

Yoga Sūtras of Patañjali



By Rami Sivan

Preliminary Invocation

yogena cittasya pādena vācām, malam śarīrasya vaidyakena
 yopākarotam pravaram muninām, patañjalim prāñjalir-ānatosmi ||
 ābāhu puruṣākāram śaṅkha cakrāsi dhāriṇam |
 sahasra śīrasam śvetam praṇamāmi patañjalim ||

Chapter 1 Samādhi Pādaḥ



1:1 athā yoga anuśāsanam ।

atha = now; *yoga* = the union; *anuśāsanam* = exposition

Now commences the [conclusive] exposition of Yoga

1:2 yogaś citta vṛtti nirodhaḥ ।

yogaḥ = Yoga; *citta* = consciousness (*cit* to be bright); *vṛtti* = fluctuations (*vṛt* to whirl); *nirodhaḥ* = restraint (*rudh* to restrict)

Yoga (is defined) as the restraint of the fluctuations of the consciousness.

1:3 tadā draṣṭuḥ sva-rūpe'vasthānam ।

tadā = then; *draṣṭṛ* = perceiver; *sva-rūpe* = in own form (or essence); *avasthānam* = abiding

The perceiver then abides in it's own very nature.

1:4 vṛtti sārūpyam itaratra ।

vṛtti = fluctuations; *sārūpyam* = conformity; *itaratra* = otherwise, at other times

Otherwise he identifies with those fluctuations of mind.

1:5 vṛttayaḥ pañcatayaḥ kliṣṭa-akliṣṭāḥ ।

vṛttayaḥ = fluctuation; *pañcatayaḥ* = fivefold; *kliṣṭa* = afflicted; *akliṣṭāḥ* = non-afflicted

The fluctuations are fivefold both painful and non-painful.

1:6 pramāṇa viparyaya vikalpa nidrā smṛtayaḥ ।

pramāṇa = valid cognition; *viparyaya* = misconception; *vikalpa* = conceptualisation, fancy, imagination; *nidrā* = sleep; *smṛtayaḥ* = recollection, memory

[These five are —] valid cognition, misconception, imagination, sleep and memory.

Fluctuation and transformation are the quintessential features of Nature and the consciousness reflects this overall general flux. One cannot control Nature but one can control one's thinking to some extent and this is the objective of Yoga.

1:7 pratyakṣa anumāna āgamāḥ pramāṇāni ।

pratyakṣa = perception; *anumāna* = inference; *āgamāḥ* = trustworthy testimony;

pramāṇāni = sources of valid cognition

Valid cognition is achieved through direct sense-perception, inference and trustworthy testimony.

Valid cognition (*pramā*)

1. reveals the thing as it really is.
2. it must be useful — have a practical application.

The process of cognition

1. *pramatru* — cognizer, the subject
2. *prameya* — the object of cognition
3. *pramāna* — the instrument of cognition
4. *pramā* — cognition
5. *pramānya* — the validity of the cognition.

1:8 viparyayo mithyā-jñānam atad rūpa pratiṣṭham |

viparyaya = misconception; *mithyā* = false, erroneous; *jñānam* = knowledge; *atad* = not that; *rūpa* = form, appearance; *pratiṣṭham* = based on.

Misconception is false knowledge based on deceptive appearances of that [object].

1:9 śabda jñāna-anupātī vastu-śūnyo vikalpaḥ |

śabda = verbal; *jñāna* = knowledge; *anupātī* = following [pat to fall]; *vastu* = object [vas to remain]; *śūnya* = void, without [śvi to swell]; *vikalpa* = conceptualisation, imagination.

Imagination [or verbal delusion] arises when words do not correspond to reality.

Vikalpa — Imagination or Conceptualisation ranges from day-dreaming to abstract thinking and includes all forms of fantasy as seen in movies. In the absence of sense-data the mind continues to form concepts.

1:10 abhāva pratyaya-ālambanā vṛttir-nidrā |

abhāva = absence; *pratyaya* = presented ideas, cognition; *ālambanā* = foundation [lamb to rest upon]; *vṛttiḥ* = fluctuation; *nidrā* = sleep.

Sleep is a process based upon the absence of cognition.

1:11 anubhūta viśaya asampramoṣaḥ smṛtiḥ |

anubhūta = experienced; *viśaya* = object; *asampramoṣaḥ* = non-robbed of; *smṛtiḥ* = remembrance.

Remembrance is the non-forgetting of something previously experienced.

1:12 abhyāsa vairāgyābhyām tan nirodhaḥ |

abhyāsa = sustained practice; *vairāgya* = dispassion; *tan* = they; *nirodhaḥ* = are quelled.

Through sustained practice and the cultivation of dispassion these fluctuations of mind can be stilled.

Dispassion or *vairāgya* is a gradual letting go of all those things which cause us unhappiness and retard our progress. It is not so much as a forced effect but rather a result of practice.

1:13 tatra sthitaṁ yatno'bhyaśaḥ |

tatra = therein; *sthitaṁ* = steadiness; *yatna* = exertion; *abhyaśaḥ* = is sustained practice.

Sustained practice means applied effort to achieve steadiness therein.

1:14 sa tu dīrgha kāla nairantarya satkāra-āsevito dṛḍha-bhūmiḥ |

sa = it, this; *tu* = but; *dīrgha* = long; *kāla* = time; *nairantarya* = continuance, uninterruptedly; *satkāra* = properly; *āsevita* = cultivated/enjoyed; *dṛḍha* = firmly; *bhūmiḥ* = earth, grounded.

But this practice is firmly grounded only after it has been cultivated properly for a long time without interruption.

1:15 dṛṣṭa-ānuśravika-viśaya vitṛṣṇasya vaśīkāra saṁjñā vairāgyam |

dṛṣṭa = seen; *ānuśravika* = reported; *viśaya* = objects; *vi-tṛṣṇasya* = non-craving; *vaśīkāra* = empowering; *saṁjñā* = understanding; *vairāgyam* = dispassion.

Dispassion is the sense of control (self-mastery) gained from non-craving for worldly pleasures (that are seen) and for heavenly rewards (that have been heard about).

1:16 tat paraṁ puruṣa-khyāter-guṇa-vaitṛṣṇyam |

tat = that, this; *paraṁ* = supreme; *puruṣa* = Self; *khyāter* = vision; *guṇa* = primary constituents of nature; *vai-tṛṣṇyam* = non-craving.

The highest form of dispassion is indifference to the primary-constituents-of-nature resulting from a vision of the Self.

Vision-of-the-Self means the establishment of awareness in pure consciousness. Once this vision of the true Self is obtained then one naturally becomes indifferent to any manifestation of Nature arising from the Guṇas of Prakṛti.

The Gunas – or Primary Constituents of Nature

	Tamas	Rajas	Sattva
States	passivity	activity	poise
Forces	centripetal	revolution	centrifugal
Movement	inertia	evolution	involution
Mind-states	sloth	creativity	tranquility
Awareness	ignorance	confusion	wisdom
Desires	selfish	mixed	altruism

Two types of Samādhi

1:17 vitarka vicāra ānanda asmitā rūpa anugamāt saṁprajñātaḥ¹ |

vitarka = cogitation/examination [*tark* - to argue]; *vicāra* = reflection [*car* - to move]; *ānanda* = joy; *asmitā* = “I-am-ness”; *rūpa* = form; *anugamāt* = connected/follows; *saṁprajñātaḥ* = cognitive.

The cognitive [spiritual absorption — *samādhi*, arising from concentration] is connected with four stages:— examination, discrimination, joyful peace and simple awareness of individuality.

The process of meditation is the involution of the creative process, from gross matter to ever increasing levels of subtlety. Firstly an examination of the external world and one's gross physical component, then in discrimination working with the mind, abiding in inner joyful peace and then at the deepest levels an unclouded awareness of one's essential nature of Being, Consciousness and Bliss.

1:18 virāma-pratyaya-abhyāsa-pūrvāḥ saṁskāra śeṣo'nyaḥ |

virāma = cessation; *pratyaya* = presented ideas; *abhyāsa* = practice; *pūrvāḥ* = former; *saṁskāra* = subliminal activator; *śeṣa* = residue; *anyaḥ* = the other.

The other type [of absorption/ mystical ecstasy] being preceded by sustained practice results in the obliteration of the subliminal activators (saṁskāras).

The practice which results in the attainment of the highest form of dispassion mentioned in 1:16 culminates in *asaṁprajñātaḥ samādhi* in which state all the *saṁskāras* are wiped out.

Asaṁprajñātaḥ means the transcendence of all forms of supra-cognition (*prajñā*).

1:19 bhava-pratyayo videha prakṛti layānām |

bhava = becoming; *pratyaya* = presented idea; *videha* = bodiless/gods; *prakṛti* = Nature; *layānām* = absorption;

When such concentration is not accompanied by non-attachment, and ignorance therefore remains, the yoga-practitioner will [not attain Liberation but] attain the states of gods or return to saṁsāra.

Samādhi can also be classified as being of two types — dependant upon Systematic processes of self-development or dependant upon objective existence. The former is the path of the Yogis striving to purify their minds.

The later is associated with two types of beings:—

1. *videhas* — the gods
2. *prakṛti-layas* — Yogis who have deviated from the path and have returned to material existence

1:20 śraddhā vīrya smṛti samādhi prajña pūrvaka itareṣām |

¹ Patañjali posits two types of Samādhi — *saṁprajñāta-samādhi* which is a cognitive type of mystical ecstasy connected with some tangible form of Nature; and *asaṁprajñāta-samādhi* which is orientated entirely towards one's essential being.

śraddhā = conviction [*śrat* - to assure *dhā* - to place]; *vīrya* = energy; *smṛti* = mindfulness; *samādhi* = absorption, cognitive ecstasy; *prajñā* = supra-cognition; *pūrvaka* = preceded by; *itara* = the other; *eṣām* = this.

The cognitive ecstasy (samādhi) of the true spiritual aspirant is attained by conviction, energy, mindfulness, absorption and supra-cognition.

conviction — a positive attitude towards the practice, a conviction that the practice will lead to the goal.
energy — a vitality arising from conviction.
mindfulness — the development of awareness and concentration.
absorption — immersion in the practice of meditation.
supra-cognition — unfolding of enlightenment.

1:21. tīvra saṃvegānām āsannaḥ |

tīvra = extremely; *āsannaḥ* = near; *saṃvegānām* = to the ardent .

Success [in yoga] comes quickly to those who are intensely energetic in their practice.

The highest state of ecstatic enlightenment is very near to those who are ardent and zealous practitioners of meditation.

1:22 mṛdu madhya adhimātratvāt tato'pi viśeṣaḥ |

mṛdu = mild; *madhya* = moderate; *adhimātratvāt* = excessive; *tataḥ* = hence; *api* = also; *viśeṣaḥ* = distinction.

Success varies according to the intensity of practice: — mild, moderate or excessive.

1:23 īśvara-praṇidhānād vā

īśvara = the Lord; *praṇidhānād* = surrender to; *vā* = or.

Or samadhi may be attained through surrender to the Lord

Although all schools of Hindu Yoga recognise the existence of a Supreme Being, this belief does not necessarily find expression in the practice of Yoga. The earlier schools of Indian philosophy considered the Supreme Being to be an Archetypal Model irrelevant to one's spiritual practice and attainment of liberation from Samsara. Patanjali introduces the idea of surrender to an Archetypal Being as an adjunct to the practice. Surrender being natural and easy to perform, whereas the discipline of arduous meditation on the abstract is very hard to achieve and sustain.

1:24 kleśa karma vipāka āsayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ |

kleśa = causes of suffering; *karma* = actions; *vipāka* = fruition; *āsayaiḥ* = by the vehicles; *aparāmṛṣṭaḥ* = untouched; *puruṣa* = Being, Self; *viśeṣa* = distinct; *īśvaraḥ* = Lord.

Īśvara is a distinct Being untouched by ignorance and suffering caused by ignorance — nor subject to Karma and its results.

1:25 tatra niratiśayaṃ sarvajña bījaṃ |

tatra = in that; *niratiśayaṃ* = unsurpassed; *sarvajña* = omniscience; *bījaṃ* = seed.

In that [Being] omniscience is unlimited, in others it is only a seed.

1:26 sa eṣā pūrveṣām api guruḥ kālēna anavacchedāt |

sa = that; *eṣā* = this; *pūrveṣām* = previous; *api* = also; *guruḥ* = preceptor; *kālēna* = by time; *anavacchedāt* = unlimited/unconditioned.

He is also the Preceptor of previous Preceptors being unconditioned by Time.

1:27. tasya vācakaḥ praṇavaḥ |

tasya = of that; *vācakaḥ* = expressed by; *praṇavaḥ* = AUM.

That Absolute Being is expressed by OM.

1:28 taj-japas-tad-artha-bhāvanam |

tad = that; *japaḥ* = recitation; *tad* = that, its; *artha* = meaning; *bhāvanam* = contemplation.

The recitation of OM should be accompanied by meditation upon its purport.

1:29 tataḥ pratyak cetanā adhigamo'py-antarāya abhāvaś ca |

tataḥ = thence; *pratyak* = inward; *cetanā* = mindfulness; *adhigamaḥ* = attainment; *api* = also; *antarāya* = obstacle; *abhāvaḥ* = disappearance, absence; *ca* = and.

Thence [follows] the achievement of Self-realization and the overcoming of the obstacles [as follows]:—

1:30 vyādhi styāna saṁśaya, pramāda ālasya avirati, bhrānti-darśana alabdha bhūmikatva, anavasthitatvāni citta vikṣepās-te'ntarāyāḥ |

vyādhi = sickness; *styāna* = languor [from *styā* to grow dense]; *saṁśaya* = doubt; *pramāda* = heedlessness [from *mad* to be intoxicated]; *ālasya* = sloth; *avirati* = dissipation [from *ram* to enjoy oneself; *bhrānti-darśana* = false doctrines; *alabdha bhūmikatva* = non-attaining of the stage; *anavasthitatvāni* = instability; *citta vikṣepaḥ* = distractions of the mind; *te* = these; *antarāyāḥ* = obstacles.

Sickness, mental laziness, doubt, heedlessness (lack of enthusiasm), sloth, dissipation (craving for sense-pleasure), following false doctrines, despair caused by failure to concentrate and instability (in concentration) are the distractions of the mind; these are the obstacles (to knowledge).

1:31 duḥkha daurmānasya aṅgam ejayatva śvāsa praśvāsā vikṣepa saha-bhuvāḥ |

duḥkha = grief; *daurmānasya* = depression; *aṅgam* = limb; *ejayatva* = tremor; *śvāsa* = inhalation; *praśvāsā* = exhalation; *vikṣepa* = distraction; *saha-bhuvāḥ* = accompanying.

These distraction are accompanied by grief, depression, tremor of the body and irregular breathing.

1:32 tat pratiṣedha-artham eka tattva abhyāsaḥ |

tat = these; *pratiṣedha* = prevention; *artham* = purpose, in order to; *eka* = single; *tattva* = that-ness, principle; *abhyāsaḥ* = practice.

In order to counteract these [distractions] one should resort to the practice of concentration on a single principle.

This could be attention directed towards Īśvara as mentioned earlier. The key is to stick to one single path.

1:33 *maitrī karuṇā muditā upekṣāṇām sukha duḥkha puṇya apuṇya viṣayāṇām bhāvanātaś citta-prasādanam* |

maitrī = friendliness [*mid* – “to adhere”]. *karuṇā* = compassion; *muditā* = joyfulness; *upekṣāṇām* = equanimity; *sukha* = happiness; *duḥkha* = sorrow; *puṇya* = merit; *apuṇya* = demerit; *viṣayāṇām* of objects; *bhāvanātaḥ* = projection; *citta* = consciousness; *prasādanam* = pacification;

The undisturbed calmness of mind can be achieved through the practice of friendliness, compassion, joyfulness, and equanimity to all beings — be they happy, sorrowful, meritorious or demeritorious.

We must be friendly towards people who are happy with their way of life. To those who are suffering we should show compassion and try to alleviate their suffering to the degree possible. We should rejoice in the merit of others and be indifferent to their demerit.

1:34 *pracchardana vidhāraṇābhyām vā prāṇasya* |

pracchardana = expulsion; *vidhāraṇa* = retention; *vā* = or; *prāṇasya* = of the breath.

The mind can also be calmed by the exhalation and retention of the breath.

The control of the mind is a psycho-physical problem so by regulating the breath one can bring about a calming of the mind.

1:35 *viṣaya vatī pravṛttir utpannā manasaḥ sthiti nibandhanī* |

viṣaya = objects; *vatī* = fem form of suffix meaning “to have”; *pravṛttir* = activity; *utpannā* = arisen; *manasaḥ* = mind; *sthiti* = steadiness; *nibandhanī* = holding.

Those forms of concentration which result in extra-ordinary perceptions encourage perseverance of the mind.

Patanjali recommends that we practice and develop some "extra-ordinary" perceptions for ourselves — this will further reinforce our conviction in the spiritual path.

1:36 *viśokā vā jyotiṣmatī* |

viśokā = sorrowless; *vā* = or; *jyotiṣmatī* = illumination;

Concentration may also be attained by fixing the mind upon the Inner Light, which is beyond sorrow.

Refers to the practice of meditating upon the heart chakra.

1:37 vītā rāga viṣayaṃ vā cittam |

vītā = without; *rāga* = attachment; *viṣayaṃ* = object; *vā* = or; *cittam* = consciousness.

Or by meditating on those beings who have conquered attachment.

1:38 svapna-nidrā-jñāna ālambanam vā |

svapna = dream; *nidrā* = sleep; *jñāna* = knowledge, insight; *ālambanam* = resting on; *vā* = or.

Or when the mind dwells upon insight arising from dreams and deep sleep.

1:39 yathā-abhimata-dhyānād vā |

yathā = as; *abhimata* = desired; *dhyānāt* = through meditation; *vā* = or.

Or through meditation as desired.

Here the sage declares that any object can serve as a prop for meditation as long as it is found to be of practical expedience — he thus shows the universality of his system.

1:40 paramāṇu parama mahatvānto'sya vaśīkārah |

parama aṇu = the most minute; *parama mahatva* = the greatest; *anta* = end; *asya* = his; *vaśīkāra* = mastery.

The Yogi can concentrate upon any object of any size from the most minute to the infinitely great.

This aphorism refers to the meditator's ability to stabilise his mind in regard to any object irrespective of its magnitude or type. The discussion now is about meditation on gross objects.

1:41 kṣīṇa vṛtter abhijātasya-iva maṇer-grahīṭṛ grahaṇa grāhyeṣu tat stha tad añjanatā samāpattiḥ |

kṣīṇa = decreased; *vṛtter* = fluctuation; *abhijātasya* = precious, transparent; *iva* = like; *maṇi* = jewel; *grahīṭṛ* = grasper; *grahaṇa* = grasping; *grāhyeṣu* = grasped; *tat* = that; *stha* = abiding; *tad* = that; *añjanatā* = annointed; *samāpattiḥ* = coincidence.

Just as the pure crystal takes the colour of the object which is nearest to it, so the mind, when it is cleared of thought waves, achieves sameness or identity with the object of concentration. This may be either a gross object, or the organ of perception, or the sense of ego. This achievement of sameness or identity with the object of concentration is known as *samadhi*.

In the deeper stages of meditation one achieves a state of complete identity with the object of meditation. This is technically known as *coincidence*. In this state of *samadhi*, space and time which are the great limiters disappear and cognition becomes instant and immediate.

1:42 tatra śabda artha jñāna vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ |

tatra = in that; *śabda* = word; *artha* = meaning; *jñāna* = knowledge; *vikalpaiḥ* = imagination, conceptual; *saṅkīrṇā* = interspersed; *savitarkā* = cogitative; *samāpattiḥ* = coincidence.

When the mind achieves identity with a gross object of concentration, mixed with awareness of name, quality and knowledge, this is known as cogitative-coincidence — *saṁvitarka samādhi*.

This describes an imperfect stage of the process of unification with the object of meditation because there are still flashes of the cogitative process. Presented ideas still spontaneously arise within the mind — but they are more clear and intense.

1:43 *smṛti pariśuddhau sva-rūpa śūnyeva-artha mātra nirbhāsā nirvitarkā* |

smṛti = memory; *pariśuddhau* = purified; *sva-rūpa* = essential form; *śūnya* = void, empty; *iva* = as it were; *artha* = object; *mātra* = only; *nirbhāsā* = radiating forth; *nirvitarkā* = free of cogitation.

When the mind achieves identity free of awareness of name, quality and knowledge so that the object alone radiates forth — then this state is called trans-cogitative — *nirvitarka samādhi*.

This state occurs only after the *Samskaras* have been rooted out of the sub-conscious and conceptualisation of the experience has ceased.

1:44 *etayaiva savicāra nirvicārā ca sūkṣma viṣayā vyākhyātā* |

etayā = by this; *eva* = thus; *savicāra* = reflexive (from *sa* + *vi* + *car* “to move”); *nirvicārā* = ultra-reflexive; *ca* = and; *sūkṣma* = subtle; *viṣayā* = object; *vyākhyātā* = explained.

When the object of concentration is a subtle object, then two kinds of *saṁādhi* called *savichara* and *nirvichara* may be distinguished in the same manner.

Conceptual activity in meditation is called *vitarka* when it has reference to gross objects and *vicara* when it has reference to subtle objects. In both cases the ultimate task of the meditator is to achieve complete identification with the object of meditation by continuously repelling all randomly presented ideas as soon as they emerge from the sub-conscious mind.

When the mind's natural conceptualising tendency has been halted the resultant state of profound awareness is called ultra-cognitive (*nirvitarka*) in respect of a gross object and *nirvicara* when the object of meditation is something subtle.

1:45 *sūkṣma-viṣayatvaṁ ca-alīṅga-parya-vasānam* |

sūkṣma = subtle; *viṣayatvaṁ* = objects; *ca* = and; *alīṅga* = undifferentiated; *parya-vasānam* = terminate.

Behind all subtle objects is Prakṛti, the Primal Cause.

The world consists of two major dimensions — the subtle and the gross; the invisible and the visible. The visible or gross dimension encompasses all the world of our sense-experience and the surface mind. Everything else belongs to the realm of the invisible — the transcendent.

1:46 *tā eva sabījaḥ samādhiḥ* |

tā = these; *eva* = indeed; *sabījaḥ* = with seed; *samādhiḥ* = ecstasy.

These types of *Samādhi* indeed are [categorised as] being with seed.

The four types of *saṁādhi* that have been mentioned — *saṁvitarka/nirvitarka*, *savicāra/nirvicāra* are

classified as having seeds that is subliminal activating power (*samskāra*).

As long as one has not attained the highest form of *samādhi* in which all *samskāras* are eradicated then these forms could simply generate more thought processes.

1:47 nirvicāra vaiśāradye' adhyātma prasādaḥ |

nirvicāra = ultra-reflexive; *vaiśāradye* = lucidity of the autumnal sky; *adhyātma* = inner-being; *prasādaḥ* = pacification or clarity.

When the mind achieves *nirvichāra samādhi*, then this is called the clarity of inner-being.

The culmination of the ultra-reflexive process is perfectly lucid consciousness, as clear as the autumnal sky — one then experiences the object as it really is.

1:48 ṛtaṃ bharā tatra prajñā |

ṛtaṃ = truth, right, cosmic harmony; *bharā* = bearing; *tatra* = in that; *prajñā* = wisdom, insight.

In this [state of utmost lucidity] wisdom conveys Truth.

The object is seen as it really is without any error or misconception.

1:49 śruta-anumāna prajñābhyām anya viśayā viśeṣa-arthatvāt |

śruta = that which has been heard; *anumāna* = inference; *prajñābhyām* = from wisdom; *anya* = distinct; *viśayā* = scope; *viśeṣa* = particular; *arthatvāt* = purpose.

The knowledge which is gained from inference and the study of Scriptures is knowledge of one kind. But the knowledge which is gained from *Samādhi* is of a much higher order. It goes beyond inference and Scriptures.

Ordinary conceptual knowledge perpetuates ones sojourn in *samsāra* whereas the Yogic wisdom/insight serves to liberate one from conditioned existence and rebirth.

1:50 taj-jaḥ saṃskāro'nya saṃskāra pratibandhī |

tad = that; *jaḥ* = born; *saṃskāra* = subliminal activator; *anya* = other; *saṃskāra* = subliminal activator; *pratibandhī* = obstructs.

The *saṃskāra* which arises from Wisdom (*prajñā*) erases all other *saṃskāras*.

1:51 tasya-api nirodhe sarva nirodhān nirbījaḥ samādhiḥ |

tasya = of this; *api* = also; *nirodha* = restriction; *sarva* = all; *nirodhāt* = restriction; *nirbījaḥ* = seedless; *samādhiḥ* = ecstasy.

Upon the erasing of all *saṃskāras* including this one, the state of perfect seedless *samādhi* arises.

This is the state of perfect enlightenment in which there is the final termination of all *saṃskāras* which lead to future rebirth.

|| iti samādhi pādaḥ ||

Chapter 2 Sādhana Pāda



2:1 tapaḥ svadhyāya īśvara-praṇidhāni kriyā yogaḥ |

tapaḥ = asceticism; *svadhyāya* = self-study, scriptural study; *īśvara* = Lord; *praṇidhāna* = surrender, *kriyā yogaḥ* = is kriya-yoga or the 'path of action'.

Asceticism, self-study and surrender to the Lord constitute Kriya Yoga (practical Yoga).

- *Asceticism* or austerity has a variety of meanings such as meditation, self-denial, austere living, simplicity in one's consumption etc.
- Kriya Yoga is not an adjunct to Ashtanga Yoga but is a separate tradition of its own. It addresses body, mind and spirit.

2:2 samādhi-bhāvana arthaḥ kleśa tanu karaṇa arthaś ca |

samādhi = contemplation, integration, ecstasy; *bhāvana* = cultivating; *arthaḥ* = purpose; *kleśa* = cause of suffering, *tanu* = fine; *karaṇa* = making; *arthaś* = purpose; *ca* = and.

This purpose of this practice is the cultivating of ecstasy (concentration or integration and harmony), as well as decreasing the afflictions (causes of suffering).

2:3 avidyā asmitā rāga dveṣa abhiniveśāḥ pañca kleśāḥ

avidyā = nescience, ignorance.; *asmitā* = I-am-ness; *rāga* = attraction, attachment; *dveṣa* = aversion; *abhiniveśāḥ* = complete immersion in samsara and the clutching to life; *pañca* = five; *kleśāḥ* = causes of suffering.

The five afflictions are:— Lack of insight, false sense of self, attachment, aversion, the complete immersion (in samsāra).

2:4 avidyā kṣetram uttareṣām prasupta tanu vicchinna udārāṇām |

avidyā = ignorance; *kṣetram* = field; *uttareṣām* = the others; *prasupta* = dormant; *tanu* = attenuated, minimal; *vicchinna* = intercepted, spasmodic; *udāra* = aroused, vigorous.

Lack of insight is the basis of the others; be they dormant, minimal, spasmodic or aroused.

The four operational modes of the saṃskāras which are the basis of these Kleśas are:

- Dormant — a saṃskāra in the sub-conscious mind
- Minimal — those that have been somewhat restricted by Yogic practice
- Spasmodic — when one Kleśa blocks another due to specific circumstances
- Aroused — fully active in causing suffering

2:5 anitya aśuci duḥkha anātmasu nitya śuci sukha ātma-khyātir avidyā |

anitya = impermanent; *aśuci* = impure; *duḥkha* = suffering; *anātmasu* = non-self; *nitya* = eternal; *śuci* = pure; *sukha* = joyful; *ātma-khyātir* = self-realisation ; *avidyā* = ignorance, nescience

Ignorance (or lack of insight) [is defined] as seeing as the eternal, pure, joyful and the Self [that which is] transient, tainted, sorrowful and non-self.

Ignorance is the fundamental mistaken conviction about one's own identity — inherent in the human condition and reinforced by socialisation which promotes the belief in a false self. One needs to become aware of the social and cultural sources of this cognitive error in order to resist them and attain Self-realisation.

2:6 dṛg-darśana śaktyor eka ātmatā iva asmitā |

dṛś = seer; *darśana* = seeing; *śakti* = power; *eka* = one; *ātmatā* = self-ness; *iva* = as if *asmitā* = I-am-ness, principle of individuation.

Self-image is the misidentification as it were, of the powers of perception and the perceiver.

- We are all born with the natural but mistaken tendency to establish our identity outside of ourselves — primarily with our bodies and then with people and objects associated therewith. Ignorance produces the individuating principle which then drives all our attempts at personality cultivation and self-expression.

2:7 sukha-anuśayī rāgaḥ |

sukha = pleasant; *anuśayī* = following, depends upon; *rāgaḥ* = attachment, attraction, craving

Attachment follows [experience of] pleasure.

- Having identified ourselves with our physical apparatus and accoutrements we react to the world in two ways — either through attraction or aversion.

2:8 duḥkha-anuśayī dveṣaḥ |

duḥkha = sorrowful; *anuśayī* = following, depends upon; *dveṣaḥ* = aversion

Aversion follows [experience of] suffering

2:9 sva-rasa vāhī viduṣo'pi tathā rūḍho'bhiniveśaḥ |

sva = own; *rasa* = inclination; *vāhin* = bearing; *viduṣa* = knowing; *api* = also; *tathā* = thus, *rūḍha* = rooted; *abhiniveśaḥ* = will-to-live, survival-instinct, immersion in samsāra

The will-to-live is natural and inherent in all, even in sages.

2:10 te prati-prasava heyāḥ sūkṣmāḥ |

te = these; *prati-prasava* = process-of-involution; *heyāḥ* = to over-come; *sūkṣmāḥ* = subtle

These [causes-of-suffering], [in their] subtle [form of subliminal activators] are to be overcome by the process of involution [of the mind].

2:11 dhyāna heyās tad vṛttayaḥ |

dhyāna = meditation; *heyās* = to be overcome; *tad* = of these; *vṛttayaḥ* = activity

The activity of these [causes of suffering] are to be overcome through meditation.

2:12 kleśa mūlaḥ karma-āśayo dṛṣṭa-adṛṣṭa janma-vedanīyaḥ |

kleśa = cause-of-suffering; *mūlaḥ* = root; *karma* = actions; *āśaya* = deposits; *dṛṣṭa* = seen; *adṛṣṭa* = unseen; *janma* = birth; *vedanīyaḥ* = to be experienced

The root causes of suffering are the Karmic deposits [in the mind], and these may be experienced in the present birth or in a future birth.

- The causes of affliction are those psychological drives which prompt one to interact with the world and to experience — they affirm and consolidate one's erroneous self-image as an finite being and sow the seeds of Karma.
- Vācaspati Miśra one of the great commentators on Patañjali offers the following model —

Experience of pleasure (*sukha-anubhava*) — subliminal activators (*samskāras*) — impressions of pleasure (*sukha-smaraṇa*) — attachment (*rāga*) — activity of body mind and speech (*manah-kāya-vacana-ceṣṭa*) — merit and demerit (*puṇya-apuṇya*) — experience of fruition (*vipāka-anubhava*) — habitual pattern formation (*vāsanā*) — pursuit of pleasure

2:13 sati mūle tad vipāko jāty-āyur-bhogaḥ |

sati = exists; *mūle* = root; *tad* = that, from it; *vipāka* = fruition ; *jāti* = birth; *āyus* = span-of-life; *bhogaḥ* = enjoyment, experience

As long as the root cause exists it will [continue to] produce rebirth, a span of life and experiences [both pleasure and pain].

2:14 te hlāda-pratitāpa phalāḥ puṇya-apuṇya hetutvāt |

te = these; *hlāda* = delight; *pratitāpa* = distress; *phalāḥ* = fruit; *puṇya* = meritorious; *apuṇya* = de-meritorious; *hetutvāt* = cause

Experiences of pleasure and pain are the fruits of merit and demerit respectively.

2:15 pariṇāma tāpa saṃskāra duḥkhair guṇa vṛtti virodhāc ca duḥkham eva sarvaṃ vivekinaḥ |

pariṇāma = transformation; *tāpa* = anguish; *saṃskāra* = subliminal-activator; *duḥkha* = sorrow; *guṇa* = primary-constituent; *vṛtti* = fluctuation; *virodhāt* = conflict; *ca* = and; *duḥkha* = sorrow; *eva* = merely, but; *sarva* = all; *vivekinaḥ* = discerner

Because of the stress resulting from continual transformation, in the anguish caused by the subliminal activators and on account of the conflict created by the interaction of the Gunas of Nature — the discerning person sees that all is but suffering.

- But the discerning person sees that all is but suffering. For even the enjoyment of present pleasure is painful since we already fear its loss. Past pleasure is painful because renewed cravings arise from the impressions left on the mind. How can any happiness be lasting if it depends only upon our moods. For these moods are constantly changing, as one or other of the every conflicting gunas seizes control of the mind.

2:16 heyaṃ duḥkham anāgatam |

heyaṃ = to be prevented; *duḥkham* = suffering; *anāgatam* = yet-to-come

Future suffering is to be prevented.

- Suffering essentially arises from our previous acts. Karma has three phases: potential, active and future; by relinquishing the fruit of our actions we can prevent more Karma arising.

2:17 draṣṭṛ-dr̥ṣyaḥ saṃyogo heya-hetuḥ |

draṣṭṛ = the observer; *dr̥ṣya* = the observed; *saṃyoga* = correlation/conjunction; *heya* = to be overcome; *hetuḥ* = cause

Suffering is caused by the misidentification of the experiencer with the object of experience. It is to be avoided.

The observer is the Self and the observed is the manifold universe of name and form. So long as these two are in contact suffering is inevitable, ultimate beatitude comes only after the Self is liberated from bondage to Samsāra.

2:18 prakāśa-kriyā sthiti-śīlam bhūtendriya-ātmakam bhoga-apavargārtham drśyam |

prakāśa = light; *kriyā* = action; *sthiti* = inertia; *śīlam* = character ; *bhūta* = element; *indriya* = sense-organ; *ātmakam* = having the form of; *bhoga* = enjoyment, experience; *apavarga* = liberation; *artham* = purpose; *drśyam* = the seen, the objective.

The objective world of experience is characterised by [the Gunas] — illumination (*sattva*), activity (*rajas*) and inertia (*tamas*); it is manifest through the elements and the sense-organs and its function is both experience [of karma] and liberation.

2:19 viśeṣa-aviśeṣa liṅga mātra-aliṅgāni guṇa parvāṇi |

viśeṣa = the specific; *aviśeṣa* = the non-particularised; *liṅga* = differentiated; *mātra* = mere; *aliṅgāni* = the undifferentiated; *guṇa* = constituent of Nature; *parvāṇi* = levels, states.

The Gunas (primary constituents of Nature) exist in four states — the undifferentiated, the subtle, the differentiated and the gross.

- This sūtra refers to the process of evolution of the universe.

2:20 draṣṭā drśi mātraḥ-śuddhopi pratyaya anupaśyaḥ |

draṣṭā = the perceiver; *drśi* = perceiving; *mātraḥ* = sheer; *śuddha* = unsullied; *api* = although; *pratyaya* = presented idea; *anupaśyaḥ* = apperception (the mind's perception of itself as a conscious agent).

The Self (*ātman*) which is pure consciousness, perceives the thoughts arising in the mind but remains unchanged.

- The Self is the ultimate subject of all perceptions. The mind perceives and collates data received through the senses but the Self apperceives the thoughts or presented ideas that arise. The mind's activities fluctuate whereas the apperception of the Self is continuous.

2:21 tad-artha eva drśyasya ātmā |

tad = that; *artha* = purpose, for the sake of; *eva* = verily; *drśyasya* = of the seen; *ātmā* = essence

The purpose of the object experienced is only for the sake of the subject experiencing.

- The Universe has meaning only in so far as it serves the purposes of the embodied Selves who are perceiving and experiencing it.

2:22 kṛta-artham prati naṣṭam apy-anaṣṭam tad anya sādharmaṇatvāt |

kṛta = accomplished, *artham* = purpose; *prati* = for; *naṣṭam* = destroyed; *api* = even, nevertheless; *anaṣṭam* = not destroyed; *tad* = that; *anya* = other; *sādhāraṇatvāt* = common experience

Although the [manifold] universe has ceased to exist for the accomplished [yogi], it has nevertheless not ceased [to exist in fact], since it is a common-experience [with respect to all] other [beings].

2:23 sva-svāmi śaktyoḥ sva-rūpa upalabdhi heto-saṃyogaḥ ।

sva = own; *svāmi* = master; *śaktiḥ* = ability; *sva* = own; *rūpa* = form; *upalabdhi* = obtaining, apprehension; *hetuḥ* = cause; *saṃyogaḥ* = correlation, conjunction

The *atman* — the subject — is identified with *prakṛti* — the objective world — in order that the true nature of both may be known.

- This conjunction of spirit and matter is the very reason that one can apprehend the true nature of the Self and the non-self. Once Self-realisation has been achieved then all metaphysical speculation ceases.

2:24 tasya hetur avidyā ।

tasya = of that; *hetuḥ* = the cause; *avidyā* = nescience

The cause of this identification is ignorance.

- Lack of insight conceals one's true identity and induces one to create false identities which lead to endless suffering and future rebirths.

2:25 tad abhāvāt saṃyoga-abhāvo hāṇaṃ tad dṛśeḥ kaivalyam ।

tad = that; *abhāvāt* = absence; *saṃyoga* = correlation; *abhāvaḥ* = absence; *hāṇaṃ* = cessation (*hā* — to leave); *tad* = that; *dṛśeḥ* = seeing; *kaivalyam* = aloneness

When that [ignorance] has been dispelled the identification also disappears; Bondage ceases and the experiencer is independent and free.

2:26 viveka khyātir-aviplavā hānopāyaḥ ।

viveka = discrimination; *khyātiḥ* = perception; *aviplavā* = unceasing; *hāna* = cessation; *upāyaḥ* = means

The means of [attaining] Liberation is the continual practice of discernment.

- Through gradual daily practice one learns to discern between the real and the unreal in terms of daily experience but even at the deeper levels of samadhi itself when the consciousness is freed of its fluctuations the ultimate vision of discernment is between the empty conditioned consciousness and the transcendent root consciousness.

2:27 tasya saptadhā prānta-bhūmiḥ prajñā ।

tasya = of that, for him; *saptadhā* = sevenfold; *prānta* = last; *bhūmiḥ* = stage; *prajñā* = wisdom/insight

The experiencer gains this wisdom in seven stages advancing towards the highest.

According to the commentator Vyāsa the sevenfold insight is:—

1. that which is to be prevented — future suffering is successfully identified.
2. the causes of suffering have been eliminated.
3. complete cessation of all fluctuations of the mind has been achieved.
4. the means of cessation — the vision of discernment has been applied.

5. mastery of the intellect (*buddhi*) has been achieved.
6. The Gunas have lost their power to influence one.
7. the Self abides in its essential nature.

2:28 *yoga-aṅga-anuṣṭhānād aśuddhi kṣaye jñāna dīptir -āviveka khyāteḥ* |

yoga = Union; *aṅga* = components; *anuṣṭhānād* = the performance of; *aśuddhi* = impurity; *kṣaye* = decreasing; *jñāna* = knowledge; *dīptiḥ* = radiating; *ā* = up to; *viveka* = discernment; *khyāteḥ* = perception

Through the practice of the eightfold Yoga, and with the diminishing of impurity, the radiance of wisdom arises [which develops into] discerning perception.

2:29 *yama-niyama-āsana prāṇāyāma pratyāhāra dhāraṇa dhyāna samādhayoṣṭāv-aṅgāni* |

yama = restraints; *niyama* = regulations; *āsana* = posture; *prāṇāyāma* = breath-control; *pratyāhāra* = withdrawal of the senses; *dhāraṇa* = concentration; *dhyāna* = meditation; *samādhi* = ecstasy; *aṣṭā* = eight; *aṅgāni* = members

The eight components of Yoga are Restraints (*yamas*), regulations (*niyamas*), postures, breath-control, sense-withdrawal, concentration, absorption and ecstasy.

2:30 *ahiṃsā-satya-asteya brahmacharya-aparigraha yamāḥ* |

ahiṃsā = non-injury; *satya* = truth; *asteya* = non stealing; *brahmacharya* = chastity; *aparigraha* = non covetousness; *yamāḥ* = the restraints

The restraints (*yamas*) are: abstention from violence, truthfulness, non-stealing, continence and non-covetousness.

- *aparigraha* can be interpreted as non-acceptance of gifts and freedom from greed.

2:31 *jāti deśa kāla samaya-anavacchinnāḥ sarva bhaumā mahā-vratam* |

jāti = birth; *deśa* = place; *kāla* = time; *samaya* = circumstances; *anavacchinnāḥ* = irrespective of; *sarva* = all; *bhaumā* = spheres, levels; *mahā* = great; *vratam* = vow

Irrespective of social status, place, time or circumstance these are basic rules of conduct are valid at all levels and constitute the great-vow.

2:32 *śauca santoṣa tapaḥ svādhyāyeśvara-praṇidhānāniḥ niyamāḥ* |

śauca = purity; *santoṣa* = contentment; *tapaḥ* = austerity; *svādhyāya* = self-study; *īśvara* = Lord; *praṇidhāni* = surrendering to; *niyamāḥ* = the regulations

The regulations are:— purity, contentment, austerity, study and surrender to the Lord.

2:33 *vitarka bādhane prati-pakṣa bhāvanam* |

vitarka = unskilful deliberation; *bādhane* = repelling; *prati-pakṣa* = opposing view; *bhāvanam* = cultivation

In order to counteract unskilful deliberation one should cultivate the opposite.

- Unskilful deliberation is defined as thinking of ways of harming others or benefiting oneself at the expense of others. The way to combat these propensities is to cultivate their opposite moral qualities. For harm one should cultivate compassion, for anger, friendliness; for greed,

charity etc.

2:34 vitarkā hiṃsā-ādayaḥ kṛta kārīta-anumoditā lobha-krodha-moha-pūrvaka mṛdu madhya adhimātrā, duḥkha-ajñāna ananta-phala iti pratipakṣa bhāvanam ।

vitarkā = unskilful deliberation; *hiṃsā* = harming; *ādayaḥ* = etcetera; *kṛta* = having done; *kārīta* = caused to be done; *anumoditā* = approved; *lobha* = greed; *krodha* = anger; *moha* = delusion; *pūrvaka* = arising from; *mṛdu* = modest; *madhya* = average; *adhimātrā* = excessive; *duḥkha* = suffering; *ajñāna* = nescience; *ananta* = unending; *phala* = results; *iti* = thus; *pratipakṣa* = opposite; *bhāvanam* = cultivation

The unskilful deliberations such as harming others, lying etc., whether done, caused to be done or approved of, whether arising from greed, anger or delusion, whether modest, average or excessive — these all result in [further] suffering and ignorance, therefore the Yogi should cultivate their opposites.

2:35 ahiṃsā pratiṣṭhāyām tat sannidhau vaira-tyāgaḥ ।

ahiṃsā = non-injury; *pratiṣṭhāyām* = being grounded in; *tat* = that; *sannidhau* = proximity; *vaira* = enmity; *tyāgaḥ* = relinquishment

When one is grounded in the practice of non-injury, all creatures cease to feel enmity in his presence.

2:36 satya pratiṣṭhāyām kriyā-phala-āśrayatvam ।

satya = truth; *pratiṣṭhāyām* = being grounded in; *kriyā* = action; *phala* = results; *āśrayatvam* = depend.

When one is grounded in the practice of truth, one gets the power of obtaining for oneself and others the fruits of good deeds.

- When one has perfected the virtue of truthfulness then one's powers of convincing others to behave in certain ways is greatly enhanced.

2:37 asteya pratiṣṭhāyām sarva ratnopasthānam ।

asteya = non-stealing; *pratiṣṭhāyām* = being grounded in; *sarva* = all; *ratna* = gems; *upasthānam* = appear

When one is grounded in the practice of non-stealing all kinds of gems appear.

- One begins to see great value in things around oneself without the taint of selfish possessiveness. When one has no desires for obtaining property then one becomes like the richest person.

2:38 brahmacarya pratiṣṭhāyām vīrya lābhaḥ ।

brahmacarya = continence; *pratiṣṭhāyām* = being grounded in ; *vīrya* = vitality; *lābhaḥ* = obtain

When one is grounded in the practice of continence great vitality is obtained.

2:39 aparigraha sthairyā janma kathantā sambodhaḥ ।

aparigraha = non-aquisitiveness; *sthairyā* = steady; *janma* = birth; *kathantā* = the wherefore; *sambodhaḥ* = enlightened

With steadiness in the practice of non-aquisitiveness (abstention from greed) comes insight

into the wherefore of one's birth.

- The absence of greed which arises from selfishness and possessiveness, indicates the decreasing of the restrictive ego-sense which in turn leaves space for great insight to arise. One's perspective and insight into one's existence expand exponentially.

2:40 śaucāt svāṅga jugupsā parair-asamṣargaḥ |

śaucāt = from purity; svāṅga = own limbs; jugupsā = disgust; paraiḥ = other; asamṣargaḥ = unsocial

Through the practice of purity one becomes indifferent to one's own body and [overcomes] the desire for social intercourse —

- A detached attitude towards one's own body and the decreasing of social interaction is most desirable for the solitary and serious practice of meditation.

2:41 sattva śuddhi sau-manas-yaika-agryendriya jaya-ātma-darśana योग्यत्वāni ca |

sattva = sattva; śuddhi = purity; saumanasya = gladness; eka = one; agrya = pointedness; indriya = sense-organs; jaya = victory; ātma-darśana = self-realization; योग्यत्वāni = suitability; ca = and

Moreover one achieves purification of the mind, gladness, one-pointedness, control of the passions and the capacity for self-realisation are achieved.

2:42 santoṣād anuttamaḥ sukha-lābhaḥ |

santoṣād = from contentment; anuttamaḥ = unexcelled; sukha = happiness; lābhaḥ = obtains

Through contentment one obtains unexcelled joy.

2:43 kāyendriya siddhir-aśuddhi kṣayāt tapasaḥ |

kāya = body; indriya = sense-organs; siddhiḥ = attainment; aśuddhi = impurity; kṣayāt = decrease; tapasaḥ = from austerity

Through austerity, on account of diminished impurity, perfection of body and sense-organs is achieved.

2:44 svādhyāyād iṣṭa-devatā samprayogaḥ |

svādhyāyād = from self-study; iṣṭa-devatā = chosen deity; samprayogaḥ = contact

Through study (self-reflection) one establishes connection with one's chosen deity.

- This and the following verse refer to Bhakti Yoga.

2:45 samādhi siddhir-īśvara praṇidhānāt |

samādhi = ecstasy; siddhiḥ = attainment; īśvara = the Lord; praṇidhānāt = from surrendering to

Through surrender to the Lord comes the attainment of Samādhi.

2:46 sthira sukham āsanam |

sthira = steady; sukham = joy; āsanam = posture

The posture should be steady and comfortable.

2:47 prayatna śaithilya-ananta samāpattibhyām |

prayatna = effort, tension; *śaithilya* = relaxation; *ananta* = endless; *samāpattibhyām* = coinciding with.

The posture should be characterised by relaxation of tension and meditation upon the Infinite.

- Once all tension has gone, the mind is then free to expand beyond the ego-limitations and feel the vastness of space and oneness with all beings.

2:48 tato dvandva-anabhigātāḥ |

tataḥ = from that; *dvandva* = pairs of opposites; *anabhigātāḥ* = unassailability

Thereafter one is not longer troubled by the pairs of opposites.

- A relaxed and steady is the basis for sense-withdrawal and the overcoming of the pairs of opposites — heat and cold, pain and pleasure etc.

2:49 tasmin sati śvāsa praśvāsayor gati vicchedaḥ prāṇāyāmaḥ |

tasmin = therein; *sati* = being; *śvāsa* = inhalation; *praśvāsayaḥ* = exhalation; *gati* = course; *vicchedaḥ* = severing; *prāṇāyāmaḥ* = is control of the breath

When this [posture] has been achieved one should practice pranayama which is the regulating of inhalation and exhalation.

2:50 bāhya-abhyantara stambha vṛttiḥ deśa kāla saṁkhyābhiḥ paridr̥ṣṭo dīrgha sūkṣmaḥ |

bāhya = external; *abhyantara* = internal; *stambha* = fixed; *vṛttiḥ* = fluctuation; *deśa* = space; *kāla* = time; *saṁkhyābhiḥ* = from numbers; *paridr̥ṣṭaḥ* = regulated; *dīrgha* = protracted; *sūkṣmaḥ* = contracted

[Prana] is external, internal and fixed in its movement, and is regulated by time and space and number; it can be protracted or contracted.

- The life-force called Prāṇa manifests in three phases — inhalation, exhalation and retention. It is regulated according to certain rhythms, and directed to certain spaces within the body and its intensity and force can be regulated.

2:51 bāhya-abhyantara viśaya ākṣepī caturthaḥ |

bāhya = external; *abhyantara* = internal; *viśaya* = objects, spheres; *ākṣepī* = transcending; *caturthaḥ* = the fourth

The fourth [stage] is the transcending of the external and internal sphere [of breathing].

- In the fourth stage of consciousness known as Turiya the breath automatically becomes suspended.

2:52 tataḥ kṣīyate prakāśa-āvaraṇam |

tataḥ = thence; *kṣīyate* = decreases; *prakāśa* = light; *āvaraṇam* = veil

Thence the veil of the inner light is removed [and the dawning of insight appears].

2:53 dhāraṇāsu ca yogyatā manasaḥ |

dhāraṇāsu = in concentration; *ca* = and; *yogyatā* = fitness; *manasaḥ* = of mind

The mind acquires the ability to practice concentration.

2:54 *sva-viśaya-asamprayoge cittasya sva-rūpa-anukāra iva indriyāṇām pratyāhāraḥ* |

sva = own; *viśaya* = objects; *asamprayoge* = disuniting; *cittasya* = of consciousness; *sva-rūpa* = self-essence; *anukāra* = imitation; *iva* = as if; *indriyāṇām* = of the sense-organs; *pratyāhāraḥ* = withdrawal of the senses

When the attention is withdrawn from the sense-objects, the sense-organs also withdraw and thus follow the mind as they are of the same essence. This is known as *pratyahara*.

2:55 *tataḥ paramā vaśyatendriyāṇām* |

tataḥ = thence; *paramā* = supreme; *vaśyatā* = subjugation; *indriyāṇām* = of the sense-organs

Thence results complete mastery over the sense-organs.

|| iti sādhana pādaḥ ||



Chapter 3

Vibhūti Pāda

3:1 deśa bandhaḥ cittasya dhāraṇā ||

deśa = place, spot *bandhaḥ* = binding, *cittasya* = consciousness, *dhāraṇā* = concentration

Concentration is the focusing of the mind in a single point.

- First the Yoga practitioner masters the five exoteric stages (*bahiraṅga*) from yama to pratyahāra, thereafter begins the Saṁyama Yoga or the esoteric path (*antaraṅga*) of spiritual intergration.

3:2 tatra pratyaya ekatānatā dhyānam ||

tatra = there, *pratyaya* = presented ideas, attention, *ekatānatā* = uninterrupted, *dhyānam* = meditation

A steady continuous flow of attention directed towards the same point is meditation (*dhyāna*).

- In *dhyāna* the mind observes itself with unbroken attention. In *dhāraṇa* the focus is on elimination the fluctuations of the mind — the internal dialogue. In *dhyāna* the emphasis is on the maintenance of steady and profound contemplative observation.

3:3 tadeva artha-mātra-nirbhāsan svarūpa-śūnyam iva samādhiḥ ||

tad = that, *eva* = even, *artha* = purpose, *mātra* = alone, *nirbhāsan* = appearing, shining
svarūpa = essential, *śūnyam* = empty, *iva* = as if, *samādhiḥ* = absorption

When the meditator is totally absorbed in the object of meditation, appearing as if empty of its essence — that is *samādhi*.

- *Samādhi* occurs when the subject and the object of meditation become fused into a single unit of being. Like a musician who loses himself in the music and becomes the piece that he is playing.

3:4 trayam ekatra saṁyamaḥ ||

trayam = these three, *ekatra* = together, *saṁyamaḥ* = integration, constraint.

These three practiced together constitute the [Yoga of] integration.

3:5 tajjayāt prajñālokaḥ ||

tad = that, *jayāt* = conquest, mastery, *prajña* = wisdom, insight, *ālokaḥ* = flashing forth

Through mastery of *Saṁyama* the light of wisdom/insight shines forth.

3:6 tasya bhūmiṣu viniyogaḥ ||

tasya = of that, *bhūmiṣu* = stages, steps, *viniyogaḥ* = application

Its progression is gradual.

- An alternative translation is that the practice of *Saṁyama* can be applied to various

spheres of being.

3:7 trayam antaraṅgaṃ pūrvebhyaḥ ||

trayam = three, *antaraṅgaṃ* = interior parts, *pūrvebhyaḥ* = in relation to the preceding ones

These three are internal aspects [of Yoga] compared to the preceding five.

3:8 tad-api bahiraṅgaṃ nirbījasya ||

tad = that, *api* = even, too, *bahiraṅgaṃ* = external parts, *nirbījasya* = of the seedless

Yet they are external [compared] to the [state] of seedless samadhi.

Vyāsa's commentary on this verse classifies the mind (citta) into five states:—

1. *kṣipta* — a scattered uncontrolled mind
2. *mūḍha* — a dull and delusive mind
3. *vikṣipta* — agitated and distracted mind capable of being focused
4. *ekāgra* — focused mind
5. *niruddha* — controlled mind

3:9 vyutthāna nirodha saṃskārayoḥ abhibhava prādurbhāvau nirodhakṣaṇa cittānvayaḥ nirodha-pariṇāmaḥ ||

vyutthāna = emergence, *nirodha* = cessation, restriction, *saṃskārayoḥ* = of the subliminal activators, *abhibhava* = subjugation, *prādurbhāvau* = reappearing, *nirodha* = cessation, restriction, *kṣaṇa* = moment, *citta* = consciousness, *anvayaḥ* = association, permeation, *nirodha* = cessation, restriction, *pariṇāmaḥ* = transformation, effect

Observation of the silent moments between the rising of and restraining of subliminal activators is the transformation of consciousness towards [a state of] restraint.

- The intermission between one thought and the next is to be observed and relished and gradually extended. The breath is a good thing to focus on — keeping a pause between inhalation, retention and exhalation.

3:10 tasya praśānta-vāhitā saṃskārāt ||

tasya = of that, *praśānta* = peaceful, tranquil, *vāhitā* = flow, *saṃskārāt* = from the subliminal activators

The skillful dealing with the rising subliminal activators brings about an undisturbed flow of tranquility.

3:11 sarvārthatā ekāgratayoḥ kṣaya udayau cittasya samādhi-pariṇāmaḥ ||

sarvārthatā = scattered attention, *ekāgratayoḥ* = one-pointedness, *kṣaya* = diminishing, *udayau* = the rise, *cittasya* = of the consciousness, *samādhi* = ecstasy, *pariṇāmaḥ* = transformation, effect

The diminishing of diffused attention and the rise of one-pointedness is the point at which one moves towards ecstasy.

3:12 tataḥ punaḥ śānta uditau tulya pratyayau cittasya ekāgratā-pariṇāmaḥ ||

tataḥ = then, *punaḥ* = again, *śānta* = peaceful, *uditau* = rising state, *tulya* = equal, balanced, *pratyayau* = cognitions, *cittasya* = of the mind, *ekāgratā* = one-pointed, *pariṇāmaḥ* = transformation, effect

When the waxing and waning streams of thought are balanced then one-pointedness arises.

3:13 etena bhūtendriyeṣu dharma lakṣaṇa avasthā pariṇāmaḥ vyākhyātaḥ ||

etena = by this, *bhūtendriyeṣu* = the elements and sense-organs, *dharma* = quality, form, *lakṣaṇa* = characteristic, *avasthā* = state, *pariṇāmaḥ* = transformation, effect, *vyākhyātaḥ* = described

By this process the elements, senses and mind are transformed from potential (dharma), through refinement (lakshana) to perfection (avastha).

- Puruṣa and Prakṛti are both eternal, but Puruṣa remains the substratum upon which changes take place. All changes are the effects of the three guṇas of Prakṛti and pass through three phases. *Dharma pariṇāma* is like the clay, *lakṣaṇa pariṇāma* is the intermediate phase characterised by limitations of time and space; like the pot which is merely a modification of clay. *Avasthā pariṇāma* is the culmination when the pot returns to dust.
- When applied to consciousness and the process of meditation the first stage is one of nescience (*avidya*). By the practice of discrimination the dharma pariṇāma phase rises in which restraint is applied to the cogitative processes. This produces the glimpse of tranquility perceived between the rising and falling of presented ideas. When this intermission is prolonged the fourth stage of avasthā pariṇāma arises.

3:14 śānta uditā avyapadeśya dharma anupātī dharmī ||

śānta = quiescent, *uditā* = risen, *avyapadeśya* = undefined, potential, *dharma* = quality, form, essence, *anupātī* = closely followed, *dharmī* = characterised by

The substrata is that which is characterised by [remaining in] its own essence in all states whether subdued, manifest or potential.

3:15 krama anyatvaṃ pariṇāma anyatve hetuḥ ||

krama = gradual, succession, *anyatvaṃ* = distinct, *pariṇāmaḥ* = transformation, effect, *anyatve* = distinction, *hetuḥ* = cause, reason.

The differential states [of consciousness] occur on account of sequential changes.

- The same substance passes through a sequence of minute changes punctuated by infinitesimal time intervals (*kṣaṇa*). If time were continuous no change whatsoever would occur.
- A *kṣaṇa* is defined as follows — if two men stretch a cable consisting of hundreds of thousands of fine silk threads and another takes a sharp sword and severs the cable in one stroke, the time it takes for the blade to pass through one thread is 64 *kṣaṇa*!

3:16 pariṇāma-traya saṃyamāt atīta anāgata-jñānam ||

pariṇāmaḥ = transformation, effect, *traya* = three, *saṃyamāt* = integration, *atīta* = past,

anāgata = future, *jñānam* = knowledge

Through mastery or integration of the three forms of transformation: nature (dharma), quality (lakshana) and condition the Yogi acquires knowledge of the past and the future.

- This verse and the subsequent ones describe the supra-normal effects of the practice of Samyama Yoga.

3:17 śabda-artha pratyayānām itaretara-adhyāsāt saṅkaraḥ tat-pravibhāga saṃyamāt sarva bhūta ruta-jñānam ||

śabda = sound, *artha* = purpose, meaning, *pratyayānām* = presented ideas or emotions, *itaretara* = one for the other, *dhyāsāt* = superimposing, coinciding, *saṅkaraḥ* = admixture, *tat* = that, *pravibhāga* = resolution, *saṃyamāt* = subdued, controlled, constrained, *sarva* = all, *bhūta* = beings, *ruta* = sounds, speech, *jñānam* = knowledge

Ideas, objects and words are all superimposed one upon the other, creating confusion. Through the practice of Samyama the language of all beings is known.

3:18 saṃskāra sākṣāt-karaṇāt pūrva-jāti-jñānam ||

saṃskāra = subliminal activator, *sākṣāt* = directly, *karaṇāt* = perception, observation, *pūrva* = former, *jāti* = birth, existence, *jñānam* = knowledge

Through direct perception of Samskaras the Yogi acquires knowledge of former existences.

3:19 pratyayasya para-citta-jñānam ||

pratyayasya = of presented ideas, *para* = other, *citta* = consciousness, *jñānam* = knowledge,

He acquires the ability to read the minds of others.

3:20 na ca tat sālambanam tasya aviṣayī bhūtatvāt ||

na = not, *ca* = and, *tat* = that, *sālambanam* = support, *tasya* = of that, *aviṣayī* = beyond perception, *bhūtatvāt* = in life

One who is able to read the minds of others in their entirety, can only read the thoughts and not perceive the objects upon which those thoughts were based.

3:21 kāya rūpa saṃyamāt tad-grāhya-śakti stambhe cakṣuḥ prakāśa asaṃprayoge antardhānam ||

kāya = body, *rūpa* = form, *saṃyamāt* = from the practice of Samyama Yoga, *tad* = that, *grāhya* = to be apprehended, *śakti* = power, energy, capacity, *stambhe* = suspension, *cakṣuḥ* = eye, *prakāśa* = light, *asaṃprayoge* = disconnection, *antardhānam* = disappearance, invisibility

Through mastery over the subtle-body, upon the suspension of the capacity to be perceived, [that is] upon the disruption of the light [emanating from ones body] invisibility [occurs].

- The visibility of objects depends upon the light which they reflect and which strikes the retina where it is translated into nerve impulses which are then transmitted to the brain. In the brain they are translated into proper percepts. Through control over the subtle body the yogin can can disrupt the light reflected from the body and thus achieves invisibility.

3:22 etena śabdādi antardhānam uktam ||

etena = through this, *śabdādi* = sound and the other sense-objects, *antardhānam* = disappearance, *uktam* = is said

And thus it is with sound and the other senses as well.

- Some editions omitt this sutra as being superfluous as these effects can already be inferred from the previous sutra.

3:23 sopa-kramam nirupakramam ca karma tat-saṁyamāt aparānta jñānam ariṣṭebhyaḥ vā ||

sa-upakramam = immediate effect, operative, *nir-upakramam* = delayed effect, latent, *ca* = and, *karma* = action, *tat* = that, *saṁyamāt* = from the practice of Samyama Yoga, *aparānta* = demise, *jñānam* = knowledge, *ariṣṭebhyaḥ* = of misfortune, portents, omens, *vā* = or

The Karmic effects of [ones] actions are immediate or delayed. By Samayama practice on actions, one gains the prescience of their ultimate effects. He will know the exact time of his death by omens.

3:24 maitryādiṣu balāni ||

maitrya = friendliness, *ādiṣu* = etcetera, *balāni* = strength

One gains [moral] strength through the practice of friendliness etc. (Compassion, joyfulness and detachment).

3:25 baleṣu hasti balādīni ||

baleṣu = in strength, *hasti* = elephant, *bala* = strength, *ādīni* = etcetera

On Samyama of strength one gains the physical powers, grace and endurance of an elephant.

3:26 pravṛtti āloka nyāsāt sūkṣma vyavahita vipra-kṛṣṭa-jñānam ||

pravṛtti = externally directed activity, *āloka* = light, *nyāsāt* = projecting, extending, *sūkṣma* = subtle, *vyavahita* = hidden, concealed, *viprakṛṣṭa* = remote, distant, *jñānam* = knowledge,

Through meditation, concealed things, near or remote are revealed to the Yogi.

3:27 bhuvana jñānam sūrye saṁyamāt ||

bhuvana = of the realms, *jñānam* = knowledge, *sūrye* = on the sun, *saṁyamāt* = through meditation

Through meditation upon the sun one gains knowledge of all the realms.

- There are 7 supernal realms and 7 infernal realms. The Supernal realms of which one is said to gain insight are bhūḥ-loka — the human realm, bhuvāḥ-loka — the realms of the mind or astral realm, suvaḥ-loka — the realm of Indra and the gods, Mahar-loka — the realm of Prajāpati, Jana-loka — the realm of liberated selves, Tapa-loka — the meditative realm, Satya-loka — the highest realm of Truth; the last three constitute the realms of Brahma.

3:28 candre tārā vyūha jñānam ||

candre = upon the moon, *tārā* = stars, *vyūha* = arrangement, *jñānam* = knowledge of,

[Through meditation] upon the moon, knowledge of the stellar arrangement is achieved.

3:29 dhruve tad gati jñānam ||

dhruve = upon the Pole Star, *tad* = that, *gati* = path, movements, course, events. *jñānam* = knowledge of.

[Through meditation] upon the Pole Star, knowledge of the course of events is achieved.

3:30 nābhi-cakre kāya vyūha jñānam ||

nābhi = the navel, *cakre* = psychic energy centre, *kāya* = body, *vyūha* = arrangement, organization, *jñānam* = knowledge of.

Through meditation upon the solar plexus (manipura chakra) knowledge of the organisation of the body is attained.

3:31 kaṇṭha-kūpe kṣut-pipāsa nivṛttiḥ ||

kaṇṭha = throat, *kūpe* = in the well, *kṣut* = hunger, *pipāsa* = thirst, *nivṛttiḥ* = freedom from.

By meditating upon the well of the throat, freedom from hunger and thirst is attained.

- The well of the throat refers to the Vishuddha Chakra.

3:32 kūrma-nādyāṃ sthairyam ||

kūrma = tortoise, the name of a subtle energy channel, *nādyāṃ* = energy channel, *sthairyam* = steadiness,

Through meditation upon the Kurma-nadi (tortoise channel)steadiness [is attained].

3:33 mūrdha-jyotiṣi siddha-darśanam ||

mūrdha = head, *jyotiṣi* = on the light, *siddha* = perfected, *darśanam* = vision.

By meditating upon the light of the crown of the head [sahasrara chakra] vision of the perfected beings (Siddhas) is attained.

3:34 prātibhāt vā sarvam ||

prātibhāt = faculty of spiritual perception, *vā* = or, *sarvam* = all.

Through spiritual insight the Yogi gains all knowledge.

3:35 hṛdaye citta-saṃvit ||

hṛdaye = in the heart, *citta* = consciousness, *saṃvit* = understanding, awareness.

Through meditation upon the heart chakra (anahata) one attains insight into the workings of the consciousness.

3:36 sattva puruṣayoḥ atyanta-asamkīrṇayoḥ pratyaya aviśeṣaḥ bhogaḥ
parārthatvāt svārtha saṃyamāt puruṣa jñānam ||

sattva = intelligence, being, *puruṣayoḥ* = of the Self, *atyanta* = absolute, extreme, *asamkīrṇayoḥ* = distinct from another, *pratyaya* = presented idea, *aviśeṣaḥ* = non-distinct, *bhogaḥ* = experience, *parārthatvāt* = apart from another, *svārtha* = self-interest, *saṃyamāt* = by meditation, *puruṣa* = Spirit, Self, *jñānam* = knowledge,

Experience presents itself on the basis of non-distinction between the pure Self and being. Through meditation upon the goal of the Self one is able to differentiate between Nature (prakṛti) and Spirit (puruṣa).

3:37 tataḥ prātibhā śrāvaṇa vedana ādarśa āsvāda vārtāḥ jāyante ||

tataḥ = thence, *prātibhā* = flashes of illumination, *śrāvaṇa* = hearing, *vedana* = sensation, *ādarśa* = vision, *āsvāda* = taste, *vārtāḥ* = smell, *jāyante* = produced, arise.

From the practice of meditation the Yogi acquires flashes of illumination which enhance all the sense perceptions — hearing, sensation, vision, taste and smell.

3:38 te samādhau upasargāḥ vyutthāne siddhayaḥ ||

te = they, *samādhau* = in samādhi, *upasargāḥ* = obstacles, *vyutthāne* = emergence, rising up, external cognition, *siddhayaḥ* = powers.

Although these powers are useful in practical terms they are obstacles to the attainment of Samadhi.

3:39 bandha-kāraṇa śaithilyāt pracāra saṁvedanāt ca cittasya para-śarīrāveśaḥ ||

bandha = bondage, *kāraṇa* = cause, *śaithilyāt* = laxity, relaxation, *pracāra* = movement, *saṁvedanāt* = from feeling, from knowing, *ca* = and, *cittasya* = of the consciousness, *para* = of another, *śarīra* = body, *āveśaḥ* = entrance,

Through a loosening of the causes of bondage, and the free flow of consciousness, the practitioner is capable of entering into the body of another.

3:40 udāna-jayāt jala paṅka kaṇṭakādiṣu asaṅgaḥ uṭkrāntiś ca ||

udāna = one of the five vital forces of Prāṇa, *jayāt* = by mastery of, *jala* = water, *paṅka* = mud, *kaṇṭaka* = thorns, *ādiṣu* = etcetera, *asaṅgaḥ* = non-contact, *utkrāntiḥ* = ascension, levitation, *ca* = and.

By mastery over the udāna force the yogi can traverse over water, swamps and thorns without touching them, and he can also levitate.

3:41 samāna-jayāt jvalanam ||

samāna = one of the five prāṇas, *jayāt* = conquest or mastery, *jvalanam* = burning, fire.

By mastery over the samāna force one gains control over the fire element.

- The samāna force operates in the solar plexus regions and controls digestion as well as cardiac function. There have been some incidents of yogis who could light up the darkness with their eyes.

3:42 śrotra ākāśayoḥ saṁbandha saṁyamāt divyaṁ śrotram ||

śrotra = ears, hearing, *ākāśayoḥ* = in space, *saṁbandha* = relation, connected, *saṁyamāt* = by meditation, *divyaṁ* = divine, *śrotram* = hearing,

By meditation upon the relationship between space and sound, one acquires the power of clairaudience.

3:43 *kāya ākāśayoḥ sambandha saṁyamāt laghu-tūla samāpatteḥ ca ākāśa-gamanam ||*

kāya = body, *ākāśayoḥ* = in space, *sambandha* = relation, connection, *saṁyamāt* = by meditation, *laghu* = light, *tūla* = cotton, *samāpatteḥ* = becoming one, *ca* = and, *ākāśa* = space, *gamanam* = motion, going, traversing

By meditation upon the relationship between the body and space, [the yogi] enables his body to become as light as cotton and to traverse in space.

3:44 *bahiḥ akalpitā vṛttiḥ mahā-videhā tataḥ prakāśa āvaraṇa-kṣayaḥ ||*

bahiḥ = external, *akalpitā* = inconceivable, *vṛttiḥ* = fluctuations, *mahā* = great, *videhā* = bodiless, *tataḥ* = then, *prakāśa* = illumination, *āvaraṇa* = covering, *kṣayaḥ* = diminishing, reduction.

By meditation upon the disembodied state where consciousness functions without being embodied, the veil [of ignorance obscuring] the light of illumination is reduced.

When the consciousness function in connection with a body it is called “conceivable” but when it functions without physical restraints it is termed “inconceivable.”

3:45 *sthūla svarūpa sūkṣma anvaya arthavatva saṁyamāt bhūta-jayaḥ ||*

sthūla = gross, *svarūpa* = form, *sūkṣma* = subtle, *anvaya* = inter-connectedness, *arthavatva* = purpose, *saṁyamāt* = by meditation, *bhūta-jayaḥ* = mastery over the elements.

By meditation upon the elements — their mass, forms, subtlety, inter-connectedness and purposes, [the yogi] gains mastery over them.

3:46 *tataḥ aṇimādi prādurbhāvaḥ kāyasamṣat tad-dharma anabhiḡātāś ca ||*

tataḥ = thence, *aṇimādi* = the power of becoming minute etc. *prādurbhāvaḥ* = appearance, *kāya* = of the body, *saṁpat* = perfection, *tad* = that, *dharma* = attribute, *anabhiḡātāḥ* = non-resistance, *ca* = and.

Thence arise the [eight] mystical powers such as lightness etc, perfection of the body and the power to resist the influence of the elements.

- The eight Siddhis are;
 1. *aṇiman* — the power to contract ones form
 2. *mahiman* — the power to expand ones form
 3. *laghiman* — the power to levitate
 4. *prāpti* — the power to reach everywhere
 5. *prākāmya* — freedom of will
 6. *vaśitva* — control over other people and things
 7. *īśitṛtva* — power to create things
 8. *kāmāvasāyitva* — of power of fulfilling wishes.

3:47 *rūpa lāvaṇya bala vajra saṁghananatvāni kāya-samṣat ||*

rūpa = form, *lāvaṇya* = beauty, charm, *bala* = strength, *vajra* = adamantine, *saṁghananatvāni* = firmness, *kāya* = body, *saṁpat* = perfection, glory,

The perfection of the body consists of beauty of form, grace, strength, compactness and

firmness.

3:48 *grahaṇa svarūpa asmitā anvaya arthavattva saṃyamāt indriya-jayaḥ ||*

grahaṇa = cognition, *svarūpa* = natural form, *asmitā* = concept of individuality, *anvaya* = conjunction, *arthavattva* = reason for being, *saṃyamāt* = by meditation, *indriya* = senses, *jayaḥ* = mastery.

By meditation upon the process of perception, ones true form, individuality, interconnectedness and purposiveness, one gains mastery over the sense organs.

3:49 *tataḥ manojavitvaṃ vikaraṇa-bhāvaḥ pradhāna-jayaḥ ca ||*

tataḥ = thence, *manojavitvaṃ* = speed of mind, *vikaraṇa* = devoid of sense organs, *bhāvaḥ* = state, *pradhāna* = primary matter, origin, matrix, *jayaḥ* = mastery, *ca* = and.

Thence [comes about] speed of mind, the condition of liberation from the sense organs and mastery over [the first principle of] Nature itself.

- By the practice taught earlier one eventually attains the ability to pass from one level of existence to another instantaneously, unencumbered by the physical organs and fully in control of Nature itself. This is the state of realisation of the true nature of the Self (jīva). The commentator Vyasa refers to these three perfections as the madhu-pratīka (madhu = sweetness and pratīka = turned towards).

3:50 *sattva puruṣa anyatā khyāti mātrasya sarva-bhāva adhiṣṭhātṛtvam sarva-jñātṛtvam ca ||*

sattva = pure, illuminative, *puruṣa* = person, Self, *anyatā* = distinction, *khyāti* = awareness, *mātrasya* = merely, of that, *sarva* = all, *bhāvaḥ* = state, *adhiṣṭhātṛtvam* = supremacy, *sarva-jñātṛtvam* = omniscience, *ca* = and

Only [the yogi] who realises the distinction between the Self and the illuminative consciousness, gains the ultimate insight into all that is manifest.

- The Yoga practitioner ultimately develops discriminative awareness of the difference between the Self, its inherent consciousness and its illuminative consciousness and thus becomes omniscient.

3:51 *tad vairāgyāt api doṣa bīja-kṣaye kaivalyam ||*

tad = that, *vairāgyāt* = desirelessness from, *api* = even, *doṣa* = defect, afflictions, *bīja* = seeds, *kṣaye* = destruction, *kaivalyam* = absorption into the Self.

By developing disinterest towards all these mystical powers and the destruction of the seeds of affliction one attains the [final goal] of absorption into the Self.

- Here again our teacher warns us of the danger of becoming involved with the siddhis and allowing them to deflect us from the path. The seeds of suffering are ever present and can easily be reactivated to cause our downfall. Desirelessness must be cultivated in order to effect the final emancipation from Samsāra.

3:52 *sthāny-upa-nimantraṇe saṅga-smaya-akaraṇaṃ punar-anīṣṭa prasaṅgāt ||*

sthāni = a place or a status, celestial beings

upa-nimantraṇe = an invitation, *saṅga* = attachment, *smaya* = surprise (some translate as pride), *akaraṇam* = non-performance, *punaḥ* = again, *aniṣṭa* = undesirable, *prasaṅgāt* = inclination, connection with

When invited by high-placed beings there should be neither attachment nor surprise/pride for undesirable connections can again [occur].

- In this sūtra we are warned against giving in to invitations and blandishments offered by celestial beings that we may encounter on our spiritual journey. These heavenly enjoyments are a trap to deflect us from the path of Liberation. Renouncing heaven was one of the very first requisites to setting out on the path.

3:53 kṣaṇa tat kramayoḥ saṃyamāt vivekajaṃ jñānam ||

kṣaṇa = momentary, *tat* = that, *kramayoḥ* = sequence, *saṃyamāt* = by the meditation (constraint), *vivekajaṃ* = born of discernment, *jñānam* = knowledge, realisation, cognisance

Through meditation upon the moment, and its sequence, one attains cognisance born of discernment.

- Patannjali now introduces another form of constraint namely on time itself. Through this form of meditation one attains direct insight into time and relativity.

3:54 jāti lakṣaṇa deśaiḥ anyatā anavacchedāt tulyayoḥ tataḥ pratipattiḥ ||

jāti = class, category, *lakṣaṇa* = distinctive mark, *deśaiḥ* = position in space, *anyatā* = different, *anavacchedāt* = undefined, *tulyayoḥ* = similar, equal, *tataḥ* = thereby, *pratipattiḥ* = understanding

From this [practice arise] the awareness of the difference between similar objects which cannot [normally] be distinguished due to the indeterminateness of the distinctions of category, appearance and position.

Normally we distinguish between objects by reference to their

1. category — plant, animal, mineral etc.
2. appearance — red/ green, small/large etc.
3. position — in space in reference to other objects.

- However sometimes the mind cannot perceive any difference based on these, there appears to be continuance where there is not – for example in the case of presented ideas. By the suggested process of meditation the practitioner learns to discriminate between even the most subtle of appearances.

3:55 tāraṇam sarva-viṣayaṃ sarvathā viṣayaṃ akramaṃ ca iti vivekajaṃ jñānam

tāraṇam = deliverer, *sarva* = all, *viṣayaṃ* = objects of the senses, *sarvathā* = in every way, *viṣayaṃ* = sense objects, *akramaṃ* = non-sequential, *ca* = and, *iti* = thus, *vivekajaṃ* = born of discrimination, *jñānam* = realisation.

The realisation which arises from discernment is immediate, it perceives all objects as they

are, at all times and is non-sequential (in terms of time and transformation).

- The meditator perceives all things as they actually are; experienced as one complete whole.

3:56 *sattva puruṣayoḥ śuddhi sām̐ye kaivalyam iti ||*

sattva = Sattva, *puruṣayoḥ* = Self, *śuddhi* = purity, *sām̐ye* = equality, *kaivalyam* = isolation, *iti* = thus

When the mind becomes as pure as the Self, perfection has been reached.

- Once the veil of ignorance has been lifted the Self is clearly perceived as it is, then one becomes liberated from all the contaminating qualities of nature.