः+एकात्मत-इव+अस्मिता ॥२-६॥

2:7. sukha-anushayi raagaha

सुख-अनुशायी रागः ॥२-७॥

2:8. dukha-anushayi dveshaha

दुःख-अनुशायी द्वेषः ॥२-८॥

2:9. svarasa-vaahi vidushah+api tathaa+aaruDhah+abhiniveshaha

स्वरस-वाहि विदुषः+अपि तथा-आरूढः+अभिनिवेशः ॥२-९॥

The Kleshas are (a) lack of correct perspective (Avidyaa), (b) self-sense (of one who experiences), (c) desire (d) hatred or aversion and (e) sense of attachment or self-sense of doer.

The field of incorrect perspective (Avidyaa) is hierarchically on top (sustaining the other four Kleshas), whether dormant, weak, broken-up or fully active.

Thinking that what is impermanent, impure and miserable in nature is actually permanent, pure and joyful in nature (respectively) is Avidya or lack of correct perspective.

Asmita (or self-sense of an observer) is self-identity (oneness as if) of the energies of the observer and the process of observation.

That which follows from sense of joy or pleasure is Raaga or desire.

That which follows from misery (or pain) is Dvesha or aversion.

Abhinivesha is the sense that one controls the flow of ones energies (sense of doership) that even learned people are established (mounted) on.

2:10. te pratiprasava-heyaahaa sookshmaaha

ते प्रतिप्रसव-हेयाः सूक्ष्माः ॥२-१०॥

2:11. dhyaana-heyaahaa+tad-vratayaha

ध्यान-हेयाः+तद्-वृत्तयः ॥२-११॥

2:12. klesha-moolaha karma-aashayo drishTa-adrishTa-janma-vedaneeyaha

क्लेश-मूलः कर्म-आशयो दृष्ट-अदृष्ट-जन्म-वेदनीयः ॥२-१२॥

2:13. sati moole tad-vipaako jaati-aayu-bhogaaha

सति मूले तद्-विपाको जाति-आयुः-भोगाः ॥२-१३॥

2:14. te hlaada-paritaapa-phalaaha puNya-apuNya-hetutvaat

ते ह्लाद-परिताप-फलाः पुण्य-अपुण्य-हेतुत्वात् ॥२-१४॥

Subtle opposition counters them (referring to Kleshas).

Meditation or Dhyaana opposes their expression.

The root Klesha, with supporting Karmas, causes sufferings (or experiences) in births that are seen and not seen (future births).

From the roots of destruction (or end of a lifetime), it fruitions in the species or race (of the next birth), longevity and experiences (of that lifetime).

They (the experiences of birth) are pleasurable or miserable fruit caused by PuNya (pleasant reactions of past) and ApuNya (regrets of past).

2:15. parinaama-taapa-sanskaara-dukhahai guna-vritti-virodhaat+cha dukham-eva sarvam vivekinah



परिणाम-ताप-सङ्स्कार-दुःखैः+गुण-वृत्ति-विरोधात्+च दुःखम्-एव सर्वम् विवेकिनः ॥२-१५॥

2:16. heyam duhkham+anaagatam

हेयम् दुःखम्+अनागतम् ॥२-१६॥

The discriminating person indeed understands everything to be miserable – coming from the result of miserable Sanskaaras (impressions) and opposing the expression of Gunas (nature) [and thus forming new karmas which will come back in the form of miserable experiences].  
One seeks to oppose the miseries that have not yet come (relating to future).

2:17. drashTra-drishyayoho sanyogo heyahetuhu

द्रष्टृ-दृश्ययोः सङ्योगो हेय-हेतुः ॥२-१७॥

2:18. prakaasha-kriyaa-sthiti-sheelam bhoota-indriya-aatmakam bhoga-apavargaartham dhrishyam

प्रकाश-क्रिया-स्थिति-शीलम् भूत-इन्द्रिय-आत्मकम् भोग-अपवर्गार्थम् दृश्यम् ॥२-१८॥

The cause to be opposed is the association between the seer (or experiencer) with what one sees (or experiences).

The natures of luminous, energetic and inert within the innermost of matter and sense faculties is for the purpose of complete experience of what is seen until the final end. [Luminous, energetic and inert are said to imply Sattva, Rajas and Tamas Gunas in all translations.]

2:19. vishesha-avishesha-linga-maatra-alingaani guna-parvaani

विशेष-अविशेष-लिङ्ग-मात्र-अलिङ्गानि गुण-पर्वाणि ॥२-१९॥

2:20. drashTaa drishi.maatraha shuddha+api pratyaya-anupashyaha

द्रष्टा दृशि.मात्रः शुद्धः+अपि प्रत्यय-अनुपश्यः ॥२-२०॥

2:21. tad-artha eva drishyasya-aatmaa

तदर्थ एव दृश्यस्य+आत्मा ॥२-२१॥

The spread (division of understanding) of the Gunas are specific, non-specific, nominal (or defined) and without characteristic<sup>8</sup> (or undefined).

The person who sees, indeed, with pure conviction is only an instrument of seeing.

That alone is the inner meaning of sight.

[Implication: The real seer is the Purusha within.]

2:22. kritaartham prati nashTam+api+anashTam tad-anya-saadhaaraNatvaat

कृतार्थम् प्रति नष्टम्+अपि+अनष्टम् तद्-अन्य-साधारणत्वात् ॥२-२२॥

2:23. sva-svaami-shaktyoh svaroopalabdhi-hetuhu sanyogaha

स्व-स्वामि-शक्त्योः स्वरूप-उपलब्धि-हेतुः संयोगः ॥२-२३॥

<sup>8</sup> Vyaasa defines the specific as the 5 elements (space, air, fire, water, earth), the 5 attributes (sound, touch, form, taste and smell), the 11 sensory organs (5 sensory organs of perception: hearing of ear, feel of skin, sight of eyes, taste of tongue, smell of nose; and the 5 sensory organs of action: speech, hands, feet, procreation, excretion; and the mind, the eleventh). The self-sense or Asmitaa is referred as the non-specific which enables the perception of the specific. The nominal aspect of the Gunas is the understanding that ultimately what they indicate is what matters (like or dislike), and finally understanding that there is no characteristic at all when one becomes the pure observer.



2:24. tasya hetuhu-avidyaa

तस्य हेतुः+अविद्या ॥२-२४॥

2:25. tad-abhaavaat sanyoga-abhaavo haanam tad-drishehe kaivalyam

तद्-अभावात् संयोग-अभावो हानम् तद्-दृशेः कैवल्यम् ॥२-२५॥

2:26. viveka-khyaatihi-aviplavaa haana-upaayaha

विवेक-ख्यातिः+अविप्लवा हान-उपायः ॥२-२६॥

2:27. tasya saptadhaa praanta-bhoomihi prajnyaa

तस्य सप्तधा प्रान्त-भूमिः प्रजा ॥२-२७॥

2:28. yoga-anga-anushThaanaat-ashuddhi-kshaye jnyaana-deeptih+aaviveka-khyaateh

योग-अङ्ग-अनुष्ठानात्+अशुद्धि-क्षये ज्ञान-दीप्तिः+आविवेक-ख्यातेः ॥२-२८॥

2:29. yama-niyama-aasana-praanaayaama-pratyahaara-dhaaraNaa-dhyaana-samaadhayah +  
ashTau angaani

यम-नियम-आसन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयः+अष्टौ-अङ्गानि ॥२-२९॥

Because of the normally different perception, one attributes the purpose of action to be profitable or unprofitable.

There is the association of the individual's controlled energies (directed effort) that causes (the form of) what one begets.

Its cause is Avidyaa or lack of correct perception.

Because of its absence, without the association, cessation of that view is Kaivalyam (freedom in isolation).

The solution for (its) cessation is unscattered discriminative understanding.

Of this are seven-fold demarcated zones for intuitive knowledge (Prajnyaa).

Because of the program of yoga-aspects, after the waning of impurities, the light of knowledge comes with discriminative understanding.

Yama, Niyama, Aasana, Praanaayaama, Pratyahaara, DhaaraNaa, Dhyaana, Samaadhi are the eight parts.

2:30. ahimsaa-satya-asteya-brahmacharya-aprigrahaa yamaaha

अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रहा यमाः ॥२-३०॥

2:31. (ete<sup>9</sup>) jaati-desha-kaala-samaya+anavachchhinnaaha saarvabhaumaa mahaavratam

(एते) जाति-देश-काल-समय-अनवच्छिन्नाः सार्वभौमा महाव्रतम् ॥२-३१॥

2:32. shaucha-santosha-tapah-svaadhyaya-eeshvara-praNidhaanaani niyamaaha

शौच-सन्तोष-तपः-स्वाध्याय-इश्वर-प्रणिधानानि नियमाः ॥२-३२॥

The Yamas are not hurting others, truthfulness, not stealing, curiosity to learn<sup>10</sup> and not being covetous (possessive).

<sup>9</sup> This additional word is present in some versions. Whether in the original or not, it is clearly implied in the context, and does not affect the meaning.

<sup>10</sup> We have defined Brahmacharya as curiosity to learn. Vyaasa explains it as follows: Brahmacharyam Gupta Indriyasya Upasthasya Sanyamaha. Literal translation is: Brahmacharya is the Sanyama of the hidden sense-organ that is uplifted. Vyaasa himself defines in the commentary for 2:19 the 11 sense organs as the 5 organs of perception, 5 organs of action and the mind. Obviously the mind must be the hidden sense organ and upliftment of it in Sanyama



These are universal great observances that are not different (broken or separated) by race or community, country (geography), era or time.  
The Niyamas are cleanliness (of energy channels), contentment, activities that burn karma-patterns, self-study (self-inquiry) and surrender to God.

2:33. vitarka-baadhane prati-paksha-bhaavanam

वितर्क-बाधने प्रतिपक्ष-भावनम् ॥२-३३॥

2:34. vitarkaa hinsaadayaha kritakaarita-anumoditaa lobha-krodha-moha-poorvakaa mridu-madhya-adhi-maatraa duhkha-ajnyaana-ananta-phalaa iti pratipaksha-bhavanam

वितर्का हिंसादयः कृतकारित-अनुमोदिता लोभ-क्रोध-मोह-पूर्वका मृदु-मध्य-अधि-मात्रा दुःख-अज्ञान-अनन्त-फला इति प्रतिपक्ष-भावनम् ॥२-३४॥

Arguments that bind (obstacles to Yama and Niyama) are addressed by opposing thoughts. By logic, acts that cause pain (to others) are done, caused to be done, and approved, motivated by greed, anger, infatuation, of little, moderate or high degree (or intensity), are opposed by this thought of the fruit of unending misery and ignorance (that the acts would bring).

2:35. ahimsaa-pratishThaayaam tat-sannidhau vaira-tyaagaha

अहिंसा-प्रतिष्ठायाम् तत्-संनिधौ वैर-त्यागः ॥२-३५॥

2:36. satya-pratishThaayaam kriyaa-phalaashrayatvam

सत्य-प्रतिष्ठायाम् किर्या-फलाश्रयत्वम् ॥२-३६॥

2:37. asteya-pratishThaayaam sarva-ratna-upasthaanam

अस्तेय-प्रतिष्ठायाम् सर्व-रत्न-उपस्थानम् ॥२-३७॥

2:38. brahmacharya-pratishThaayam veerya laabhaha

ब्रह्मचर्य-प्रतिष्ठायाम् वीर्य-लाभः ॥२-३८॥

2:39. aparigraha-sthairye janma-kathantaa-sambodhaha

अपरिग्रह-स्थैर्ये जन्म-कथंता-सम्बोधः ॥२-३९॥

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indicates the pondering mind engaged in curiosity. Hence our explanation of Brahmacharya as meaning curiosity to learn is validated by Vyaasa.

There is an idea that Brahmacharya means celibacy, and such a meaning has been used by famous authors like B.K.S. Iyengar and Swami Satchidananda. Such interpretation has been in use probably after the 8<sup>th</sup> century. But prior to that, and definitely prior to the Mahabharatha that goes back to 3000 BCE, the word did not connote celibacy, but rather the definition stated in this document. Three evidences in this regard are the following. (a) Use of the word Nitya Brahmachari to describe Krishna in the end of Mahabharatha, when he revives the still born Parikshit, at a time when he had many wives and many children. In this context it refers to Krishna always being mindful of all of existence. (b) In the four roles of life that comes from Vedic Hinduism period of this era that speaks to Brahmacharya, Grihastaashrama, Vaanaprasta and Sannyasa, Brahmacharya refers to the role of a student, who seeks to explore the nature of existence in whatever facet of knowledge. (c) Interpretation of Vyaasa in his commentary of YS noted above.

<sup>10</sup> This is an implication from sutra 2:27, which says there are seven demarcated zones need to reach the highest intuitive knowledge, which only comes from Samaadhi through a process called Sanyama that Patanjali explains in the third chapter, Vibhooti Paada. It must be noted that other authors have interpreted the seven demarcated zones in terms unrelated to the yoga sutras – like seven levels of awareness that are not referred in the yoga sutras. Those explanations don't allow for the point noted here.



Established in not hurting others, in its presence, enmity is given up.  
Established in truthfulness, actions are very effective (supported in fruitfulness).  
Established in non-stealing, all precious things (gems) come (enter or placed close by).  
Established in curiosity to learn, vigor (great energy of enthusiasm) is gained.  
Anchored in non-coveting attitude, one becomes aware of what life is<sup>11</sup>.

2:40. shauchaat-svaanga-jugupsaa paraih-asansargaha

शौचात् स्वाङ्ग-जुगुप्सा परैः+असंसर्गः ॥२-४०॥

2:41. sattva-shuddhi-saumanasya-ekaagra-indriya-jaya+aatma-darshana-yogyatvaani cha

सत्त्व-शुद्धि-सौमनस्य-एकाग्र-इन्द्रिय-जय+आत्म-दर्शन-योग्यत्वानि च ॥२-४१॥

2:42. santoshaat-anuttamah sukha-laabhaha

संतोषात्-अनुत्तमः सुख-लाभः ॥२-४२॥

2:43. kaaya-indriya-siddhihi+asuddhi-kshyaat-tapasah

काय-इन्द्रिय-सिद्धिः+अशुद्धि-क्षयात्-तपसः ॥२-४३॥

2:44. svaadhyaayaad-ishTa-devataa-sam-prayogaha

स्वाध्यायाद्-इष्ट-देवता-सम्प्रयोगः ॥२-४४॥

2:45. samaadhi-siddhihi-eeshvara-praNidhaanaat

समाधि-सिद्धिः+ईश्वर-प्रणिधानात् ॥२-४५॥

Because of cleanliness (physical & spiritual purification) one has aversion for ones (body) parts and contact with others.

One has the purification of Sattva or even nature, one-pointed mind with cheerfulness, control over the senses, and becomes eligible to see the innermost entity (Aatmaa).

From contentment is gained supreme happiness.

Tapas, by wearing away impurity, optimizes (or gives perfection to or mastery of) the sense organs.

From self-study ones chosen Devataa (deity, spiritual being) can be favorably invoked.

Through surrender to God, Samaadhi is achieved.

2:46. sthira-sukham-aasanam

स्थिर-सुखम्-आसनम् ॥२-४६॥

2:47. prayatna-shaithilya-ananta-samaapattibhyaam

प्रयत्न-शैथिल्य-अनन्त-समापत्तिभ्याम् ॥२-४७॥

2:48. tato dvandva+anabhighaataha

ततो द्वन्द्व-अनभिघातः ॥२-४८॥

<sup>11</sup> Vyaasa says this enables knowledge of present, future and past lives. Vyaasa also remarks in the commentary: Etaa Yama-sthairya Siddhayaha. Niyameshu Vakshyaamaha. This should be understood probably as the ending commentary of all the five yama requirements. The approximate translation is: By this firm stay in Yama are these Siddhis. By Niyama these are experienced in the inner being.



Being steady with ease is Aasana.<sup>12</sup> [Alignment of energy flow is necessary for being still and with ease, and is therefore an implication considering the next two sutras.]  
It should be with little effort and in endless Samaapatti (absorption).  
Then one is unaffected by the sense of opposites<sup>13</sup>.

2:49. tasmin-sati shvaasa-prashvaasayoho-gati-vichchedaha praanaayaamaha

तस्मिन्-सति श्वास-प्रश्वासयोः-गति-विच्छेदः प्राणायामः ॥२-४९॥

2:50. baahya-abhyantara-sthambha-vrittihi desha-kaala-sankhyaabhihi paridrishto deergha sookshmaha

बाह्य-अभ्यन्तर-स्तम्भ-वृत्तिः देश-काल-संख्याभिः परिदृष्टो दीर्घ-सूक्ष्मः ॥२-५०॥

2:51. baahya-abhyantara-vishaya-aakshepee chaturthaha

बाह्य-अभ्यन्तर-विषय-आक्षेपी चतुर्थः ॥२-५१॥

2:52. tataha ksheeyate prakaasha-aavaraNam

ततः क्षीयते प्रकाश-आवरणम् ॥२-५२॥

2:53. dhaaraNaasu cha yogyataa manasaha

धारणासु च योग्यता मनसः ॥२-५३॥

Thereafter (being in Aasana) discretely interrupted flow of inhalation and exhalation is Praanaayaama.

Exhalation, inhalation and motionless breath – pause between exhalation and inhalation is motionlessness – that is long and subtle<sup>14</sup>, should be observed, according to the time, place and the number of counts.

The fourth level goes beyond the external and internal aspects.

From that the covering of the internal light or brightness wears away.

And the mind becomes ready for one-pointed focus (of DhaaraNaa).

2:54. sva-vishaya-asamprayoge chitta-svaroopaa-anukaara iva-indriyaaNaam pratyahaaraha (anukaara=anukaraNam=imitation, similarity, resemblance)

स्व-विषय-असंप्रयोगे चित्त-स्वरूप-अनुकार इव-इन्द्रियाणाम् प्रत्याहारः ॥२-५४॥

2:55. tatah paramaa vashyat-indriyaaNaam

ततः परमा वश्यत-इन्द्रियाणाम् ॥२-५५॥

<sup>12</sup> Vyaasa in his commentary suggests the following aasanas: Padmaasana, Veeraasana, Bhadgaasana, Svastikaasana, Dandaasana, Sopaashryam, ParyankaKrounchaNishadanam, HastiNishandanam, UshtraNishandanam.

<sup>13</sup> Vyaasa notes that sense of opposites are like cold and heat, etc.

<sup>14</sup> Some translations use the word Sookshma to mean short, as opposed to Deergha meaning long. While Sookshma means immeasurably small or very small, the idea of subtle appears to fit better here. Vyaasa interprets this entire sentence differently. Inhalation and exhalation is not considered relevant, as much as the state of completely exhaled state and completely inhaled state, and the state of neither. The third state is described like how boiled water becomes vapor and the vapor is everywhere – neither inside nor outside. The words Desha is interpreted as the body, Kaala is interpreted as the time-period any state is held, and Sankhya or count refers to number of breaths according to desired intensity of practice. The Deergha-Sookshma is referred to the feeling of oneness with all of existence – the expanded experience in a subtle manner. The next sutra pertaining to the fourth state refers to conquering the 'Bhoomi' (physical plane?) and is stated as beyond the third state.



Pratyahaara is the withdrawal of the sense organs from its subject matter, as if resembling the Chitta (the computing system/software within).  
From that one has supreme control over the (sense) organs.<sup>15</sup>

### VIBHOOTI PAADA – Chapter 3 of the Yoga Sutras

3:1. deshabandhaha chittasya dhaaraNaa

देशबन्धः+चित्तस्य धारणा ॥३-१॥

3:2. tatra pratyaya-ekataanataa dhyaanam

तत्र प्रत्यय+एकतानता ध्यानम् ॥३-२॥

3:3. tad-eva-artha-maatra-nirbhaasam svaroop-shoonyam-iva samaadhih

तद्-एव-अर्थ-मात्र-निर्भासम् स्वरूप-शून्यम्-इव समाधिः ॥३-३॥

Binding (in focus) in one place of the Chitta is DhaaraNaa.<sup>16</sup>

There, with oneness in conviction is Dhyaanam (or meditation).

As if by completely voiding the form, the experience of that inner understanding alone is Samaadhi<sup>17</sup>.

3:4. tryam ekatra sanyamaha

त्रयम्-एकत्र-संयमः ॥३-४॥

3:5. tat-jayaat prajnyaa aalokaha

तत्-जयात् प्रज्ञा-आलोकः ॥३-५॥

3:6. tasya bhumishu viniyogaha

तस्य भूमिषु विनियोगः ॥३-६॥

Sanyama is the coming together of the three (DhaaraNa, Dhyaanam and Samaadhi).<sup>18</sup>

The light or emanation of intuitive knowledge or Prajnyaa comes by this success (of Sanyama).

Its application is within each sphere or context or matter (Bhumi).

3:7. tryam-antarangam poorvebhyaha

त्रयम्-अन्तरंगम् पूर्वैभ्यः ॥३-७॥

3:8. tat-api bahirangam nirbeejasya

तत्-अपि बहिरंगम् निर्बीजस्य ॥३-८॥

(These) three are internal (or deeper) relative to the previous ones (the first five aspects of the 8-fold yoga).

This also is external to the state of Nirbeeja or seedlessness (referring to Nirbeeja Samaadhi).

<sup>15</sup> Vyaasa clearly notes that this is control over the vibrations of the system – the word for vibration used by Vyaasa is Shabda.

<sup>16</sup> Vyaasa suggests focus in the Naabhi or Navel chakra, HridayaPundarikam or the Lotus in the Chest, Murdhni or top of the forehead, on light, front of the nose, in front or tip of the tongue, externally (outside) or mentally inside.

<sup>17</sup> As Vyaasa notes, the object or point of focus for Dhyaanam comes from Dhaaranaa. There is the one who does Dhyaanam, and the state of being in Dhyaanam. When the sense of the object or the point of focus, and the person who is in Dhyaanam are lost and merge with the Dhyaanam, that state is Samaadhi.

<sup>18</sup> Vyaasa suggests that this definition is from Tantra.



3:9. vyutthaana-nirodha-sanskaarayoho-abhibhava-praadurbhaavau nirodha-kshana-chitta-anvayo nirodha-pariNaamaha

व्युत्थान-निरोध-संस्कारयोः+अभिभव-प्रादुर्भावौ निरोध-क्षण-चित्त-अन्वयो निरोध-परिणामः ॥३-९॥

3:10. tasya prashaanta-vaahitaa sanskaaraat

तस्य प्रशान्त-वाहिता संस्कारात् ॥३-१०॥

3:11. sarvaarthat-ekaagratayoho kshaya-udayau chittasya samaadhi-pariNaamaha

सर्वाथत्-एकाग्रतयोः क्षय-उदयौ चित्तस्य समाधि-परिणामः ॥३-११॥

3:12. (tatah punah<sup>19</sup>) shaanta-uditau tulya-pratyayau chittasya-ekaagrataa-pariNaamaha

(ततः पुनः) शान्त-उदितौ तुल्य-प्रत्ययौ चित्तस्य-एकाग्रता-परिणामः ॥३-१२॥

When the arising thoughts/disturbances created by restraining Sanskaaras are also restrained, and so also the momentary association with the Chitta, the result is confinement (or total restraint of thoughts).

The carrier of that deep peace (from this process) is (because of) the Sanskaara.

From the waning and waxing Chitta the oneness in every sense (complete understanding) results in Samaadhi.

Then again when the fading and the rising states of the Chitta look the same the result is oneness (or one-pointedness). (This is the result of Samaadhi where Chitta's effect stops completely.)

3:13. etena bhoota-indriyeshu dharmalakshana-avasthaa-pariNaamaa vyaakhyaataaha

एतेन भूत-इन्द्रियेषु धर्म-लक्षण-अवस्था- परिणामा व्याख्याताः ॥३-१३॥

3:14. shaanta-udita-avyapadeshya-dharma-anupaati dharmi (Anupaati = follows)

शान्त-उदित+अव्यपदेश्य-धर्म+अनुपाती धर्मी ॥३-१४॥

3:15. krama-anyatvam pariNaama-anyatve hetuhu

क्रम-अन्यत्वम् परिणाम-अन्यत्वे हेतुः ॥३-१५॥

3:16. pariNaama-traya-sanyamaat-ateeta-anaagata-jnyaanam

परिणाम-त्रय-संयमात्-अतीत-अनागत-ज्ञानम् ॥३-१६॥

By this is explained the result of behavioral nature or properties (Dharma), external attributes (Lakshana) and state conditioned by situation (Avasthaa) in matter and senses.

The Dharmi follows the indescribable Dharma arisen from peace.

The cause of different results is different sequences.<sup>20</sup>

The result of the three-fold<sup>21</sup> Sanyama unfolds knowledge of the past and future.

3:17. shabda-artha-pratyayaanaam-itaretara-adhyaasaat-sankarastat-pravibhaaga-sanyamaat sarva-bhootah-uta-jnyaanam

<sup>19</sup> Not in some versions of the text – does not affect meaning.

<sup>20</sup> Vyaasa notes Churnam-Rit-Pindam Rit-Ghatam Rit-Kapaalam Rit-KaNam Rit-iti Cha Kramaha, etc. The implication is everything is function of Rita and Dharma in action, and whatever the sequence will determine results accordingly.

<sup>21</sup> Vyaasa notes the three-fold as related to the Sanyama of Dhaaranaa, Dhyaana and Samaadhi, although most authors associate it with Dharma, Lakshana and Avasthaa. The later seems more correct in this context. But irrespective of which sense is used, the implications are the same.



शब्द-अर्थ-प्रत्ययानाम्-इतरेतर-अध्यासात् संकरस्तत्-प्रविभाग-संयमात् सर्व-भूत-रुत-ज्ञानम् ॥३-१७॥

3:18. sanskaara saakshaat karaNaat poorva-jaati-jnyaanam

संस्कार-साक्षात्-करणात् पूर्व-जाति-ज्ञानम् ॥३-१८॥

3:19. pratyayasya para-chitta-jnyaanam

प्रत्ययस्य पर-चित्त-ज्ञानम् ॥३-१९॥

3:20. na cha tat saalambanam tasya-avishayi-bhootatvaat

न च तत्-सालम्बनम् तस्य-अविषयी-भूतत्वात् ॥३-२०॥

3:21. kaaya-roopa-sanyamaat-tad-graahya-shakti-stambhe chakshuh prakaasha- asamprayogeh-antardhaanam

काय-रूप-संयमात् तद्-ग्राह्य-शक्ति-स्तम्भे चक्षुः-प्रकाश-असम्प्रयोगेः-अन्तर्धानम् ॥३-२१॥

3:22. *etena shabdaadi-antardhaanam-uktam*<sup>22</sup>

एतेन शब्दादि-अन्तर्धानम्-उक्तम् ॥३-२२॥

By Sanyama on the confused or mixed and distinguished understanding from the superimposition of the convictions of the meaning of sounds, one gets knowledge of sounds (language) of everything worldly.

By directly experiencing the workings of Sanskaara, one gets knowledge of previous births.

By (focused) conviction, knowledge of others' Chitta is acquired.

But not that support (of the Chitta, which is God), because of its imperceptible content in created matter.

By Sanyama on the physical-body form, that energy held motionless, disconnected from the light (entering) in the eyes, one becomes invisible (or hidden).

In the same way, sound, etc. becomes hidden, is explained.

3:23. sopa-kramam niroopa-kramam cha karma tat-sanyamaat-paraanta-jnyaanam-arishTebhyo vaa

सोप-क्रमं निरूप-क्रमं च कर्म तत्-संयमात्-परान्त-ज्ञानम्-अरिष्टेभ्यो वा ॥३-२३॥

By Sanyama on the current path and future path of karma one gets knowledge of end of life – Or by portents or omens (of death as well).

3:24. maitra-aadishu balaani

मैत्री-आदिषु बलानि ॥३-२४॥

3:25. baleshu hasthibalaadini

बलेषु हस्तिबलादीनि ॥३-२५॥

3:26. pravritya-aaloka-nyaasaat sookshma-vyavahita-viprkrishTa-jnyaanam

प्रवृत्त्य-आलोक-न्यासात् सूक्ष्म-व्यवहित-विप्रकृष्ट-ज्ञानम् ॥३-२६॥

3:27. bhuvana-jnyaanam surya sanyamaat

भुवन-ज्ञानम् सूर्य संयमात् ॥३-२७॥

3:28. chandre taaraa-vyuha-jnyaanam

<sup>22</sup> This line is not present in book of Nanaji Sadanandji Rele in the section that provides Vyaasa's commentary.



चन्द्रे तारा-व्यूह-ज्ञानम् ॥३-२८॥

3:29. dhruve tad-gati-jnyaanam

ध्रुवे तद्-गति-ज्ञानम् ॥३-२९॥

In friendliness, etc.<sup>23</sup>, is strength. [Sanyama on friendliness begets strength.]

In strength, is elephant strength, etc. (such other animal or being strengths). [Sanyama on strength begets elephant strength, etc.]

By the awareness of the source light, comes the knowledge of the subtle, hidden and remote.

[Source light can be thought of as the source of creation.]

By Sanyama on the Sun, knowledge of the universe/cosmos.

Through Moon, is knowledge of the array of stars.

By the pole star, is knowledge of their (stars') movements.

3:30. naabi-chakre kaaya-vyuha-jnyaanam

नाभि-चक्रे काय-व्यूह-ज्ञानम् ॥३-३०॥

3:31. kanTha-kooppe kshut-pipaasaa-nivrittihi

कण्ठ-कूपे क्षुत्-पिपासा-निवृत्तिः ॥३-३१॥

3:32. koorma-naaDyaam sthairyam

कूर्म-नाड्यां स्थैर्यम् ॥३-३२॥

3:33. moordha-jyothishi siddha-darshanam

मूर्ध-ज्योतिषि सिद्ध-दर्शनम् ॥३-३३॥

3:34. pratibhaat-vaa sarvam

प्रतिभात्-वा सर्वम् ॥३-३४॥

3:35. hridaye chitta-samvit

हृदये चित्त-सम्बित् ॥३-३५॥

Through the Navel chakra, knowledge of the body system is known.

In the well (pit) of the throat is relief from hunger and thirst.

In the Koorma Naadi<sup>24</sup>, is absolute stillness (balance).

By the light in the Moordhana<sup>25</sup>, Siddha (perfected being or state) may be viewed.

Or by enlightenment (Pratibhaa<sup>26</sup>), everything (may be viewed or known).

In the Aatma Chakra, is full knowledge base of the Chitta.

[Vyaasa describes the Hridaya as follows: Brahma-pure Daharam Pundareekam]

3:36. sattva-purushayoh-atyanta-asankeernayoho pratyaya-avishesho bhogaha paraarthatvaat  
(paraarthaat<sup>27</sup>) svaartha-sanyamaat purusha-jnyaanam

<sup>23</sup> According to Vyaasa it refers to Sanyama on Maitri, Karunaa and Mudita in 1:33. In fact, this entire section should be understood in terms on Sanyama on a attributes or objects.

<sup>24</sup> The Koorma Naadi arises from the lower abdominal area behind the Sushumna Naadi (Central channel) and ends at the throat.

<sup>25</sup> Moordhana is described as the top of the forehead where it meets the hairline right above the nose. Additional meanings are the topmost part of the head, the crown of the head and the head in general.

<sup>26</sup> Vyaasa states: Pratibhaa = Viveka or discriminative understanding. However a point to note is that Pratibhaa is intuitive and spontaneous, and viveka may not always be like that.

<sup>27</sup> This is a second version in parenthesis that Swami Satchidananda uses in his book rather than the more frequently used version that precedes that without the parenthesis. There is no effective change in meaning.



सत्त्व-पुरुषयोः-अत्यन्त-असंकीर्णयोः प्रत्यय-अविशेषो भोगः पर-अर्थात् (अर्थत्वात्) स्वार्थ-  
संयमात् पुरुष-ज्ञानम् ॥३-३६॥

3:37. tatah praatibha-shraavaNa-vedana-darshaa-svaad-vaartaa<sup>28</sup> jaayente  
ततः प्रातिभ-श्रावण-वेदना-दर्शा-स्वाद-वार्ता जायन्ते ॥३-३७॥

3:38. Te samaadhi-upasargaa vyutthaane siddayaha  
ते समाधि-उपसर्गा व्युत्थाने सिद्धयः ॥३-३८॥

The belief of extreme lack of narrow-mindedness is not distinct from that of Sattva-Purusha gives rise to pleasure experience (Bhoga) – by Sanyama on the truth of the self relative to the truth of others, comes the knowledge of the Purusha.

From this arises enlightened hearing, sensation (feeling), seeing, tasting, and smell or health or feeling of happiness<sup>34</sup>.

These Siddhis (achievements) are the natural phenomenon (that forbode trouble), that arise from Samaadhi.

[Vyaasa says that this is a reaction of the Chitta.]

3:39. bandha-kaaraNa-shaithilyaat prachaara-samvedanaat-cha chittasya para-sharira-aaveshaha  
बन्ध-कारण-शैथिल्यात् प्रचार-संवेदनात्-च चित्तस्य पर-शरीर-आवेशः ॥३-३९॥

3:40. udaana-jayaat-jala-panka-kaNTaka-aadishu asanga utkraantih cha  
उदान-जयात्-जल-पङ्क-कण्टक-आदिषु+असङ्ग उत्क्रान्तिः+च ॥३-४०॥

3:41. samaana-jayaat (praj)valanam<sup>29</sup>  
समान-जयात्+(प्र)ज्वलनम् ॥३-४१॥

Because of the cause of being locked in the body becoming weak and by (ability for) transferring sensations of the Chitta, another's body is entered.

And because of conquering (or controlling) the Udaana energy, in places of water, swamp, thorns, etc., one can move above (them) without contact.

Conquering Samaana energy, one shines (has radiance or can illuminate or can start a flame).

[Udaana energy lifts the shoulders and upper chest.] [See Vyaasa's explanation of the 5 Praanas: Praana stimulates heart; Samaana is the energy coming out of the eyes; Apaana stimulates flow of fluids from top of the head to the bottom of the feet; Udaana is the direction of the energy above the head; Vyaana spreads likewise.]

3:42. shrotra-aakaashayoho sambandha-sanyamaat + divyam shrotram  
श्रोत्र-आकाशयोः सम्बन्ध-संयमात्+दिव्यम् श्रोत्रम् ॥३-४२॥

3:43. kaaya-aakaashayoho sambandha-sanyamaat + laghu-toola-samaapatteh-cha + aakaasha-gamanam

काय-आकाशयोः सम्बन्ध-संयमात्+लघु-तूल-समापत्तेः+च+आकाश-गमनम् ॥३-४३॥

By Sanyama on the relationship between hearing and spaces, spiritual/divine hearing is obtained.

<sup>28</sup> Most translations interpret Vaartaa as smell; Nanabhai Sadaanandji Rele interprets it as feeling of happiness; Dictionary meaning varies from health, intelligence, conversation, etc.

<sup>29</sup> Variations in different versions denoted in parenthesis has no impact on the meaning.



By *Sanyama* on the relationship between body and spaces, one attains lightness of cotton, and the ability to travel through space.

3:44. bahih-akalpita vrittihi mahaa-vidheha tataha prakaasha-aavaraNa-kshayaha

बहिः-अकल्पिता वृत्तिः-महा-विदेहा ततः प्रकाश-आवरण-क्षयः ॥३-४४॥

(Visualization of) Unimaginable expansion outside (the body) into a great disembodied being, the veil or covering of (our internal) light wears away.

3:45. sthoola-svaroopa-sookshma-anvaya-arthavatva-sanyamaat bhoota-jayaha  
(anvaya = association)

स्थूल-स्वरूप-सूक्ष्म-अन्वय-अर्थवत्त्व-संयमात् भूत-जयः ॥३-४५॥

3:46. tataha aNimaa-aadi<sup>30</sup>-praadurbhaavaha kaaya-sampat-tat-dharmaan-abhighaatah<sup>31</sup>-cha  
(abhighaata = destroy or kill)

ततः अणिमा-आदि प्रादुर्भावः काय-संपत् तत्-धर्मान्-अभिघातः च ॥३-४६॥

3:47. roopa-laavaNya-bala-vajra-sahananatvaani kaaya sampat

रूप-लावण्य-बल-वज्र-सहननत्वानि काय-सम्पत् ॥३-४७॥

By *Sanyama* on the meaning of the association between the subtle and physical form, one conquers all the elements of nature. [Alternate suggested by Iyengar: sthoola = mass; svaroopa = form; sookshma = subtlety. In this meaning: By *Sanyama* on the meaning of the association between mass, form and subtlety, one conquers all the elements of nature.]

From that arise the ability to become minutely small and such other abilities, and great abilities of the physical body that violate (destroys) properties of nature (Dharma).

Bodily perfections (bodily wealth) include graceful form and strength to withstand a thunderbolt.

3:48. grahaNa-svaroopa-asmitaa-anvaya-arthavatva-sanyamaat indriya-jayaha

ग्रहण-स्वरूप-अस्मिता-अन्वय-अर्थवत्त्व-संयमात् + इन्द्रिय-जयः ॥३-४८॥

3:49. tatho mano-javitvam vikaraNa-bhaavah pradhaana-jayah-cha

ततो मनो-जवित्वम् विकरण-भावः प्रधान-जयः + च ॥३-४९॥

3:50. sattva-purusha-anyataa-khyaati-maatrasya sarva-bhaava-adhishThaatritvam  
sarvajnyaatritvam-cha

सत्त्व-पुरुष-अन्यता-ख्याति-मात्रस्य सर्व-भाव-अधिष्ठातृत्वं सर्व-ज्ञातृत्वं च ॥३-५०॥

3:51. tat-vairaagyaat-api dosha-beeja-kshaye kaivalyam

<sup>30</sup> aNimaa-aadi = aNimaa (small as an atom), etc. The etcetra stands for seven other qualities: laghima (being very light), mahima (bigness), praapti (ability to reach anywhere), praakaama (achieve all desires), ishatva (ability to create anything), and vashitva (ability to control everything) are six of them that match with Vyaasa and Swami Satchidaananda. Swami Satchidaananda includes garimaa (very heavy) as one of the eight. Vyaasa notes the eighth as ability to walk anywhere.

<sup>31</sup> Given the concatenated writing of Sanskrit coming from the origins of a spoken language and memorization by chanting, it is a challenge to split the long string of alphabets in the right place, ensuring that the resultant translation makes sense. While almost all authors have split this segment as dharma-anabhighaatah, we choose to split it as dharmaan-abhighaatah as it makes more sense. The difference in opinion probably comes from our very specific understanding of the meaning of dharma, where most other authors don't seem to reflect that precise understanding in their writings. Dharmaan is the accusative case form (object) for the word dharma.



तत्-वैराग्यात्-अपि दोष-बीज-क्षये कैवल्यम् ॥३-५१॥

By Sanyama on the meaning of the association between the understanding of ones true self and self-sense as an observer, one conquers (enables control of) all sense faculties.

Thus the perception (of the faculties) beyond the instrument (organ) allows one to move at the speed of the mind, and also to conquer (and control) the chief<sup>32</sup> as well.

By knowing particularly that Sattva Purusha is another entity (different), one gets control over every orientation and knows everything.

Because of detachment towards that (the ability to control everything) also, having worn off the sources of impurities (Dosha-beeja) is Kaivalyam (freedom in isolation).

3:52. sthaani-upanimantraNe sanga-smayaakaraNam punar-nishTa-prasangaat

स्थानि-उपनिमन्त्रणे सङ्गस्मयाकरणम् पुनः-अनिष्ट-प्रसङ्गात् ॥३-५२॥

3:53. kshana-tat-kramayoho sanyamaat + viveka-jam jnyaanam

क्षण-तत्-क्रमयोः संयमात् + विवेक-जम् ज्ञानम् ॥३-५३॥

3:54. jaati-lakshana-deshaihi + anyataa-anavachchedaat tulyayoh + tataha pratipattihi

जाति-लक्षण-देशैः + अन्यता-अनवच्छेदात् तुल्ययोः + ततः प्रतिपत्तिः ॥३-५४॥

3:55. taarakam sarva-vishayam sarvathaa-vishayam-akramam cha + iti vivekajam jnyaanam

तारकम् सर्व-विषयम् सर्वथा-विषयम्-अक्रमं च + इति विवेकजम् ज्ञानम् ॥३-५५॥

In association with (a) special invitation from an entity in high position OR (b) the place in the upper zone of vibrations (where one can get anything one wants having learned about everything), the instrument of pride can raise the possibility of establishing another unwanted association (by losing the freedom in isolation).<sup>33</sup>

By Sanyama on single moments and their sequence (over time), comes discriminative knowledge. That, by which one is able to compare when otherwise there is no distinguishing birth characteristics (Jaati), observed indicators (LakshaNa) or location differences (Desha), is Pratipatti (right and complete knowledge).

This knowledge is born of discriminating intellect and is a Great Deliverer (Taarakam) with (knowledge of) all subject matter, all the time, irrespective of sequence of matter or time.

3:56. sattva-purushayoho shuddhi-saamyee kaivalyam + iti

सत्त्व-पुरुषयोः शुद्धि-साम्ये कैवल्यम् + इति ॥३-५६॥

The purity equal (or similar) to Sattva Purusha is freedom in isolation (Kaivalyam).

[Vyaasa discusses in detail the meaning of equality to the Sattva Purusha versus becoming the Sattva Purusha, and treats this line in a separate standing from the sequence of logic of the

<sup>32</sup> According to Vyaasa, this Pradhana Jaya refers to Prakriti-Vikaara-Vashitvam or control of the different aspects of Prakriti.

<sup>33</sup> Vyaasa suggests this place is that of a pleasurable world where the Devas inhabit and is beyond old age and death that everything pleasurable that one wants is available. He specifically states this is beyond the boundaries of the first seven of the eight parts of yoga. He notes that this is in the fourth stage of high achievement: first to be in a state when one can stay in Dhyana without interrupting thoughts; second when one develops Prajnya; third when one understands sense of duty in Dharma; fourth when one understands everything. The movement here can cause opposing reaction in the Chitta as noted here.



previous sentences, where burning of the source of all Kleshas (Daghdha-Klesha-Beejam) is the only common factor. The approach of the previous flow through Jnyaana is not important to him.]

#### KAIVALYA PAADA – Chapter 4 of the Yoga Sutras

4:1. janma-aushadi-mantra-tapah-samaadhi-jaha siddhayaha

जन्म-औषधि-मन्त्र-तपः-समाधि-जाः सिद्धयः ॥४-१॥

Siddhis come by birth<sup>34</sup>, medication (herbal drugs), mantra, Tapas (burning of karma patterns) and Samaadhi.

4:2. jaati-antara-pariNaamaha prakriti-aapooraat

जाति-अन्तर-परिणामः प्रकृति-आपूरात् ॥४-२॥

4:3. nimittam-aprayojakam prakritinaam varaNa-bhedastu tataha kshetrikavat

निमित्तम्-अप्रयोजकम् प्रकृतिनाम् वरण-भेदस्तु ततः क्षेत्रिकवत् ॥४-३॥

The differences in birth (race, species, etc.) are the result of the flow (or filling in) of Prakriti (or program of nature).

Only an incidental facilitator<sup>35</sup> is Prakriti, just like a farmer who opens the flow barrier (of the irrigation channel that conveys waters to the right fields).

4:4. nirmaaNa-chittaani-asmitaa-maatraat

निर्माण-चित्तानि-अस्मिता-मात्रात् ॥४-४॥

4:5. pravritti-bhede prayojakam chittam-ekam-anekeshaam

प्रवृत्ति-भेदे प्रयोजकम् चित्तम्-एकम्-अनेकेषाम् ॥४-५॥

4:6. tatra dhyaana-jam-anaashayam

तत्र ध्यान-जम्-अनाशयम् ॥४-६॥

The creation of the Chitta is only by the self-sense (Asmitaa).

For (accommodating) different (distinguishing) expressions, the one Chitta is purposefully directed as many.

There Dhyaana gives birth to a state that cannot hold (expressions of the Chitta).

4:7. karma-ashukla-akrishnam yoginah + tri-vidham + itereshaam

कर्म-अशुक्ल-अकृष्णम् योगिनः + त्रिविधम् + इतरेषाम् ॥४-७॥

4:8. tataha tat-vipaaka-anuguNaanaam eva abhivyaktih vaasanaanaam

ततः+तत्-विपाक-अनुगुणानाम्-एव-अभिव्यक्तिः+वासनानाम् ॥४-८॥

4:9. jaati-desha-kaala-vyavahitaanaam + api + anantaryam smriti-sanskaarayoh + eka-rupatvaat  
(vyavahita = separated or placed apart or interrupted)

जाति-देश-काल-व्यवहितानाम् + अपि + अनन्तर्यम् स्मृति-संस्कारयोः + एक-रूपत्वात् ॥४-९॥

4:10. taasaam + anaaditvam cha + aashisho nityatvaat

तासाम्+अनादित्वम् च+आशिषो नित्यत्वात् ॥४-१०॥

<sup>34</sup> Exalted souls like Sai Baba are extreme examples of people who from birth have Siddhis.

<sup>35</sup> Facilitator is the translation for Aprayojakam. The implication is that the facilitator is not the rule maker, but simply a person who applies it.



4:11. hetu-phalaashraya-aalambanaih sangraheetatvaat + esham-abhaave tad-abhaavaha  
(sangraheetru – holding together, accumulation)

हेतु-फलाश्रय-आलम्बनैः संगृहीतत्वात् + एषाम्-अभावे तत्-अभावः ॥४-११॥

Karmas are neither white (positive) nor black (negative) for yogis – for others there are three types. (full white, full black and mixed, according to Vyaasa)

From that only those Vaasanas that are ready to fruition are expressed as Gunas.

Although separated by birth (race, species), place and time, eternally there is identity with the memory of sanskaaras.

They (the Sanskaaras) are without known beginning and are permanently with expectations.

Because it (Vaasana) is held together by the support of result motivated causes, when those are lacking, that is absent.

4:12. atita-anaagatam svaroopatah-asti-adhvabhedaat-dharmaaNaam  
(adhvabhedaat – conditionally separated)

अतीत-अनागतम् स्वरूपतः-अस्ति-अध्वभेदात्-धर्माणाम् ॥४-१२॥

4:13. te vyakta-sookshmaa guNa-aatmaanah

ते व्यक्त-सूक्ष्मा गुण-आत्मनः ॥४-१३॥

4:14. pariNaama-ekatvaat-vastu-tatvam

परिणाम-एकत्वात्-वस्तु-तत्त्वम् ॥४-१४॥

The past and future exist in their own form (in present reality) conditionally separated by Dharma. They are in the core of Gunas subtly present. [Comment: Software is never visible, but has a subtle internal presence.]

The result appears the same in the material principle [Comment: Software functionality does not change irrespective of computer on which it is loaded].

4:15. vastu-saamyeh chitta-bhedaat tayoh-vibhaktaha panthaaha

वस्तु-साम्ये चित्तभेदात् तयोः-विभक्तः पन्थाः ॥४-१५॥

4:16. na cha eka chitta tantram vastu tat-apramaaNakam tadaa kim syaat  
(syaat = perhaps, perchance, possibility)

न च-एक-चित्त-तन्त्रम् वस्तु तत्-अप्रमाणकम् तदा किम् स्यात् ॥४-१६॥

4:17. tat-uparaaga-apekshitvaat+chittasya vastu jnyaata-ajnyaatam

तत्-उपराग-अपेक्षित्वात्+चित्तस्य वस्तु ज्ञात-अज्ञातम् ॥४-१७॥

Because material is the same, but the Chitta differs, their paths (perceptions) are different (for the same matter/object). [Comment: Same computer with different software functioning behaves differently.]

And the energy flow (tantram) of each Chitta not being the same (therefore matter is perceived differently), what is the possibility of proving that (oneness) of matter or object? [Comment: In the case of human beings, software and hardware are integrated, since everything is organic.

The effect of the software makes everybody look different and the realization of the same underlying matter is less obvious.]

Matter is known or unknown by the expected coloring (view) of the Chitta.

4:18. sadaa jnyaataah + chitta-vritayah + tat-prabhoho purushasya-apariNaamitvaat



सदा ज्ञाताः + चित्त-वृतयः + तत्-प्रभोः पुरुषस्य-अपरिणामित्वात् ॥४-१८॥

4:19. na tat sva-aabhaasam drishyatvaat

न तत् स्व-आभासम् दृश्यत्वात् ॥४-१९॥

4:20. eka-samaye cha + ubhaya + anavadhaaraNam

(avadhaaraNam = ascertainment, affirmation, limitation, restriction)

एक-समये च + उभय + अनवधारणम् ॥४-२०॥

Because the Purusha is unaffected the Chitta's expressions are always known by the Lord (Prabhu).

Being caused to see, that (Chitta) has no self luminescence.

Also, at one time both cannot be determined. (i.e. the Chitta and the Purusha)

4:21. chitta-antara-drishye buddhi-buddheh + atiprasangaha smriti sankarah + cha

चित्त-अन्तर-दृश्ये बुद्धि-बुद्धेः+अतिप्रसङ्गः स्मृति-संकरः+च ॥४-२१॥

4:22. chiteh-apratisankramaayaaha + tat-aakaaraapattau sva-buddhi-samvedanam

चितेः-अप्रतिसंक्रमायाः+तत्-आकारापत्तौ स्व-बुद्धि-संवेदनम् ॥४-२२॥

4:23. drashtri-drishya-uparaktam chittam sarvaartham

द्रष्टृ-दृश्य-उपरक्तम् चित्तम् सर्वार्थम् ॥४-२३॥

4:24. tat-asankhyeya-vaasanaabhih-chitram-api parartham sanhatya-kaaritvaat

तत्-असंख्येय-वासनाभिः-चित्रम्-अपि परार्थम् संहत्य-कारित्वात् ॥४-२४॥

Seeing inside the Chitta, the intelligence within the intelligence is (infinitely) recursive and memory is confused.<sup>36</sup>

The receded (motionless) Chitta by getting an idea of its shape (or form) feels its own intellect.

[The self-intellect (Sva-buddhi) is felt when the Chitta in a motionless state gets an idea of its shape (form).]

The Chitta understands everything (make full sense) when the seer and the sight color it (or superimpose on it). [This is the process of Sanyama]

Even though it has a picture of innumerable impressions, it is made to act in conjunction (with and) for a higher purpose.

4:25. vishesha-darshina aatma-bhaava-bhaavana-nivrittihi

विशेष-दर्शिन आत्म-भाव-भावना-निवृत्तिः ॥४-२५॥

4:26. tadaa-viveka-nimnam kaivalya-praagbhaaram chittam

तदा विवेक-निम्नं कैवल्य-प्राग्भारम् चित्तम् ॥४-२६॥

4:27. tat-chchidreshu pratyaya-antaraanNi sanskaarebhyaha

तत्-च्छिद्रेषु प्रत्यय-अन्तराणि संस्कारेभ्यः ॥४-२७॥

4:28. haanam-ashaam kleshavat-uktam (uktam = spoken)

<sup>36</sup> 'atiprasanga' has been interpreted as highly associated internally or recursive in this translation. In popular translations 'atiprasanga' is interpreted as endless or infinite, and therefore such translations read as: "If the perception of a mind within a mind is postulated, such infinite numbers of mind within a mind would confuse the memory". In our opinion while this may convey the intended meaning, it is not the correct translation. There is no word in the text that suggests the word "if" or "postulate" and such a translation is not correct, but the intent may be correct, since the idea of "mind within a mind" leading to confusion is there in the real translation.



हानम्-एषाम् क्लेशवत्-उक्तम् ॥४-२८॥

4:29. prasankhyaane-api-akuseedasya sarvathaa viveka-khyaateh + dharma-megha-samaadhihi  
(kuseeda=usurer; akuseedasya = having no interest accumulating)

प्रसंख्याने-अपि-अकुसीदस्य सर्वथा विवेक-ख्यातेः + धर्म-मेघ समाधिः ॥४-२९॥

4:30. tataha klesha karma-nivrittihi

ततः क्लेश-कर्म-निवृत्तिः ॥३०॥

From the special sight, one is free of the idea of the self (as the doer, controller, etc.).

From that low level discernment, the Chitta gravitates towards Kaivalyam (freedom in isolation).

That (Chitta) pierced (by discriminating knowledge of the self), the inner convictions are from the Sanskaaras.

These are opposed as said (before) for the Kleshas (impurities).

Even though (impurities) being innumerable with no new ones forming, due to the discriminative understanding all the time, is Dharma-Megha-Samaadhi.

From that is release from the Karma impurities.

4:31. tadaa sarva-aavaraNa-mala-aapetasya jnyaanasyaa-anantyaat-jnyeyam-alpam

तदा सर्व-आवरण-मल-अपेतस्य ज्ञानस्य-अनन्त्यात्-ज्ञेयम्-अल्पम् ॥४-३१॥

4:32. tataha kritaarthaanaam pariNaama-krama-samaaptih-guNaanaam

ततः कृतार्थानाम् परिणाम-क्रम-समाप्तिः-गुणानाम् ॥४-३२॥

Thereafter, free from all the covering impurities, through infinite knowledge that which is to be known is little.

There having fulfilled the purpose of actions, the results of actions and their sequence of Gunas end.

4:33. kshana-prati-yogi pariNaama-aparaanta-nirgraahyaha kramaha

क्षण-प्रति-योगी परिणाम-अपरान्त-निर्ग्राह्यः क्रमः ॥४-३३॥

4:34. purushaartha shoonyaanaam gunaanaam pratiprasavaha kaivalyam svaroop-pratishTha vaa  
chitishakteh-iti

पुरुषार्थ-शून्यानाम् गुणानाम् प्रतिप्रसवः कैवल्यम् स्वरूप-प्रतिष्ठा वा चितिशक्तेः-इति ॥४-३४॥

Being a yogi in every moment, results in a non-gathering sequence, that ends (in the physical world).

Having no more meaningful purpose (for the Purusha), the reabsorption of the gunas gives

Kaivalyam, being established in ones true self, or the energy of the Chitta, thus. [Energy of the Chitta is Prakriti.]



## Terms Used in the Yoga Sutras

### Eeshvara, Prabhu, Purusha, Sattva-Purusha

**Eeshvara** means Lord or Controller, and refers to God. [Parmeshvara or Parama-eeshvara meaning the Supreme Lord has the same meaning – this is not used in the Yoga Sutras but do appear in other Sanskrit texts.]

**Prabhu** means Lord as the source or creator.

**Purusha** has two connotations: that which does not change, which is always constant, and the inner or original cause that is not readily visible. The implied meaning in the Yoga Sutras is the idea of the immortal innermost self that never changes.

[This can be interpreted as the idea of ‘soul’, but since the word ‘soul’ has been used in so many different ways by different authors in the past, it is better to get away from the impressions of past terms. A better way to think of this is the transmitter-receiver system within us that connects one to God, who is elsewhere, allowing God to monitor and communicate directions if needed. Therefore some think of this as God in monitoring mode, as opposed to doer-mode or the original cause for which the terms Eeshvara, Prabhu and **Sattva-Purusha** are reserved. In other texts the word Parama-Purusha or Supreme Purusha is taken to mean God and equivalent to Eeshvara. In philosophies that consider the soul to be God treat the word Purusha as meaning both soul and God at the same time.]

[Purusha in common Indian terminology also means male as opposed to female. This is also a derivative from the idea of unchanging and constant relative to the type of energy flow of males and females (which is a different esoteric subject), and the idea of the male inner or original cause behind the female giving birth.]

The subtle difference between the word Purusha and Eeshvara or Prabhu or Sattva Purusha is visible in the use of the terminology by Patanjali. Purusha should be understood only as one aspect of God, the non-judgmental observer aspect of God that monitors everything and is present in everyone (by wireless connection). But **Eeshvara, Prabhu and Sattva Purusha refer to the entirety of God** including the controlling aspect of God. Eeshvara (Prabhu or Sattva Purusha) is not present in everyone in its entirety, but Purusha is.

### Chitta and Chetana

**Chitta** is a Sanskrit word that implies the underlying computing system within each one of us.

Others have referred to Chitta as consciousness or the mind. The word consciousness to describe Chitta is so abstract that most people don’t understand what it really means since it includes states of deep sleep as well, where in common parlance one is not thought to be conscious. The mind as a translation is unfortunately not correct, since the Chitta is distinct from the mind. In sophisticated philosophical discussions, like the Atma-Shatakam of Shankaracharya, it is often described as one of the four aspects that are different from God or the true inner self. Besides Chitta the other three aspects noted are the mind (Manas), intelligence (Buddhi), the sense of ego



(Ahankara). Obviously Chitta is distinctly different from the mind. Some English translations use the term ‘mind system’ instead of ‘mind’ to point the distinction. However this has eventually made many people into believing erroneously that the mind and Chitta are the same.

To give it greater specificity in the computer age that we live in, it is best to think of Chitta as our computing system – it is difficult to separate the software from the hardware in the human body, since it changes based on permeation of the software. i.e. the Chitta can be thought of as the whole computing system with a base set of programs (like the operating system) running within us. However since all programs work through the Chitta, all of them together result in what we are, how we act and react and what kind of situations we invite onto ourselves.

**Chetana** can be roughly translated as awareness of God within us, which is again somewhat fuzzy and abstract. With greater precision using the computer paradigm, we would say Chetana is the ability to reprogram ones software (and others’ too) in an *almost* unlimited way like God, that gives one the ability to change the way they act and react. So Chitta is the computing system that comes from nature (or Prakriti), and Chetana is the ability to reprogram (AI ability). In common understanding, hardware or material things like rock or soil or any such matter are considered not to have Chetana even though they have Chitta, but only ‘living’ things are considered to have Chetana.

As we go through the Yoga Sutras we will quickly see that it not possible for matter to exist without Chitta, but obviously matter has no Chetana.

### **Prakriti, Guna, Vritti**

**Prakriti** is often translated as nature, which is again a term not deep enough to describe its understanding. Prakriti, in itself, means integral creation or creation that is connected to the highest source. The prefix, Pra (for PrakrisTha), connotes the integral aspect. The word Kriti means composition or what is created. Prakriti can be thought of as all energy (and matter, from which come the software and hardware described in the immediately preceding paragraphs but in a universal sense – the universal networked computing system). In other words Prakriti is nature or the primal entity from which emerges all of existence that governs all matter and all Chittas. It is the master program that creates lower level programs to permeate into matter and administer the rules of how things should be – the dynamics of all creation, motion, changes and destruction in the universe.

**Guna** is the nature of energy flow in anything that is perceived or is experienced. It is the effect of software permeated into matter forming a circuitry. Three types of Gunas are usually noted in Sanskrit literature: Sattva, Rajas and Tamas. Sattva refers to smooth energy flow resulting in peacefully balanced nature; Rajas refers to intense energy flow resulting in a hyperactive nature; Tamas refers to sluggish energy flow resulting in dull and inactive nature. [No judgement of good or bad should be associated with the Gunas – they are just the way the energy flows and is part of everything in nature.] These can also be thought of as the nature of electrical flow in any circuitry.

**Vritti** is the expression (or execution or activation). Usually all expressions are through the Gunas in an individual, which comes from the programs within (commonly referred to as

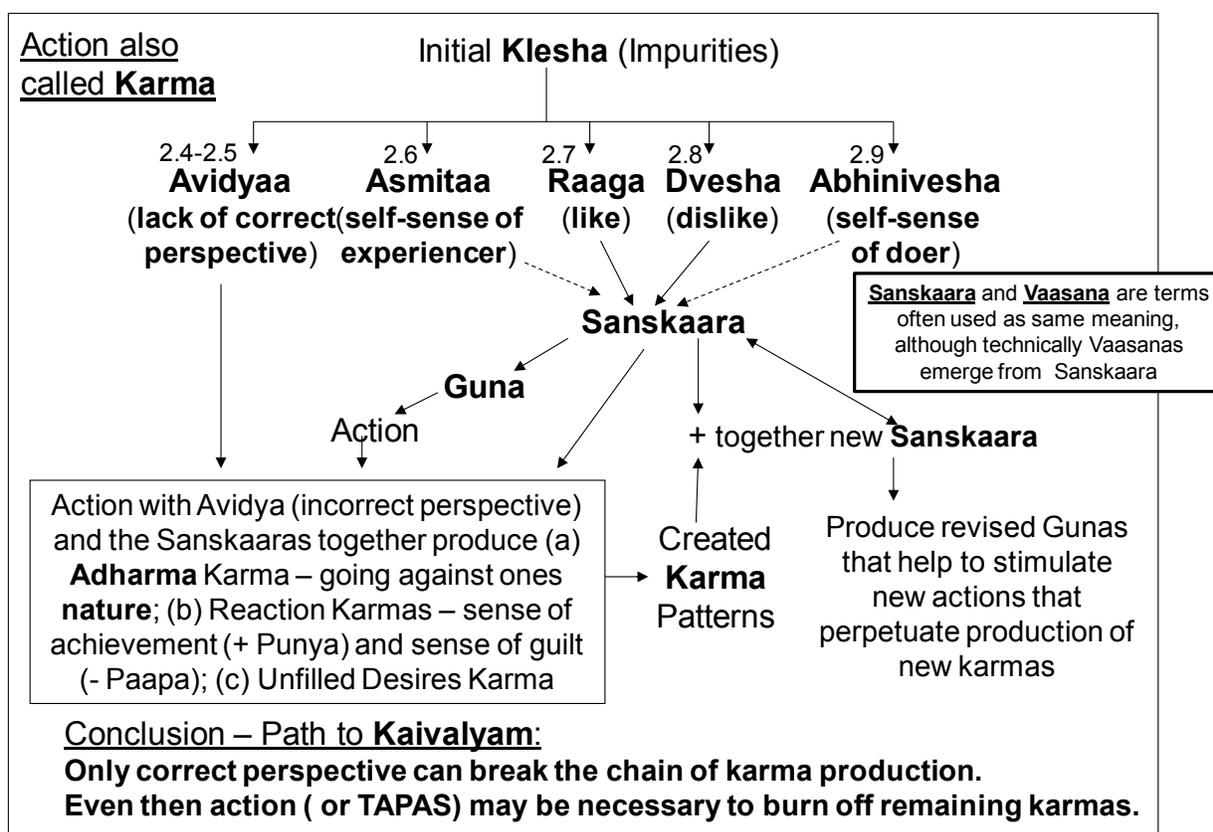


impurities) working through the computing system (Chitta), and finally at the highest level being controlled by Prakriti.

### **Klesha, Sanskaara, Karma, Vaasana, Rita, Dharma**

**Klesha** means impurity, in this context associated with the Chitta, i.e. programs running within the Chitta that make us what we are. It has potentially two components: (i) what one came with in the first place (incorrect thinking, self-sense of the one who experiences, self-sense of being the doer, likes and dislikes) and (ii) what one accumulates in the process of living with incorrect thinking called Karma. In the beginning, in the first lifetime, no Karmas are present. The diagram below clarifies this.

Diagram-1  
DIAGRAM OF THESE CONCEPTS AS EXPLAINED IN 2:3 TO 2:25



**Sanskaara** are the programs that come along with any being from the beginning or through later modifications through reactions. It results in ones tendencies, which is called **Vaasana**, and is strongly associated with likes (cravings) and dislikes (aversions). In a core sense only these two elements constitute the Sanskaara but since they function with the self-sense of one being the doer and the self-sense of being the one who experiences, in a looser sense all four can be integrated together. The lack of correct perspective can also be considered as part of the loose group, but Patanjali specifically notes it as the root cause that drives the rest. To separate the core Sanskaara



elements from the others, the solid lined arrows and broken lined arrows are used in the diagram above.

[It may be noted that the five components in the Klesha can mapped into the Vedantic view of mind, intelligence and ego as follows:

- Manas or mind = Raaga and Dvesha (likes and dislikes);
- Buddhi or intelligence = lack of Avidya;
- Ahankaara or ego = Asmitaa and Abhinevesha.]

**Karma** has two implications: (a) acquired programs over lifetimes from misunderstood role, reactions and cravings, (b) as well as the situations and actions the programs impel one into.

**Rita** is the cosmic law or cosmic flow by which everything hangs together and functions in time and space.

**Dharma** has two elements: (a) being true to ones nature and being consistent with the flow of the Rita at any given time; (b) doing everything as a duty without reacting to consequential experiences. Thus there is no destabilizing force on Rita, the cosmic flow. Dharma allows one to work through ones Karmas and eventually become free, provided one has the attitude of an observer in all actions, not reacting, while also not allowing the mind to get wrapped around sensations to create new desires.

### **Tapa, Tapas, Tapah**

Tapa, Tapas and Tapah mean the same. It is the process of destruction of Vaasana patterns. The word Tapa has the idea of heat and burning while destroying the Vaasana patterns.

**Kaivalyam** means freedom in isolation. Both requirements are important, since without isolation, relationships can bind, and if there are expectations or attachments, then one is not really free. This is the idea of liberation or Moksha in Patanjali's language.



## Concepts addressed by the Yoga Sutras

The following concepts are addressed by the Yoga Sutras and understanding them should make the reading of the Yoga Sutras much easier.

- A. Concept of God and Existence
- B. Why Does Man Not Understand That?
- C. Observed Barriers & Ways to Overcome Them
- D. The Nature of Liberation
- E. Different Levels of Meditation
- F. Different Types of Meditation
- G. Factors affecting quality of Meditation

### A. Concept of God and Existence

God is defined by Patanjali as the source of everything (1:25), and the real teacher (Guru) of all (1:26) and only by knowing it as different one gains all knowledge (3:50). The executor of God's plan is noted to be Prakriti, who works in accordance to set rules (4.3). How Prakriti was created or wherefrom it came is not discussed and is not germane to the understanding<sup>37</sup>. The constituent aspects of Prakriti are not discussed completely, but based on what Prakriti does as described in the Yoga Sutras and knowledge of other Indian philosophies, the author has surmised that Prakriti consists of matter and energy, and by Einstein's matter-energy equivalence principle ( $E=mc^2$ ), matter and energy are only two forms of the same.

Prakriti creates Chitta (4.4). Chitta is the computing system – software imprint of energy on matter that makes energy move through matter in a programmed way that causes all activity in existence. While Patanjali did not have a terminology for computing system as we have today, that Chitta is the cause of all activity and controlling it is what Yoga is all about (1.2) is adequately explained through the Yoga Sutras.

That one Chitta multiplies into many as needed to perform the Cosmic flow (of activities) (4.5) in accordance to rules simply implemented by Prakriti (4.3). Effectively the act of Prakriti or the Cosmic flow has many component Chittas. They work in unison to perform the plan of the One Universal Chitta from which the many came – the idea of a distributed computing system. Therefore every Chitta, like each one of us, has an idea of duty associated with it. That duty is the Dharma of each Chitta that is programmed into it.

While Patanjali does not say so explicitly, based on understanding of Indian philosophy and filling in the blanks here, the author would suggest that there are three types of Chittas:

- Those which have a fixed program with no ability to reprogram themselves or others (no AI ability). Since for such Chitta the software is embedded into matter (hardware), they cannot be separated in the physical world. This is noted by Patanjali (4:15-4:16). This

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<sup>37</sup>Prakriti in the Vedaantic system is called Shakti or Mahaamaaya or the female side of the Godhead. In this understanding Prakriti is part of Eeshvara (God) and when it emerges creation takes place and when it subsides into Eeshvara all creation collapses. Given Patanjali's view of Prakriti as a rule based system, we could also view that as the Master Program of God, that emerges from God, from where creation starts.



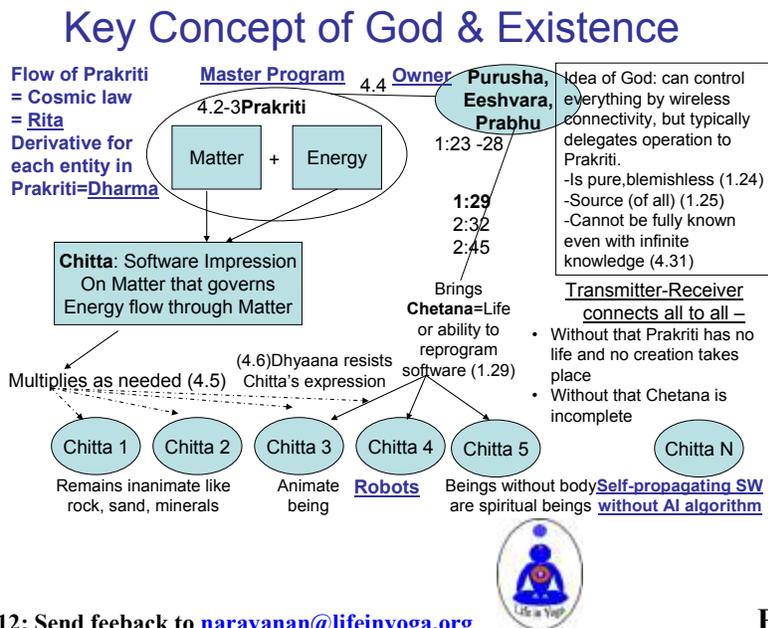
first type of Chittas without the ability to reprogram themselves are in the nature of inanimate matter like rock, soil, furniture, hardware, etc.

- Those that come with initial programs embedded in a body, but can reprogram themselves without any external force (and even perhaps others through communication) are said to be 'alive' in common parlance. This aspect that allows one to reprogram oneself and hence be 'alive' is called Chetana in the Sanskrit language, and is supposed to come directly from God (1.29). This type of Chittas is the animated beings.
- A third class of Chittas are software programs that stay as pure energy and pervade all of space, matter and bodies, but have no body or a physical presence of their own. These are the spiritual beings of various types that Indian philosophy talks about (Devas, departed spirits, etc.). From traditional Indian literature one would gather that these beings too cannot reprogram themselves, since reprogramming is the key ability to get liberation through effort, and this is said to be available only for animate beings. Patanjali notes of the existence of these types of beings (1:19) but does not elaborate on their roles and abilities.

Patanjali's focus is only on the Chittas with Chetana, the animated, especially the human being, with a focus on self-realization and liberation from the cycle of birth and death. Hence he does not discuss the others, except the first type is noted in the context of inability to distinguish matter and Chitta, since they appear integrated in nature.

Some Sutras suggest that God is different from human beings (4:31, 3:50), but other Sutras suggest God is present in all human beings and is the observer within (3:36, 1:16, 2:21, 4:18). How does one understand this? While Patanjali does not have the vocabulary to explain this, our modern day technology of wireless communication and remote control gives us the parallel. This is the view of the author. Human beings are like the Mars probe which has a lot of software embedded in it with independent AI abilities, but its video recorders are the eyes of the controller in the Pasadena Jet Propulsion Lab, and the Jet Propulsion Lab can remotely upload and delete software as well and reprogram the software as needed. In the author's understanding, this is how Patanjali's explanation of God being present in the human being should be understood – in this example the Pasadena Jet Propulsion Lab is God and the Mars probe is the human being.

The following diagram summarizes this concept of God and Existence.



## B. Why does Man Not Understand this Concept of God and Existence?

Man being a computing system, with AI abilities, Patanjali explains that man comes with an initial base software patterns or triggers consisting of five elements (impurities or kleshas as Patanjali calls them) (2:3), which prevents the understanding of God and nature of existence. They are the following:

- Avidyaa or lack of correct perspective of who one is and what everything is all about (2:5).
- Asmitaa or the self-sense of the one who experiences or observes whatever is happening without being judgmental (2:6). In the opinion of the author, this Asmitaa is really the province of God within us – God being the observer of our activities. In 4:4, Patanjali notes that it is the Asmitaa of the Prakriti that creates the first Universal Chitta. In the opinion of the author, it is the presence of God in Prakriti that allows creation to take place.
- Raaga or likes or attractions or attachments that generate pleasure is the third element (2:7).
- Dvesha or dislikes or aversions that generate misery is the fourth element (2:8).
- Abhinivesha is the self-sense of thinking oneself as the doer (2:9). This has also been described by other authors as the tendency to cling onto life, but that would appear to be the implication rather than the root meaning.

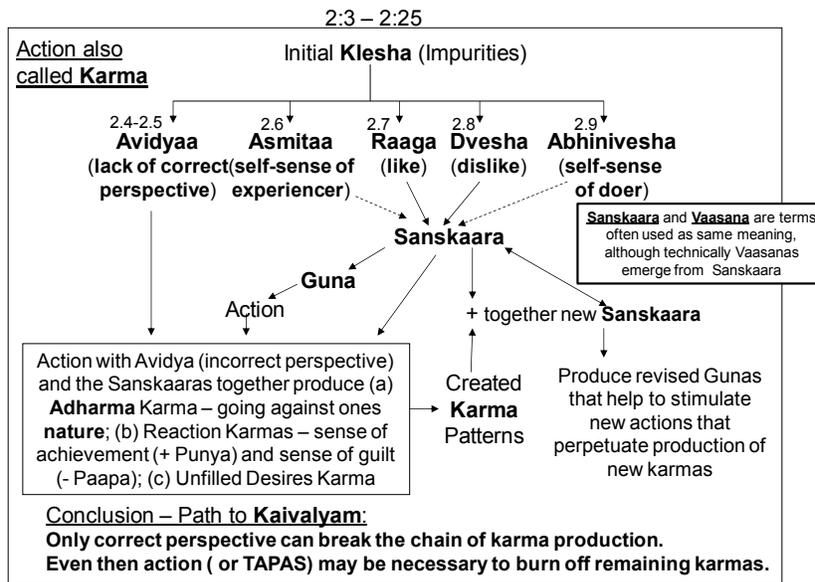
Patanjali notes that Avidyaa or lack of the correct perspective is the real problem (2:4). If in the correct perspective one understood oneself to be only a programmed being (like a robot) with remote control by God, while pre-programmed by Prakriti, then the self-sense of being a doer will disappear. The likes and dislikes programmed by Prakriti (called Sanskaara in Sanskrit) work themselves out in action through Gunas or type of energy flow in action (2:15), and ultimately the self-sense of the one who experiences merges with God resulting in liberation (Kaivalyam in Sanskrit).

However in the absence of the correct perspective, thinking of oneself as the doer, reacting to the experiences of actions impelled by the initial programs, one generates new programs (called Karmas) with our reprogramming ability that adding onto the remaining programs impels one into future actions and experiences (2:12-2:14). This vicious cycle of regeneration of new programs resulting in endless causation for further existence (birth and rebirth) is recognized (2:15). Lack of this understanding and being in program execution mode (with a sense of ownership of what one does) all the time prevents man from knowing God and the nature of existence, and the method to seek liberation.

The following diagram summarizes this explanation.



## Birth, Reincarnation & Release



For those who come from the Vedantic perspective, they will recognize, as noted earlier, that there is a one on one mapping of this Patanjali's five impurities with Manas (mind), Buddhi (intelligence) and Ahankara (ego or self-sense). Raaga and Dvesha of Patanjali are the Manas. Asmitaa and Abhinivesha of Patanjali are Ahankara. Avidyaa is the Buddhi component (or lack of it).

### C. Observed Barriers & Ways to Overcome Them

The theoretical structure of Patanjali as presented here is well and good; but how does one apply that to what one observes and get out of this cycle of birth and death? Patanjali notes that it is the expressions or execution (Vritti in Sanskrit) of the programs in our Chitta, the computing system, that we should learn to manage (1:2). When they are not managed they impose too much load on the CPU (computer processing unit) and data management system within us and leave us in a suboptimal state. While Patanjali does not have this vocabulary of computing technology, the implications are clear in the description of the diseased and miserable state noted in 1:30-1:31.

These expressions of the Chitta (which need to be managed) are of five kinds (1:5):

- Pramaana or Evidence – This is described as ones own direct experience, deductions drawn (from such experiences), and retained knowledge of the past coming from predecessors (1:7). They stimulate the computing system by providing input for judging what is observed.
- Viparyaya or Opposite Thinking (or Stupidity or Idiocy) is described as what is based on false knowledge (1:8). They also stimulate the computing system to judge what is observed.
- Vikalpa or Delusion – This happens when ones understanding of an experience contradicts reality (1:9). That too stimulates the computing system to judge observations.
- Nidra or Sleep is the absence of beliefs (1:10). i.e. sleep is a state where something continues to happen in the Chitta, which occupies CPU and storage, but in that



unconscious state there are no active beliefs. [What happens in sleep follows two paragraphs further down.]

- Smriti or Memory is retention of subject matters that have been experienced (1:11). They are also a source of stimulation for the computing system to judge external observations.

All these five are part of the activation of our computing system and impose CPU and data storage needs – a big load on our system. It is easy to see how our system can be occupied and even overwhelmed by the processing and retention of evidence or logical conclusions, hearsay information, improperly perceived information and loads of much data going into memory. But how does sleep fit in here?

While Patanjali does not say this, it is our experience that sleep ensures the hibernation of all the other software in action so that ***our wireless communications are opened up to permit update to our system***. We all know that if our computer system is overloaded our internet connection will be too slow, and we need a good connection for automatic updates of our antivirus and other software. So in deep sleep when one may think we are doing nothing, we are actually doing the system maintenance and update function. This is the reason a person without sleep can never remain in good physical and mental health.

Having understood the nature of expression of our Chitta, the next logical question relates to a method to control them, so that we can be in yoga (1:2). i.e. working towards opening our wireless connectivity without falling asleep.

The only way to hibernate the activated software in our system is to have the attitude of an observer, i.e. an attitude of detachment or non-attachment<sup>38</sup> about everything. But that does not come naturally. For that, much practice is needed. Hence Patanjali notes that detachment and practice is how one controls the Chitta (1:12). Let us understand how this happens in terms of Indian philosophical logic not specifically noted by Patanjali. There are six faculties that feed the Chitta (as input for the computing system): what one hears, sees, smells, tastes, feels and remembers – remembering is a combination of all the previous five from the past, as well as any judgmental conclusions arrived at. The ability to judge external observations is considered the domain of the mind and another way to think of the sixth faculty could be just as the mind. This impels the computing system within us to distinguish the input, classify them and update our learning logic (AI) in our software system. The moment the controller within us becomes detached towards everything, there is no need to distinguish input and classify them. The mind gets a break. So one experiences everything and does not react. In this process the entire system frees up capacity.

This is easier said than done. This requires practice of one-pointed focus so as to diffuse the focus from everything else. Finally that one-pointed focus should also disappear. Then in that state of yoga called Dhyana or real meditation, when the CPU and memory are freed up, one is able to open up and increase the wireless connectivity level (from dial up to the broadest broadband) in

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<sup>38</sup> The use of the word non-attachment is very special and meaningful to indicate the special meaning of detachment or vairagya of a person who has the attitude of an observer. Vairagya is not ‘aloofness from the concerns of others or worldly affairs’, but rather ‘freedom from prejudice and partiality’ coming from a cosmic view. These are the definitions of detachment from the Webster dictionary. Only the latter represents a better definition of the word Vairagya. An alternate may be the word ‘non-attachment’.



stages until the highest level is reached. This connectivity is with the source of everything. That reveals all knowledge. [The word Samaadhi is used to describe a high level of connectivity which gives intuitive awareness.]

This practice of one-pointed focus frees up CPU and memory. But it need not optimize the entire computing system – the bundle of hardware and software. To optimize it one needs to purge unwanted electronic imprints sitting in the integrated circuit. In normal life we empty the trash can in our computer system, and pull the plug on the computer and let out all power for half a minute or so. If we did that to the body, it may not survive – it may not reboot at all. We use a different method to do that. This process of cleansing is called Tapas or the burning of electronic imprints. We do it by exercising (moving) energy flow of the physical body, breath, vibration and thought with the attitude of an observer. Exercising as an observer and gaining control of the energy flow are two sides of the same coin. While exercising one moves the energy, and over a period of time as one becomes more and more observant one is able to track it, and then one is able to control it. Patanjali implies the exercising and control of the energy of the physical body, breath, vibration and thoughts in the terms Aasana, Praanaayaama, Pratyahaara and Dhaaranaa. In this highly optimized state of these energy channels, when one stays in Dhyaana and reaches the highest level of Samaadhi, the connectivity with the source of everything becomes 100% -- the broadest of all broadbands. This gives access to infinite knowledge. (4:31). As Patanjali notes for the highest level of Samaadhi, surrender to God is required. (2:45)

But even to begin this practice of exercising with these energies one needs to have enough thinking capacity to put ones mind to it. Then one needs the discipline to engage in regular practice. Patanjali calls these Yama and Niyama, but defines them in terms of the society of his time, except in the case of Yama he specifically states that it is always true irrespective of time or geography (2:31). Patanjali also describes mental exercises to develop Yama and Niyama.

These eight-fold elements of Yama, Niyama, Aasana, Praanaayaama, Pratyahaara, Dhaaranaa, Dhyaana and Samaadhi are the famous Asthaanga Yoga (literally meaning 8-fold yoga in Sanskrit) that was coined by Patanjali, and used by many over the ages with or without full understanding of its real implications.

This covers the basic aspects of understanding the barriers to yoga and overcoming them.

#### **D. The Nature of Liberation**

Liberation is defined as going into a state beyond the cycle of rebirth. This happens by removing the cause of rebirth, which is the software imprint in the Chitta. Since our software imprint is part of the greater cosmic software activation, the state of cleansing of all imprints ensures freedom from rebirth and isolation from the Cosmic Chitta – like wiping out the hard-disk from a computer. That cleansed state equivalent to the purity of God – God is untouched by all impurities by Patanjali's definition in 1:24 – is called Kaivalyam or freedom in isolation (3:56). Both freedom from software imprint and isolation from other Chittas whose interaction can create program imprint are significant to note in this special term.



It is important to note that Patanjali states no further requirements other than removing all the patterns from the Chitta. With careful pondering, concurring with what Vyaasa comments, we can say that such cleansing of the software imprint can happen in two ways: with and without full awareness of the infinite knowledge (i.e. self-realization) Patanjali refers to in 4:31.

As long as one remains an observer of all our actions without judging them, and without non-Dhaarmic intervention in any situation, but rather allowing the intuitive part letting one engage in whatever one does, then one does not accumulate any new karma patterns, but instead gradually allows the beginning cause to wear itself out. This approach is called doing ones Dharma or duty. When all these patterns wear off by being Dhaarmic in actions and a pure observer of everything, even without infinite knowledge or any real experience of God, one can reach the state of Kaivalyam or liberation.

The alternative method is to gain full knowledge through the process of integrating a question as the point of focus in Dhaaranaa and then attaining Dhyaana and in Samaadhi the question being answered. This process is called Sanyama by Patanjali (3:4). Chapter 3 of the Yoga Sutras describes in detail how infinite knowledge is revealed through this Sanyama process. The same state of cleansing of all patterns happens, but in this case with infinite knowledge. Such knowledge can be used to accelerate the cleansing process by actively reprogramming to cleanse or by simply letting Dharma flow, and is another way to reach liberation or Kaivalyam.

However, there is a qualitative difference between the two types of liberation: one where identity is completely wiped out, and the other where identity is never wiped out. The path of being a pure observer not seeking knowledge through connectivity leads to liberation that is final with complete erasing of everything that remains – merger into Prakriti as Patanjali calls it in 4:34. There is no more identity left. In the second case, the path of knowledge through connectivity must lead to the highest knowledge and that implies being connected with the highest source (God, Sattva Purusha) as a pure observer every moment.[3:53-3:56] Failing that requirement, the state of liberation may not be permanent. In sutra 3:52 he states the possibility of ones association in the spiritual domain that renew the association with attachments. This sutra follows the statement in sutra 3:51 where one attains Kailvalyam after burning off all patterns. Then he clarifies in sutras 3:53 to 3:56 that in a higher state one remains with the highest knowledge with the attitude of an observer or yogi in every moment so that one stays in Kaivalyam without the possibility of renewed attachments. He calls this a state as that of equality with the Sattva Purusha or God – probably implying the idea of full awareness, but unaffected by everything.

## **E. Different Levels of Meditation in Yoga**

Patanjali uses different descriptions and terminology in different chapters to fully describe different levels and states, in the progression towards the connectivity with the higher entity, in meditation. The terminology is specific to the progression of explanation and the nature of explanation in each chapter – chapter one being introductory, chapters two and three being detailed, and chapter four being in the context of the cosmic whole instead of the individual as in the previous chapters.



First let us clarify the use of the term meditation specific to what Patanjali means. It is best to make all references to the term meditation with three of the eight parts of the eight-fold yoga referred by Patanjali – Dhaaraanaa, Dhyaana and Samaadhi.<sup>39</sup>

Dhaaranaa is one-pointed focus.[3.1] That can lead to deep engrossment or absorption. When the deep absorption is sustained with no more point of focus remaining, that is Dhyaana.[3.2] In that state, when one develops intuitive awareness (intuitive knowledge) from connectivity with the higher entity, that is the beginning of Samaadhi.[3.3] Without that connectivity, it is not called Samaadhi. Patanjali explores different levels of that connectivity and their nature and calls them by different terms as he progresses from chapter 1 to 4.

Common views of the word meditation have two connotations just like the word yoga – (a) meditation, the technique or practice, on the one hand, and (b) meditation, the state achieved, on the other hand. All *meditative techniques* are Dhaaranaa – the technique of one-point focus. The *state of meditation* covers both Dhyaana and Samaadhi, where in Dhyaana one is a pure observer with no thoughts, while in Samaadhi connectivity with the higher entity is established. Because the methods of yoga have not originated in English vocabulary, people often use the same word meditation for both the states, and sometimes call the latter as deep meditation. However, a better English term for the latter is communion. It is from this communion that intuitive knowledge arises. To avoid confusion, in explaining different states or levels in these practices, for the rest of this section, we will use only the terms Dhyaanaa and Samaadhi.

In chapter one, the introductory chapter, Patanjali uses the following progression:

- Savitarka Samaapatti [1:41-42] – this is the state of deep focus on something external where the external object of focus is not lost in engrossment, but is rather mixed in object identity and concepts related to it. This is similar to a lower level of Dhyaana where the eyes are not closed – the place where the threshold from Dhaaranaa is barely crossed.
- Nirvitarka Samaapatti [1:43] is the state of full engrossment on the nature of an external object where the external object focus is lost. This is similar to full Dhyaana. However the eyes may still be open because of the beginning external focus, but notices nothing.
- Sabeeja Samaadhi [1:44-46] arises from focus on an internal subtle object like mantra or thought (as opposed to external objects in Samaapatti) and is clearly the state where communion takes place, in which the seed thought that took one to the point of communion may get lost. This is the cross over point from Dhyaana to Samaadhi. The key difference here from the Nirbeeja Samaadhi explained later is that a seed is necessary to make the communion, since the communion is not naturally present all the time.
- The progression after Sabeeja Samaadhi described in 1:48-1:50 has no specific term in the first chapter, and is experienced in the following ways:
  - First it takes lesser time of focus on the seed (thought) to achieve the state of communion each time, by the building of new patterns in our system (possibly special neurons in our brains), that link that mantra or thought to opening the channels for communion. This is not totally Patanjali's explanation, even though Patanjali alludes to it in 3:10, but rather our explanation from experience.

<sup>39</sup> In some forms of practices, observing the inner vibration is also called meditation. This involves another aspect of the Ashthaanga yoga, Pratyahaara. Vipassana, the Buddhist meditation is one such practice. This really falls mostly in Pratyahaara, while it has a component of Dhaaranaa in the one-pointed focus and a component of Dhyaana where one is a non-judgmental observer.



- Second, in communion, knowledge of existence gets revealed in stages. The intuitive knowledge in Patanjali's language is Prajnayaa. [1:48]
- Third, ones innate patterns coming from the impurities or established programs begin to change and these higher level patterns overcome the innate patterns. [1:49-50]
- Nirbeeja Samaadhi [1:51] happens when these higher level patterns are also extinguished. In the first chapter, this is Patanjali's definition. However the term Nirbeeja Samaadhi also suggests that one is in communion all the time without the aid of any seed to induce it. One can be doing anything – talking, walking, etc. – and yet have that communion or connectivity. In this stage one can intuitively divine answers to almost anything at anytime.

While chapter two does not discuss meditative aspects, since chapters two and three are one continuum and the content is reserved for chapter three. In chapter three, besides defining the words Dhaaraanaa, Dhyaana and Samaadhi, a new term called Sanyama is introduced and also the experience process for a beginning meditator is explained in 3:9-3:14 and the ultimate ascent to the highest level of Samaadhi is explained in 3:48-3:56.

- Sanyama is the process of getting answers to questions in Samaadhi. Beginning with the question in Dhaaraana and going into Dhyaana, one gets full oneness with the question, and when the communion takes place in Samaadhi, it gets answered. Thus Sanyama is considered the convergence of Dhaaraana, Dhyaana and Samaadhi, and the knowledge that comes from the communion is called Prajnayaa, as noted earlier. Most of chapter 3 talks about the kind of knowledge that may come from Sanyama on various thoughts.
- Sutras 3:9 to 3:14 describe the progressive development in meditative practices towards Sammadhi.
  - Sutra 3:9 addresses the state when thoughts come when one begins the practice of one-pointed focus on a subtle concept like mantra. By being an observer and not reacting one restrains these thoughts. This process is called Nirodha Parinaamah or the result of restraint (by being an observer). The idea of building neurons that help one to get into a peaceful, observer state by constant practice is noted in 3:10. Sanskaara or pattern building is the word used to possibly connote the building of neurons.
  - Sutra 3:11-3:12 addresses the stepping stone towards Sabeeja Samaadhi, where one crosses the state of being in Dhyaana even with waxing and waning expressions of the Chitta (3:11), and finally reaches the state of complete peace and placidity of the Chitta (3:12). This is the stepping stone to develop communion with the higher level (in Sabeeja Sammadhi).
  - Sutra 3:13-3:14 is the state when Sabeeja Samaadhi is fully entered and in gradual stages the understanding of Dharma or ones duty arises from the Sanyama process. This is the equivalent of Dharma-megha Samaadhi noted in Chapter 4, which appears to be the highest state of Sabeeja Samaadhi and even the early stage of Nirbeeja Samaadhi when connectivity stays all the time, but all patterns or Sanskaara are not fully wiped out.
  - Sutras 3:48 to 3:56 address the state of transitioning into Nirbeeja Sammadhi and finally attaining Kaivalyam.

The description in chapter four covers the same type of process that is explained in detail in chapter three and in the introductory chapter one. The equivalence of Sabeeja Samaadhi is in 4:23 to 4:30 where the culmination of Sabeeja Samaadhi is in Dharma-megha Samaadhi, the term noted in 4:30, which we can understand to be the highest level of Sabeeja Samaadhi and the transition



point to go towards Nirbeeja Samaadhi. Thereafter 4:31 to 4:34 describes the progression equivalence of Nirbeeja Samaadhi culminating in Kaivalyam.

In summary following is the progression noted by Patanjali in meditation: Dhaaranaa; Dhyaanaa in levels of Nirodha Parinaama, Savitarka Samaapatti and Ekaagrata Parinaama, and Nirvitarka Samaapatti; Samaadhi in levels of Sabeeja, Prajnayaa, Dharmamegha, and Nirbeeja.

## **F. Different Types of Meditation**

Meditation is the practice of greatest emphasis in the Yoga Sutras. In chapter one, from sutras 1:33 to 1:39, different types of one-point focus of Dhaaranaa are noted. They cover the gamut of all the types of meditation one may come across – thought or experience focused, mantra focused, light focused, peaceful person focused and breath-focused. Anything can be used for one-point focus is the point made by Patanjali.

Patanjali does not make any type of specific reference to a customized mantra like the Transcendental Meditation practice introduced by Maharishi Mahesh Yogi, although it is implied by statement 4:1, where he says that even mantra can lead one to Siddhis (or extraordinary achievements described in chapter 3 that come from Sanyama which presumes Samaadhi). This is the type of practice favored by the Life in Yoga Foundation as being a faster deliverer of communion than any other type of one-point focus for people with too many patterns, with restlessness that is difficult to overcome. It is based on the idea of compensatory vibration.

## **G. Factors affecting quality of Meditation**

The factors that contribute to a higher level of meditation noted by Patanjali are:

- Lack of impurity in the Chitta
- Practice of one-pointed focus with detachment (non-attachment)
- Alignment of energy flow in Aasana
- Regularity
- Surrender to God
- Thinking of an elevated being – often called invocation.

These factors are not independent of each other – each helping to increase the power of the other. While it is very clear that without meditative practices the gains of Yoga are minimal, the role of Physical yoga is important for alignment and energy flow, while physical, breath, vibration and thought exercises are important for removal of impurities.

[While Patanjali does not specifically refer to Sthala-Shakti or energized places like certain temples or places where yogis have meditated that enables one to achieve a higher level of communion, he does not rule it out, and in fact falls in the same category as thinking of an elevated being. (1:37)]



## The Layout of the Yoga Sutras

The Yoga Sutras of Patanjali have a total of 195 or 196 Sutras given the two versions that are popularly available spread over four chapters. The difference of the one sutra, which is in chapter 3, in the two versions is not significant, since the content of the statement is reflected to some degree elsewhere in chapter 3, and also it refers to super-human abilities that are simply experiences on the way to full personal realization of the nature of existence, and are not necessary to understand the core message of Patanjali. It is important to note that these four chapters are really three flows, where chapters 2 and 3 are to be read as one flow.

| Chapter Title   | # of Sutras | Chapter Content   |
|---|-------------|---|
| Ch 1: Samaadhi Paada – (Objective of ) Samaadhi Quarter | 51          | Introductory Overview: problem and solution<br>Sutras 1-20: one flow of problem to solution<br>Sutras 30-51: another flow from sickness to solution. Sutras 33-39 provide methods of one-pointed focus.<br>Sutras 23-29 – Nature of relationship to God   |
| Ch 2: Saadhanaa Paada – Dedicated Practice Quarter      | 55          | Chapter 2 & 3 form one flow with details. Chapter 2 has detailed analysis of the problem and its structure, and speaks to methods to deal with it.<br>Sutras 1-25 – Nature of impurities, Cleansing and Wisdom leading to Liberation;<br>Sutras 27-55 – Progression with the 5 of the 8 aspects of Asthaanga Yoga   |
| Ch 3: Vibhooti Paada – Deep Experiences Quarter         | 55 or 56    | Chapter 3 focuses on the higher experiences and how liberation comes. Chapters 2 and 3 are the core of the Yoga Sutras focused on the individual.<br>The entire chapter, Sutras 1-56 deal with Dhaaranaa, Dhyaana and Samaadhi and experiences that come from Sanyama, a process that integrates the three, finally culminating in liberation (Kaivalyam).<br>Sutras 16-50 in particular talk about various achievements or siddhis that are beyond normal abilities. |
| Ch 4: Kaivalya Paada – Liberation Quarter               | 34          | Summary Overview: nature of creation, existence and God, and place of the individual being and liberation.  |

The three flows in these four chapters are summarized below.



## Summary of Patanjali's View of the Spiritual Journey

| <u>Focus Area</u>                                  | <u>Chapter 1</u>   | <u>Chapters 2-3</u>  | <u>Chapter 4</u>   |
|--|--|--|--|
| Problem Perspective & Early Steps<br>↓<br>Ultimate | Expression of the Chitta & Factors<br><br><b>Samprajnya</b><br><br><b>Samaapatti</b><br>- Savitarka<br>- Nirvitarka<br><br><b>Samaadhi</b><br>- Sabeeja<br>- Prajnyaa<br>- Nirbeeja<br><br>Kaivalyam | Nature of Impurities<br><br><b>Yama, Niyama</b><br><b>Aasana</b><br><b>Praanaayaama</b><br><b>Pratyaahaara</b><br><br><b>Dhaaranaa</b><br><b>Dhyaana</b><br><br><b>Sanyama</b><br>Prajnya<br><b>Dharma</b><br><br>Pratipatti<br>- Knowing all<br>Kaivalyam | Nature of Creation<br><br><br>Chitta being motionless<br><br>No new karmas<br><b>Dharma-megha</b><br><b>Samaadhi</b><br><br>Getting to Know what is to be Known<br>Kaivalyam |

