

part one

समाधिपादः ।

Samādhi Pāda



Samādhi means yoga and yoga means *samādhi*. This *pāda* therefore explains the significance of yoga as well as of *samādhi*: both mean profound meditation and supreme devotion.

For aspirants endowed with perfect physical health, mental poise, discriminative intelligence and a spiritual bent, Patañjali provides guidance in the disciplines of practice and detachment to help them attain the spiritual zenith, the vision of the soul (*ātma-darśana*).

The word *citta* has often been translated as 'mind'. In the West, it is considered that mind not only has the power of conation or volition, cognition and motion, but also that of discrimination.

But *citta* really means 'consciousness'. Indian philosophers analysed *citta* and divided it into three facets: mind (*manas*), intelligence (*buddhi*) and ego, or the sense of self (*ahamkāra*). They divided the mental body into two parts: the mental sheath and the intellectual sheath. People have thus come to think of consciousness and mind as the same. In this work, consciousness refers both to the mental sheath (*manomaya kośa*) as mind, and to the intellectual sheath (*vijñānamaya kośa*) as wisdom. Mind acquires knowledge objectively, whereas intelligence learns through subjective experience, which becomes wisdom. As cosmic intelligence is the first principle of nature, so consciousness is the first principle of man.

अथ योगानुशासनम् ।१।

1.1 atha yogānuśāsanam

<i>atha</i>	now, auspiciousness, a prayer, a blessing, benediction, authority, a good omen
<i>yoga</i>	joining, union, junction, combination, application, use, means, result, deep meditation, concentration, contemplation of the Supreme Spirit
<i>anuśāsanam</i>	advice, direction, order, command, instructions, laying down rules and precepts, a revised text, introduction, or guide given in procedural form. Thus, it means guidance in the codes of conduct which are to be observed, and which form the base from which to cultivate one's ethical and spiritual life.

With prayers for divine blessings, now begins an exposition of the sacred art of yoga.

Now follows a detailed exposition of the discipline of yoga, given step by step in the right order, and with proper direction for self-alignment.

Patañjali is the first to offer us a codification of yoga, its practice and precepts, and the immediacy of the new light he is shedding on a known and ancient subject is emphasized by his use of the word 'now'. His reappraisal, based on his own experience, explores fresh ground, and bequeathes us a lasting, monumental work. In the cultural context of his time his words must have been crystal clear, and even to the spiritually impoverished modern mind they are never confused, although they are often almost impenetrably condensed.

The word 'now' can also be seen in the context of a progression from Patañjali's previous works, his treatises on grammar and on *āyurveda*. Logically we must consider these to predate the *Yoga Sūtras*, as grammar is a prerequisite of lucid speech and clear comprehension, and *āyurvedic* medicine of bodily cleanliness and inner equilibrium. Together, these works served as preparation for Patañjali's crowning exposition of yoga: the cultivation and eventual transcendence of consciousness, culminating in liberation from the cycles of rebirth.

These works are collectively known as *mokṣa śāstras* (spiritual sciences), treatises which trace man's evolution from physical and mental bondage towards ultimate freedom. The treatise on yoga flows naturally from the *āyurvedic* work, and guides the aspirant (*sādhaka*) to a trained and balanced state of consciousness.

In this first chapter Patañjali analyses the components of consciousness and its behavioural patterns, and explains how its fluctuations can be stilled in order to achieve inner absorption and integration. In the second, he reveals the whole linking mechanism of yoga, by means of which ethical conduct, bodily vigour and health and physiological vitality are built into the structure of the human evolutionary progress towards freedom. In the third chapter, Patañjali prepares the mind to reach the soul. In the fourth, he shows how the mind dissolves into the consciousness and consciousness into the soul, and how the *sādhaka* drinks the nectar of immortality.

The *Brahma Sūtra*, a treatise dealing with Vedānta philosophy (the knowledge of Brahman), also begins with the word *atha* or 'now': *athāto Brahma jijñāsā*. There, 'now' stands for the desire to know Brahman. Brahman is dealt with as the object of study and is discussed and explored throughout as the object. In the *Yoga Sūtras*, it is the seer or the true Self who is to be discovered and known. Yoga is therefore considered to be a subjective art, science and philosophy. 'Yoga' has various connotations as mentioned at the outset, but here it stands for *samādhi*, the indivisible state of existence.

So, this sūtra may be taken to mean: 'the disciplines of integration are here expounded through experience, and are given to humanity for the exploration and recognition of that hidden part of man which is beyond the awareness of the senses'.

योगश्चित्तवृत्तिनिरोधः ।२।

1.2 yogaḥ cittavṛtti nirodhaḥ

<i>yogaḥ</i>	union or integration from the outermost layer to the innermost self, that is, from the skin to the muscles, bones, nerves, mind, intellect, will, consciousness and self
<i>citta</i>	consciousness, which is made up of three factors: mind (<i>manas</i>), intellect (<i>buddhi</i>) and ego (<i>ahaṁkāra</i>). <i>Citta</i> is the vehicle of observation, attention, aims and reason; it has three functions, cognition, conation or volition, and motion
<i>vṛtti</i>	state of mind, fluctuations in mind, course of conduct, behaviour, a state of being, mode of action, movement, function, operation
<i>nirodhaḥ</i>	obstruction, stoppage, opposition, annihilation, restraint, control, cessation

Yoga is the cessation of movements in the consciousness.

Yoga is defined as restraint of fluctuations in the consciousness. It is the art of studying the behaviour of consciousness, which has three functions: cognition, conation or volition, and motion. Yoga shows ways of understanding the functionings of the mind, and helps to quieten their movements, leading one towards the undisturbed state of silence which dwells in the very seat of consciousness. Yoga is thus the art and science of mental discipline through which the mind becomes cultured and matured.

This vital sūtra contains the definition of yoga: the control or restraint of the movement of consciousness, leading to their complete cessation.

Citta is the vehicle which takes the mind (*manas*) towards the soul (*ātmā*). Yoga is the cessation of all vibration in the seat of consciousness. It is extremely difficult to convey the meaning of the word *citta* because it is the subtlest form of cosmic intelligence (*mahat*). *Mahat* is the great principle, the source of the material world of nature (*prakṛti*), as opposed to the soul, which is an offshoot of nature. According to *sāṃkhya* philosophy, creation is effected by the mingling of *prakṛti* with *Puruṣa*, the cosmic Soul. This view of cosmology is also accepted by the yoga philosophy. The principles of *Puruṣa* and *prakṛti* are the source of all action, volition and silence.

Words such as *citta*, *buddhi* and *mahat* are so often used interchangeably that the student can easily become confused. One way to structure one's understanding is to remember that every phenomenon which has reached its full evolution or individuation has a subtle or cosmic counterpart. Thus, we translate *buddhi* as the individual discriminating intelligence, and consider *mahat* to be its cosmic counterpart. Similarly, the individuated consciousness, *citta*, is matched by its subtle form *cit*. For the purpose of Self-Realization, the highest awareness of consciousness and the most refined faculty of intelligence have to work so much in partnership that it is not always useful to split hairs by separating them. (See Introduction, part I – Cosmology of Nature.)

The thinking principle, or conscience (*antaḥkaraṇa*) links the motivating principle of nature (*mahat*) to individual consciousness which can be thought of as a fluid enveloping ego (*ahamkāra*), intelligence (*buddhi*) and mind (*manas*). This 'fluid' tends to become cloudy and opaque due to its contact with the external world via its three components. The *sādhaka*'s aim is to bring the consciousness to a state of purity and translucence. It is important to note that consciousness not only links evolved or manifest nature to non-evolved or subtle nature; it is also closest to the soul itself, which does not belong to nature, being merely immanent in it.

Buddhi possesses the decisive knowledge which is determined by perfect

action and experience. *Manas* gathers and collects information through the five senses of perception, *jñānendriyas*, and the five organs of action, *karmendriyas*. Cosmic intelligence, ego, individual intelligence, mind, the five senses of perception and the five organs of action are the products of the five elements of nature – earth, water, fire, air and ether (*pṛthvi, āp, tejas, vāyu* and *ākāśa*) – with their infra-atomic qualities of smell, taste, form or sight, touch and sound (*gandha, rasa, rūpa, sparśa* and *śabda*).

In order to help man to understand himself, the sages analysed humans as being composed of five sheaths, or *kośas*:

Sheath	Corresponding element
Anatomical (<i>annamaya</i>)	Earth
Physiological (<i>prāṇamaya</i>)	Water
Mental (<i>manomaya</i>)	Fire
Intellectual (<i>vijñānamaya</i>)	Air
Blissful (<i>ānandamaya</i>)	Ether

The first three sheaths are within the field of the elements of nature. The intellectual sheath is said to be the layer of the individual soul (*jīvātman*), and the blissful sheath the layer of the universal Soul (*paramātman*). In effect, all five sheaths have to be penetrated to reach emancipation. The innermost content of the sheaths, beyond even the blissful body, is *puruṣa*, the indivisible, non-manifest One, the 'void which is full'. This is experienced in *nirbīja samādhi*, whereas *sabīja samādhi* is experienced at the level of the blissful body.

If *ahaṁkāra* (ego) is considered to be one end of a thread, then *antarātma* (Universal Self) is the other end. *Antaḥkaraṇa* (conscience) is the unifier of the two.

The practice of yoga integrates a person through the journey of intelligence and consciousness from the external to the internal. It unifies him from the intelligence of the skin to the intelligence of the self, so that his self merges with the cosmic Self. This is the merging of one half of one's being (*prakṛti*) with the other (*puruṣa*). Through yoga, the practitioner learns to observe and to think, and to intensify his effort until eternal joy is attained. This is possible only when all vibrations of the individual *citta* are arrested before they emerge.

Yoga, the restraint of fluctuating thought, leads to a *sāttvic* state. But in order to restrain the fluctuations, force of will is necessary: hence a degree of *rajas* is involved. Restraint of the movements of thought brings about stillness, which leads to deep silence, with awareness. This is the *sāttvic* nature of the *citta*.

Stillness is concentration (*dhāraṇā*) and silence is meditation (*dhyāna*).

Concentration needs a focus or a form, and this focus is *ahamkāra*, one's own small, individual self. When concentration flows into meditation, that self loses its identity and becomes one with the great Self. Like two sides of a coin, *ahamkāra* and *ātma* are the two opposite poles in man.

The *sādhaka* is influenced by the self on the one hand and by objects perceived on the other. When he is engrossed in the object, his mind fluctuates. This is *vytti*. His aim should be to distinguish the self from the objects seen, so that it does not become enmeshed by them. Through yoga, he should try to free his consciousness from the temptations of such objects, and bring it closer to the seer. Restraining the fluctuations of the mind is a process which leads to an end: *samādhi*. Initially, yoga acts as the means of restraint. When the *sādhaka* has attained a total state of restraint, yogic discipline is accomplished and the end is reached: the consciousness remains pure. Thus, yoga is both the means and the end.

(See I.18; II.28.)

तदा द्रष्टुः स्वरूपेऽवस्थानम् ।३।

I.3 tadā draṣṭuḥ svarūpe avasthānam

<i>tadā</i>	then, at that time
<i>draṣṭuḥ</i>	the soul, the seer
<i>svarūpe</i>	in his own, in his state
<i>avasthānam</i>	rests, abides, dwells, resides, radiates

Then, the seer dwells in his own true splendour.

When the waves of consciousness are stilled and silenced, they can no longer distort the true expression of the soul. Revealed in his own nature, the radiant seer abides in his own grandeur.

Volition being the mode of behaviour of the mind, it is liable to change our perception of the state and condition of the seer from moment to moment. When it is restrained and regulated, a reflective state of being is experienced. In this state, knowledge dawns so clearly that the true grandeur of the seer is seen and felt. This vision of the soul radiates without any activity on the part of *citta*. Once it is realized, the soul abides in its own seat.

(See I.16, 29, 47, 51; II.21, 23, 25; III.49, 56; IV.22, 25, 34.)

वृत्तिसारूप्यमितरत्र ।४।

1.4 vṛtti sārūpyam itaratra

<i>vṛtti</i>	behaviour, fluctuation, modification, function, state of mind
<i>sārūpyam</i>	identification, likeness, closeness, nearness
<i>itaratra</i>	at other times, elsewhere

At other times, the seer identifies with the fluctuating consciousness.

When the seer identifies with consciousness or with the objects seen, he unites with them and forgets his grandeur.

The natural tendency of consciousness is to become involved with the object seen, draw the seer towards it, and move the seer to identify with it. Then the seer becomes engrossed in the object. This becomes the seed for diversification of the intelligence, and makes the seer forget his own radiant awareness.

When the soul does not radiate its own glory, it is a sign that the thinking faculty has manifested itself in place of the soul.

The imprint of objects is transmitted to *citta* through the senses of perception. *Citta* absorbs these sensory impressions and becomes coloured and modified by them. Objects act as provender for the grazing *citta*, which is attracted to them by its appetite. *Citta* projects itself, taking on the form of the objects in order to possess them. Thus it becomes enveloped by thoughts of the object, with the result that the soul is obscured. In this way, *citta* becomes murky and causes changes in behaviour and mood as it identifies itself with things seen. (See III.36.)

Although in reality *citta* is a formless entity, it can be helpful to visualize it in order to grasp its functions and limitations. Let us imagine it to be like an optical lens, containing no light of its own, but placed directly above a source of pure light, the soul. One face of the lens, facing inwards towards the light, remains clean. We are normally aware of this internal facet of *citta* only when it speaks to us with the voice of conscience.

In daily life, however, we are very much aware of the upper surface of the lens, facing outwards to the world and linked to it by the senses and mind. This surface serves both as a sense, and as a content of consciousness, along with ego and intelligence. Worked upon by the desires and fears of turbulent worldly life, it becomes cloudy, opaque, even dirty and scarred, and prevents the soul's light from shining through it. Lacking inner illumination, it seeks all the more avidly the artificial lights of conditioned existence.

The whole technique of yoga, its practice and restraint, is aimed at dissociating consciousness from its identification with the phenomenal world, at restraining the senses by which it is ensnared, and at cleansing and purifying the lens of *citta*, until it transmits wholly and only the light of the soul.

(See II.20; IV.22.)

वृत्तयः पञ्चतयः क्लिष्टक्लिष्टाः ।५।

I.5 *vṛttayaḥ pañcatayyaḥ klišṭā aklišṭāḥ*

vṛttayaḥ movements, modification

pañcatayyaḥ fivefold

klišṭā afflicting, tormenting, distressing, painful

aklišṭāḥ untroubling, undisturbing, unafflicting, undistressing, pleasing

The movements of consciousness are fivefold. They may be cognizable or non-cognizable, painful or non-painful.

Fluctuations or modifications of the mind may be painful or non-painful, cognizable or non-cognizable. Pain may be hidden in the non-painful state, and the non-painful may be hidden in the painful state. Either may be cognizable or non-cognizable.

When consciousness takes the lead, naturally the seer takes a back seat. The seed of change is in the consciousness and not in the seer. Consciousness sees objects in relation to its own idiosyncrasies, creating fluctuations and modifications in one's thoughts. These modifications, of which there are five, are explained in the next sūtra. They may be visible or hidden, painful or not, distressing or pleasing, cognizable or non-cognizable.

The previous sūtra explains that the consciousness involves the seer with the objects seen by it, and invites five types of fluctuations which can be divided and subdivided almost infinitely.

Thoughts, when associated with anguish, are known as painful (*klišṭā*) conditions of the mind and consciousness. For example, a live coal covered with ash appears to be ash. If one touches it, it burns the skin at once. The live coal was in an incognizable, or *aklišṭā* state. The moment the skin was burned, it became cognizable, or *klišṭā*. As anguish predominates in pain, the pleasing state cannot be identified with it, though it exists side by side.

The pleasure of sex ends in the agony of labour pain at the time of delivery, to be followed by all the cycles of joy, worry and sadness associated with parenthood.

Even highly evolved souls, who have reached a certain spiritual height, as in I.18 which describes a non-painful, blissful state, are cautioned by Patañjali in I.19. He warns that, though the yogi remains free while the virtuous potencies continue to be powerful, the moment they fade away he has to strive again, a painful end to the attainment of the spiritual pinnacle. Alternatively, the pains may be hidden, and may appear as non-painful for a long time, until they surface. For example, cancer can remain undetected for a long time until it reaches a painful and tormenting state.

Cognizable pains and anguishes are controlled or annihilated by the practice of yoga, and by willpower. Incognizable pains are prevented from rising to the state of cognition by freedom from desires (*vāsanās*) and by non-attachment (*vairāgya*), in addition to yogic *sādhana*.

In II.12, Patañjali uses the words *dr̥ṣṭa* (visible) and *adr̥ṣṭa* (unperceived, invisible). These may be compared to *kliṣṭā* and *akliṣṭā*. Nature causes the five fluctuations to appear in their affective *kliṣṭā* forms, whereas *puruṣa* tends to bring them to the *akliṣṭā* state. For example, the *kliṣṭā* form of memory is bondage in psychological time, the *akliṣṭā* form is the function of discrimination. Both the painful and non-painful states can be visible or hidden. The known, visible pains and pleasures can be reduced or eradicated. In painful states the 'non-pains' may be hidden, and consequently the virtues are difficult to recognize or perceive. Both these states must be stopped by yogic practice and renunciation. In sūtras I.23, 27, 28, 33–39, and in II.29, Patañjali underlines the means of reaching the zenith of virtue, which is freedom and beatitude.

The *citta* acts as the wheel, while *kliṣṭā* and *akliṣṭā* states are like the two spokes of the wheel which cause fluctuations and modulations in one's self. The *vṛttis* in their *kliṣṭā* and *akliṣṭā* manifestations are not separate parallel entities, but feed and support each other. For example, the dullness which is the negative aspect of sleep supports the wrong perception of the other modulations of consciousness, whereas the positive experience of sleep (the passive, virtuous state experienced immediately on waking, when the 'I' is silent) gives a glimmer of a higher state, encouraging the efforts of right knowledge and discrimination. If the wheel is at rest, the spokes remain steady, and the *citta* becomes free from *vṛttis*.

(For afflictions, see I.30, 31; II.3, 12, 16, 17.)

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।६।

1.6 *pramāṇa viparyaya vikalpa nidrā smṛtayah*

<i>pramāṇa</i>	valid knowledge, experienced knowledge, correct knowledge which is studied and verified, proof, or evidence
<i>viparyaya</i>	inverted, perverse, contrary
<i>vikalpa</i>	doubt, indecision, hesitation, fancy, imagination, or day-dreaming
<i>nidrā</i>	sleep, a state of emptiness
<i>smṛtayah</i>	memory

They are caused by correct knowledge, illusion, delusion, sleep and memory.

These five-fold fluctuations or modifications of consciousness are based on real perception, or correct knowledge based on fact and proof; unreal or perverse perception, or illusion; fanciful or imaginary knowledge; knowledge based on sleep; and memory.

Consciousness has five qualitative types of intelligence: *mūḍha* (silly, stupid, or ignorant), *kṣipta* (neglected or distracted), *vikṣipta* (agitated or scattered), *ekāgra* (one-pointed or closely attentive) and *niruddha* (restrained or controlled). Since conscious intelligence is of five types, fluctuations are also classified into five kinds: correct knowledge, perverse perception, imagination, knowledge based on sleep, and memory. These five conscious states of intelligence and five classes of fluctuations may disturb the *sādhaka*, or help him to develop maturity of intelligence and attain emancipation.

Wrong perceptions (*viparyaya*) are gathered by the senses of perception and influence the mind to accept what is felt by them (as in the story of the six blind men and the elephant). Fanciful knowledge (*vikalpa*) causes the mind to live in an imaginary state without consideration of the facts. Memory (*smṛti*) helps one to recollect experiences for right understanding. Sleep (*nidrā*) has its own peculiarity. As a jar when empty is filled with air, so consciousness is empty in sleep. It exists in space, without a place, and is filled with dormancy. In sleep, one has a glimpse of a quiet state of mind, *manolaya*. This dormant state of mind is felt only on waking. Just as a flower when at rest is in its bud, so the consciousness rests in its bud, the conscience. Correct knowledge (*pramāṇa*) is direct knowledge from the core of the being. It is intuitive, therefore pure, and beyond the field of intellect.

Direct knowledge leads man beyond the conscious state. This state of consciousness is called *amanaskatva*.

प्रत्यक्षानुमानागमाः प्रमाणाणि ।७।

1.7 pratyakṣa anumāna āgamāḥ pramāṇāni

<i>pratyakṣa</i>	direct perception
<i>anumāna</i>	inference
<i>āgamāḥ</i>	traditional sacred texts or scriptural references, a person who is a scriptural authority and whose word can be relied on
<i>pramāṇāni</i>	kinds of proof

Correct knowledge is direct, inferred or proven as factual.

Correct knowledge is based on three kinds of proof: direct perception, correct inference or deduction, and testimony from authoritative sacred scriptures or experienced persons.

Initially, individual perception should be checked by reasoned logic, and then seen to correspond to traditional or scriptural wisdom. This process involves the enlightened intelligence, or *buddhi*.

In modern intellectual terms, we take *buddhi* to be a monolithic entity. This is unhelpful when trying to understand its true role in our lives and in our yogic practice. Let us first separate it from mind, in which brain, whose function is to receive sensory information, to think and to act, has its source. Thinking expresses itself in the form of electro-magnetic waves.

Intellect is more subtle than mind. It is concerned with the knowledge of facts and the reasoning faculty, and becomes discernible only through its inherent quality, intelligence, which is closer to consciousness than to the mind/thought process. Intelligence is inherent in every aspect of our being, from the physical to the blissful. It is non-manifest only in the *ātman/puruṣa*, the core of being.

The quality of intelligence is inherent but dormant, so our first step must be to awaken it. The practice of *āsana* brings intelligence to the surface of the cellular body through stretching and to the physiological body by maintaining the pose. Once awakened, intelligence can reveal its dynamic aspect, its ability to discriminate. Then we strive for equal extensions to achieve a balanced, stable pose, measuring upper arm stretch against lower, right leg against left, inner against outer, etc. This precise, thorough process of measuring and discriminating is the apprenticeship, or culturing, of intelligence; it is pursued in the internal sheaths by *prāṇāyāma*, *pratyāhāra* and the further stages of yoga.

We can thus see that discrimination is a weighing process, belonging to

the world of duality. When what is wrong is discarded, what is left must be correct.

When discrimination has been cultivated and intelligence is full and bright, ego and mind retreat, and *citta* becomes sharp and clear. But spiritual intelligence, which is true wisdom, dawns only when discrimination ends. Wisdom does not function in duality. It perceives only oneness. It does not discard the wrong, it sees only the right. (Patañjali calls this exalted intelligence, or *vivekaja jñānam*, III.55.) Wisdom is not mingled with nature, and is indeed unsuitable for the problems of life in a dualistic world. It would be of no use to a politician, for example, however high his motives, for he must choose and decide in the relative and temporal world. Spiritual wisdom does not decide, it *knows*. It is beyond time.

However, the progressive refinement of intelligence is essential in the search for freedom. The discriminating intellect should be used to 'defuse' the negative impact of memory, which links us in psychological time to the world of sensory pleasure and pain.

All matter, from rocks to human cells, contains its own inherent intelligence, but only man has the capacity to awaken, culture and finally transcend intelligence. Just as the totally pure *citta*, free from sensory entanglements, gravitates towards the *ātman*, so, once intelligence has achieved the highest knowledge of nature, it is drawn inwards towards the soul (IV.26). *Buddhi* has the capacity to perceive itself: its innate virtue is honesty (I.49).

विपर्ययो मिथ्याज्ञानमद्रूपप्रतिष्ठम् ।८।

1.8 viparyayaḥ mithyājñānam atadrūpa pratiṣṭham

<i>viparyayaḥ</i>	perverse, unreal
<i>mithyājñānam</i>	illusory knowledge
<i>atadrūpa</i>	not in its own form
<i>pratiṣṭham</i>	occupying, standing, seeing, beholding

Illusory or erroneous knowledge is based on non-fact or the non-real.

Perverse, illusory or wrong knowledge is caused by error or misconception, or by mistaking one thing for another. It is based on the distortion of reality.

Wrong understanding and false conceptions generate wrong feelings and taint the consciousness. This hinders the *sādhaka* in his efforts to experience the seer, and may create a dual or split personality.

(See II.5.)

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।१।

I.9 śabdajñāna anupātī vastuśūnyaḥ vikalpaḥ

<i>śabdajñāna</i>	verbal knowledge
<i>anupātī</i>	followed in sequence, pursued, phased in regular succession
<i>vastuśūnyaḥ</i>	devoid of things, devoid of substance or meaning
<i>vikalpaḥ</i>	imagination, fancy

Verbal knowledge devoid of substance is fancy or imagination.

Playing with fanciful thoughts or words, and living in one's own world of thoughts and impressions which have no substantial basis, is *vikalpa*, a vague and uncertain knowledge which does not correspond to reality. In such a state of delusion, one is like the hare in the fable who imagined it had horns.

If *vikalpa* is brought to the level of factual knowledge by analysis, trial, error, and discrimination, it can awaken a thirst for correct or true knowledge, and delusion can be transformed into vision and discovery. Unless and until such a transformation takes place, knowledge based on imagination remains without substance.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।१०।

I.10 abhāva pratyaya ālambanā vṛttiḥ nidrā

<i>abhāva</i>	non-existence, a feeling of non-being, absence of awareness
<i>pratyaya</i>	going towards conviction, trust, confidence, reliance, usage, knowledge, understanding, instrument, means, intellect

<i>ālambanā</i>	support, abode, dependence on a prop, mental exercise to bring before one's thoughts the gross form of the eternal
<i>vr̥ttih</i>	function, condition, thought-wave
<i>nidrā</i>	sleep without dreams

Sleep is the non-deliberate absence of thought-waves or knowledge.

Dreamless sleep is an inert state of consciousness in which the sense of existence is not felt.

Sleep is a state in which all activities of thought and feeling come to an end. In sleep, the senses of perception rest in the mind, the mind in the consciousness and the consciousness in the being. Sleep is of three types. If one feels heavy and dull after sleep, that sleep has been *tāmasic*. Disturbed sleep is *rājasic*. Sleep that brings lightness, brightness and freshness is *sāttvic*.

In the states of correct knowledge, perverse knowledge, fanciful knowledge, and knowledge born of memory, one is awake. Mind and consciousness are drawn by the senses into contact with external objects: thus, one gains knowledge. In deep sleep, these four types of knowledge are absent: the senses of perception cease to function because their king, the mind, is at rest. This is *abhāva*, a state of void, a feeling of emptiness.

The *sādhaka*, having experienced this negative state of void in sleep, tries to transform it into a positive state of mind while awake. Then he experiences that pure state in which the self is free from the knowledge of things seen, heard, acquired or felt through the senses and the mind. When he has learned to silence all the modulations of mind and consciousness, then he has reached *kaivalya*. He has sublimated the *vr̥ttis* and become a master: his *citta* is submerged in the soul.

Sleep gives one a glimpse of the seer, but only indistinctly because the light of discrimination, *viveka*, is clouded. Simulation of this state of sleep when one is awake and aware is *samādhi*, wherein the seer witnesses his own form.

अनुभूतविषयासंप्रमोहः स्मृतिः १११।

I.11 anubhūta viṣaya asaṁpramoḥaḥ smṛtiḥ

<i>anubhūta</i>	perceived, apprehended, experienced, knowledge derived from direct perception, inference and comparison, verbal knowledge
<i>viṣaya</i>	an object, a sense of object, an affair, a transaction
<i>asaṁpramoḥaḥ</i>	not allowing to slip away, without stealing from anything else
<i>smṛtiḥ</i>	memory of a thing experienced, recollection of words or experiences

Memory is the unmodified recollection of words and experiences.

Memory is a modification of consciousness allowing us to recapture past experiences.

Memory is the collection of the modulations and impressions of correct knowledge, perverse knowledge, illusory knowledge and sleep. As perception changes, memory too may alter, but correctly used, it enables us to recall experiences in their true, pristine state. This ability is the foundation of the practice of discrimination.

The five properties of consciousness can be equated with the five fluctuations of consciousness: dullness with *nidrā*, negligence with *viparyaya*, agitation with *vikalpa*, one-pointedness with *smṛti* and restraint or control with *pramāṇa*.

(See II.5 for wrong impressions and wrong recollections.)

अभ्यासवैराग्याभ्यां तन्निरोधः ११२।

I.12 abhyāsa vairāgyābhyāñ tannirodhaḥ

<i>abhyāsa</i>	repeated practice
<i>vairāgyābhyāñ</i>	freedom from desires, detachment, renunciation
<i>tannirodhaḥ</i>	their restraint

Practice and detachment are the means to still the movements of consciousness.

The fluctuations of consciousness, painful or non-painful, described in I.5 and I.6, are to be controlled through repeated yogic practice. Mental strength must also be developed, to attain detachment and freedom from desires.

Study of the consciousness and stilling it is practice (*abhyāsa*). Elsewhere (II.28) Patañjali has used another word: *anuṣṭhāna*. *Abhyāsa* conveys the sense of mechanical repetition, whereas *anuṣṭhāna* implies devotion, dedication, a religious attitude. Repeated effort made with a thorough understanding of the art and philosophy of yoga and with perfect communion of body, mind and soul is not a mechanical practice but a religious and spiritual one.

Practice is the positive aspect of yoga; detachment or renunciation (*vairāgya*) the negative. The two balance each other like day and night, inhalation and exhalation. Practice is the path of evolution; detachment and renunciation the path of involution. Practice is involved in all the eight limbs of yoga. Evolutionary practice is the onward march towards discovery of the Self, involving *yama*, *niyama*, *āsana* and *prāṇāyāma*. The involutionary path of renunciation involves *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. This inward journey detaches the consciousness from external objects.

Patañjali's practice represents the *ha* or 'sun' aspect, and renunciation the *ṭha* or 'moon' aspect of haṭha yoga. In *haṭha yoga*, *ha* represents the life-force and *ṭha*, the consciousness. *Ha* also represents the very being – the seer, while *ṭha* is the reflected light of the seer, representing *citta*. Through *Haṭhayoga* these two forces are blended, and then merged in the seer.

To be adept in yoga, *yama* and *niyama* must be observed carefully throughout the yogic *sādhana*. This is *abhyāsa*. The discarding of ideas and actions which obstruct progress in *sādhana* is *vairāgya*.

As we know, consciousness becomes involved with the objects seen, and identifies with them, drawing the seer with it. Then the seer becomes subordinate to the oscillating mind. The eight aspects of yoga, described in II.29, are given to us as a means to stop the wavering of the intelligence and to learn correct understanding. Although the first four relate to practice and the others to renunciation, practice and renunciation are interdependent and equally important. Without restraint, the forces generated by practice would spin out of control and could destroy the *sādhaka*. At the higher levels, *vairāgya* without *abhyāsa* could lead to stagnation and inner decay. The first four aspects are considered a building up process, and the last four one of inner consolidation. Once our initial *tāmasic* nature moves towards a dynamic state, restraint becomes necessary for our own inner security.

Vairāgya is a practice through which the *sādhaka* learns to be free from desires and passions and to cultivate non-attachment to things which hinder his pursuit of union with the soul.

The disciplines which are to be followed are explained in the succeeding sūtras.

(For yogic disciplines see II.29–32, II.35–53.)

तत्र स्थितौ यत्नोऽभ्यासः ।१३।

I.13 tatra sthitau yatnaḥ abhyāsaḥ

<i>tatra</i>	of these, under these circumstances, in that case
<i>sthitau</i>	as regards steadiness, as regards perfect restraint
<i>yatnaḥ</i>	continuous effort
<i>abhyāsaḥ</i>	practice

Practice is the steadfast effort to still these fluctuations.

Practice is the effort to still the fluctuations in the consciousness and then to move towards silencing it: to attain a constant, steady, tranquil state of mind.

In order to free the mind from fluctuations and oscillations and to reach a state of steadiness, the practitioner is advised to practise intensely all the yogic principles, from *yama* to *dhyāna*. These embrace all disciplines: moral, ethical, physical, mental, intellectual and spiritual. (For the application of the mind to the practice, see I.20.)

स तु दीर्घकालेनैरन्तर्यसत्कारासेवितो दृढभूमिः ।१४।

I.14 sa tu dīrghakāla nairantarya satkāra
āsevitāḥ dṛḍhabhūmiḥ

<i>sa</i>	this
<i>tu</i>	and
<i>dīrghakāla</i>	for a long time
<i>nairantarya</i>	without interruption, continuous

<i>satkāra</i>	dedication, devotion
<i>āsevitaḥ</i>	zealously practised, performed assiduously
<i>dr̥ḍhabhūmiḥ</i>	of firm ground, firmly rooted, well fixed

Long, uninterrupted, alert practice is the firm foundation for restraining the fluctuations.

When the effort is continued in accordance with yogic principles consistently and for a long time, with earnestness, attention, application and devotion, the yogic foundation is firmly established.

Profound wisdom is gained through steady, dedicated, attentive practice, and non-attachment through applied restraint. However, success may inflate the *sādhaka's* ego, and he should be careful not to become a victim of intellectual pride which may drag him away from enlightenment. If this happens, he should re-establish his practice by taking guidance from a competent master, or through his own discrimination, so that humility replaces pride and spiritual wisdom dawns. This is correct practice.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।१५।

I.15 *dr̥ṣṭa ānuśravika viṣaya vitṛṣṇasya*
vaśīkārasamjñā vairāgyam

<i>dr̥ṣṭa</i>	perceptible, visible
<i>ānuśravika</i>	heard or listening, resting on the <i>Vedas</i> or on tradition according to oral testimony
<i>viṣaya</i>	a thing, an object of enjoyment, matter
<i>vitṛṣṇasya</i>	freedom from desire, contentment
<i>vaśīkāra</i>	subjugation, supremacy, bringing under control
<i>samjñā</i>	consciousness, intellect, understanding
<i>vairāgyam</i>	absence of worldly desires and passions, dispassion, detachment, indifference to the world, renunciation

Renunciation is the practice of detachment from desires.

When non-attachment and detachment are learned there is no craving for objects seen or unseen, words heard or unheard. Then the seer remains

unmoved by temptations. This is the sign of mastery in the art of renunciation.

Non-attachment and detachment must be learned through willpower. They consist of learning to be free from cravings, not only for worldly, but also heavenly pleasures. *Citta* is taught to be unmoved by thoughts of desire and passion, and to remain in a state of pure consciousness, devoid of all objects and free even from the qualities of *sattva*, *rajas* and *tamas*.

The mind is considered by the sages to be the eleventh sense. The eyes, ears, nose, tongue and skin are the five senses of perception. The arms, legs, mouth, generative and excretory organs are the five organs of action. These are the external senses: the mind is an internal sense organ.

There are five states in *vairāgya*.

- 1 Disengaging the senses from enjoyment of their objects, and controlling them, is *yatamāna*. As it is not possible to control all the senses at once, one should attempt to control them one by one to achieve mastery over them all.
- 2 By thoughtful control, one burns away the desires which obstruct *citta*'s movement towards the soul. This is *vyatireka*.
- 3 When the five senses of perception and five organs of action have been weaned away from contact with objects, the feeblest desires remain in a causal state and are felt only in the mind: this is *ekendriya*. The mind wants to play a dual role: to fulfil the desires of the senses, and also to experience Self-Realization. Once the senses have been silenced, the mind moves with one-pointed effort towards Soul Realization.
- 4 *Vaśīkāra* is attained when one has overcome all longings, and developed indifference to all types of attachment, non-attachment and detachment (see I.40). All eleven senses have been subjugated.
- 5 From these develops *paravairāgya*, the highest form of renunciation: it is free from the qualities of *sattva*, *rajas* and *tamas*. On attaining this state, the *sādhaka* ceases to be concerned with himself, or with others who remain caught in the web of pleasure (see Table 2 and II.19).

Often we come across renounced persons who get caught in the pleasures and comforts of life and neglect their *sādhana*. We should learn from such examples and guard ourselves so that we develop firmness in our *sādhana*.

A bird cannot fly with one wing. It needs two wings to fly. To reach the highest spiritual goal, the two wings of yoga, *abhyāsa* and *vairāgya* are essential.

तत्परं पुरुषाख्यातेर्गुणवैतृष्यम् ।१६।

1.16 tatparaṁ puruṣakhyāteḥ guṇavairiṣṣyam

tatparaṁ that highest, that most excellent, the ultimate, the best, the purest, the supreme
puruṣakhyāteḥ the highest knowledge of the soul, perception of the soul
guṇavairiṣṣyam indifference to the qualities of nature, inertia or dormancy (*tamas*), passion or vibrance (*rajas*) and luminosity or serenity (*sattva*)

The ultimate renunciation is when one transcends the qualities of nature and perceives the soul.

Table 2: Stages of vairāgya (detachment) and the involution of prakṛti

Stage of <i>vairāgya</i>	Stage of involution of <i>prakṛti</i>
I <i>Yatamāna</i> (disengaging the senses from action)	} <i>Viśeṣa</i> (specific) }
2 <i>Vyatireka</i> (keeping away from desire)	
3 <i>Ekendriya</i> (stilling the mind)	
4 <i>Vaśīkāra</i> (mastery of desire)	} <i>Aviśeṣa</i> (non-specific) }
5 <i>Paravairāgya</i> (supreme detachment)	<i>Alīṅga</i> (unmarked)

The purest form of renunciation is when one is free from the qualities of nature. One realizes the soul at once. Clear intelligence of head and heart leads to this.

If through *abhyāsa* we activate and purify our energy, through *vairāgya* we

disentangle ourselves from involvement in even the subtlest manifestations of the phenomenal world. The creation of energy alone, without control or restraint, cannot lead to freedom. To understand the five levels of *vairāgya*, one should refer to the model of nature's evolution described in the introduction, in the section on *samādhi pāda*. Here, we see the unfolding of nature from its noumenal (*aliṅga*) state into the *liṅga* state, through *mahat*; then from the non-specific (*aviśeṣa*) phenomena including *ahamkāra*, ego or 'I-consciousness' to the manifest (*viśeṣa*) expressions of nature which form the basis of our experience of everyday reality (see II.19). The reverse or involutionary process, which is the path of yoga, can be seen as the ascension of a ladder. *Abhyāsa* gives us the necessary impetus for the ascent; by *vairāgya* we draw up the ladder behind us.

The lower rungs of renunciation are attempted by anyone who tries to disentangle himself from such a habit as smoking or drinking coffee. We cut down, then we stop, but the desire persists in the mind. When that mental desire has faded away, years later, our body cells may spontaneously rekindle attachment. Later still, we may find we become attached to the idea of ourselves as non-drinkers of coffee, so the ego is still attached to the idea of coffee even though it is now 'non-coffee'. This is self-conscious virtue. Gradually we may become totally indifferent to coffee, but coffee nevertheless still exists in our mind.

This sutra relates to the ultimate freedom achieved through *paravairāgya*: here phenomenal nature ceases to exist for us, as the *guṇas* are transcended, drawn back into their noumenal root. By transcending the *guṇas*, we unlock that which binds us to nature. When this is achieved in all our involvements, the soul is fully perceived.

The consciousness has now, by the power of wisdom, acquired everything that had to be acquired, and discarded everything that had to be discarded. The *sādhaka* is free from all bondage; there is no feeling of birth and death. *Kaivalya* is attained. This is the effect of the twin disciplines of *abhyāsa* and *vairāgya*, through which the *sādhaka* becomes wise and free, untainted by the influence of *citta*.

In IV.29 the word *prasaṅkhyāna*, meaning 'highest knowledge', has been used. Again in sūtra IV.31, there is the expression *sarvāvaraṇa malāpetasya* which means 'when all obscuring impurities are destroyed totally'. Then follows *puruṣakhyāti* signifying 'perception of the soul'.

(In sūtras I.17–51 Patañjali speaks of *samādhi*.) (See III.51 and IV.34.)

वितर्कविचारानन्दास्मितारूपानुगमत् संप्रज्ञातः १७१

1.17 *vitarka vicāra ānanda asmitārūpa anugamāt
sāmprajñātaḥ*

<i>vitarka</i>	analytical thinking or analytical study, argument, inference, conjecture
<i>vicāra</i>	reason, meditation, insight, perfect intelligence where all logic comes to an end
<i>ānanda</i>	elation, bliss, felicity
<i>asmitārūpa</i>	consciousness of being one with oneself
<i>anugamāt</i>	by accompanying, by following, comprehending, grasping
<i>sāmprajñātaḥ</i>	distinguish, know actually, know accurately

Practice and detachment develop four types of samādhi: self-analysis, synthesis, bliss, and the experience of pure being.

Through practice and detachment, four types of awareness develop. Absorption of the consciousness, achieved through engrossment in conjecture, inference and analytical study; synthesis, consideration and discrimination; bliss or elation; and a state of pure being, constitute *sāmprajñāta samādhi*.

Here a distinction is recognized between the seer and the seen. *Sāmprajñāta samādhi* consists of *vitarka*, engrossment in analysis, *vicāra*, engrossment in reasoning, *ānanda*, experiencing a state of bliss, and *asmitā*, experiencing the state of 'I'.

Vitarka is an act of involvement by deliberate thinking and study, which leads to the final point or root cause. It is an attempt to distinguish the cause from the effect, a process of judicious experimental research from the gross to the subtle. Intellectual analysis, *vitarka sāmprajñāta*, being a function of the brain, produces relative and conditioned knowledge. It is gross and lacks refinement. It is further divided into deliberation, *śavitarka* and non-deliberation, *nirvitarka*.

Vicāra means differentiating knowledge. It is a process of investigation, reflection and consideration through which the wandering conjectural brain is stilled and the *sādhaka* develops mental depth, acuteness, refinement and subtlety. *Vicāra* too is divided into reasoning, *śavicāra* and non-reasoning, *nirvicāra*.

As the growing body of experience brings maturity, fulfilment is reached and a state of bliss, *ānanda*, ensues, freeing the *sādhaka* from the mechanism of study, investigation and fulfilment and leading him to dwell in the self

alone. This state is called *asmitā rūpa samprajñāta samādhi*. Thus, all six gradations of *sabīja samādhi* (*samādhi* with support or seed) – *śavitarka*, *nirvitarka*, *śavicāra*, *nirvicāra*, *ānanda* and *asmitā* – are explained.

There is a seventh stage of *samādhi*, *virāma pratyaya*, so called *asamprajñāta samādhi*, and an eighth, called *dharma megha* or *nirbīja samādhi*.

As external objects are susceptible to change, deliberation may not be pure. One must go from the periphery to the source. *Vicāra* is beyond *vitarka*, *ānanda* is beyond *vitarka* and *vicāra*, and *asmitā* is beyond *vitarka*, *vicāra* and *ānanda*. This is the gradual progress from the gross body towards the subtle mind, and from the subtle mind towards the source, the core of being.

Śavitarka and *nirvitarka samādhi* belong to the function of the brain, and are attained by contemplation on gross elements and objects knowable through the senses. *Śavicāra* and *nirvicāra samādhi* belong to the realm of the mind and are attained by contemplation of subtle elements, and *ānanda* belongs to the realm of mature intelligence. *Ānanda* must be attributed not to the senses but to pure wisdom. Contemplation by the self of the self brings one close to *puruṣa*. Here, the self is devoid of ego.

It is said that the front of the brain is the analytical part (*śavitarka*), while the back of the brain is the old, reasoning area (*śavicāra*). The base of the brain is the seat of *ānanda*, and the crown of the head of the individual self, *asmitā*. *Sabīja samādhi* is achieved by drawing these four facets of the brain towards its stem.

When this synchronization has been achieved, a transitory state of quietness, *manolaya*, is experienced. Then, from the stem of the brain, consciousness is made to descend towards the source mind, the seat of the heart. Here it merges into a mindless, beginningless, endless state of being: *amanaskatva*, or *nirbīja samādhi* (*samādhi* without seed or support). It is the conquest of the spirit.

In between *sabīja* and *nirbīja samādhis*, Patañjali describes an intervening state, *virāma pratyaya*, which others call *asamprajñāta samādhi*. It is a spiritual plateau (*manolaya*), a transitory state or a resting place before one plunges into *nirbīja samādhi*.

(See II.18, 19, 21; III.45 and 48.)

Through practice and renunciation each and every part of man – the skin, the cells, the breath, the movements of thought, intelligence and reason become acquainted with the self. This is *samprajñāta samādhi*. The *sādhaka's* intelligence spreads evenly within and around his body, like the surface of a lake without ripples. Then he sees things clearly. In this *samprajñāta samādhi* or contemplation, the disparity between the seer and the seen remains.

Take, for example, the performance of an *āsana*, or movements of breath

in *prāṇāyāma*. In the beginning, these are done at a physical level. As understanding deepens, the body is penetrated internally, its movements are connected with the intelligence, and the *āsana* is grasped as a single unit in all directions: front to back, top to bottom, side to side. It is absorbed and held by the body's intelligence for the soul to perceive. One learns that one's body is the bow, the *āsana* is the arrow, and the target is the soul. When the *āsana* is perfected, the target is struck: the field and the knower of the field are united. The logic and reasoning of the *āsana* are fulfilled. The *sādhaka*, having lost the consciousness of the *āsana* and of his body, is one with himself. His *āsana*, his breath, his effort and his very being are one with the millions of cells in his body. He has reached *sāmitā*, the auspicious state of *asmitā*.

Patañjali generally addresses us at several levels at once, so it is not unreasonable to explain *vitarka*, *vicāra*, *ānanda* and *asmitā* in relation to *āsana*.

When we begin to practise *āsana*, our method is largely hit or miss, 'let me try this; let me try that'. It is a process of trial and error based on conjecture. That is the nature of *vitarka*. It is adventurous rather than calculating but it does not forget its errors; we then evolve to the stage we may call *vicāra*, in which a body of experience has been built up from investigation, mature consideration and dawning discrimination. As our *āsanas* ripen, we reach a stage when skin-consciousness moves towards the centre of being, and the centre radiates towards the periphery. Movement is at once centripetal and centrifugal. This integrity brings bliss: *ānanda*. Finally, when the conscious mechanism by which we consider and perform *āsana* comes to an end, the process reaches a resting point. The *āsana* then rests only on the inner self which is in poise: the only support is *asmitā*.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः १९८।

I.18 virāmapratyaya abhyāsapūrvah
saṁskāraśeṣaḥ anyah

<i>virāma</i>	rest, repose, pause
<i>pratyaya</i>	going towards, firm conviction, reliance, confidence, usage, practice, a cause, instrument, means, device
<i>abhyāsa</i>	practice
<i>pūrvah</i>	before, old, previous, foregoing

saṃskāraśeṣaḥ balance of subliminal impressions
anyaḥ other, another, different

The void arising in these experiences is another samādhi. Hidden impressions lie dormant, but spring up during moments of awareness, creating fluctuations and disturbing the purity of the consciousness.

As mentioned earlier, Patañjali indicates another state of *samādhi* in between *sabīja samādhi* and *nirbīja samādhi*, but does not name it. It is experienced with the cessation of all functions of the brain, leaving behind only the residual merits, or *saṃskāras*, of good practices. In this state one is free from passions, desires and appetites.

The word used for this state is *virāma pratyaya*. In it the *sādhaka* rests in a highly evolved state in which the intelligence is still. The nearest we come to *virāma pratyaya* in ordinary experience are those few moments before falling asleep, when the intellect relaxes its hold on thoughts and objects and the mind becomes silent, a state reminiscent of *manolaya*. Like a river joining the sea, the mind is dissolving into the self. We are given a momentary glimpse of the seer, abiding in the self. The moment one loses the feeling of 'I', one is in this state of *virāma pratyaya*, which is neither negative nor positive. It is a state of suspended animation in the consciousness. Patañjali calls this state a different type of *samādhi* (*anyaḥ*). It is not deliberate but natural.

In deliberate or *saṃprajñāta samādhi*, the intelligence dissolves but the sense of self remains. The *saṃskāras* of good practices remain and all other fluctuations cease. This state becomes a plateau, from which the aspirant may climb further up the spiritual ladder. As it is only a transitional state, one must take care that stagnation does not set in: it should not be taken as the goal. One should then, in fact, intensify one's *sādhana* to reach the state of the absolute, *nirbīja samādhi*. (For *nirbīja samādhi*, see I.50–51.)

In the next sūtra, it is said that those who remain in *virāma pratyaya* not only conquer the elements of nature but merge in them, while others live without a physical body as angels or *devatās*. We have the examples of Rāmakṛṣṇa Paramahansa, Rāmaṇa Māhaṛṣi and Śrī Aurobindo, who remained in that state for a long period without the awareness of their bodies, but emerged later to reach *nirbīja samādhi*. Such *sādhakas* are called *prakṛtilayas* (*laya* = merged in nature) or *videhins* (existing without a body). Other yogis who have reached a certain level of evolution in their search are caught at a crossroads, feeling that this is the end of their journey. If they stay there and do not attempt to go further in the practice of yoga, they fall from the grace of yoga. Lord Kṛṣṇa calls such aspirants *yoga bhraṣṭas*. In the *Bhagavad Gītā* (vi.41–43), he says that 'those yogis who

have fallen deliberately from the grace of yoga are reborn in the houses of the pure and prosperous, where they live a contented life in a righteous way for many years; while the others, who have undeliberately fallen, are reborn into the families of poor yogis who are endowed with wisdom. Then they strive again for perfection, beginning from the state which they had reached in the previous life'. (See also IV.1–2.)

Virāma pratyaya is a precarious state. It may bind the *sādhaka* forever, or it may uplift him. Patañjali advises in I.20 that those who have reached *virāma pratyaya* should not stop there but should redouble their efforts with faith and courage, memory and contemplative awareness.

Śrī Vyāsa, the first commentator on Patañjali, calls this redoubled effort *upāya pratyaya* (*upāya* is the means by which one reaches one's aim, a stratagem). Through *upāya pratyaya* the evolved souls mentioned above reached *nirbīja samādhi*.

Patañjali clearly uses the word *samprajñāta* for the state of *samādhi* which is reached through *vitarka*, *vicāra*, *ānanda*, and *asmitā*. In this sūtra, he explains the deliberate maintenance of a thought-free state of consciousness. Hence, here he has not given a precise term, but uses the expression *anyaḥ*, meaning 'another', or a different type of *samādhi* and not *asamprajñāta samādhi*, as conveyed by many commentators.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ११९।

I.19 bhavapratyayaḥ videha prakṛtilayānām

<i>bhava</i>	arising or produced from, originating in, state of being, existence, origin, true condition, real disposition
<i>pratyayaḥ</i>	going towards, firm conviction, usage, means, device
<i>videha</i>	incorporeal, without material existence but an existence in contemplation of a law (the law of nature and of the spirit)
<i>prakṛtilayānām</i>	merged in nature

In this state, one may experience bodilessness, or become merged in nature. This may lead to isolation or to a state of loneliness.

In this *samādhi*, which is poised between *sabīja* and *nirbīja samādhi*, the *sādhaka* is freed from all fluctuations, but subliminal impressions, *saṁskāras*,

spring to life the moment he comes out of that state. Some evolved entities move without a body, as spirits and angels, while others become absorbed in the elements of nature, *prakṛti*. Caught in the web of bodiless feeling, or merging in nature, they forget to climb to the topmost rung of the spiritual ladder, and fail to reach *nirbīja samādhi*. The *sādhaka*, having reached a state of isolation but not emancipation, must come out of it if he is not to lose the path of *kaivalya*.

A man who performs trance underground without ventilation becomes one with the earth. A person submerged in water becomes one with water. He is a *prakṛtilayan*: one with the elements. One whose spirit moves without a body is a *videhin*. When the *prakṛtilayan* is separated from earth or water, or the *videhin* comes in contact with his own body, subliminal impressions surface and create fluctuations in the mind (see III.44). This experience is the conquest of the principles or *tattvas* of nature: *prakṛtijaya*.

In I.10, Patañjali defines sleep as a state in which all thoughts and feelings are temporarily suspended, and the senses, mind, intellect and consciousness rest in the being. In dreamless sleep, there is absence of everything. If an average person, when awake, recollects the state of dreamless sleep, he glimpses a non-physical state of existence (*videha*) and also the state of merging in nature (*prakṛtilaya*). In sleep, these two phases remain unconscious until one wakes, whereas evolved souls in *samādhi* (as described in I.18) experience them consciously. Sleep is a natural condition of consciousness; *samādhi* is a superconscious state.

In sleep, everything is inert, *tāmasic*; in *samādhi* everything is luminous, untinged by the *guṇas*.

श्रद्धावीर्यस्मृतिसमाधिप्राज्ञापूर्वक इतरेषाम् ॥२०॥

I.20 śraddhā vīrya smṛti samādhiprajñā
pūrvakaḥ itareṣām

śraddhā	trust which comes from revelation, faith, confidence, reverence
vīrya	vigour, physical and moral strength, mental power, energy, valour
smṛti	memory, recollection
samādhi	profound meditation, supreme devotion, identification of the contemplator with the subject of contemplation, perfect absorption of thoughts

<i>prajñā</i>	awareness of real knowledge acquired through intense contemplation
<i>pūrvakaḥ</i>	previous, prior, first
<i>itareṣāṃ</i>	another, rest, different from, whereas

Practice must be pursued with trust, confidence, vigour, keen memory and power of absorption to break this spiritual complacency.

This sūtra guides those advanced souls who have attained a certain level in *samādhi*, to intensify their *sādhana*, with redoubled confidence, power, awareness and devotion.

Sage Vyāsa calls this state *upāya pratyaya*.

Highly evolved souls have the power to discriminate between isolation and emancipation. They are neither elated by their conquest of the elements nor delighted at their ability to move freely without their bodies. They adopt new means to intensify their practice with faith and vigour, and use memory as a guide to leap forward with wisdom, total absorption, awareness and attention.

It is said in the *purāṇas* that one Jaḍa Bhārata, having reached a state of *samādhi* became cold and unemotional. This is exactly what Patañjali means when he speaks of that intermediate state of *samādhi*, as *anyaḥ* or 'different'. Jaḍa Bhārata took three lives to come out of that state and then to proceed towards *nirbīja samādhi*.

Jaḍa Bhārata's father was a *rājaṛṣi* by the name of Ṛṣabha, who was a king of Bhārata; his mother, Jayavantyaṃbikā was a pious lady. Being the son of such noble hearts, he was more inclined towards spiritual knowledge than to ruling the country.

He therefore made up his mind to renounce the kingdom and retired to the forest. One day, while he was bathing in a river, a pregnant doe came to drink. Frightened by a thunderous sound, it gave birth to a fawn and died. Jaḍa Bhārata took pity on the fawn, carried it to the hermitage and began tending it. He was so attached to it, that even at his last breath, he had only that deer in his thoughts. Hence, he was reborn as a deer but his previous *sādhana* remained as subliminal impressions. Later, he was reborn as a human being in the house of a realized soul, Āngirasa by name. He developed indifference to life and lived like a madman.

One day the king of the country wanted to perform a human sacrifice for Goddess Kālimātā. He commanded his attendants to bring a human being for the sacrifice. With great difficulty, they found a person who, however, escaped at the appointed time. The king, in rage, sent his attendants to find another person. This time they chanced upon Jaḍa Bhārata, who was moving about in the forest, unconcerned with life. He was brought for

the sacrifice. As the king was about to kill him, Goddess Kālimātā appeared in her real form, destroyed the king and his attendants and set Jaḍa Bhārata free.

As a wandering sage, he moved to Sind. The king of the country wanted to sit at the feet of sage Kapilā to learn spiritual knowledge. One day, while he was travelling in a palanquin, his carriers spotted Jaḍa Bhārata and called him for help. He unhesitatingly consented to oblige, but moved in such a way as to disturb the rhythm of the others. They began scolding him, to which he replied that their abuses could not touch his Self as they were meant for his body. Hearing this, the king was wonderstruck; he climbed down and humbly prostrated before the sage asking his forgiveness. With a serene state of mind, Jaḍa Bhārata accepted the king's humble request and moved on to continue his *sādhana*. He had taken three lives to resume his *sādhana* from where he had left it.

This story aptly illustrates how the five dynamic qualities of faith, tenacity, perfect memory, absorption and awareness are necessary to hold on to what one has attained and to break out of that spiritual isolation which is not freedom.

Buddha says, in the *Dhammapada*, that all sorrows can be conquered through good conduct, reverential faith, enthusiasm, remembrance, concentration and right knowledge.

Śraddhā should not be understood simply as faith. It also conveys mental and intellectual firmness. (The next word, *vīrya*, stands for valour and power in the sense of physical and nerve strength.) Interestingly, Patañjali's first use of the word *śraddhā* is explicitly to encourage the *sādhaka* to intensify his *sādhana* in order to reach the highest goal.

The natural trust of the aspirant is confirmed by revelation, and transformed into the faith which permeates the consciousness of practitioners in any field of art, science and philosophy. If trust is instinctive, faith is intuitional.

After describing the experience of unbiased bliss and spiritual aura in I.17–19, Patañjali here expresses this felt trust as *śraddhā*.

तीव्रसंवेगानामासन्नः ।२१।

1.21 tīvrasaṁvegānām āsannaḥ

<i>tīvra</i>	vehement, intense, severe, sharp, acute, supreme, poignant
<i>saṁvegānām</i>	those who are quick, cheerful (<i>saṁvega</i> is a technical word like <i>saṁyama</i> , see III.4)
<i>āsannaḥ</i>	drawn near, approached, near in time, place or number

The goal is near for those who are supremely vigorous and intense in practice.

Samādhi is within reach for him who is honest and pure at heart, enthusiastic, intense and supremely energetic. He quickly reaches the highest goal of yoga, aided also by his residual accumulated virtues. However, sometimes even an intense aspirant may become mild or average, slow or moderate, in his practice.

In the *Śiva Saṁhitā*, chapter v.16, aspirants are categorized as feeble (*mṛdu*), moderate (*madhyama*), sharp in understanding and vigorous (*adhimātra*), and having colossal energy and supreme enthusiasm (*adhimātratama*).

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ।२२।

1.22 mṛdu madhya adhimātratvāt tataḥ api viśeṣaḥ

<i>mṛdu</i>	soft, feeble, mild, fickle
<i>madhya</i>	middle, intermediate, moderate, average
<i>adhimātratvāt</i>	ardent, steady minded, keen
<i>tataḥ</i>	thence, further
<i>api</i>	also
<i>viśeṣaḥ</i>	differentiation

There are differences between those who are mild, average and keen in their practices.

Table 3: *Levels of sādhakas and types of awareness*

<i>Sādhaka</i>	Awareness	
<i>Mṛdu</i> (mild)	1 <i>Vitarka prajñā</i>	intellectual analysis at the external level
	2 <i>Vicāra prajñā</i>	subtle differentiating knowledge and mental alertness
<i>Madhya</i> (medium)	3 <i>Ānanda prajñā</i>	knowledge of bliss
	4 <i>Asmitā prajñā</i>	knowledge of the self
<i>Adhimātra</i> (intense)	5 <i>Vaśīkāra prajñā</i>	subjugation of desire
	6 <i>Virāma pratyaya</i>	cessation of brain functions
	7 <i>Bhava pratyaya</i>	mental quietness
	8 <i>Upāya pratyaya</i>	skillful means
<i>Tīvra samvegin</i> or <i>adhimātrataman</i> (supremely intense)	9 <i>Paravairāgya</i>	supreme detachment

Sādhakas are of different levels of eagerness and intensity. For them, the goal is time-bound, depending on their level.

This sūtra further amplifies the distinction between yogis whose practices are feeble, average or keen, and who progress according to the level of their practice.

These types can be further subdivided. For example, a keen *sādhaka* may be feebly, moderately or intensely keen. Similar subdivisions can be made of the average and feeble types. The goal of yoga is near or far according to one's eagerness and one's efforts.

This sūtra refers to the different aptitudes of yogic practitioners. But if sūtras I.14–22 are examined as a group, it is clear that they refer to nine types of yogis who are highly evolved and whose standards of intelligence are far above ordinary human standards. They are of an ascending order of intensity. (See Table 3.)

Paravairāgya (supreme detachment) is for those who are clear of head and pure of heart, heroic and supremely energetic (*adhimātrataman* or *tīvra samvegin*). For these, the goal is at hand; for others, it is time-bound.

ईश्वरप्रणिधानाद्वा ।२३।

1.23 Īśvara praṇidhānāt vā

<i>Īśvara</i>	the Lord, God, and Universal Soul
<i>praṇidhānāt</i>	by profound religious meditation, contemplation, prayer, renunciation of the fruits of actions
<i>vā</i>	or

Or, the citta may be restrained by profound meditation upon God and total surrender to Him.

To contemplate on God, to surrender one's self to Him, is to bring everything face to face with God. *Praṇidhāna* is the surrender of everything: one's ego, all good and virtuous actions, pains and pleasures, joys and sorrows, elations and miseries to the Universal Soul. Through surrender the aspirant's ego is effaced, and the grace of the Lord pours down upon him like torrential rain.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।२४।

1.24 kleśa karma vipāka āśayaiḥ aparāmṛṣṭaḥ puruṣaviśeṣaḥ Īśvaraḥ

<i>kleśa</i>	affliction, pain, distress, pain from disease
<i>karma</i>	act, action, performance
<i>vipāka</i>	ripe, mature, result
<i>āśayaiḥ</i>	seat, abode, reservoir
<i>aparāmṛṣṭaḥ</i>	untouched, unaffected, in no way connected
<i>puruṣaviśeṣaḥ</i>	a special person, a distinct <i>puruṣa</i> , or being
<i>Īśvaraḥ</i>	God

God is the Supreme Being, totally free from conflicts, unaffected by actions and untouched by cause and effect.

God is a special, unique Entity (*puruṣa*), who is eternally free from afflictions and unaffected by actions and their reactions, or by their residue.

Īśvara is the Supreme Soul, the Lord of all and master of everything. He is untouched by *kleśas* (afflictions), unaffected by the fruits of actions, abiding undisturbed in His own Being. He is eternally free and always sovereign (see II.3 for *kleśas*).

Human beings experience pain before reaching emancipation, but God is always detached from pain and pleasure, sorrow and joy, dejection and elation. God is ever free, but man has to wash away all his subliminal impressions before realizing freedom (see III.36).

There is a difference between *puruṣa* (individual soul) and *puruṣa viśeṣa* (Universal Soul). As God is distinct from the individual soul, He is called *Īśvara*.

तत्र निरतिशयं सर्वज्ञबीजम् ।२५।

1.25 tatra niratiśayaṁ sarvajñabījam

<i>tatra</i>	therein, in Him
<i>niratiśayaṁ</i>	matchless, unsurpassed, unrivalled
<i>sarvajña</i>	all knowing, omniscient, all wise
<i>bījam</i>	a seed, source, cause, origin, beginning

God is the unexcelled seed of all knowledge.

In Him abides the unrivalled, matchless source of all knowledge. He is the seed of omniscience, omnipresence and omnipotence.

In God rests all creation. He is eternal and one. He is Himself the seed of all knowledge, the seed of omniscience, whereas the yogi attains infinite knowledge but not the seed of that knowledge (see III.50 and IV.31).

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।२६।

1.26 sa eṣaḥ pūrveṣām api guruḥ kālena
anavacchedāt

sa	that
eṣaḥ	Puruṣa or God
pūrveṣām	first, foremost
api	also, too, besides, in addition to
guruḥ	master, preceptor
kālena	time
anavacchedāt	unbounded, unlimited, uninterrupted, undefined, continuous

God is the first, foremost and absolute guru, unconditioned by time.

This spiritual *Puruṣa*, the Supreme Spirit, is the first and foremost teacher, neither bound nor conditioned by place, space or time. He is all and all is He.

तस्य वाचकः प्रणवः ।२७।

1.27 tasya vācakaḥ praṇavaḥ

tasya	Him
vācakaḥ	connoting, denoting, signifying, sign, indicating
praṇavaḥ	the sacred syllable <i>Āum</i>

He is represented by the sacred syllable āum, called praṇava.

He is identified with the sacred syllable *āum*. He is represented in *āum*.

Āum is considered to be the symbol of divinity. It is a sacred mantra, and is to be repeated constantly. *Āum* is called *praṇava*, which stands for praise of the divine and fulfilment of divinity.

Sound is vibration, which, as modern science tells us, is at the source of all creation. God is beyond vibration, but vibration, being the subtlest form

of His creation, is the nearest we can get to Him in the physical world. So we take it as His symbol.

The impersonal essence and source of all being is known as *hiranya garbha* (golden womb). It is also known as *Brahman*, who is within each heart. *Āum̐* is the bow and the self is the arrow. With deep concentration, the aspirant has to hit the target, *Brahman*, so that the individual self and the Universal Soul become one.

Āum̐ is composed of three syllables, *ā*, *u*, *m̐*. The word is written thus: ॐ. Without these three sounds, no words can begin, resound or end in any language. These three sounds are universal: they are the seed (*bīja*) of all words.

The letters *ā*, *u*, *m̐* symbolize speech (*vāk*), mind (*manas*), and breath of life (*prāṇa*). As leaves are held together by a twig, all speech is held together by *āum̐*. *Āum̐* is the everlasting spirit, a symbol of serenity, divinity, majestic power, omnipotence and universality.

The three letters of *āum̐* represent the three genders, the three *guṇas*, the three aspects of time: past, present and future, and the three *gurus*: the mother, the father and the preceptor.

They also represent the triad of divinity: *Brahma* the creator, *Viṣṇu* the sustainer, and *Śiva* the destroyer, of the Universe.

Āum̐ as a whole stands for the realization that liberates the human spirit from the confines of body, mind, intellect and ego. By meditating upon *Āum̐*, the *sādhaka* remains steady, pure and faithful. He becomes a great soul (*mahātmā*). He finds the presence of the Supreme Spirit within, and earns the peace which is free from fear, dissolution and death.

(For further details on *āum̐* see *Light on Yoga* and *Light on Prāṇāyāma* (HarperCollinsPublishers).)

तज्जपस्तदर्थयावनम् ॥२८॥

1.28 tajjapaḥ tadarthabhāvanam

<i>tat</i>	that (<i>āum̐</i>)
<i>japaḥ</i>	muttering in an undertone, whispering, repeating
<i>tadarthabhāvanam</i>	its aim, its purpose, its meaning with feeling, its identification

The mantra āum̐ is to be repeated constantly, with feeling, realizing its full significance.

Constant, reverential repetition of the *praṇava āum*, with contemplation on its meaning and the feeling it evokes, helps the seer to reach the highest state in yoga.

Words, meaning and feeling are interwoven. As words are eternal, so are meaning and feeling. Meaning and feeling change according to one's intellectual calibre and understanding. This sūtra conveys the devotional aspects of the seed *mantra āum*.

Japa is repetition of the *mantra*, with reverence and realization of its meaning. Practice of *japa* unites the perceiver, the instruments of perception, and the perceived: God. The *mantra āum* is considered to be *Śabda Brahman* (Word of God, or Universal Sound) to be known with the organs of perception and action, mind, intelligence and consciousness (see I.23, 41 and II.1).

ततः प्रत्यक्षेत्प्रत्यक्षेत्प्रत्यक्षेत् ॥२९॥

I.29 tataḥ pratyakcetana adhigamaḥ api
antarāya abhāvaḥ ca

<i>tataḥ</i>	then
<i>pratyakcetana</i>	individual soul, introspective mind
<i>adhigamaḥ</i>	to find, discover, accomplish, acquire mastery
<i>api</i>	also, too
<i>antarāya</i>	intervention, interference, impediment, hindrance, obstacle
<i>abhāvaḥ</i>	absence
<i>ca</i>	and

Meditation on God with the repetition of āum removes obstacles to the mastery of the inner self.

The repetition of the *praṇava mantra* with feeling and understanding of its meaning leads to the discovery of the Self, and helps to remove impediments to Self-Realization (for impediments, see I.30 and 31).

When experience, the instruments of experience and the object experienced are interwoven, the soul manifests itself without the intervention of any impediments.

~~यादित्यनसंशयप्रमदाऽलास्याविरतिभ्रान्तिदर्शनात्स-
भूमिकत्वावस्थितत्वावि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥~~

1.30 vyādhi styāna saṁśaya pramāda ālasya
avirati bhrāntidarśana alabdhabhūmikatva
anavasthitatvāni cittavikṣepaḥ te antarāyāḥ

<i>vyādhi</i>	disease
<i>styāna</i>	lack of perseverance, lack of interest, sluggishness, mental laziness
<i>saṁśaya</i>	doubt, indecision
<i>pramāda</i>	intoxication, carelessness, negligence, inattentiveness, inadvertence
<i>ālasya</i>	idleness, physical laziness
<i>avirati</i>	incontinence, lacking in moderation or control, sen- sual gratification
<i>bhrāntidarśana</i>	living under illusion, mistaken notion
<i>alabdhabhūmikatva</i>	missing the point, inability to hold on to what is achieved, disappointment in one's desired object
<i>anavasthitatvāni</i>	an unsettled state, inability to maintain the achieved progress
<i>cittavikṣepaḥ</i>	a scattered or oscillating mind causing distraction in the consciousness
<i>te</i>	these
<i>antarāyāḥ</i>	obstacles, impediments

These obstacles are disease, inertia, doubt, heedlessness, laziness, indiscipline of the senses, erroneous views, lack of perseverance, and backsliding.

This sūtra describes the nine obstacles or impediments which obstruct progress and distract the aspirant's consciousness.

These obstacles can be divided into physical, mental, intellectual and spiritual:

a disease	} physical
b lack of interest or sluggishness	
c lingering doubt	} mental
d pride or carelessness	
e idleness	
f sense gratification	

- | | | |
|---|----------------|-------------|
| g living in a world of delusion | } intellectual | } spiritual |
| h lack of perseverance or not being able to hold on to what has been undertaken | | |
| i inability to maintain the progress attained due to pride or stagnation in practices | | |
| | | |

In I.29, Patañjali indicates that Self-Realization is possible only when consciousness is free from impediments.

दुःखदौर्भनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः ।३१।

I.31 duḥkha daurmanasya aṅgamejayatva
śvāsapraśvāsāḥ vikṣepa sahabhuvah

<i>duḥkha</i>	sorrow, pain, grief, distress, unhappiness
<i>daurmanasya</i>	mental pain, affliction, dejection, despair
<i>aṅgamejayatva</i>	unsteadiness of the body
<i>śvāsapraśvāsāḥ</i>	inspiration and expiration
<i>vikṣepa</i>	scattered, causing distraction
<i>sahabhuvah</i>	existing at the same time, side by side, accompanying, concurrent

Sorrow, despair, unsteadiness of the body and irregular breathing further distract the citta.

Besides the obstacles mentioned in I.30, there are four more causes of distraction: sorrow, despair or evil disposition, tremor of the body and irregular or laboured breathing. (Possibly, laboured breathing shakes the body, creating instability, which in turn brings mental distress.) These cause further distractions which agitate the mind and consciousness.

These impediments are of three types: self-inflicted (*ādhyātmika*), imbalances of elements in the body (*ādhībhautika*) and problems brought about by fate, e.g. genetic defects (*ādhidaivika*). They need to be fought and conquered through yogic disciplines (see I.6; II.3, 17, 34).

तत्प्रतिषेधाद्यमेकतत्त्वाभ्यासः ।३२।

1.32 tatpratiṣedhārtham ekatattva abhyāsaḥ

<i>tatpratiṣedhārtham</i>	for their prevention
<i>eka</i>	one, single
<i>tattva</i>	a real state, reality, truth, essential nature, the very essence, a principle, a doctrine
<i>abhyāsaḥ</i>	practice

Adherence to single-minded effort prevents these impediments.

To remove the thirteen impediments and prevent their recurrence, several specific methods have been described.

Though most commentators have concluded that *ekatattva* is devotion and surrender to God, it is beyond the average person's comprehension that surrender to God is the cure for all maladies. If surrender to God were possible for everyone, and could by itself eradicate all impediments, Patañjali need not have elaborated on all the other means of reaching the divine state. Only a few outstanding personalities like Rāmaṇa Māhaṛṣi, Śrī Rāmakṛṣṇa Paramaharṣi, Mahātmā Gāndhi, Jaḍa Bhārata and the great *ācāryas* of the past could surrender wholeheartedly to God, as they were angels in human form, highly evolved souls whose subliminal impressions from previous lives enabled them to assume their final human form in order to clear up the residues.

But total surrender to God is beyond the abilities of most ordinary men and women, who are still caught up in pleasure and pain, joy and sorrow, success and failure. Meditation undoubtedly helps to minimize the mental agitations of such persons, but to conquer all the obstacles to Self-Realization, all the eight stages of yoga must be followed.

Only when body, mind and intelligence are fully purified is it possible to surrender totally to God, without expecting any return. This is a surrender of the highest order, beyond the capacity of the average individual.

**मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ।३३।**

I.33 maitrī karuṇā muditā upekṣaṇaṁ sukha
duḥkha puṇya apuṇya viṣayāṇāṁ
bhāvanātaḥ cittaprasādanam

<i>maitrī</i>	friendliness
<i>karuṇā</i>	compassion, mercy
<i>muditā</i>	gladness, joy
<i>upekṣaṇaṁ</i>	to be indifferent and apathetic, to look at things without interest
<i>sukha</i>	happiness
<i>duḥkha</i>	sorrow
<i>puṇya</i>	virtue
<i>apuṇya</i>	vice
<i>viṣayāṇāṁ</i>	regarding an object, concerning a thing
<i>bhāvanātaḥ</i>	conception, remembrance, infusion, recollection, thoughtfulness
<i>cittaprasādanam</i>	graceful diffusion of the consciousness, favourable disposition

Through cultivation of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice respectively, the consciousness becomes favourably disposed, serene and benevolent.

These qualities keep the mind in a state of well-being. Patañjali here lays the groundwork for our journey towards Self-Realization. *Citta vikṣepa* is a current of disturbed thoughts running like a river. In *citta prasādana*, graceful diffusion, the turbulent flow is dammed up and consciousness diffuses calmly like a lake.

If the *citta* is caught in the web of the senses, and the *sādhaka* fails to cultivate friendliness, compassion, delight and equanimity, sorrow and unhappiness arise in his heart. This sūtra asks us to rejoice with the happy, to be compassionate to the sorrowful, friendly to the virtuous, and indifferent to those who continue to live in vice despite attempts to change them. This mental adjustment builds social as well as individual health. Besides cultivating these qualities, one should follow the social virtues of *yama* (II.30) for the well-being of society as a whole. This approach to life keeps the mind of the *sādhaka* serene and pure.

प्रचर्दनविधारणाभ्यां वा प्राणस्य ।३४।

I.34 pracchardana vidhāraṇābhyāṃ vā prāṇasya

<i>pracchardana</i>	emitting, sending forth, discharging, expelling, exhalation
<i>vidhāraṇābhyāṃ</i>	restraining, maintaining, supporting, executing
<i>vā</i>	or, an option, also the power of choosing correctly, selection, alternatively
<i>prāṇasya</i>	of breath

Or, by maintaining the pensive state felt at the time of soft and steady exhalation and during passive retention after exhalation.

Another possibility of diffusing consciousness is the attainment of that serene state by retention of the breath after exhalation.

In this and the following five sūtras (I:34–39) several alternative methods of calming the mind and preparing it for spiritual evolution are described.

One should inhale and exhale slowly and pause, maintaining the retention for as long as is comfortable. This practice ensures a state of consciousness which is like a calm lake.

(For breath control, see *Light on Prāṇāyāma*.)

विषयवती वा प्रवृत्तिरूपज्ञा मनसः स्थितिनिबन्धनी ।३५।

I.35 viṣayavatī vā pravṛttiḥ utpannā manasaḥ sthiti nibandhanī

<i>viṣayavatī</i>	related to, attached to object, that which is perceived
<i>vā</i>	or
<i>pravṛttiḥ</i>	moving onwards, advancing, progressing, contemplating, devoting, applying
<i>utpannā</i>	born, produced, acquired, accomplished
<i>manasaḥ</i>	mind
<i>sthiti</i>	state
<i>nibandhanī</i>	origin, basis, foundation, binding together

Or, by contemplating an object that helps to maintain steadiness of mind and consciousness.

One may equally attain an exalted state of consciousness by becoming totally engrossed, with dedication and devotion, in an object of interest.

The practice of contemplating upon an object is the foundation of mental stability. Total absorption in the object brings about direct perception of its essence.

This sūtra shows how to develop awareness and sensitivity in intelligence. In so doing, one may gain insight into the phenomena of nature (*prakṛti*), as well as into the nature of the seer (*puruṣa*).

विशोका वा ज्योतिष्मती ।३६।

I.36 viśokā vā jyotiṣmatī

<i>viśokā</i>	free from grief, sorrowless effulgent light
<i>vā</i>	or
<i>jyotiṣmatī</i>	luminous, bright, shining, possessed of luminous bodies, a tranquil state of mind

Or, inner stability is gained by contemplating a luminous, sorrowless, effulgent light.

Here, the concentration is on the innermost core of the heart, wherein alone the sorrowless, effulgent light glows. That is the seat of the soul. The mind is guided in such a way that it becomes engrossed, and penetrates towards its source. Movements in the form of thoughts in the mind are the waves, and *citta*, or the seat of consciousness, is the ocean. The *sādhaka* must learn to keep the *citta* motionless and thoughtfully silent, without creating waves of thought. This effort of stilling and silencing the *citta* brings forth the sorrowless effulgent light of the soul (see I.45).

वीतरागविषयं वा चित्तम् ।३७।

1.37 vītarāga viṣayaṁ vā cittam

<i>vīta</i>	devoid of, free from
<i>rāga</i>	desire, passion, love, affection
<i>viṣayaṁ</i>	an object
<i>vā</i>	or
<i>cittam</i>	consciousness

Or, by contemplating on enlightened sages who are free from desires and attachments, calm and tranquil, or by contemplating divine objects.

Vyāsa, Śuka, Śaṅkara, Rāmānūja, Mādhva, Vallabha, Caitanya, Śrī Aurobindo, Rāmaṇa Māhaṛṣi and Śrī Rāmakṛṣṇa, are examples of men of illumination. If the *sādhaka* reflects on the serene, pure state of such divine persons and emulates their practices, he gains confidence, attains stability and develops a desireless state of mind.

In the same way, one can also contemplate each stage of an *āsana* or each movement of breath in order to bring the *citta* to a state of desirelessness. If consciousness is kept free from desire, it becomes pure. Mere withdrawal from the world does not in itself achieve this aim.

स्वप्ननिद्राज्ञानालम्बनं वा ।३८।

1.38 svapna nidrā jñāna ālanbanam vā

<i>svapna</i>	dream state, a state of delusion
<i>nidrā</i>	sleep state
<i>jñāna</i>	wakeful state, awareness, intelligent state
<i>ālambanam</i>	support, base, dependence or resting upon, assistance, help, distinguishing the gross from the eternal
<i>vā</i>	or

Or, by recollecting and contemplating the experiences of dream-filled or dreamless sleep during a watchful, waking state.

Citta has four planes: the unconscious, subconscious, conscious and super-conscious. The unconscious plane is the state of dreamless sleep (*nidrā*). The subconscious plane is the dream-filled (*svapna*) state. The conscious plane is the waking (*jāgratā*) state. The superconscious plane is the fourth state known as *turyā*. *Turyā* is *samādhi*, the final state wherein the individual soul (*jīvātman*) is merged with the Universal Soul (*Paramātman*).

By close examination of dream-filled and dreamless sleep, the *sādhaka* comes to distinguish the various levels of consciousness, and learns to transform them into a single state of consciousness.

The *sādhaka* should also contemplate on the thought of the soul before going to sleep, so that the same thought flows uninterruptedly whether he is awake, dreaming or asleep. This supports progress towards the attainment of spiritual bliss.

In III.11–12 Patañjali explains *kṣaya* (waning) *citta*, *śānta* (calm) *citta* and *udaya* (rising) *citta*. These may be compared to *svapna*, *nidrā* and *jāgratā* states. Normally, declining thoughts lead to quietness; but strong rising thoughts keep one awake. A yogi maintains passive alertness without allowing thoughts to spring forth, or strives to restrain them. This is reflective contemplation (see III.13, table 13).

The *sādhaka* begins his *sādhana* dreaming of the pros and cons of each *āsana*. This is a *svapna* state. He stabilizes his ideas and rests on them. This is *nidrā* state. Later he learns to distinguish the subtle points and perform them with awareness. This is the state of *jñāna*.

यथार्थमिच्छित्तयानाम् ॥३९॥

I.39 yathābhīmata dhyānāt vā

yathābhīmata that which is desirable, a selected thing, a pleasing thing, according to one's wish or taste

dhyānāt by meditation

vā or

Or, by meditating on any desired object conducive to steadiness of consciousness.

The final method is to choose an object conducive to meditation: not one which is externally pleasing, but auspicious and spiritually uplifting.

Practising this simple method of one-pointed attention, the *sādhaka* gradually develops the art of contemplation. Later, when a degree of mental stability is attained, he will be able to meditate on any object at will.

The perfect performance of an *āsana* is pleasing, and through it, too, one can gain serenity.

On the face of it this sūtra is simple: it describes meditation on a pleasing object. Its deeper, hidden meaning is harder to comprehend. Having explained various methods of meditation with support, Patañjali now comes to subjective meditation. The most 'pleasing' object of meditation is in fact one's very existence, the core of the being. Patañjali advises us to trace the seed of that core, the living spirit that pervades everything from the most infinitesimal particle to the infinitely greatest. This is the most difficult subject to meditate upon.

This is the last of the six alternative methods of stilling the mind and consciousness. This group of sūtras shows that Patañjali's teaching was broad-based, enabling people of all creeds and all walks of life to aspire to life's spiritual goal. (See Table 4.)

अथापुनरप्यहत्वात्तोऽस्य वासिकारः ।४०।

I.40 paramāṇu paramamahattvāntaḥ asya
vaśīkāraḥ

<i>paramāṇu</i>	an infinitesimal particle, an atom
<i>paramamahattvāntaḥ</i>	most distant, most excellent, highest, best, greatest
<i>asya</i>	of this
<i>vaśīkāraḥ</i>	bringing into subjugation, having mastery over passions, or in one's power

Mastery of contemplation brings the power to extend from the finest particle to the greatest.

By following the various alternative methods of contemplation described above, the *sādhaka* develops the power to penetrate from the most infinitesimal particles to infinity.

The *sādhaka* is not only freed from all disturbances of the mind; he has also subjugated his consciousness and mastered his passions. His consciousness

Table 4: Stages in the purification of citta

TYPES OF MEDITATION			
Sūtra	Method	Limbs of yoga	Elements of <i>prakṛti</i>
1.33	Cultivating appropriate attitudes	<i>Yama</i> <i>Niyama</i> <i>Āsana</i>	Behaviour (<i>Ācāra</i>) Character (<i>Śīlam</i>) Organs of action (<i>Karmendriyas</i>) Organs of perception (<i>Jñānendriyas</i>) Mind (<i>Manas</i>)
1.34	Breath control	<i>Prāṇāyāma</i>	Breath (<i>Prāna</i>)
1.35	Absorption in object	<i>Pratyāhāra</i>	Senses of perception Mind
1.36	Contemplation of inner light	<i>Dhāraṇā</i>	Mind (<i>Manas</i>)
1.37	Contemplation of sages	<i>Dhāraṇā</i>	Ego, 'I' consciousness (<i>Ahaṁkāra</i>)
OBJECTIVE MEDITATION			
SUBJECTIVE MEDITATION			
1.38	Recollection of dreams and sleep	<i>Dhāraṇā</i>	(consciousness) <i>Citta</i>
1.39	Meditation on any desired object	<i>Dhyāna</i>	(soul) <i>Antahkaraṇa</i>

reaches a height of purity in which it develops the power of penetrating objects from the minutest atoms to the mighty cosmos.

This sūtra describes how the ordinary mind is transformed into a supermind, able to penetrate the boundless regions of space, and the deepest regions within (see I.45).

क्षीणवृत्तेरभिजातस्यैव मणेर्ग्रहीतुर्ग्राहणग्राह्येषु तत्स्थतदज्जन्ता समापत्तिः ।४१।

1.41 kṣīṇavṛtteḥ abhijātasya iva maṇeḥ grahīṭṛ
grahaṇa grāhyeṣu tatstha tadañjanatā
samāpattiḥ

<i>kṣīṇa</i>	dissolving of the <i>sattva</i> -, <i>rajo</i> - and <i>tamo</i> - <i>guṇas</i>
<i>vṛtteḥ</i>	modifications, fluctuations
<i>abhijātasya</i>	inborn, noble, courteous, polite, worthy, learned, distinguished, wise, transparent
<i>iva</i>	like
<i>maṇeḥ</i>	a gem, a flawless crystal
<i>grahīṭṛ</i>	knower, taker, perceiver, one who has comprehended
<i>grahaṇa</i>	act of seizing, catching, accepting, grasping, instrument of cognition
<i>grāhyeṣu</i>	to be known
<i>tatstha</i>	becoming stable
<i>tadañjanatā</i>	acquiring or taking the shape of the seen or known
<i>samāpattiḥ</i>	transformation, assuming the original form, consummation, completion, conclusion

The yogi realizes that the knower, the instrument of knowing and the known are one, himself, the seer. Like a pure transparent jewel, he reflects an unsullied purity.

With refinement, the consciousness becomes highly sensitive, choiceless, stainless and pure. The perceiver, the instrument of perception and the perceived object, clearly reflected, are nothing but the seer. Like an object reflected flawlessly in a clean mirror, the perceiver, the perceived and the instrument are reflected as one. This transparent reflecting quality of consciousness is termed *samāpatti*, which means assumption of the original form of the seer.

Patañjali's description of *samāpatti* underlines the subtle distinction between yoga, *samādhi* and *samāpatti*. Yoga is the employment of the means to reach *samādhi*. *Samādhi* is profound meditation, total absorption. *Samāpatti* is the balanced state of mind of the seer who, having attained *samādhi*, radiates his own pure state. Yoga and *samādhi*, in other words, can be regarded as practices; *samāpatti* the state towards which they lead.

When all the fluctuations of mind's *sāttvic*, *rājasic* and *tāmasic* nature reach an end, mind ceases to gather and transmit information, and *citta* is like the still, clear water of a calm lake. It transforms itself to the level of

the seer, and reflects its purity without refraction. Like a transparent jewel, it becomes at once the knower, the instrument of knowing and the object known. Thus the *sādhaka* experiences the true state of the soul.

Samāpatti is enshrined in *abhijātamaṇi*, which means flawless jewel. *Citta* is now a flawless jewel. A hungry or a thirsty person needs only food or water. Hunger and thirst are necessities of life: their demands are instinctive and instantaneous. Emotions such as lust, anger, greed, infatuation, pride and hatred are not instinctive but are imbibed through contact with the external world; yet, in man they are reflected in their totality. Truthfulness, purity and a loving nature are intuitive and are also fully expressed in man. By yogic discipline and contemplation, the *sādhaka* develops these intuitive qualities of purity and truthfulness and realizes the flawless quality of consciousness. Through it, he becomes the seer and transmits rays of wisdom through his words, thoughts and actions.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णं सवितर्कं समापत्तिः ॥४२॥

1.42 tatra śabda artha jñāna vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

<i>tatra</i>	there
<i>śabda</i>	word
<i>artha</i>	purpose, aim, meaning
<i>jñāna</i>	knowing, knowledge, intelligence
<i>vikalpaiḥ</i>	an option, imagination, the act of allowing a rule to be observed or not as one pleases, surmise, the carrying out of a transaction upon stipulated terms
<i>saṅkīrṇā</i>	poured together, mixed together, strewn, intermingled
<i>savitarkā</i>	becoming totally engrossed, thoughtful
<i>samāpattiḥ</i>	transformation

At this stage, called savitarkā samāpatti, the word, meaning and content are blended, and become special knowledge.

In the refined state of consciousness, words and their meanings are simultaneously and harmoniously blended with understanding, so that consciousness becomes engrossed in a new kind of knowledge. This is *savitarkā samāpatti*.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ।४३।

1.43 smṛtipariśuddhau svarūpaśūnya iva
arthamātranirbhāsā nirvitarka

<i>smṛti</i>	memory
<i>pariśuddhau</i>	completely cleansed, purest of minds
<i>svarūpaśūnya</i>	devoid of one's nature
<i>iva</i>	as it were
<i>arthamātranirbhāsā</i>	shining alone in its purest form
<i>nirvitarka</i>	unreflecting, unconsidered, without analysis or logic

In nirvitarka samāpatti, the difference between memory and intellectual illumination is disclosed; memory is cleansed and consciousness shines without reflection.

When memory is completely cleansed and purified, mind too is purified. Both cease to function as distinct entities; a no-mind state is experienced, and consciousness alone manifests itself, shining unblemished without reflection of external objects. This is called *nirvitarka samāpatti*.

Memory is the recollection of past thoughts and experiences. It is the storehouse of past impressions. Its knowledge is reflected knowledge. The *sādhaka* should be aware that memory has tremendous impact on intelligence. By perseverance in yoga practices and persistent self-discipline, new experiences surface. These new experiences, free from the memories of the past, are fresh, direct and subjective; they expunge what is remembered. Then memory ceases to function as a separate entity. It either merges with consciousness or takes a back seat, giving predominance to new experiences and bringing clarity in intelligence. For the average person memory is a past mind. For the enlightened man, memory is a present mind. As memory is purified, intelligence becomes illuminative and moves closer to the seer, losing its identity. This is *nirvitarka samāpatti*.

Even for the unripe mind, there is a right and a wrong use of memory. It is not for recollecting pleasure, but for establishing a fund of experience as a basis for further correct action and perception.

In *āsana*, for example, we start with trial and error. The fruits of these experiments are graded by the discriminating intelligence and stored in the memory. As we progress, trial and error decreases, and correct perception increases. So memory provides foresight against error. In the headstand, for example, something that usually goes wrong is that the upper arm shortens.

Memory warns us, 'be aware before it happens'. Discriminating experiment awakens consciousness. Awareness, with discrimination and memory, breaks down bad habits, which are repeated actions based on wrong perception, and replaces them with their opposite. In this process the brain must be creative, not mechanical. The mechanical brain questions only the external phenomena, bringing objective knowledge. The creative brain calls into question the inner and outer, bringing subjective and spiritual knowledge. In *āsana* understanding begins with the inner skin; in *prāṇāyāma*, with the inner membrane of the nose. These are the starting points of the spiritual quest in *āsana* and *prāṇāyāma*.

In this way, a virtuous character is built up. When awareness is linked to intelligence, honesty comes into being; when brain and body move in harmony, there is integrity. In all this long process of *tapas*, memory supports the building-up process. When memory functions perfectly, it becomes one with the intelligence. At this point, memory, which had originally dug for us so many pits, has transformed itself into our true *guru*.

एतयेव त्विचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।४४।

1.44 *etayaiva savicāra nirvicāra ca sūkṣmaviṣayā vyākhyātā*

<i>etaya</i>	by this
<i>eva</i>	also
<i>savicāra</i>	reflection, deliberation, consideration, investigation
<i>nirvicāra</i>	without reflection, not needing any consideration
<i>ca</i>	and
<i>sūkṣmaviṣayā</i>	subtle object, subtle thing
<i>vyākhyātā</i>	related, explained, expounded, commented upon

The contemplation of subtle aspects is similarly explained as deliberate (savicāra samāpatti) or non-deliberate (nirvicāra samāpatti).

Transformation of the consciousness by contemplation on subtle objects such as the ego (*ahaṁkāra*), intelligence (*buddhi*) or the counterpart of the elements (sound, touch, sight, taste and smell), or the qualities of luminosity, vibrancy and dormancy of nature, conditioned by space, time and causation, is *savicāra samāpatti*. Without these reflections it becomes *nirvicāra samāpatti*.

In *nirvicāra samāpatti*, the *sādhaka* experiences a state without verbal deliberation. All the subtle objects reflected in *savicāra* are extinguished. He is free from memory, free from past experiences, devoid of all past impressions. This new state of contemplation is without cause and effect, place or time. The inexpressible states of pure bliss (*ānanda*) and pure self (*sāsmitā*) rise to the surface and are experienced by the *sādhaka* (see I.41).

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ।४५।

1.45 sūkṣmaviṣayatvaṁ ca aliṅga paryavasānam

<i>sūkṣmaviṣayatvaṁ</i>	subtle object
<i>ca</i>	and
<i>aliṅga</i>	having no characteristic mark, unmanifested form
<i>paryavasānam</i>	ending

The subtlest level of nature (prakṛti) is consciousness. When consciousness dissolves in nature, it loses all marks and becomes pure.

By exploring the subtle particles of nature, the consciousness reaches its goal. It is a state of complete cessation of the fluctuations of the mind. That is the subtle, infinitesimal intelligence (*mahat*) of nature (*prakṛti*).

Prakṛti and *pradhāna*:

<i>Prakṛti</i>	original or natural form of anything, nature; <i>aliṅga</i> , unmanifested form
<i>Pradhāna</i>	primary or original matter, the first evolved or source of the material world, that which is placed or set before, chief or principal thing (these are all susceptible to change, whereas the soul (<i>puruṣa</i>) is changeless)

The subtlest of the infinitesimal principles of nature is the cosmic intelligence (*mahat*), which in an individual is transformed as the 'I' in a dynamic, minute form, called *asmitā* or the small self. Though the Self does not change, the small self brings about changes in a human being due to the influence of nature's qualities. The body is made up of the particles of *prakṛti* – from its outermost sheath, the body, to its innermost core, the deep Self. When the individual self, the 'I' is quietened by yogic practices, *prakṛti* has reached

its end and merges into the Self. This is subjective experience, or subjective knowledge.

The *sādhaka* attains purity in *buddhi* and *ahamkāra*, the infinitesimal source or apex of nature, *mūla-prakṛti*.

Here, the *sādhaka* has reached the crossroads of Self-Realization (see II.19).

ता एव सबीजः समाधिः ।४६।

I.46 tā eva sabījaḥ samādhiḥ

<i>tā</i>	they
<i>eva</i>	only
<i>sabījaḥ</i>	with seed
<i>samādhiḥ</i>	profound meditation or absorption

The states of samādhi described in the previous sūtras are dependent upon a support or seed, and are termed sabīja.

The *savitarka*, *nirvitarka*, *savicāra*, *nirvicāra*, *sānanda* and *sāsmitā samādhis* are known as *sabīja* (seeded or with seed) *samādhis*.

All the states of *samāpatti* described in I.17–19 and I.42–45 are seeded *samādhis*. All these *samādhis* are dependent upon an object which includes the intelligence (*buddhi*) and the ‘I’ principle (*asmitā*). Their seed is the core of the being, the only seedless seat in each individual.

It is interesting to note that the six *samāpattis* mentioned so far belong to the functions of the brain. The source of analysis (*savitarka*) or absence of analysis (*nirvitarka*) is the frontal brain. For investigation and examination (*savicāra*) or absence of them (*nirvicāra*), the source is the back brain. The source of joy (*ānanda*) is the base of the brain, and of individuality (*asmitā*), the top of the brain.

Through the disciplines of yoga, the *sādhaka* transforms his attention from the gross to the subtle. When he reaches the apex of nature, the brain being a part of nature, he attains perfection in controlling the modes of consciousness. He is able to stop all functions of the brain (see IV. 4), deliberate and non-deliberate, at will. That is why it is termed *samādhi* with seed.

Whatever is dependent on nature for contemplation is seeded *samāpatti*. The contemplation of the seer, who is the source of all seeds, is without support. Though both seer and nature are eternal, nature is changeable while the seer remains the same, immutable, not dependent on any support except his own self. That is why contemplation of the seer is seedless or supportless (*nirbīja*) *samādhi*. Another state of *samādhi*, coming between *sabīja* and *nirbīja* has been discussed by Patañjali in I.18.

Like the petals of the lotus, which unfold as the sun rises, and close as it sets, the petals of the brain retreat from the periphery to its source, its stem, or bud, and all its functions cease. This is commonly called *asam-prajñāta samādhi*. It is the threshold between *sabīja* and *nirbīja samādhi*. If the *sādhaka* remains on the threshold, he merely conquers the elements. If he falls back, he is caught in pleasures and pains. If he crosses over, he attains freedom and beatitude.

निर्विकारवैशारद्येऽध्यत्मप्रसादः ।१७।

I.47 nirvicāra vaiśāradye adhyātmaprasādaḥ

<i>nirvicāra</i>	non-reflection, or reflection without seeds
<i>vaiśāradye</i>	skilfulness, profound knowledge, undisturbed pure flow
<i>adhyātma</i>	supreme soul (manifested as an individual soul); the relation between the supreme and the individual soul
<i>prasādaḥ</i>	clearness, brightness, pellucidity, serenity of disposition

From proficiency in nirvicāra samāpatti comes purity. Sattva or luminosity flows undisturbed, kindling the spiritual light of the self.

When intelligence and consciousness, the essence of man, remain nonreflective, profound and unconditioned, the vehicles of the soul – the anatomical body, the organs of action, the senses of perception, the mind, intelligence and consciousness – are illumined. Knowledge and understanding of the real state of the soul manifest in luminosity (see I.3).

Table 5: *The stages of samādhi*

Stages of <i>samādhi</i>		Evolutionary growth	Refinement of body and consciousness	Sheaths of body	Connected to	Associated elements GROSS	elements SUBTLE
<i>Vitarka</i>	<i>Savitarka</i>	Five gross elements Organs of action	Frontal brain (seat of logic)	1 <i>Annamaya koṣa</i>	Anatomical	Earth (<i>pr̥thvī</i>)	Smell (<i>gandha</i>)
	<i>Nirvitarka</i>	Senses of perception Mind Intellect		2 <i>Prāṇamaya koṣa</i>	Physiological	Water (<i>āp</i>)	Taste (<i>rasa</i>)
<i>Vicāra</i>	<i>Savicāra</i>						
	<i>Nirvicāra</i>	Mind Intellect Five subtle elements	Back brain (seat of reasoning)	3 <i>Manomaya koṣa</i>	Psychological	Fire (<i>tej</i>)	Shape (<i>rūpa</i>)
<i>Ānanda-Sānanda</i>		Intellect transforming into intelligence (<i>buddhi</i>) Wisdom	Base of brain (seat of imprints of pleasure and pain)	4 <i>Vijñānamaya koṣa</i>	Intellectual	Air (<i>vāyu</i>)	Touch (<i>sparsa</i>)
<i>Asmitā-Sāsmitā</i>		'I' consciousness Intelligence	Top brain	5 <i>Ānandamaya koṣa</i>	Ethereal	Ether (<i>ākāśa</i>)	Sound (<i>śabda</i>)
<i>Anyā</i> or <i>Virāma Pratyaya</i>		Between consciousness (<i>citta</i>) and <i>mahat</i>		6 <i>Cittamaya koṣa</i>	Consciousness	<i>Mahat</i>	
<i>Nirbīja-Dharmamegha</i>		<i>Mahat Mūla prakṛti Puruṣa</i>		7 <i>Ātmamaya koṣa</i>	Causal		

ऋतंबरा तत्र प्राज्ञा १४८।

1.48 ṛtambharā tatra prajñā

<i>ṛtambharā</i>	upholding truth, full of truth, full of intellectual essence
<i>tatra</i>	therein
<i>prajñā</i>	faculty of insight, wisdom

When consciousness dwells in wisdom, a truth-bearing state of direct spiritual perception dawns.

This earned spiritual illumination is filled with unalloyed wisdom, glowing with truth and reality. This luminosity of the soul manifests, shining with full fragrance.

Ṛtambharā prajñā is a state of seasoned intelligence or mature wisdom accompanied with intense insight.

श्रुतानुमानप्रज्ञाप्राप्त्याप्यन्यविषया विशेषार्थत्वात् १४९।

1.49 śruta anumāna prajñābhyām anyaviṣayā
viśeṣārthatvāt

<i>śruta</i>	heard, listened, ascertained
<i>anumāna</i>	inference, conjecture
<i>prajñābhyām</i>	from the wisdom of insight
<i>anyaviṣayā</i>	other object
<i>viśeṣa</i>	peculiar, distinguishing between, special property
<i>arthatvāt</i>	object, purpose, aim, end

This truth-bearing knowledge and wisdom is distinct from and beyond the knowledge gleaned from books, testimony, or inference.

Truth-bearing knowledge is first-hand, intuitive knowledge.

This wisdom is gained through insight. It is a special, direct knowledge arising from the soul, not from the perception of the senses or from the

ordinary intellect. Hence, it has a peculiar property of its own. The knowledge that springs from one's inner self is intuitive knowledge. It is also known as 'listening to the inner voice'.

It is instructive to compare this sūtra with I.7, in which Patañjali says that one's perception should be verified by logic and measured by traditional and spiritual lore. Now, approaching the end of this chapter, the *sādhaka* may be judged to be of a ripe and cultured mind; his perceptions have an independent validity requiring no verification from other sources. An ordinary man has free will in the sense that he experiences choice and must find his way by discrimination. The enlightened *sādhaka*, having left duality behind him, experiences only his own will, which transcends the hesitations of choice. This is the intelligence of *sattva* in *sattva*.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी १५०।

1.50 *tajjaḥ saṁskāraḥ anyasaṁskāra pratibandhī*

<i>tajjaḥ</i>	born or sprung from <i>ṛtambharā prajñā</i>
<i>saṁskāraḥ</i>	conception, instinct, formation in the mind; impressions acquired by effort are subliminal (<i>saṁskāra</i>), and recollecting them is an impression or memory
<i>anyasaṁskāra</i>	other conceptions, other impressions or formations
<i>pratibandhī</i>	contradicting, objecting, impeding

A new life begins with this truth-bearing light. Previous impressions are left behind and new ones are prevented.

When the power of the intellect springs from intense insight, that insight negates all previous residues of action, movement and impression.

As explained in I.45, the *sādhaka* is again at a crossroads. New *saṁskāras* may continue to emerge due to the oscillations of the mind, and this may impede real knowledge. These mental impressions must be superseded by the power of discrimination, and then all doubts dissolve. When doubts are cleared, the *sādhaka* has to discard even this discriminative knowledge. The new illuminating wisdom is free from doubts and discriminations; it blazes forth, a glowing beacon of knowledge.

तस्यापि निरोधे सर्वनिरोधाभिर्बीजः समाधिः १५१।

1.51 tasyāpi nirodhe sarvanirodhāt nirbījaḥ
samādhiḥ

<i>tasyāpi</i>	that too
<i>nirodhe</i>	by shutting, closing, restraining, destroying, by cessation
<i>sarva</i>	all
<i>nirodhāt</i>	checking, suppressing, destroying
<i>nirbījaḥ</i>	seedless
<i>samādhiḥ</i>	profound meditation

When that new light of wisdom is also relinquished, seedless samādhi dawns.

The *sādhaka* must learn to restrain even this new impression of truth-bearing light. When both old and new impressions are dissolved, a state of seedless enlightenment arises, in which all illusions and delusions terminate. This is *nirbīja samādhi*: the state of absolute identity with the seer.

Even this distinctive knowledge of insight (I.50) has to be restrained, subdued and contained. Then, as a flame is extinguished when the wood is burnt out, or as rivers lose their existence on joining the sea, all volitions and impressions of the unconscious, subconscious, conscious and superconscious mind cease to exist. All these rivers of consciousness merge in the ocean of the seer.

Nirbīja samādhi is the conquest of the *citta* wherein the root mind is one with the seer (see III.56). As all invading thoughts are brought to an end by practice and detachment, the soul is freed from the shackles of earthly vehicles: the body, senses, mind, intelligence and consciousness. The seer is in the *amanaskatva* state.

When *citta* is dependent upon an object, idea or symbol, the state is called *sabīja samādhi*. In *nirbīja samādhi*, *citta* dissolves and no residue of impressions remains. All residual impressions, the thinking faculty and the feelings of 'I' are extinguished without trace and become universal. The soul alone manifests and blazes without form, in pristine clarity.

Here ends the exposition on *samādhi*, the first *pāda* of Patañjali's *Yoga Sūtras*.