

Patanjali's Philosophy of Yoga

Edited and translated by
Dr. Tulsi Ram Sharma, M.A., Ph.D. (London)

Foreword

Yoga as a philosophy and practical system of physical, mental, moral and spiritual discipline is a great heritage of the Indian people. It is indeed a great gift of ancient India to the entire mankind. It is a discipline which admits of no distinction and discrimination between one human being and another and, instead, points the way to self-improvement and ultimate salvation for all. Yoga is the way to fulfilment, available for everybody, whatever his/her religion, race or country.

The word 'Yoga' is derived from the root 'Yuj' which means to be in communion with God. The yoga sutras of the sage Patanjali present a system of discipline leading to a full, complete and rational way of living in peace and happiness beyond agitations of the mind.

Commentaries are available on the Yoga sutras. Worth noting are

1. Bhoja Vritti, or the commentary of Bhoja (Raja Martanda)
2. 'Mani-Prabha' commentary of Ramananda Yati.
3. 'Yoga candrika' of Ananta Pandita.
4. 'Yoga Sudhakara' of Sadasivendre Sarasvati.
5. 'Vyas's commentary on the Yoga Sutras, by far the best known and accepted as the standard, explains and reveals the most valuable hints of Patanjali on the system.

With all these commentaries available this short and simple treatise is being presented for the use of the common reader. The translation of the Sutras and the brief explanatory comments on them will give the reader a simple vision and understanding of the system and its value.

To-day we need Yoga because without the practice of meditation, we cannot attain peace of mind. We have made striking progress in the field of science, technology, economic development and means of comfort and luxury. But alongwith and in spite of this progress, we have lost peace of mind. We can get peace of mind only through Yoga. Yoga gives us control over the mind. We can wean it away from anything and we can concentrate it on anything we want. Peace flows from the mind and spirit, it doesn't flow from money or power.

A simple book such as this is needed specially because there are many misconceptions about Yoga. Yoga is a simple scientific discipline of mind and body for the soul's communion with the divine. It is neither magic nor hypnosis. Some people master a few postures and declare themselves as gurus of great attainment.

Others learn a few tricks and pass for masters of power and knowledge. They exploit simple folks for their personal ends. Hence it was thought necessary that Yoga be presented in its real form in a simple style for simple and conscientious people. After consultation of various commentaries, a simple version and explanation of the sutras by Darsanacarya Jnanesvararya has been selected for translation and necessary comments. Jnanesvararya has done a lot of thinking and meditation on the Sutras and this work is chiefly based on his study and version of the Sutras in Hindi. I feel deeply grateful to Jnanesvara ji for having provided the essential basis for this work.

The English version of this work is by with sensitive and penetrating insights at crucial points of Dr. Tulsi Ram Sharma, formerly Professor of English Language and Literature at Maharshi Dayananda University, Rohtak (Haryana), India.

Introduction

Man has made great progress, learnt many languages, sciences and arts, and won titles and degrees, honour and prestige, and wealth and power, But he has still to face want, betrayal, loss, separation, dishonor, and injustice. All these cause him pain and sorrow. In such conflicting circumstances man experiences worry and disappointment and loses peace of mind. His hopes and dreams are destroyed and everything looks dark. Unable to control the events, and the thoughts connected with them, he feels agitated and almost mad. Finding no solution to his problems, he tries to escape the affliction, he thinks of committing suicide and often ends his life by falling into a well, with poison, burning, lying under the train, and sometimes ends up on the gallows. Sometimes frustration bursts in anger and he revenges himself on others whatever the consequences-holl fire of repentance against a sense of guilt or imprisonment for life. In short, the higher the progress, the deeper the affliction.

Man can save himself from all these afflictions if he were able to control nr prevent all these conflicting thoughts and afflictions of the mind or were not affected by them, or could find a proper solution to his problems. Desire, anger, greed, attachment, pride, envy, jealousy, etc., are mental diseases, and the wealth of money can never be a solution of them. The solution to these mental affliction can be possible through reading, hearing and understanding of works of spiritual knowledge and wisdom, and living according to that knowledge in practice. Our revered Rsis have given detailed accounts of spiritual knowledge and wisdom in their work of philosophy. They have done so for the good of the entire mankind.

Look around and you find that life today is full of violence, falsehood, deceit, betrayal, theft, adultery and many other moral weaknesses. If we observe the state of things closely, the conclusion is clear : the afflictions are there because we do riot properly understand the real nature of the five elements of life and morals recorded in our Darsana philosophy-which are : soul, God (universal Soul), mind, intelligence, Sanskara (or latencies lying embedded deep in the mind), impurities, action, consequences, transmigration of the soul, bondage and release, pleasure and pain, etc. If man could know the soul, the conscious reality which is behind the human body, mind and senses, and which controls all these as its subordinates, and if he could know God, that universal, Omniscient Reality which is the invisible Power and Presence which is all-pervasive in this vast visible world and controls it from within and without-if man could know his soul and the Supreme God, the entire problems of the world would be easily solved.

In the early age of the world, when man lived according to the Vaidic way of life, he realized the importance of the practice of mental discipline over thoughts and sense perceptions and of spiritual realization. At that time, when a child of five was admitted to a Gurukula (a residential school where teachers and students lived together a corporate family life together), the teacher initiated him into the practice of spiritual and moral discipline-the child was made to get up in the early hours of the morning, sit in a quiet, secluded place by himself in a stable and comfortable posture, close his eyes, exercise breath-energy control, and meditate. The child was guided through concentration (Dharana) and meditation (Dhyana) to communion (Samadhi). The fine practices in yoga were begun early as the teacher himself practised these. This practice was continued throughout till the very moment of death, whatever the stage of the practitioner's life and whatever his profession or vocation.

In the yoga philosophy, this practice is called 'Yoga' (communion or being in the very presence of God). The human soul is a conscious entity, intelligent, knowing and doing, and drives and controls the material organs such as the mind and senses. The man who detaches his mind from all the worldly objects/interests and concentrates on the omnipresent, omniscient, omnipotent, eternal, formless, pure and blissful God, becomes free from all the afflictions of body and mind, and obtains from God knowledge, strength, bliss, fearlessness, freedom and all other qualities of mind and character. This is the purpose of the practice of yoga.

By the practice of yoga, a person achieves full control over the mind. He or she can concentrate on any object wanted. He or she can also detach the mind from any object according to the need. By control of the mind, he remains happy. The practitioners concentration increases, power of memory develops, and the intellect grows fine and subtle. With these virtues of the mind and spirit, he succeeds in all his work and programme. He can watch and clearly experience the presence in his mind of the dark realities such as desire, anger, greed, attachment, pride, envy, jealousy, etc., and succeed in removing all these with various ways of meditation. Because of the presence in the mind of these desires and appetencies, man does undesirable acts and involves himself in afflictions.

Man gets freedom from all pain only when he obtains the final release or Moksa. Moksa is possible only when the latencies-last traces-of ignorance are removed/destroyed. These latencies are destroyed only by the direct experience of God. And the direct experience of God is not possible without Samadhi (Communion). Samadhi is that state of the mind in which all the fluctuations of the mind are at a stand-still in perfect peace. The state of mental peace is attained by the observance of the eight-fold yoga practice, yama (social ethics) and Niyama (personal ethics), etc.

The Yoga Darsana sets out the complete programme of Yoga practice beginning with Yama and niyama and leading upto Samadhi and the final release (Moksa). It also gives an account of all the supporting and prrvt 'five causes. It is our good fortune that we have even to-day the message of Maharsi Patanjali to help us on the way of attaining samadhi and freedom from affliction.

Maharsi Patanjali's Yoga Sutras are a treatise of the science of Yoga by which one can attain direct experience of Absolute Brahma. In this treatise alone, there is a description of the primary means of Yoga such as Dharma. Megha samadhi, the attainment of exceptional and miraculous powers, and the means to achieve those powers are d escribed in this treatise alone. These powers can convert a man into a superman of saintly character. The eight fold path of Yoga beginning with Yamas and nyames, is described only in this work of Vedic philosophy, not anywhere else. The source of Conscious and Trans-Conscious yoga is here, and this Yoga is the treasure-house of immense happiness.

1. In the Samadhi chapter there is a detailed account of Conscious (Samprajnata) Samadhi and Trans-Conscious (Asamprajnata) Samadhi. Samprajnata Yoga is that state of consciousness in which the soul has a direct experience of Godly Bliss. The Asamprajnata Yoga that state of being in which the soul transcends all prajna (awareness) and prajna Sanskaras (awareness of awareness) and enters the infinity of pure being. This state is indescribable.

Words cannot describe that state, in which the Bliss of Infinity is received in the very soul by the soul itself. In this state the afflictions (ignorance, etc.) and even the seeds of the latencies of desire evaporate and the soul is established in pure Being. For this reason, this Samadhi is called "Seedless Samadhi."

2. Sadhana pada (chapter on the means of yoga) describes Karma yoga. Lord Krisna says in the Gita that even a little progress into this yoga saves the human being from great afflictions. For that reason the Lord exhorts Arjuna to be a yogi, the yogi being the best among people. The eight-fold path of Yoga-Yama (social ethics), Niyama (personal ethics), Asana (posture), Pranayama (breath control of energy), Pratyahara (internalization of the senses), Dharana (Concentration), Dhyana (meditation), Samadhi (communion)-is described in detail in this chapter.

3. In the Vibhutipada (chapter on attainments), there is a description of Sam yamas, the points of meditation and the powers emanating from them. Sanyama means total concentration on a point in the state of meditation to develop the power therefrom. The chapter describes various powers which the reader would know in his course of

study. But it must be pointed out that the author of the Yogasutras does not believe in any impossible powers, i.e.. powers beyond nature; he believes in those powers which can be attained within the laws of nature. In short, this chapter describes how a person can develop his powers to control his senses and the world of material affairs. Yoga means control over sense and matter, and this chapter is useful for everyone in this direction.

4. Kaivalyapada (chapter on pure self) analyses the essential difference between the mind and soul. In the context, there is a refutation of atheists and nihilists who believe that there exists nothing such as a positive, objective, self-existing reality. It describes the attainment and state of the pure self at the end of the Yogic process. First, the practitioner self attains discrimination - the essential knowledge of things existing in reality. But he does not desire any return in worldly terms from that knowledge, nor does he feel interested in the specific distinctions between the various things - unlike him, the scientist does. Hence arises the state of total renunciation, all desire and latencies of desire evaporate, only the state of awareness remains. This state is called Dharma Megha Samadhi. In this Samadhi, all the afflictions such as ignorance are destroyed, and it leads the practitioner to Kaivalya, total freedom of the self and realization of God.

Here it is necessary to describe bondage in order that the freedom from bondage may be better understood. According to the Yoga- Sutras, the soul is the seer (Drasta) and the material world is the seen (Drsya), that is, the soul is the subject and the phenomenal world is the object. The meeting of the two is the cause of the bondage. In this state the soul feels that.

In this state the soul feels that it is not the watcher but the experiencer and even the experience itself. Hence it suffers the pain or the pleasure of the experience, and gets further and further bound. To distinguish between the self and the experience and the object of experience, that is wisdom, discrimination between the soul and the world of matter. Yoga leads to this discrimination, and discrimination leads to freedom and the bliss of Infinity beyond all bondage.

As a matter of fact, the Sutras bearing upon the definition of Yoga and other related matters have been convincingly and logically explained and analysed in a altogether different manner by Dr. Mahavir. We shall present his thesis in this context at the end of the book, if possible. Readers are requested to wait with patience for the enlightenment in their regard.

Chapter 1

Samadhipada (of Samadhi)

अथ योगानुशासनम्॥ १ ॥

Atha yogānuśāsanam||1||

Meaning: Here we begin the treatise on Yoga, that is, the Yoga sastra.

For the benefit of those who are interested in Yoga, we begin the Yoga'sastra which explains at length the discipline of Yoga. GoAd has revealed the knowledge of this subject through the Veda, and it has come down to us through the academic tradition of the sages.

The use of the word 'atha' the beginning of a thenu (subject), proposition, or intention. The word 'Yoga' is derived from the root 'Yuj' which is used in the sense of Samadhi, Anu'sasanam means a treatise which gives a descripture and critical definition of a subject and explains the means and purpose of the definition and the subject.

योगश्चित्तवृत्तिनिरोधः॥ २ ॥

Yogaś-citta-vṛtti-nirodhaḥ||2||

Meaning: Yoga is control and cessation of the fluctuations of the mind. Samadhi is a state of mind in which the activity or thought and feeling is stopped completely. In the Yogasutras. 'citta and 'mana' mean the same thing, that is, mind. The mind is material. Various kinds of impression are recorded on it just as on a photo-film. All these impressions arise from the worldly objects, and these are called 'vrttis', i.e., fluctuations or modifications. These impressions are formed with the will of the soul, and with the will, the same can be stopped. While the preceptions come from the outside world, the impressions form the inside world of the mind says with these. When a person stops the external and the internal fluctuations of the mind, that state of peace is called 'Nirodha' of the vrttis of the citta. The same state is called Samadhi.

Samadhi is of two kinds, Samprajnata (conscious) and Asamprajnata (trans-conscious). The practitioner can have a direct experience of God only in the Asamprajnata Samadhi, not in the Samprajnata.

तदा द्रष्टुः स्वरूपेऽवस्थानम्॥ ३॥

Tadā draṣṭuḥ svarūpe'vasthānam||3||

Meaning: Then the soul finds rest in the presence of God. When the vrttis of the mind are completely stopped, in the state of Asamprajnata Samadhi, then the soul is its essence finds rest in the presence of God and merges in the bliss thereof. In other words, the soul realizes its own identity and also the Infinite presence of God and experiences the heavenly bliss is His presence. In the beginning, the practitioner is aware only of the presence of God, but in the confirmed state of the Samadhi, he is aware of his own identity and the presence of Gods. In other words, he is not only aware of God's presence, he is also aware of his awareness.

वृत्तिसारूप्यमितरत्र॥ ४॥

Vṛtti-sārūpyam-itaratra||4||

Meaning: In a state other than Samadhi, the soul (jivatma) feels that it is the same as the vrttis (i.e., the experience).

In a state of mind other than Samadhi, the Jivatma (human soul) makes no distinction between the vrttis and its real essence (which is, in reality, entirely different in character). For examples, when he suffers loss of wealth, children, family, house and property, etc. It feels that it suffers in itself. In reality, the soul is never lost, although property, possessions or other persons may be lost to it. So when the loss of property is taken as loss of the self, that is the state of illusion in which the self is identified with its material property or possessions.

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः॥ ५॥

Vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ||5||

Meaning: The vrttis are of five kinds, painful and beneficial.

Each one of these five kinds may be painful as well as beneficial. Those vrttis which tend to take the soul toward truth, dharma, knowledge, renunciation, social service and surrender to God are beneficial. On the contrary, those which attract the soul to untruth, vice, ignornace, selfishness, sensuality, etc. lead the soul to pain. All these are 'klista'.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः॥ ६॥

Pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ||6||

Meaning: Proof, illusion, fiction, sleep and memory-these are the vrttis.

There five kinds of vrttis stand in the way of Samadhi The prevention or, elimination of these results in Samadhi, A detailed description of the vrttis follows the next sutras. Remember that while they engage the mind, samadhi is not possible.

प्रत्यक्षानुमानागमाः प्रमाणानि॥७॥

Pratyakṣānumānāgamāḥ pramāṇāni||7||

Meaning: Perception, inference and authority are proofs.

- i) When we have direct knowledge through perception of an object of perception such as form with a sense organ such as the eye and the perception is free/unvitisted by doubt or confusion, the vrtti is called Pratyaksa or Direct knowledge.
- ii) When two things or events are naturally and/or logically so related (as cause and effect, for example) that the presence of one suggests the presence of the other, then by the direct knowledge of the one you infer the presence of the other. This vrtti is called inference. For example, of you see or smoke, you infer that fire is there.
- iii) The authority of the word's of the wise is called agama: The wise are those who have ascertained the truth by direct evidence or by inference, and committed it to word or writing for the benefit of others, the word is agam. For example, the hymns of the Veda and Maharsi Patanjali's words on celibacy are agamas.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्॥८॥

Viparyayo mithyājñānam-atadrūpa-pratiṣṭham||8||

Meaning: Viparyaya is wrong knowledge which does not correspond with the reality of the object. Viparyaya is that activity of the mind which misinforms you about a thing. For example, suppose there is rope. You see it at a time when it is rather dark. It appears as a snake. Similarly the mind is a material thing, but you take it as something counscious, your self itself. God is formless, but you take him as having a form. So to take the rope as a snake, the mind as the self, a picture or a statue as God, all this is wrong knowledge, Viparyaya. because the knowledge does not present the

thing as it but it presents it as something else.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः॥ ९॥
Śabda-jñānānupātī vastu-śūnyo vikalpaḥ||9||

Meaning: Knowledge gained merely in words but without any substance is Vikalpa-fiction. If something is said in words, we may understand the words. But if there is nothing in the words which is real or substantial, then in reality the words are meaningless-fiction, or figments of the imagination. 'Flowers of the sky', 'horns of a dilemma, 'a virgin mother', expressions such as these are vikalpa.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा॥ १०॥
Abhāva-pratyayālanbanā vṛttirnidrā||10||

Meaning: That state of mind in which there is no content (of awareness, though mind is open to impressions) is sleep. In sleep the mind is free from the impressions such as received or created in the waking or the dream state, and there is a peculiar experience of the absence of experience of perception as well as conception. It is 'experience minus awareness'. This state of mind is sleep. The experience is recorded, but registered later. If you sleep well, you say after waking up, "I slept well." The experience of sound sleep was there, it was recorded too, but you became aware of it after the experience. So sleep is a vṛtti too.

अनुभूतविषयासम्प्रमोषः स्मृतिः॥ ११॥
Anubhūta-viṣayāsampraśaḥ smṛtiḥ||11||

Meaning: The print of experience left on the mind by the objects of experience is memory.

We experience various objects of the world which give us pleasure of the senses-beautiful forms, sweet tasteful food and drink, sweet smelling flowers. Sometimes we experience bitter things too. The mind retains the impressions of the objects and of their taste. The print of experience remains, we do not get away from it. It is not erased. If it is not erased, it comes up again and again. We relive the experience This record and recurrence of experience in the mind is memory.

अभ्यासवैराग्याभ्यां तन्निरोधः॥ १२॥

Abhyāsa-vairāgyābhyām tannirodhaḥ||12||

Meaning: These vrttis can be controlled and stopped with practice and renunciation.

Renunciation is a state of mind in which the desire for worldly experience is exhausted, controlled and mastered. With practice, the attitude of renunciation is firmed in the mind and further developed. Thus with practice and renunciation the five kinds of vrttis can be stopped. In fact, one can move in the direction of Yoga (peace of mind) if a person attains discriminative knowledge of the nature and value of things in existence, and realizes separately and practically the nature and character of God, the soul and matter. There is an indication of the value and importance of Viveka (discriminative knowledge) in chapter 2 from sutra 26 onward.

तत्र स्थितौ यत्नोऽभ्यासः॥ १३॥

Tatra sthitau yatno'bhyaśaḥ||13||

Meaning: The effort to attain to and stay in the state of mentration, stability and Nirodha is abhyasa or practice. To attain a state of peace by bringing the activity of the mind to a stand- still and to come to the state of Samadhi, one has to make regular effort. One has to observe the yamas and niyamas, practice 'asana' or posture, and exercise breath-control and concentration of mind. All this effort is 'abhyasa'.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः॥ १४॥

Sa tu dīrghakāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ||14||

Meaning: And that (abhyasa) pursued over a long time, without break, with faith and commitment, provides a strong foundation for Yoga.

Abhyasa is not merely a special exercise for limited time everyday. It has to be lived all the twentyfour hours of the day, continuous by for a long time. No break at all. Follow it with faith, with brahmacarya' (discipline of body and mind to keep their purity and sanctity in the presence of God) with pursuit of knowledge and vigilant austerity of living. No indulgence of any kind whatsoever. Then the Sadhaka (practitioner) can move towards his goal and reach it too.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसञ्ज्ञा वैराग्यम्॥ १५॥

Dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkārasañjñā vairāgyam||15||

Meaning: Vasragya or Renunciation is that state of mind in which the Yogi, post all desire for experience of objects hard of or seen, is fully aware of his sovereignty of the self.

- 1 Objects seen are those which we experience with our senses and enjoy. The beauty of form and colour, the taste of various foods and drinks, the sense of well-being with sweets, fruits, clothes, a good house, grand cities and scenes, are such objects.
2. The objects heard of are those which we learn about from book and people from the books of wisdom and knowledge, the Vedas, the Sastras, and from wise teachers. These objects include objects of disire such as paradise also.

When the Yogi starts on his way to the realization of the self and God, he crosses the desire of or these objects one after another and reaches a stage where all these objects and desires are left behind The Yogi stands by himself in the shadow of God. He is a master of him self, a sovereign in himself, and he knows he is so. Nothing tempts him, the temptations are all for behind. The result is Samprajnata Samadhi. This state of renunciation is "apara vairagya", the state just this side of para vairagya, the supreme state of renunciation.

These are four stages in the practice of renunciation: Yatamana (practice for disinterestedness), Vyatireka (progressive disintrest), Ekendriya (inverted), and vastkara (sovereign). Of these, the Yatamana is the first stage. The organs of perception are attracted by the external objects, the seeds of temptation being in the mind itself. So you think of the negative results of temptation, dwell on that thinking, and keep away from the objects. Your mind grows free of the extenal snares, that is the first stage. The second stage, Vyatireka, is the progressive stage of achievement and stock taking-these temptations I have got over, they delight me not, and these have still to be given up. So you know where you stand on the way. The third is Ekendriya or concentrated inward. The temptations of the outward objects are written off. But inside the sense and flavour remains. So you look within and uproot the temptatiions from there. This is the third stage. The fourth is Vasikara or sovereign. You have got over the objects or temptations in the outside world and uprooted the desires within, then you are a sovereign and you are fully aware of your mastery and freedom. "I am the master of things and desires, not they of me," This is the state of mind in Vasikara, the top of sovereignty.

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम्॥ १६॥

Tatparam puruṣakhyāter-guṇavaitṛṣṇyam ||16||

Meaning: When a Yogi gets over the desire for the objects of the world and the very source of these, i.e., nature and its mutations, that state of mind is paravairagya, Supreme Renunciation. This is achieved with the vision and Grace of God.

When the Yogi has a vision of God, then the desire for the mutations of nature, satva, rajas, and tamas, falls off. The man is not interested in the pleasures of the mind, nor of the sense, nor of the love of sense. Nor is he interested in the very question of how nature creates through its mutations this variety of forms and interests. In other worlds, he is past the world, though still in body, yet lives with God. The result of this supreme renunciation is Asamprajnata Samadhi.

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः॥ १७॥

Vitarka-vicārānandāsmitārūpānugamātsamprajñātaḥ ||17||

Meaning: The Samprajnata Samadhi is attained through the realization of vitarka (articulatory made with word, object and concept, all integrated), Vicara (thought), Ananda (pure emotion of happiness), and Asmita (the state of self-realizations).

1. Vitarka Samadhi is that in which you meditate on gross elements of nature in terms of their name, form, and the concept in the mind all integrated.
2. Vicara Samadhi is that in which you meditate on the suitable elements of nature called tanmatras in pure thought.
3. Ananda Samadhi is that in which you meditate on the pure senses and enjoy a suprasensuous bliss.
4. Asmita Samadhi is that in which you meditate on yourself pure being it is, unsullied by sense or thought.

Samprajnata Samadhi is also called Satambana. i.e, requiring a main stay, a content, object. The mind in this Samadhi requires something to hold on to the object of meditation.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः॥ १८॥

Virāmapratyayābhyāsapūrvāḥ saṁskāraśeṣo'nyaḥ ||18||

Meaning: With the cessation of the fluctuations of the mind, and the practice of supreme renunciation (para-vairagya), follows the other-Asamprajnata (transconscious) Samadhi in which the mind's potencies remain but the fluctuations have been eliminated.

In the Asamprajnata Samadhi all those moles and objects are eliminated which are mentioned in the sutra on Sanprajnata Samadhi. But the mind is still there and its potencies are there in their essence. The yogi's soul is lighted up by the light and presence of God, and the mind too reflects that light only, noting else.

भवप्रत्ययो विदेहप्रकृतिलयानाम्॥१९॥

Bhavapratyayo videhaprakṛtilayānām||19||

Meaning: The asamprajnata samadhi is attained by those Yogis who are videhas and prakṛti-layas, that is, those who are still in body but have risen above the body and have merged their mind with nature.

Videhas are those who have no attachment with the body and the material interests. Prakṛti layas have merged their mind with Prakṛati, the material cause of the body, in the sense that they are not involved in any sensual pleasures from which they have withdrawn themselves. Their renunciation has arisen from their vision of the pain and temporariness of the world. Thus their Asamprajnata samadhi arises from worldly causes indirectly though. Directly it arises from a vision of God as said in the sutras 16 and 18 above.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्॥२०॥

Śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām||20||

Meaning: In the case of Yogis other than Videhas and Prakṛtilayas, the Asamprajnata Samadhi follows from faith, energy, memory, samadhi, and visionary intelligence.

1. Śraddha is deep interest rising to the heights of faith.
2. Virya is interest and energy rising to intense enthusiasm.
3. Smṛti is memory which retains the secrets of earlier attainment in the practice of Yoga.

4. Samadhi is total concentration of mind in samprajnata samadhi.
5. Prajna is visionary intelligence which can divine into the secrets of life and death and the distinctions between matter and souls, the human soul and God.

तीव्रसंवेगानामासन्नः॥ २१ ॥

Tivra-saṁvegānāmāsannaḥ||21||

Meaning: Those whose practice and renunciation is intensely of a high, order attain to Samadhi easily.

The way to Samadhi lies through discriminative knowledge, renunciation of material desires, and regular practice. If they pursue these means with intense energy, enthusiasm and faith, the goal lies at hand.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः॥ २२ ॥

Mṛdu-madhyādhimātratvāttato'pi viśeṣaḥ||22||

Meaning: The faith and enthusiasm being of a light, medium or high degree, the samadhi comes still easier.

Among the Yogis who pursue the way to Samadhi with the ways described above, their degree of enthusiasm, energy and faith- whether it is light, medium or high- makes a difference. They attain the Samadhi relatively sooner and easier.

ईश्वरप्रणिधानाद्वा॥ २३ ॥

Īśvara-praṇidhānādvā||23||

Meaning: In addition to the means described above, if there is complete surrender to God, Samadhi is attained even still sooner and easier. Surrender to God means complete faith in God, to hold nothing dear as to oneself than God, to offer everything unto him and to act according to the will and command of God.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः॥ २४ ॥

Kleśa-karma-vipākāśayair-aparāmrṣṭaḥ puruṣaviśeṣa īśvaraḥ||24||

Meaning: Isvara (God) is the absolute Being Supreme Soul other than jiva which is never subject to affliction, involvement with action, sufferance of the result of action, and the latent impressions thereof.

1. Klesa or affliction means suffering from the five weaknesses described in chapter 2, sutras 3-9.
2. Karma is action of three types- God, evil and mixed, escribed in chapter 4, sutra 6.
3. Vipaka is the fruit of the action as suffered by human beings.
4. Asaya is the psychic record of the desires and latencies deep in the mind, which impels the human being to act further and be involved further in the cycle of action and sufferance.

The Supreme Soul is different from the human soul, and it is free from desire, action, the fruit thereof and the appetencies and the latencies which the human soul is subject to. Because of the characteristic nature, the human soul travels through the cycle of birth and death. But Isvara is always free.

तत्र निरतिशयं सर्वज्ञबीजम्॥ २५॥

Tatra niratiśayam sarvajñavījam||25||

Meaning: There in this is the infinite source of all knowledge. Isvara is Omniscient. None can have knowledge equal to or more than he, since his knowledge is more than all. The human soul, on the other hand, is limited in knowledge, and nature is material.

पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥ २६॥

Pūrveṣāmapī guruḥ kālenānavacchedāt||26||

Meaning: The same is teacher of the earliest ones, because he is not subject to time.

Isvera is not subject to time or age. In fact time exists is him. His knowledge is simultaneous and eternal. The Veda is his word of knowledge. Therefore, he is the Original and first teacher of all other teachers, the earliest ones too. From the beginning of creation, all the sages, seers, teachers, preachers, Rsisand Maharsis, those who live at present, those who will follow in the future, are his disciples. No one can be a teacher unless he/she enjoys his Grace. Time does not affect him, because he is

eternal. He was the teacher of all earlier creations, and he will be the teacher of future creations.

तस्य वाचकः प्रणवः॥ २७॥

Tasya vācakaḥ praṇavaḥ||27||

Meaning: His name is Aum.

तज्जपस्तदर्थभावनम्॥ २८॥

Tajjapastadarthabhāvanam||28||

Meaning: One should chant the name Aum and meditate on its object Isvara. While we chant the name Aum, we should meditate on Isvara, his existence, presence, his nature, character and attributes. If we meditate on Him, we move toward Him.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥ २९॥

Tataḥ pratyak-cetanādhigamo'pyantarāyābhāvaśca||29||

Meaning: From the chanting or Aum and meditation on its object, Isvara, we can have a direct experience of the self within, and then follows the elimination of the internal obstacles on the path of Yoga.

The chanting of Aum creates psychic waves in the nervous system, communicates these to the centres of consciousness and leads us to a direct realization of the spirit within-our own self and the presence of Isvara. We are all subject to weaknesses which stand in our way to the realization of the self and Isvara. The chanting of Aum removes these obstacles also.

व्याधि-स्त्यान-संशय-प्रमादालस्याविरति-भ्रान्तिदर्शना-लब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः॥ ३०॥

*Vyādhī-styāna-saṁśaya-pramādālasyaāvīrati-bhrāntidarśanā-labdha-
bhūmikatvānavasthitatvāni cittavikṣepāste'ntarāyāḥ||30||*

Meaning: Ill-health, sloth, doubt, negligence, laziness, indulgence, confusion, deprivation and instability-they are distractions of the mind and they are the obstacles to yogic attainments, i.e., Samadhi.

These are the distractions and obstacles:

1. Vyadhi: When there is a disbalance of the humans in the system, the body suffers from sickness and disease.
2. Styana: When the mind is casual, you don't take things seriously and miss prayers and sadhana i.e., practice of Yoga.
3. Sansaya is doubt. For sometimes you believe and sometimes not in the value of Yoga and even in the existence of the soul and of God. When you are not having faith, you reach nowhere. You don't even start.
4. Pramada is wilful neglect of daily duties of faith, piety and practice.
5. Alasya is heaviness of the body and mind, so that you don't feel like taking any exercise or do anything at all.
6. Avirati is disinterest in giving up the temptations of the senses, so that you love indulgence and make no progress in Yogic practice.
7. Bhranti-darsana is seeing things topsyturvy. It is illusion of the material and the disvaluable in the spiritual and the valuable, or taking the body for the spirit. With this delusion, one cannot hope to achieve anything.
8. Alabdha-bhumikatva is inability to rise to samadhi, or inability even to come to the first stepping stones to the high state of meditation.
9. Anavasthitatva is the failure to retain a particular stage in the progress toward Samadhi.

दुःख-दौर्मनस्याङ्गमेजयत्व-श्वास-प्रश्वासा विक्लेष-सह-भुवः॥ ३१ ॥

*Duḥkha-daurmanasyāṅgamejayatva-śvāsa-praśvāsā vikṣepa-saha-
bhuvah||31||*

Meaning: Pain, frustration, shakiness of body and breath lessness-there are accompaniments of the distractions of the mind.

Physical weaknesses and mental distractions come not alone. Other troubles too come. Pain is of various kinds-that which involves the body, that which invades the

mind, and that which involves the spirit. Frustration is a common malady in a competitive society. With the mind under strain, comes loss of nervous control, and then follows the disturbance of breath.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः॥ ३२॥

Tatpratiṣedhārtham-ekatattvābhyāsaḥ||32||

Meaning: To counter these distraction, to prevent them rather, one should try to concentrate on one reality-the One reality, i.e., Isvara. If you concentrate and meditate on the idea or presence of God, you feel settled in mind and come to have stability of the body, mind and spirit.

मैत्री-करुणा-मुदितोपेक्षाणां सुख-दुःखपुण्यापुण्य-विषयाणां
भावनातश्चित्त-प्रसादनम्॥ ३३॥

*Maitrī-karuṇā-muditopekṣāṇāṃ sukha-duḥkhapuṇyāpuṇya-viṣayāṇāṃ
bhāvanātaścitta-prasādanam||33||*

Meaning: If you are friendly toward the happy, compassionate toward the unhappy, cheerful toward the good and indifferent toward the evil, you are naturally happy at heart.

People have various dispositions and condition-they are happy and comfortable, unhappy and poorly, good and charitable, evil and uncharitable. Have the right attitude toward people. Be friends with the happy people. Don't be jealous of them. Have sympathy and compassion toward the unhappy and the unfortunate. Be cheerful and good when you meet the good and virtuous. And just be indifferent to and ignore if you come across the evil minded. You will be naturally happy and live without strain. You will save yourself from mental distractions.

प्रच्छर्दन-विधारणाभ्यां वा प्राणस्य॥ ३४॥

Pracchardana-vidhāraṇābhyāṃ vā prāṇasya||34||

Meaning: Or by the release and retention of breath you obtain the stability and concentration of mind.

If you slowly and peaceably release the breath and stop it there, then slowly and

comfortably breathe in and hold the breath, it you progress toward the peace and concentration of mind.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी॥ ३५॥

Viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhinī||35||

Meaning: A pravṛthi (habit of the mind) generated and directed to one object brings about a steady state of mind. In order to bring the mind from distraction to concentration, you should try to focus it on one object such as ideal taste, or ideal form or ideal fragrance.. Concentrate on that object, and you will be steady and stable in mind.

विशोका वा ज्योतिष्मती॥ ३६॥

Viśokā vā jyotiṣmatī||36||

Meaning: A serene sense of joy and light shining in heart brings about peace and steadiness of mind. When the mind is free from sorrow and disturbance it becomes pure and shines with the light of the spirit. Then it becomes pointed and can focus on the object of Samadhi.

वीतरागविषयं वा चित्तम्॥ ३७॥

Vītarāgaviṣayaṁ vā cittam||37||

Meaning: If you meditate on the mind and character of a Yogi free from the desire for the objects of the world then also you obtain peace of mind. You can focus the mind then on the object of Samadhi as you choose.

स्वप्न-निद्राज्ञानालम्बनं वा॥ ३८॥

Svapna-nidrājñānālabhanaṁ vā||38||

Meaning: Or concentrate on knowledge of the dream state and of the state of deep sleep and you will have peace. During sleep and in dream, the energy stored in the unconscious and the subconscious might be released and may be, the knowledge lying asleep or dormant is released. Moreover the experience of sleep is that of the quiet joy of peace. Hence "Good night! Sound sleep, and sweet dreams I"

यथाभिमत-ध्यानाद्वा॥ ३९॥

Yathābhimata-dhyānādvā||39||

Meaning: Or by meditation on an object of your choice, as you please, you get peace of mind.

You can get peace of mind by any of the methods suggested above Or, you may meditate on any object of your choice within the limits prescribed by the sastras. Prohibitions cannot be choice.

परमाणु-परम-महत्त्वान्तोऽस्य वशीकारः॥४०॥

Paramāṇu-parama-mahattvānto'sya vaśīkāraḥ||40||

Meaning: The mind at peace with constant practice in meditation can have the power to focus its energy in Samadhi on anything from the smallest of the small object to the greatest object of the great such as the sun.

**क्षीण-वृत्तेर-भिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु तत्स्थ-तदञ्जनता
समापत्तिः॥४१॥**

*Kṣīṇa-vṛttera-bhijātasyeva maṇer-grahīṭṛ-grahaṇa-grāhyeṣu tatstha-
tadañjanatā samāpattiḥ||41||*

Meaning: On the elimination of fluctuations, the attainment of the mind in the state, of samadhi is, like that of a pure crystal (jewel), complete identification and transformation of the knower, the known and the knowledge as one (i.e.) the unity and identification of the subject, the object and the experience.

When the opaqueness and agitation of a mind are eliminated, it becomes as transparent as a pure jewel or crystal. It can then reflect anything as it is in the state of Samadhi. In such a state of Samadhi, the soul (the experience or subject), the object of experience (Grahya), and the experience (Grahana) become one. The mind becomes the object and the soul is absorbed in the experience of the object. This state of mind is the attainment, the Samadhi.

शब्दार्थ-ज्ञान-विकल्पैः सङ्कीर्णा सवितर्का समापत्तिः॥४२॥

Śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ||42||

Meaning: There, the Samadhi in which there is the fusion of the word, the object, and the knowledge, is known as Savitarka samadhi.

While we meditate on an object, the name of the object is the word (Sabda) the object itself is the thing (artha) and our awareness of the experience is the knowledge (jnana). In savitarka Samadhi, all these three are fused and become one.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का॥४३॥

Smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā||43||

Meaning: On the clearance of memory, when the mind is void even of the sense of experience, then the light of the object alone shines by itself. That is Nirvitarka Samadhi. In savitarka samadhi. there are three things inegrated-the name, the object and the awareness. In Nirvitarka, the name and the experience awareness. In Nirvitarka the name and the experience-awareness subside, object alone shines.

In Savitarka Samadhi, there are three thing, the object, the name and the awareness of experience. Now in Nirvitarka, only the object alone remains. The other two subside.

एतयैव सविचारा निर्विचारा च सूक्ष्म-विषया व्याख्याता॥४४॥

Etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā||44||

Meaning: In this way, Samadhi with thought as well as samadhi without thought, pertaining to subtle objects, is explained.

Just as in Savitarka Samadhi, there are name, thing, and awareness all fused into one experience, so in the Savicara Samadhi, there are the same three constituents fused into one experience. And just as in Nirvitarka, there is only the object shining, not the other two, similarly in Nirvicara, there is only the object shining. The difference, then, between the Savitarka and Nirvitarka on the one hand and Savicara and Nirvicara on the other is this that while the former two focus on gross objects, the latter two focus on subtle ones such as the tanmatras (subtle elements) and the senses.

सूक्ष्म-विषयत्वं चालिङ्ग-पर्यवसानम्॥४५॥

Sūkṣma-viṣayatvaṁ cāliṅga-paryavasānam||45||

Meaning: The Subtle subject of Vicasa Samadhi extends upto the alinga, i.e., the original state of matter.

In the last sutra, it was said that the object of thought Samadhi is subtle. Here it is said that this subtlety extends to the subtlest form of matter-original matter, Prakrti.

ता एव सवीजः समाधिः॥४६॥

Tā eva savījaḥ samādhīḥ||46||

Meaning: These four are Samadhi with a seed, i.e., a content or an object of meditation.

The four are variations of Samprajnata Samadhi. They are, each, with an object. None of these is a lumious void of pure consciousness, the being itself. The object is a variety or mode of matter from the gross forms to the subtlest original prakrti. The same object of meditation is the seed, which means that this Samadhi generates same results in consequence.

निर्विचार-वैशारद्येऽध्यात्मप्रसादः॥४७॥

Nirvicāra-vaiśāradye'adhyātma-prasādaḥ||47||

Meaning: When the Nirvicara Samadhi is perfected, there dawns spiritual light and bliss. When thought-less Samadhi is perfected, then the Yogi experiences the light and bliss of the soul. He rises, above all the junk of sorrow and affliction. He is now unlike the ordinary mortals, as if he stands on top of a mountain while the mortal world is living in the deep valley below.

ऋतम्भरा तत्र प्रज्ञा॥४८॥

Rtambharā tatra prajñā||48||

Meaning: There, in that state, the intelligence bears the light truth and right.

Rtam means that dynamic truth of the laws of the universe which controls and operates in the entire world of existence but, in itself, remains constant. The Yogi sees that without the intermediacy of language or thought.

श्रुतानुमान-प्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्॥४९॥

Śrutānumāna-prajñābhyām-anyaviṣayā viśeṣārthatvāt||49||

Meaning: It is unique, different from the intelligence which receives knowledge through word or inference, being in possession of the very nature of truth as it is in its essence.

Rtambhara intelligence gives us a direct knowledge of reality as it is in its essential nature and character. Knowledge obtained through word or inference can give us only a description of the thing, and description can never be exhaustive. Rtambhara presents the thing itself. Hence its object is unique.

तज्जः संस्कारोऽन्यसंस्कार-प्रतिबन्धी॥५०॥

Tajjaḥ saṁskāro'nyasaṁskāra-pratibandhī||50||

Meaning: The sanskara, i.e., knowledge and awareness, born of the Rtambhara intelligence rules out other Sanskaras, i.e., knowledge and awareness produced by the lower kind of intelligence

Once you see the truth and Right as it is in its essence, you rise above all entanglements of the world and its statements. Once you see the Real, why will you feel interested in its mutations?

तस्यापि निरोधे सर्व-निरोधान्निर्वीजः समाधिः॥५१॥

Tasyāpi nirodhe sarva-nirodhān-nirvijaḥ samādhiḥ||51||

Meaning: When that prajna-sanskara too is superseded, then all the mutations of the mind in Sanskara form are transcended, and then the Yogi attains to Nirbija Samadhi, i.e., seedless Samadhi.

All experience, knowledge, desire, appetency, latencies, etc. are mutations of the mind. Prajna is a superior faculty of the mind which directly divines into the nature of reality. But even that divination is divination into the nature of existence. The Yogi transcends that stage of super-rational experience, although that experience closes the door upon all other and lower experiences. The Yogi transcends even that super-rational stage. Then the door is closed upon all mutations and visions of existence. Then the Yogi attains the seedless Samadhi. From the existential point of view, it is negative, because neither the soul nor any material form or essence is its object/content. It is positive from the Spiritual point of view, because in that stage only

the light of Isvara shines and showers the bliss upon the Yogi.

With the practice of this Samadhi, the Yogi reduces all his latencies of existential mutations and ignorance (Nescience) to a non generative stage. As a result, all future involvement is ruled out, and the Yogi attains the Supreme vision and the final release.

In brief, we should understand the process from discriminative awareness to Moksa. After discriminative awareness, the Yogi attains supreme renunciation and then he attains Asamprajnata (trans-conscious) Samadhi. With the practice of Asamprajnata Samadhi all the existential latencies are devitalized, and the Yogi attains freedom in this life itself. The happiness and bliss he feels is aim to that of Moksa. After leaving the body, he attains the Moksa from existence.

Chapter II

(Of the Means)

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः॥ १ ॥

Tapaḥ-svādhyāyeśvarapraṇidhānāni kriyāyogaḥ||1||

Meaning: Austere discipline (of the body), study of sacred books (for the mind), and surrender to God (for the sublimation of the self), this is the practical path to Yoga.

Tapa is forbearance of all hardships of body and mind as a matter of discipline-hardships such as heat and cold, hunger and thirst, loss and gain, honour and dishonour, pleasure and pain, etc.

Svadhyaaya means study of sacred works on the subject of life, death and salvation.

Isvara pranidhana is total surrender to God. To realize that God is Omnipresent, Omniscient, and All-watchful, to believe that God watches eachone and to offer all acts unto God without any desire for anything in return, this is Isvara-pranidhana.

The practice of these three is the path to Yoga.

समाधि-भावनार्थः क्लेश-तनूकरणार्थश्च॥ २ ॥

Samādhi-bhāvanārthaḥ kleśa-tanūkaraṇārthaśca||2||

Meaning: Kriya-Yoga helps in attaining Samadhi and reducing the afflictions of the mind. With the practice of Kriya-Yoga, the burdens of the mind are lightened, ignorance, indifference and other afflictions, are reduced and the Yogi moves on way to Samadhi closer and closer.

अविद्यास्मिता-राग-द्वेषाभिनिवेशाः पञ्च क्लेशाः॥ ३ ॥

Avidyāsmitā-rāga-dveṣābhiniveśāḥ pañca kleśāḥ||3||

Meaning: What are the afflictions of the mind? They are five: ignorance, ego, attachment, aversion, and fear of death, these are the afflictions.

All these five are perversion of knowledge. Right knowledge cuts at the root of these.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्त-तनु-विच्छिन्नो-दाराणाम्॥४॥

Avidyā kṣetram-uttareṣāṃ prasupta-tanu-vicchinno-dāraṇām||4||

Meaning: Ignorance is the seed-bad of the other four, and they are dormant, weak, fitful or strongly active.

All our afflictions of the mind arise from our ignorance. And all of them are in different states of activity. They may be dormant, even sleeping in the unconscious. They may be in a weak state and may be activated only with strong stimulants. They may be in a fitful state, rising up and subsiding irregularly, or they may be active and even raging, so that managing these becomes a difficult task. All these are states differing in degree. Accordingly, they create the urge in the mind for experience of the world, and involve the soul in more and more complications. By the practice of Yoga you can bring these to the lowest minimum, in which state they don't disturb you, nor do they germinate further. That is the state of what is called 'roasted seed'. They do not create further problems, and then get eliminated in the process of Yogic purification. The Yogi who attains the light of essential knowledge realizes the difference of the changing and the constant states of existence, and gets free of the pain and pleasure of the fleeting moments or experience.

अनित्याशुचि-दुःखानात्मसु नित्य-शुचि-सुखात्म-ख्यातिरविद्या॥५॥

Anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātiravidyā||5||

Meaning: Avidya is ignorance, rather illusion: in this state of mind the impermanent appears as permanent, the impure as pure, the pain as pleasure, and the non-self as the self.

1. Avidya shows the world topsyturvy. The body and the changing phenomena of the world appear as if they are permanent. Isvara and the human soul which are eternal are ignored as nothina and non-existent.
2. Things unclear, impure and impious are taken as clean, pure and pious. Words and matters of truth, knowledge, Dharma and pious congregations appear uninteresting as if they are infections; and the body which is full of impurities appears as pure

and beautiful, and permanent too.

3. Desire, anger, greed, etc. are sources of pain, but they appear as sources of pleasure which is supposed to be lasting. Peace at heart, self-control, contentment, etc. are sources of lasting pleasure, but they appear to be causes of pain.
4. Body, mind etc. are things material, but they appear as the self/soul. Wife, children, other relations appear as part of the self although they are in reality other than the self. One takes any damage to these as damage to the self. Isvara and the soul are spiritual realities, but they appear as unreal and meaningless.
This is Avidya, ignorance, illusion, delusion.

दृग्दर्शन-शक्त्योरेकात्मतेवास्मिता॥ ६॥

Dṛḡdarśana-śaktyor-ekātmatevāsmitā||6||

Meaning: The fusion of the soul (the seer) and the intelligence (the instrument of seeing or experience) as if the two are one, this is ego.

The soul is the subject that sees. The intelligence is the instrument of the soul's experience. The senses are instruments of perception. The pictures of the other world are reflected by the senses on the mind/intelligence. The soul sees these reflections as if they are impressions on a photo-film. Thus the soul sees and experiences, but it is distinct and separate from the experience as well as the experiencing instrument. But it starts feeling that there is no difference between the two. When it identifies itself with the intelligence and the experience, that state of mind-cum-soul is ego.

सुखानुशयी रागः॥ ७॥

Sukhānuśayī rāgaḥ||7||

Meaning: After the experience of pleasure, the desire and anxiety for it which continues to remain in the mind, that is raga or attachment.

The love of pleasure is raga. This love changes to an appetite, and appetency, which urges man to have the experience again and again. The mind thirsts for pleasure. This thirst is raga/attachment. It co exists with pleasure.

दुःखानुशयी द्वेषः॥ ८॥

Duḥkhānuśayī dveṣaḥ||8||

Meaning: When we experience pain, the picture of the experience as well as of the object of pain is printed on the mind and stays there in the memory. You never love pain, you feel aversion for it. When the memory revives the painful picture, you feel the aversion again. This aversion which persists coexists with pain.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः॥ ९॥

Svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ||9||

Meaning: The instinct of self-love, dominating even the mind of the wise (as that of the ignorant) is obhivesa.

Love of life and fear of death dominates the mind of the wise and the ignorant alike. It exists and dominates as an instinct, because we have it deeply embedded in our unconscious as a Sanskara. Almost none is free from it and this is abhinivesa.

ते प्रतिप्रसवहेयाः सूक्ष्माः॥ १०॥

Te pratiprasavaheyāḥ sūkṣmāḥ||10||

Meaning: Reduced through Kriyayoga, these afflictions ought to be eliminated.

When we practice Kriya-Yoga regularly, we reduce the intensity of the Klesas, and slowly and gradually, we eliminate them from the mind. Where do they go? Back to their source, Prakṛti from where they arise and fructify because they are roasted by the Yogi.

ध्यानहेयास्तद्वृत्तयः॥ ११॥

Dhyānaheyāstadvṛttayaḥ||11||

Meaning: Their vṛttis (play in the mind) are to be eliminated with meditation.

The afflictions play up in the mind as long as we don't know the real nature of God, the human soul and the material world. Through meditation, we reduce the mental play, get peace of mind, then a vision of reality and of the value of the world, and rise above the affliction. Man thus becomes master of his mind, undisturbed, happy.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः॥ १२॥

Kleśamūlaḥ karmāśayo dṛṣṭādrṣṭajanmavedaniyaḥ||12||

Meaning: Afflictions such as ignorance are the root cause of the seed-store of karmas (desire and actions), which are to be done and suffered in this and other remote births in the future.

Ignorance and the other afflictions attendant upon it create desires and further desires, the urges to experience more and more of the world. These are seeds of further actions and sufferance. These seeds germinate and we have to suffer the experience during this life as well as in future lives.

सति मूले तद्विपाको जात्यायुर्भोगाः॥ १३॥

Sati mūle tadvipāko jātyāyurbhogāḥ||13||

Meaning: As long as the root is there, the fruit of it is bound to be there in the form of birth-species, length of life, and sufferance (experience).

Karma is the urge to live and act. This Karma is the root of future existence. When one is born, the birth is in a class of living beings, human, animal, bird, insect, etc.

According to the class of being, one has to live an age. During that full age one has to face, enjoy as well as suffer, the pleasures as well as the pains of life.

ते ह्लाद-परिताप-फलाः पुण्यापुण्य-हेतुत्वात्॥ १४॥

Te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt||14||

Meaning: They (class, age and sufferance) produce pleasure or pain in consequence of good or evil actions. As said above, a particular kind of birth results from the past balance of actions good or evil. Consequently the birth fields further fruit in the form of pleasure or pain.

*परिणाम-ताप-संस्कार-दुःखैर्गुण-वृत्तिविरोधाच्च दुःखमेव सर्वं
विवेकिनः॥ १५॥*

*Pariṇāma-tāpa-saṁskāra-duḥkhairguṇa-vṛttivirodhācca duḥkhameva
sarvaṁ vivekinaḥ||15||*

Meaning: Since it is tossed from change to change in consequence, since it is full of suffering, and stricken with the seeds of desire in the depth of the mind, and it is full of the conflict of the qualities of life and appetites of the mind, all this sort of existence is nothing but misery to the wise and the enlightened.

1. Parinama dukkha is the suffering resulting from the consequence of action and desire. The urge to live causes action, action gives result, further desire and so on and the cycle moves on
2. Tapa dukkha is the suffering experienced in the heart when the results of action fail to be what we expect them to be. The difficulties, obstacles, failures, humiliations, all these are nothing but painful.
3. Sanskara Dukkha follows from the sanskars, the print of impressions stored in the depths of the mind as a result of the urge to live, action, result, failure and frustration and further desire. The sanskaras, germinate when there is a suitable climate. Desire, action, suffering, frustration-this is misery again. We get the results desired sometimes, sometimes we don't, sometimes less sometimes more, sometimes late, sometimes at terrible cost, sometimes the gain is lost. All this is the result or something lying deep in the mind, i.e., the sanskaras.

Guma-vrttl-virodha-dukkha is the misery born of the conflict of different qualities of the mind and the different ideas, thoughts, and feelings resulting from these difficult qualities. The mind is a mix of high qualities (Sattva), middle and agitated appetites (rajas), and the base and evil desires (tamas). These qualities stimulate feelings of love, charity, service, sacrifice and philanthropy. These are feelings of the higher order. There are feelings of ambition, competition, agitation, etc. These are feelings of the middle quality. Then there are feelings of jealousy, cruelty, selfishness, meanness, dirt and filth. These are base. All these qualities and feelings are at war. All this too is misery. For men of wisdom, enlightenment and vision, all this world of conflict is misery.

हेयं दुःखमनागतम्॥ १६॥

Heyam duḥkham-anāgatam ||16||

Meaning: The misery that's not yet come should be prevented. The suffering that has been borne is over. That which is being suffered will be over, anyway. Therefore we should prevent the suffering that is likely to come in the future. And we should also uproot the last fibre of the roots.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः॥ १७॥

Draṣṭṛ-dṛśyayoḥ saṁyogo heyahetuḥ||17||

Meaning: The con-fusion of the seer (soul) and the visible world (of experience) is the cause of pain.

The soul is pure consciousness. But it gets involved with the world of nature, of wonder, love and beauty. Then follows misery.

प्रकाश-क्रिया-स्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्॥ १८॥

*Prakāśa-kriyā-sthitiśīlam bhūteन्द्रiyātmakam bhogāpavargārtham
dṛśyam||18||*

Meaning: The objective world of experience is luminous, dynamic and stable by nature, consists of the elements, and the senses, its value and purpose being to provide for experience and liberation of the soul.

The world of nature consists of three orders of matter, sattva, rajas and tamas. The character of Sattva is light, that of rajas is motion, and that of tamas is inertia and stability. It is a structure of its evolutes which are of two kinds-the elements and the senses. The elements are five gross ones (space, energy, heat and light, water and earth), and the five subtle elements from which the gross ones evolve. The senses are five organs of sense (hearing, touch, sight, taste and smell), five organs of volition (tongue, hands, feet and organs of excretion), and, in addition, the mind, intellect and the I-sense or the existential self. The purpose of the world is twofold-to provide the variety of experience for the soul to pass through and the opportunity to transcend it across existence to liberation, there by completing the cycle from existence to essence.

विशेषाविशेष-लिङ्गमात्रालिङ्गानि गुणपर्वणि॥ १९॥

Vīśeṣāvīśeṣa-liṅgamātrāliṅgāni guṇaparvaṇi||19||

Meaning: The stages of the guna manifestation are the particular, the general, the manifest and the unmanifest.

The world is a diversified evolute of Prakṛti which is the original, eternal, primordial matter, the zero state at the zero hour. Hence it is A linga, non-descript, a

state of stasis of the equilibrium where in the three gunas or qualities lie dormant. The next stage, stage is lingamatra, the first stage of manifestatidh is called Mahat or Mahan, a mind. The next stage is the general evolutes, five subtle elements and the I-sence. The next and the fourth in this order is the particular/specific evolutes-five gross elements, five organs of perception, five organs of volition, and the mind.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः॥ २० ॥

Draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ||20||

Meaning: The seer (the soul) is only the agent that sees, (watches), pure, unmoved, uninvolved, but he experiences close upon the reflections of the mind, whichever way the things reflect upon the mind.

Actually, the soul should see things as they are, without involvement. There should be no chance of subjective colouring. Nor should the soul confuse between the experience and itself, because essentially it is pure, and distinct from the mind and the experience. But it does not always happen, it gets involved, taking the experience as itself.

तदर्थ एव दृश्यस्यात्मा॥ २१ ॥

Tadārtha eva dṛśyasyātmā||21||

Meaning: The very meaning and value of the world of nature is to serve the purpose of the soul. The human soul is born in the midst of the world. Man has to live, experience the world and then transcended it By itself the world is meaningless, because it has no life of itself.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्॥ २२ ॥

Kṛtārtham prati naṣṭamapyanaṣṭam tadanyasādhāraṇatvāt||22||

Meaning: Having served its purpose for a liberated soul, it gets exhausted of its meaning since it becomes non-existent for that soul, but for the other soul, it continues to be meaningful and existent.

The meaning and purpose of the world is experience and libration of the soul; Its significance is relative, not absolute. But its existence is objective, not subjective. Therefore, if it goes out of significance for a liberated soul; it remains objectively true,

existent and purposeful; for other un-liberated soul. They are still passing through existential experience.

स्व-स्वामि-शक्त्योः स्वरूपोपलब्धि-हेतुः संयोगः॥ २३॥

Sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ saṁyogaḥ||23||

Meaning: The purpose of the soul and the world of nature being together is realization by the soul of the nature of the soul and of the world (through experience and liberation).

Sva-sakti is the world of nature which provides experience. Svamisakti is the human soul which experiences. Through the experience the soul realizes its own nature as distinct from the nature of the world. This is the purpose of the association of the two.

तस्य हेतुरविद्या॥ २४॥

Tasya heturavidyā||24||

Meaning: The cause of the soul coming into association with the world of nature is avidya or ignorance, i.e., the urge to live and experience. Avidya, literally meaning ignorance, is the will to live. It is the same as Elan Vital in European thought.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम्॥ २५॥

Tadabhāvātsaṁyogābhāvo hānaṁ taddṛśeḥ kaivalyam||25||

Meaning: When avidya is gone, the bondage of the soul with the world of nature is gone. The same is the end of misery, and the same is the total liberation of the soul.

Human existence is a cycle: The urge to live through ignorance, the birth and death through the world of nature, experience and knowledge, the end of ignorance, the end of misery, freedom of the soul and Moksa (salvation).

विवेक-ख्यातिरविप्लवा हानोपायः॥ २६॥

Viveka-khyātiraviplavā hānopāyaḥ||26||

Meaning: Discriminative knowledge, steady and undisturbed, is the means of the

end of misery. To know Isvara, the soul, and nature separately as they are, distinct and in the essence, that is viveka, or discrimination. Once we have this knowledge, we don't get involved, we rise above the experience of pain, thus knowledge alone is the means to end misery.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा॥ २७॥

Tasya saptadhā prāntabhūmiḥ prajñā||27||

Meaning: The intelligence of the Yogi who has achieved discriminative knowledge is seven-fold and that is the foundation of his enlightenment.

In simple, words, the foundation of his knowledge is on seven types in ascending order:-

1. That which has to be removed is known.
2. The causes of pain have been destroyed, i.e., ignorance and confusion of the self and the non-self has been removed.
3. The happiness of Nirodha (asamprajnata) samadhi has been realized.
4. The means of liberation has been attained.
5. The colours of nature have been written off from the mind.
6. No further experience is needed, no further birth or death.
7. I'll cross existence and join the Essence in liberation.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥ २८॥

Yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ||28||

Meaning: With the practice of the Yoga-system, when the impurities have been removed, then shines the light of knowledge till the dawn of Discrimination.

With practice of the eightfold system of Yoga discipline, the impurities are dried, removed, burnt out. When ignorance and the attendant afflictions have been eliminated, then knowledge shines bright and brighter. The climax is reached when the

Yogi achieves a vision of the essential nature and character of the world of nature, the self (human soul) and Isvara.

यम-नियमासन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयोऽ-
ष्टावङ्गानि॥ २९॥

*Yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyānasamādhayo'
ṣṭāvāṅgāni||29||*

Meaning: Yama (social discipline), niyama (personal discipline), asana (proper posture), pranayama (breath-energy control), pratyahara (withdrawal of the senses), dharana (concentration of mind), dhyana (meditation), and Samadhi (Communion), these constitute the eightfold system of Yoga.

Anga means a part of the body which is an organismic system. Hence the eightfold system of Yoga too is organic, cumulative, sequential as well as simultaneous, depending upon the ability and progress of each practitioner.

अहिंसा-सत्यास्तेय-ब्रह्मचर्या-परिग्रहा यमाः॥ ३०॥

Ahiṁsā-satyāsteya-brahmacaryā-parigrahā yamāḥ||30||

Meaning: Non-violence, truthfulness, non-stealing (respect for others' rights), celibacy, and non-acquisitiveness constitute social discipline.

1. Ahinisa means that you give up anger, enmity and cruelty, in thought, word and deed, toward all creatures and treat all with love and respect.
2. Satya (truth) means that whatever you see, hear, read, and infer, know as such and whatever you know, so you think, speak and do in life.
3. Asteya (non-stealing) means not to encroach upon anybody's right, nor cover anybody's possession, and not to take anybody's things without his or her permission, nor even desire in thought to grab anything not yours.
4. Brahmacharya means self-control, continence and celibacy. Brahmacharya sanctifies sex-relations in family life, preserves social health and conserves personal health. Brahmacharya includes reading of good and sacred books and the worship of God.

5. Aparigraha means non-hoarding. One should not keep anything more than required just for going on in life. Even keeping a burden unnecessarily on the mind of waste thoughts is not good.

जाति-देश-काल-समयानवच्छिन्नाः सार्वभौमा महाव्रतम्॥ ३१॥

Jāti-deśa-kāla-samayānavacchinnāḥ sārvabhaumā mahāvratam||31||

Meaning: Universal and unconditioned by class or place or time or occasion, the discipline of yamas constitutes a great discipline.

The universality of the discipline is explained below

1. Class means species, for example, cow, fish, peacock, etc. Some people say they eat meat but not pork or beef or fish. If you observe non-violence it has to be observed in all cases, not that you kill some and save; others killing is killing.
2. Place means that you observe a discipline at all places, not only in temple, mosque, or place of pilgrimage.
3. Time means that you observe a discipline at all times, not only on certain days or in certain months.
4. Occasion means that you observe the discipline on all occasions, not that you are a vegetarian only on Tuesdays or Sundays. The observance of yamas is for all time, all occasion, for all living beings and for all places. With such observance, the whole of life.

शौच-सन्तोष-तपः-स्वाध्यायेश्वर-प्रणिधानानि नियमाः॥ ३२॥

Śauca-santoṣa-tapaḥ-svādhyāyēśvara-praṇidhānāni niyamāḥ||32||

Meaning: Cleanliness, contentment, austerity, study, and devotion to God constitute the Niyamas or personal discipline.

1. Cleanliness is of two types, first external and the internal. Cleanliness of the body, clothes, home, utensils, food, work and ways of earning money, these make up external cleanliness. Cleanliness of mind and thought and conduct is internal cleanliness. The means to internal cleanliness are knowledge, company of the good and wise, study of good books, truth and uprightness of conduct.

2. Contentment means satisfaction with whatever you get as a result of your best efforts for knowledge, wealth, and power. Desire for no more because such desire causes frustration.
3. Austerity is the ability to with stand willingly and happily the hardship and conflicts of hunger and thirst, heat and cold, loss and gain, honour and dishonour.
4. Study includes self-study and the study of good and great books like the Vedas, Shastras, to chant Om and concentrate on the mind and self.
5. Devotion to God means total surrender to God-to believe that all intelligence, strength, body, knowledge, wealth, are the gifts of God. With all these, man should use everything, in thought, word and deed, in the service of God, and not for the collection of material gains like money, reputation, etc. One should walk in the shadow of God, knowing that the Omniscient, Omnipresent God watches him and everything he does.

वितर्क-बाधने प्रतिपक्षभावनम्॥ ३३॥

Vitarka-bādhane pratipakṣabhāvanam||33||

Meaning: If the mind is beset with perverse ideas, think of the contraries and their results.

If you are disturbed by ideas, emotions or passions which act against the Practice of yamas and the niyamas, then let your mind dwell on thoughts and feelings contrary to these disturbances. That is, you must stick to the good against evil and remember the good results that will follow. Otherwise you will fall a prey to evil and suffer

वितर्का हिंसादयः कृतकारितानुमोदिता लोभ-क्रोध-मोह-पूर्वका मृदु-
मध्याधिमात्रा दुःखाज्ञानानन्त-फला इति प्रतिपक्षभावनम्॥ ३४॥

*Vitarkā hiṁsādayaḥ kṛtakāritānumoditā lobha-krodha-moha-pūrvakā
mṛdu-madhyādhimātrā duḥkhājñānānanta-phalā iti
pratipakṣabhāvanam||34||*

Meaning: The contrary disturbances are violence, etc. They are committed, abetted or approved and sanctioned, born of seed, anger, or attachment, mild, medium or

intense in degree, resulting in endless pain and misery; this is the exercise in thinking against the disturbances.

Vitarkas or disturbances are contrary to the ethics of Yoga. A person may himself or herself act against the Yogic conduct, say, commit an act of violence. Sometimes he may get the act done by another, an agent of his. Sometimes he may approve, sanction and help the wrong-doer and the wrong act. The cause of the wrong act could be greed and self-interest, sheer anger, or attachment. These wrong acts may be of different degree of intensity-mild, medium or high. And the result of these violations of good conduct is endless suffering, ignorance and face of the spirit into sin. This if you think on the disturbances in this manner as the givers of pain, you save yourself from falling into sin.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः॥ ३५॥

Ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ||35||

Meaning: When the yogi is confirmed in non-violence, then no fear or hostility remains in and around him. When a practitioner eliminates fear and hostility from his mind and there is love for all living beings, then love becomes a bond of union with all those around him. All love him, respect him, listen to him, and they too give up the feelings of hate and hostility. Love is a bond, hostility breaks people apart. The Yogi is an apostle of love, peace and brotherhood of all living beings.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥ ३६॥

Satyapraṣṭhāyām kriyāphalāśrayatvam||36||

Meaning: When a person is confirmed in truth, his actions bear the fruit.

If a person lives the truth in thought and Intention, word and deed, everybody feels that if he has said so, It must be so. He speaks and things get done. His action and the result of the action are related like cause and effect according to the laws of nature. His very words transform the character of the listeners.

अस्तेय-प्रतिष्ठायां सर्व-रत्नोपस्थानम्॥ ३७॥

Asteya-pratiṣṭhāyām sarva-ratnopasthānam||37||

Meaning: When a person is confirmed in non-stealing, all the jewels lie about him.

If you give up all desire to grab others' rights and property, the wealth of the world

lies at hand. God grants him knowledge and wisdom, strength and happiness. The people around him hold him in faith and reverence and provide for him whatever he needs. If you don't need anything, you are in command of everything.

ब्रह्मचर्य-प्रतिष्ठायां वीर्यलाभः॥ ३८॥

Brahmacarya-pratiṣṭhāyām vīryalābhaḥ||38||

Meaning: When the practitioner is confirmed in Brahmacharya, the reward is energy of body, mind, character and spirit.

Brahmacharya means control non-indulgence, continence, celibacy and love of God. It prevents dissipation and helps conservation. The energy and strength of body and mind increases, the man grows invincible.

अपरिग्रह-स्थैर्ये जन्म-कथन्ता-सम्बोधः॥ ३९॥

Aparigraha-sthairye janma-kathantā-sambodhaḥ||39||

Meaning: When a man is confirmed in non-acquisitiveness, then dawns the knowledge of the value of birth and this existence.

Once you are free of the mad race for getting and spending, you raise the essential questions: What am? Am I the body or the soul? Wherefrom do I come and why? What shall I do for the realization of my real identity? These questions call for answers and the man finds them too.

शौचात्स्वाङ्ग-जुगुप्सा परैरसंसर्गः॥ ४०॥

Śaucāt-svāṅga-jugupsā parairasamsargaḥ||40||

Meaning: From cleanliness follows health-care and non-indulgence of the body and non-contact with others body.

When a person cleans the body and mind, he knows the dirt as well as the value of the body He doesn't take to the path of indulgence. In stead he preserves his health. Nor does he contact another person's body for fear of contagion, infection, and excitation.

सत्त्व-शुद्धि-सौमनस्यैकाग्र्येन्द्रियजयात्मदर्शन-योग्यत्वानि च॥ ४१॥

*Sattva-śuddhi-saumanasyaikāgryendriyajayātmadarśana-yogyatvāni
ca||41||*

Meaning: From cleanliness follow, also purity of the intelligence, cheerfulness of the heart, the power to concentrate, control over the senses, and fitness for self-realization.

These are gifts of internal cleanliness. The purity of mind and heart, the inner joy of thought and feeling, single-minded devotion to God, dedication of the self to him, control over the organs of perception and volition, and elimination of inner conflicts, all these follow from cleanliness. The burden of impurities, as long as it is there, stinks in the mind and body. Disinfect the body and the mind, and you shine in the body light.

*सन्तोषादनुत्तमसुखलाभः॥४२॥
Santoṣādanuttamasukhalābhaḥ||42||*

Meaning: From content follows the gift of happiness for excellence.

When you are contented at heart, you are above all desire for pleasure. On the conquest of the desire for pleasure, you have the peace of mind and undisturbed happiness.

*कायेन्द्रिय-सिद्धिरशुद्धिक्षयात्तपसः॥४३॥
Kāyendriya-siddhir-aśuddhikṣayāt tapasaḥ||43||*

Meaning: From tapah-austere discipline of body and mind-follows reduction of impurities, and thereby perfection of the body and the senses by austere discipline the body and senses become efficient instruments of the soul. The burning of the impurities through exercise is tapas, the removal of the debris is suddhi, and putting the system in top-gear is siddhi.

*स्वाध्यायादिष्टदेवतासम्प्रयोगः॥४४॥
Svādhyāyādiṣṭadevatāsamprayogaḥ||44||*

Meaning: From study follows contact with the presence of God.

The reading of good books creates the desire to move on the path of the spirit. His faith grows stronger and deeper, and he has a vision of the nature, character and kindness of God to man. A library is the temple of great minds, and great minds are temples of the presence of God.

समाधि-सिद्धिरीश्वरप्रणिधानात्॥४५॥
Samādhi-siddhi-rīśvarapraṇidhānāt||45||

Meaning: From surrender to God follows the attainment of samadhi.

Isvara-pramidhana means dedicating all your thoughts, deeds and words to the service of God. When you feel the presence of God inside and outside everywhere, then you soon attain to Samadhi. You are away from Samadhi when impurities and wordly temptations intervene. In the presence of God, all ungodly things evaporate and the Lord reveals himself in Samadhi.

स्थिर-सुखमासनम्॥४६॥
Sthira-sukham-āsanam||46||

Meaning: The posture in which you can sit steady and comfortable, that is asana, or the right posture.

To meditate, you should select a position in which you can sit steady and comfortably. That is the right posture for you. Avoid strain. When you are able to sit without strain as long as you like, then you have achieved success in asana. Such are Padmasana, Siddhasana, Svastikasana, etc.

प्रयत्न-शैथिल्यानन्त-समापत्तिभ्याम्॥४७॥
Prayatna-śaithilyānanta-samāpattibhyām||47||

Meaning: You achieve success in asana by relaxing the strain of the effort and by concentrating on God, the Infinite.

Forcing the body to stay in a posture is no good. The posture should be natural and comfortable. It should be effortless. You can achieve it by easing the strain and concentrating your attention on the Infinite, that is, God.

ततो द्वन्द्वानभिघातः॥४८॥

Tato dvandvānabhighātaḥ||48||

Meaning: Thence follows freedom from the disturbances which may otherwise be caused by opposites.

The opposites are heat and cold, hunger and thirst, etc. These disturb you in yogic practice. When you achieve success in asana, you are not disturbed by such opposites and contraries.

तस्मिन्सति श्वास-प्रश्वासयोर्गतिविच्छेदः प्राणायामः॥४९॥

Tasminsati śvāsa-prāśvāsayor-gativicchedaḥ prāṇāyāmaḥ||49||

Meaning: On the perfection of asana, the suspension of the movement of breath in and out is Pranayama (i.e., the regulation and control of breath and energy).

When success in asana has been achieved, then, the exercise to control the breath, intelligently and methodically, as far as you can, is called Pranayama. Breath out slowly and comfortably, and then stop as long as you can, easily. Then breath in slowly and comfortably and stop as long as you can without any strain whatsoever. Repeat the exercise. Comfortably and without strain. Breath control does not mean the control of physical breath only, it means control of the vital breath and energy (prana) really.

वाह्याभ्यन्तर-स्तम्भ-वृत्तिः देशकालसङ्ख्याभिः परिदृष्टो

दीर्घसूक्ष्मः॥५०॥

Vāhyābhyantara-stambha-vṛttir-deśakālasaṅkhyābhiḥ paridṛṣṭo

dīrghasūkṣmaḥ||50||

Meaning: External internal and stilled (suspended), measured by space, time and number, it is long and fine (subtle).

1. External pranayama is that in which the breath is exhaled and suspended while it is out.
2. Internal pranayama is that in which the breath is inhaled fully and suspended while

it is inside.

3. Stilled pranayama is that in which the breath is suspended wherever it is.

Pranayama measured by space means the volume of breath affecting the area of the system, i.e., how far does the breath extend in the body system in all the operations. Measured by time means how long you can hold the breath. And measured by number means the number of operations. One operation means one cycle-exhalation, holding, inhalation, holding, exhalation.

वाह्याभ्यन्तरविषयाक्षेपी चतुर्थः॥५१॥

Vāhyābhyantaraviṣayākṣepī caturthaḥ||51||

Meaning: The fourth is beyond the external and the internal (and transcends the two).

This is how it is practised: Exhale and hold as long as you may. When you feel like inhaling, stop the inhalation and in fact, exhale whatever air was inside, and try to hold further. Repeat this exercise as many times as you can. Then inhale and hold as long as you may. When you feel like exhaling, stop the tendency, and in fact, inhale further and keep on holding. Repeat the exercise as many times as you can. When you can't hold, release the breath. This cycle from exhalation to exhalation is one operation.

ततः क्षीयते प्रकाशावरणम्॥५२॥

Tataḥ kṣīyate prakāśāvaraṇam||52||

Meaning: Thereby is removed the veil of darkness from the intelligence and the soul.

We are involved with the world in the rat race. Our mind and soul are covered with darkness and ignorance. There is a film which confines us into and limited selves. It doesn't allow the light of knowledge to penetrate our intelligence and we can't see the light nor feel the presence of God. This darkness is removed by Prana yam.

धारणासु च योग्यता मनसः॥५३॥

Dhāraṇāsu ca योग्यता मनसः||53||

Meaning: The fitness of the mind for concentration follows from Pranayama.

Pranayama helps us in controlling our energy. It helps us then to control our attention also. Once we have the energy and we have the control over our attention, then the mind obtains the potential and the discipline to concentrate on any object of our choice. For example, we can concentrate on the mind itself, the tip of the nose, the middle of the forehead, etc. Then there is remarkable progress in the power of our intelligence, memory and mind, and we can focus the attention on any object.

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥५४॥

*Sva-viṣayāsamprayoge cittasya svarūpānukāra ivendriyāṅām
pratyāhārah||54||*

Meaning: Withdrawal of the senses from the objects of their interest, and their conformation, as if, to the nature and character of the mind, this is pratyahara or reversal of the senses.

When the mind is under control, the senses don't have to go out to their objects of perception. After all, in the process of natural experience they feed the mind with objects of the spirit, they don't have to go out. They go back in to the mind itself. They are thus reversed into the inner world of the mind. This is Pratyahara.

ततः परमा वश्यतेन्द्रियाणाम्॥५५॥

Tataḥ paramā vaśyatendriyāṅām||55||

Meaning: Thereby follows the highest control over the senses.

When the senses are pulled back to the mind, they cease to act and centre inward on the mind. The mind ceases to fluctuate, and it exercise complete control over the senses. In fact they resolve into the tranquillity of the mind. The energy of the mind is now internalized, and the yogi can concentrate on any object he wants. He can also withdraw the mind from any object. In sum, with the several of the senses, the yogi is a master of his mind. He is ready for Dhar.

Chapter III

Of Vibhutis (The Attainments)

देशबन्धश्चित्तस्य धारणा॥ १ ॥

Deśabandhaścittasya dhāraṇā||1||

Meaning: The concentration of mind unto one place is Dharana or concentration

Close the eyes, focus the mind's energy (attention) on the centre of the forehead, lotus of the heart, tip of the nose, throat, nose, etc., stabilize the mind there. This focusing of the mind is Dharana or concentration.

तत्र प्रत्ययैकतानता ध्यानम्॥ २ ॥

Tatra pratyayaikatānatā dhyānam||2||

Meaning: There, in that state of dharana (concentration), the dwelling of the mind continuously on one and the same object is dhyana or meditation.

First, bring the mind to dharana, then let the mind dwell ceaselessly on the single object, a vedic hymn, or God and his attributes, without the interruption of another object. This continuous flow of one object in the mind, or, in other words, the continuous occupation of the mind with one object is dhyana.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥ ३ ॥

Tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ||3||

Meaning: The same (i.e., meditation), with the object alone shining, and void, as if, of the awareness of its own identity or form, is Samadhi.

The right object/content of Samadhi is Isvara. We know of him with the words of the Veda and our inference of His existence and attributes from our observation of this creation and of the operation of this law. When we meditate on this reality/existence and attributes, we start experiencing the bliss of closeness to His presence. When that bliss/ananda alone is experienced and we are not aware of our own existence or of the fact that we are experiencing the bliss, then we are in a state of Samadhi = Dhyana

rises to the stage of Samadhi.

Between Dhyana and Samadhi the difference is this : In Dhyana, the subject, the object and the experience, these three are there; in Samadhi, it is the object alone that shines.

त्रयमेकत्र संयमः॥४॥

Trayamekatra samyamah||4||

Meaning: The three (Dharana, Dhyana and Samadhi) integrated and focusing on one object-that state of yoga is called Samyama.

The three together as one, in communion with one object, is a psychodynamic as well as technical term meant for use in the following sutras of the yoga philosophy. Henceforth whenever the term samyana is used, it will mean the three -Dharana, Dhyana and Samadhi. The author is going to describe what you attain by concentration, meditation and communion with particular objects. If you concentrate on one area or point, but meditate on some other object, it won't be called Samyama. It would be only meditation. When you concentrate on one object, meditate on the same, and commune with the same, then it is Samyama.

तज्जयात्प्रज्ञालोकः॥५॥

Tajjayātprajñālokaḥ||5||

Meaning: When you attain mastery over Samyama, you attain that illuminative intelligence, the inner eye, which reveals the reality of things.

The knowledge revealed in Samadhi by the light of prajna is real, complete and undoubtable because it does not depend on language or thought for communication.

तस्य भूमिषु विनियोगः॥६॥

Tasya bhūmiṣu viniyogaḥ||6||

Meaning: It is to be practised for and in all stages/planes of Yoga.

The practice of samyana is the way to all higher attainments in yoga. These stages are vitarka Samadhi, and vicara Samadhi, leading to Arianda and Asmita Samadhis.

These are sabija samadhis and have been described in chapter I.

त्रयमन्तरङ्गं पूर्वेभ्यः॥७॥

Trayam-antaraṅgam pūrvebhyaḥ||7||

Meaning: The three (Dharna, Dhyana and Samadhi) are internal in relation to the earlier five steps.

For the attainment of Samprajnata Samadhi, Samyam is internal part of the practice as compared to the other five- yama, niyama, asana, pranayama, and pratyahara. The internal practice starts after the internalization/reversal of the senses. The first five are external as compared to these three.

तदपि बहिरङ्गं निर्वीजस्य॥८॥

Tadapi bahiraṅgam nirbijasya||8||

Meaning: That Samyama, which is internal in relation to the first five, yet is external preliminary to the mode of nirbija (seedless or asamprajnata) samadhi.

Samyama is a means to samprajnata samadhi, and it is an intimate and internal (i.e., introvertive) exercise for the realization of objects from Prakrti upto the individual self. But even this introvertive exercise is external, i.e., this side and short of the intimacy and introversion in the practice of Nirbija samadhi which is a state of communion with God. The means of this samadhi is elimination of all Prajna sanskaras and suffusion with God through Par-vairagya, i.e., total renunciation.

व्युत्थान-निरोध-संस्कारयोरभिभव-प्रादुर्भावौ निरोध-क्षण-चित्तान्वयो
निरोधपरिणामः॥९॥

*Vyutthāna-nirodha-saṁskārayor-abhibhava-prādurbhāvau nirodha-kṣaṇa-
cittānvayo nirodhapariṇāmaḥ||9||*

Meaning: The cessation of the impressions of fluctuations and the rise of tranquillity marks the transformation of the mind in the state of Nirodha.

In the state of Nirodha, the mind undergoes a transformation. The Sanskaras of fluctuations subside and the sanskaras of Nirodha (tranquillity) arise. This is the

beginning of Asamprajnata Samadhi, Here, even the state of prajna knowledge during Samprajnata Samadhi is described as the state of mental flow. Even that flow is stopped in the state of Nirodha when it is perfected.

In this sutra, Samprajnata Samadhi also is described as vyutthana, t.e., fluctuation of the mind in the sense that the samprajnata knowledge is of a subject other than Isvara. As compared to the state of Samprajnata Samadhi, the active and agitated states of the mind are non-Yogic states of the mind. Similarly, as compared to the asamprajnata Samadhi, the samprajnata samadhi is a state of activity. The mind is occupied with an object of awareness. Hence samprajnata is vyutthama and asamprajnata is complete nirodha state. In Asamprajnata, even the awareness of one continuous by flowing object is out. The elimination of Samprajnata Sanskara is called Abhibhava, and the emergence of total nirodha is called Pradurbhava. The Nirodha Sanskara emerges from paravairagya, total renunciation (i.e., renunciation of even prajna sanskara). When the mind is in a state of perfect nirodha. that time is called the nirodha-ksana, the mind-in-that- moment is called nirodha-ksana = citta. The mind and time relationship in called nirodha-ksana-cittanvaya. During this time when the vyutthana sanskaras are subsiding and the nirodha sanskara are emerging, this process of subsidence and emergence is called Nirodha-parinama (transformation). The mind is the stuff (the substance) which remains the same and common stuff whether it is in a state of flow or stillness in peace.

तस्य प्रशान्तवाहिता संस्कारात्॥ १०॥

Tasya praśāntavāhitā saṁskārāt||10||

Meaning: By virtue of Nirodha Sanskara, the mind remains in a state of continuous tranquillity In the state of Nirodha the mind remains in a state of peace. But when it emerges from the state then it goes back to the various states of fluctuations. That is the transformation back to the pre-nirodha state. Hence, the yogi should practice perfect peace and tranquillity.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः॥ ११॥

Sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ||11||

Meaning: The subsiding of a state of many-pointedness, and the emergence of the state of one pointedness is the transformation of the mind in the state of Samadhi.

The mind ordinarily is occupied with many things at the same time. During the

practice for Samadhi the many-pointedness reduces and one pointedness increases. When the Samadhi is achieved, the many-pointedness subsides and one pointedness emerges. This is the transformation of the mind during Samadhi. This also is the early stage of Samprajnata Samadhi.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता-परिणामः॥ १२॥

Tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratā-pariṇāmaḥ||12||

Meaning: Hence, again, i.e., after the initial stage of Samadhi- transformation is over that state of the mind in which the object subsiding the object rising both are exactly similar, that is the Transformation of the mind toward and in the state of one-pointedness.

When the state of Samprajnata Samadhi is confirmed, then the mind is transformed into a steady state of one-pointedness. The same object continues to reflect on the mind continuously from moment to moment. In other words, the object subsiding and the object emerging are the same, or exactly similar. For example, suppose you have the awareness, in Samadhi, that I am the soul, then the continuity of the same awareness is Ekagrata parinama or transformation to one-pointedness.

एतेन भूतेन्द्रियेषु धर्म-लक्षणावस्था-परिणामा व्याख्याताः॥ १३॥

Etena bhūteन्द्रियेषु dharma-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ||13||

Meaning: By this (i.e., the description of the transformation of the mind), Dharma parinama, Laksana parinama, and Avastha parinama of all the elements and sense organs have been described (by implication).

The transformation of the mind is described in sutras 9-12 above. The elements are earth, water, etc., and the sense organs are eyes, ears, etc., and the sense organs are eyes, ears, etc. upto the mind. All these elements and the senses are material in character and structure. They change in form, structure and behaviour, etc.

In this sutra, changes are of three types

1. Change of Dharma-clay is made into a pot. This is change of dharma. The pot is a pot. no one calls it clay, because it has a form and it has a function.
2. Change of Laksana- First the clay became a pot, then the pot broke into pieces, then

it becomes powder. These are changes in manifestation. These are stages in the manifestation. Look at these carefully. When the clay is there, and it has not been made into the pot, even then the pot is there but it is in a potential form, since the form is not yet actual. When the pot has been made, it is there in actual form. When the pot is broken, it is back to clay. The pot stage is past.

3. Change of condition-when the clay is in the form of the pot, the pot grows old and older every moment until it breaks. This change every moment is called change of condition.

शान्तोदिताव्य-पदेश्यधर्मानुपाती धर्मी॥ १४॥
Śāntoditāvya-padeśya-dharmānupātī dharmī||14||

Meaning: The substance is present through all the formal changes past, present and future.

The clay is the material cause of the pot. Whether the pot has come into existence or goes out of existence, and before the pot has come into existence, the clay is always there as the material cause present throughout the changes of Dharma. Laksana and Avastha.

क्रमान्यत्वं परिणामान्यत्वे हेतुः॥ १५॥
Kramānyatvaṁ pariṇāmānyatve hetuḥ||15||

Meaning: The sequence of order is the cause of the sequence of change.

The sequence of order in time and the sequence of phenomenal change in nature both are related. We might as well say that the order of change follows the order in time. All changes whether of form or property or state follow a certain order in time. From the clay to the pot and back to the powder, there is an order, a sequence. This sequence of order is the cause of the sequence of change in nature.

परिणाम-त्रय-संयमादतीतानागतज्ञानम्॥ १६॥
Pariṇāma-traya-samyamād-atītānāgatajñānam||16||

Meaning: By Samyama on the threefold change of a thing (i.e., Dharma, Laksana and Avastha change) you can have knowledge of the past and the future of the thing.

Just as the scientists to day examine minutely various things, for example, a tree, a building, a mountain, a part of the earth and discover how old it is and how long it is going to last, similarly the yogi may focus in Saniyama on something and the changes therein, and he will know the past and the future states of that thing. He can know how it came into existence and how and when it would be destroyed. This is scientific. But some people exploit simple folk. They claim to know the past and predict the future and victimize the simple ones.

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुत
ज्ञानम्॥ १७॥

*Śabdārtha-pratyayānām-itaretarādhyāsāt-saṅkara-s-tatpravibhāga-
sāmyamāt-sarvabhūtaruta-jñānam||17||*

Meaning: By the association together of each-word, object and sense-there is the integration of them (in communication, though each is otherwise separate). By Samyama on each separately, the yogi can have knowledge of the language of all living beings.

If the yogi focuses in Samyama on the words, the objects these signify, and the sense of a human being, he can understand the meaning of his words. Similarly if does Samyama on the sounds produced by birds and animals, he can understand the state of their mind-whether the animal or bird is happy, unhappy, hungry, angry or afraid.

संस्कार-साक्षात्करणात्पूर्व-जाति-ज्ञानम्॥ १८॥
Samskāra-sākṣāt-karaṇāt-pūrva-jāti-jñānam||18||

Meaning: If you directly see your sanskaras with sanyama, you can know your life in the previous birth.

If through deep introspection in Samyama, you can see your Sanskaras, you can see through them all the conditions, events and incidents of your previous life. Sanskaras are those seeds of life which were distilled from and sublimated by your life in essence form. They dissect your present life a great deal in a favourable environment. You can know where, in what country, state, city or village you were born, where you lived, who your parents, wife and children were, what sort of personality you were, what you suffered and what you enjoyed.

प्रत्ययस्य परचित्तज्ञानम्॥ १९॥

Pratyayasya paracittajñānam||19||

Meaning: By realizing the thought images of another man the yogi can know the state of his mind.

Generally a person can read the other man's face, gestures, colour of the eyes, and other aspects of his body language and thereby can know about his state of mind to some extent. But the Yogi can 'see' the thought images of his mind and thereby can come to know the state of his mind-whether he is at peace, agitated, full of Love and attachment or pride, etc. While an ordinary person's knowledge of the other man's mind is superficial and general, the Yogi's knowledge is special and closely exact.

न च तत्सालम्बनं तस्याविषयीभूतत्वात्॥ २०॥

Na ca tatsālambanam tasyāviṣayībhūtatvāt||20||

Meaning: But that knowledge (of the other man's state of mind) excludes the cause thereof, because the cause (or stimulant) is not the object of the yogi's realization.

The yogi can know the state of the other man's mind-whether, for example, his mind is full of love, or hate, or anger. But he cannot know who or what exactly is the object of his love or hate, or the cause of his anger. The reason of this limitation is that the thing or the person that caused that state of mind is not the object of the yogi's samyama.

This sutra, in a way, is a continuation of the previous one, because it describes the extent of the yogi's knowledge of other men's mind.

कायरूप-संयमात्तद्ग्राह्य-शक्तिस्तम्भे चक्षुः-प्रकाशा-

सम्प्रयोगेऽन्तर्धानम्॥ २१॥

Kāyarūpasamyamāttadgrāhya-śaktistambhe cakṣuḥ-prakāśa-

samprayoge'ntardhānam||21||

Meaning: By samyama on the bodyform, the yogi can hold the flow of the perceptible rays of his body, then there is no contact between the rays of the body and

the light of other men's eyes, the result is that the yogi can become invisible to others. The others cannot see him.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्त-ज्ञानमरिष्टेभ्यो वा॥ २२॥
*Sopakramam nirupakramam ca karma tatsamyamād-aparānta-jñānam-
ariṣṭebhyo vā||22||*

Mening: Karma is either fast or slow in the results. By samyama on karma, one can have the knowledge of his death. Or, he can know about his death by portents as well.

The karmas which contribute with their result to health and age are of two type

1. These which give the fruit quick, and
2. These which give the fruit slow.

Regular exercise, observance of Brahmacharya (celibacy), control over the senses, good and balanced food, full and sound sleep are actions which contribute to good health and long life, and they do so fast and quick. You take exercise daily, for example, you daily improve in health.

Then there are karmas which give the fruit, sure, but they take time and the result is obtained but late. This is the second type of actions. Reading of good books, helping and doing service to parents, teachers and other seniors, helping in social and charitable causes, these are such actions. They give mental power add to spiritual happiness, thus add to good health and lengthen our life, not directly as does exercise or good diet, but indirectly.

If the yogi realizes these karmas and the coming results, he can know about his death. In addition, there are other signs by which the yogi can know about his death. These signs are described in Ayurveda, the science of health. By these signs other people also can know about their death, but they can know it approximately, not exactly. The yogi can know it exactly, because his vision is clear and his attention is pointed.

मैत्र्यादिषु बलानि॥ २३॥
Maitryādiṣu balāni||23||

Meaning: If the Yogi exercises Samyama on friendliness, etc., he gets strength (of mind and personality).

Friendliness, Love and compassion, cheerfulness, these are positive feelings of the mind in a state of well-being. In such a state of mind, our energy of mind is not wasted, it increases and gives us social, moral and spiritual strength. This is inner strength of an exceptional order. With this, the Yogi can do exceptional work in the society around him.

बलेषु हस्तिबलादीनि॥ २४॥

Baleṣu hastibalādīni||24||

Meaning: By Samyama on strength, the yogi can obtain strength of the kind like the elephants.

If the yogi exercises Samyam on strength such as that of the elephant, lion, or the wind, he obtains exceptional strength, and with that strength he can do good to human society in many fields. For example, the wrestlers keep in their mind the image of Bhishma, Mahavira, Pratap or Shivaji and, with good diet, regular exercise and the heroic auto suggestion obtain exceptional strength. Similarly, the yogi can obtain exceptional strength such as the elephant's.

प्रवृत्त्यालोक-न्यासात्सूक्ष्म-व्यवहित-विप्रकृष्टज्ञानम्॥ २५॥

Pravṛtṭyāloka-nyāsātsūkṣma-vyavahita-viprakṛṣṭajñānam||25||

Meaning: By directing the light of the super-sensuous faculty (i.e., the jyotismati), in samyama, on the subtle, obscure and remote things, the yogi can obtain knowledge of such things.

Jyotismati is the inner light of the mind. It has been mentioned in I, 36 above. This light can be directed on things near as well as distant, and the yogi can obtain the knowledge of these easily.

It should be mentioned here that if the yogi exercises Saniyama on Isvara or the soul, he can learn a lot about these subtle realities. This is understandable easily. But this too is possible that the yogi exercises Samyama on things hidden behind the walls, or too far away, and he gets the knowledge of these too.

भुवनज्ञानं सूर्ये संयमात्॥ २६॥

Bhuvana-jñānaṁ sūrye saṁyamāt||26||

Meaning: By exercising samyama on the sun. the yogi can get knowledge of the world. The yogi can exercise samyama on the sun. There is a sun-nerve also in the body. The yogi can exercise samyama on this also. And by doing so, he can know about the world

The world consists of the earth region, the sky, and the outer space in the universe. When the yogi exercises Samyama on the sun, he gets the knowledge of the solar system as well as of the three regions. The solar system is the centre of the solar region in space. The regions around receive all their energy from the sun. We too on the earth receive our energy from the sun. When the yogi exercises samyama on the sun, he gets a direct knowledge of the motion, stability and end of these. He can also get knowledge of the fixed (i.e., stabilized), moving and the luminous regions of the world.

चन्द्रे ताराव्यूह-ज्ञानम्॥ २७॥

Candre tāravvūha-jñānam||27||

Meaning: By samyama on the moon, the yogi can get knowledge of the disposition of the stars.

The parts of a system organized into a structure are known as Vyuha. When the yogi exercises samyama on the moon, he gets knowledge of the system of the stars and of the parts of the system, specially the position and structure of the parts and the entire system of the stars.

ध्रुवे तद्गति-ज्ञानम्॥ २८॥

Dhruve tadgatij-ñānam||28||

Meanting: By samyama on the pole star, the yogi can get knowledge of the motion of the stars. The pole star is fixed, as if the other stars move around doing it homage. When the yogi directly realizes the pole star, he gets knowledge of all the stars moving around.

नाभिचक्रे कायव्यूह-ज्ञानम्॥ २९॥

Nābhicakre kāyavyūha-jñānam||29||

Meaning: By samyama on the moved region, the yogi gets knowledge of the body system. The nerve is described as the centre of the body system, its growth, structure and functioning. It is like the centre of the seed from where grow the roots, branches and leaves of the plant. By Samyama on the nave you know the bio-chemical elements of the body, their interaction and functioning in the growth of the system.

There are three humors in the body which control its bio chemical functioning-*vata, pita and kaf* (wind, choler and phlegm). There are semen Dhatus or bio-chemical elements which make up the substance and structure of the body-skin, blood, flesh, the ligaments including tendous and nerves, bones, marrow and semen. Of these, semen is the finest and the essential, and the skin is the outermost. In an ascending oider, each is external to the next and feeds the next in the growth, funt io.uing and maintenance of the system.

कण्ठ-कूपे क्षुत्पिपासा-निवृत्तिः॥ ३०॥

Kaṇṭha-kūpe kṣutpipāsānivṛttiḥ||30||

Meaning: If the yogi does samyama on the throat pit, hunger and thirst do not trouble him.

The throat-pit here described is below the root of the tongue, below the vocal chords, below what is called the Adam's apple. When the breath touches there, that touch indicates if you are hungry or thirsty. If the yogi can control the touch of breath with the throat-pit and concentrate there in samyama, he can control his hunger and thirst, and these do not trouble hime in his yoga-practice.

The question is: How long? Some people say for 15-20 years, even the whole life-time. Others say for some time only. Reasonably speaking we can say that the yogi can control his hunger and thirst for as long as he is able to condition his natural metabolism to his psychic control.

कूर्म-नाड्यां स्थैर्यम्॥ ३१॥

Kūrma-nāḍyāṁ sthairyam||31||

Meaning: By samyama on the kurma-nadi (the trotise nerve complex), the yogi obtains steadiness (of body and mind).

Below the throat-pit, in the chest, there is the kurma nadi, or tortoise nerve complex, which controls, the balance and steadiness of the system. By its structure and function, it controls and steadies the mind. If by samyama, the entire system is brought in time with this nerve centre, then she gets the steadiness of both body and mind.

मूर्ध-ज्योतिषि सिद्ध-दर्शनम्॥ ३२॥

Mūrdha-jyotiṣi siddha-darśanam||32||

Meaning: By samyama on the light of intelligence, the yogi joins the company of the exceptionally meritorious people.

On top of the head in the crown, there is a hole through which dawns the light and grace of God. When the yogis mind is clear of the impurities, and is in tune with the light of universal intelligence, the light of knowledge, vision and grace shines on him and descends into his self. Then he attains the wisdom and ideas of all the saints and sages. Even the thoughts, ideas and latencies of nobleness and knowledge Imbedded in his unconscious wake up. By virtue of these, he immediately receives and understands the wisdoms of the men of exceptional merit and attainment in the moral and spiritual field. In short, he joins the company of the siddhas and devas who shine with the light of the spirit.

प्रातिभाद्वा सर्वम्॥ ३३॥

Prātibhādvā sarvam||33||

Meaning: With Pratibha knowledge the yogi can know all things directly.

Pratibha is that light of knowledge before the rising of Viveka, (Discriminative knowledge of God and the world of matter), which is like the dawn before sunrise. This is supra-sensuous knowledge, something like ESP but still higher, which reveals the nature and significance of various aspects of existence. This is intuitive and rises from the depths of the mind. Whatever the yogi has earlier read, heard, thought, meditated and practised on the path of Dharma, has embedded in the mind. All that wakes up with the supra- sensuousconsciousness. The Yogi then not only can know, but also solve many problems and resolve many tangles of life.

हृदये चित्त-संवित्॥ ३४॥

Meaning: If the yogi does samyama on his heart, he gets knowledge of the state and content of his mind. Here, by 'heart' is meant the mind that resides in the heart. In other words, if you meditate on your mind, you get an awareness of its content, its tendencies, appetencies, latencies, love and hate and such other afflictions which might agitate the mind. The yogi can then, by regular and persistent practice, remove these agitations and afflictions from his path and progress in yogic realization of the spiritual reality.

सत्त्व-पुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्यया-विशेषो भोगः
परार्थत्वात्स्वार्थ-संयमात्पुरुषज्ञानम्॥ ३५॥

*Sattva-puruṣayoratyantāsaṅkīrṇayoḥ pratyayā-viśeṣo bhogaḥ
parārthatvāt-svārtha-saṁyamāt-puruṣajñānam||35||*

Meaning: The intelligence and the soul are totally different/distinct entities. Their con-fusion, without the awareness of their different nature, is affliction and sufferance. To know that the intelligence is for the other, i.e, it is subservient to the soul, and then do samyama on the soul leads the yogi to realization of the soul.

The intelligence/intellect is material. It is not capable of awareness. But the soul is a conscious entity. Thus the two are totally different in nature. The intelligence reflects the objects of the external world just as a mirror or a film reflects the objects.

The Soul takes cognizance of these reflections and knows what they are. The intelligence is a means of reflection and recording, it is only an instrument, it is not the knower, and master of the instrument. Thus the eye is the lens, intelligence is the film, and soul is the cameraman. The soul knows the objects as they are reflected and presented by the intelligence. If the soul is aware of the difference between itself (as the subject) and the presentation by the intelligence (the objects), then it knows properly. But often it doesn't know this. It feels that all the object-reflections are in itself because it gets subjectively involved with these experience. This state of the mind and soul is a state of con-fusion, because it feels that the intelligence, the experience and the soul, all these are one and the same reality. This state is Bhoga, sufferance and affliction.

The state of real knowledge is different. The intelligence does not reflect the objects of the material world, nor does the intelligential reality involve the soul. Then the soul

is purely by itself, established in its own nature. If the yogi meditates on this essential reality of Itself, then it realizes its real self, the entity that is the soul.

ततः प्रातिभ-श्रावण-वेदनादर्शा-स्वाद-वार्ता जायन्ते॥ ३६॥

Tataḥ prātibha-śrāvaṇa-vedanādarśā-svāda-vārtā jāyante||36||

Meaning: From samyama on the soul and self-realization, the yogi gets intuitive and super-sensuous power of hearing, perceiving, seeing, tasting and smelling of subtle and distant objects.

Pratibha is, as has been described above, the super sensuous power of perception and knowledge of the external world. Sravana is the power to hear the subtle and distant sounds. Vedana is the power to hear the subtle and distant sounds. Vedana is the power to perceive without touch the finest objects. Adarsa is the power to see, and Asvada is the power of tasting and varta is the power to smell. These are faculties which transcend the physical bounds and get their sensitivity from inner faculties of the mind.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः॥ ३७॥

Te samādhāvupasargā vyutthāne siddhayaḥ||37||

Meaning: All these powers are obstacles in the way of Samadhi. But they are powers in terms of the empirical world.

The powers described in III, 36 are powers for those yogis whose aim is not moksa. One who is not interested in moksa (freedom from the world of nature) is interested in the natural world. And for such a person, all the powers listed and described are valuable attainments. But if a person is interested in moksa, and in asamprajnata samadhi for the realization of God through total renunciation, the powers have no value for him. For him they are obstacles in the way of God-realization. The yogi interested in the powers sometimes, may often behave like a juggler, displaying his powers and making capital out of his performances. He earns money and fame and gathers a community of admirers and followers around him. So a genuine yogi should not feel interested in the powers in terms of the ordinary world.

बन्ध-कारण-शैथिल्यात्प्रचार-संवेदनाच्च चित्तस्य परशरीरावेशः॥ ३८॥

Bandha-kāraṇa-śaithilyātpacāra-saṁvedanācca cittasya

paraśarīrāveśaḥ||38||

Meaning: By decreasing the causes of the mind's bondage (limitations) and by increasing and realizing its communicative power, the yogi can penetrate with his mind others' body.

The cause of the bondage is desire and actions caused by desire. If you reduce your desires and reduce your involvement in actions born of desire, then your mind becomes free from tensions. The powers of the mind then increase. In addition, you know how your mind communicates with other objects and persons. That is, you know how it works. Then you can concentrate and penetrate deep into the object of your attention. And if you concentrate your attention on another person, you can know what is happening in his mind. You can know his thoughts and feelings. This is meant by the yogi's mind entering into another's body.

उदान-जयाज्जल-पङ्क-कण्टकादिष्वसङ्ग उत्क्रान्तिश्च॥ ३९॥

Udāna-jayājjala-paṅka-kaṅṭakādiṣvasaṅga utkrāntiśca||39||

Meaning: By mastering the pranic energy called udana, the yogi can sustain himself above water, mud, thorns, etc., and can go upward.

The Udana prana controls our body's contact with the earth, water, mud and thorns, etc. by controlling its gravity and balance. If the yogi has mastery over Udana, he can stand on water, mud, thorns, etc. just as he stands on the firm earth. He does not sink into mud, nor is he hurt by thorns. One can say he walks on water and rises into the air. In simple words, when he leaves the body, he ascends from the body through the higher exits. While living, he rises in noble actions of service to God.

समान-जयाज्ज्वलनम्॥ ४०॥

Samāna-jayājjvalanam||40||

Meaning: If the yogi masters the pranic energy called samana, his body shines bright as fire.

The samana energy can be attained with pranayama. The Samana controls digestion. With better digestion, the yogi obtains a lot of energy and health. The body glows with lustre and brightness.

श्रोत्राकाशयोः सम्बन्ध-संयमाद्दिव्यं श्रोत्रम्॥४१॥

Śrotrākāśayoḥ sambandha-samyamāddivyaṁ śrotram||41||

Meaning: If the yogi exercises samyama on the relation between the ear and space (earth), he gets super-normal power of hearing.

Meaning: Ether and the energy-waves of sound are related. If the yogi exercises samyama on this relation, he masters the secret of communication. His sensitivity and concentration increase. His power of hearing too increases. The result is that he can hear those sounds which other people cannot hear.

कायाकाशयोः सम्बन्ध-संयमाल्लघु-तूल-समा-पत्तेश्चाकाश-गमनम्॥४२॥

Kāyākāśayoḥ sambandha-samyamāllaghu-tūla-samā-patteścākāśa-gamanam||42||

Meaning: By Sainyama on the relation of the body and the atmosphere, the yogi gets the powers to become as light as a flake of cotton-wool, and thereby he can move in the sky.

Our body weight depends upon the earth's gravity, the atmospheric pressure and the balancing power within us. If the yogi exercises samyama on the relation between the body and the atmosphere, he gets the power to feel as light as a flake of cotton-wool or snow, and then he feels as if he is flying into the sky.

वहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः॥४३॥

Vahir-akalpitaḥ vṛttir-mahāvidehā tataḥ prakāśāvaraṇa-kṣayaḥ||43||

Meaning: The projection of the mind's energy on an object outside the body is the grand, impersonal, focus. If the yogi gets mastery over this impersonal-external focus, thereby the veil over the light of knowledge and intelligence is removed.

The yogi concentrates his mind's energy and projects it on an object outside the body. It does not mean that his mind is disconnected from the body because this is impossible-the mind does not exist independent of the body system. But it is possible that the mind is projected on an outside focus, and the yogi is not aware of the projection, the reason being that his total energy of mind is focused on the object of awareness. This mental operation is called 'Maha-vidaha', the grand impersonal

projection of the mind. By the exercise of such projection, the yogi removes the veil of darkness and controls the flickering agitations of his mind which generally disturb the light of knowledge received through the intelligence. The exercise gives to the yogi more and more of the light of sattva and removes the agitations of rajas and the veil of tamas.

स्थूल-स्वरूप-सूक्ष्मान्वयार्थवत्त्व-संयमाद्भूतजयः॥४४॥

Sthūla-svarūpa-sūkṣmānvayārthavattva-samyamādbhūtajayaḥ||44||

Meaning: By samyama on the gross, the essence, the subtle the structure and the value of the basic elements of matter, the yogi obtains mastery over the elements.

How does the yogi get mastery over the elements? By mastering their nature, structure and value. Let us study it this way:

1. Sthula or gross form : The five elements are earth, water, fire (heat and light), vayu (air) and akasa (space). The specific qualities of these are : smell, taste, light (form), touch and sound. This is the gross form of the elements.
2. Svarupa (the general and essential form) is known by the presence in them of the general qualities, solidity, liquidity, heat, velocity and spatiality.
3. Suksma or subtle form of the elements consists in the tanmatra of each elements. This level of the reality of the elements is conceptual, hence it is not perceptible by the senses.
4. Anvaya or structure which also includes the process of the evolution of the five elements from one original matter, that is, Prakrti. Prakrti is an integrated state in equilibrium of three qualities, or gunas, sattva, rajas and tames. All the tanmatras or subtle elements are variations of evolutionary composition of these three.
5. Arthavatva means value or purpose. The five elements of Prakrti are for the purpose of the experience of the soul, and having fulfilled that purpose, they have no value. Once that experience has been gained, they are exhausted of the purpose, and they have to be renounced. So the purpose is experience and renunciation. They have no value in themselves nor do they have absolute value in terms of experience.

When a yogi does samyama on these five aspects of the elements, he realizes their properties, nature and behaviour. He knows their value too and makes the right and full use of them in life. He can make use of them for various medicinal or technological

purposes for others and for himself. But he never loses his soul in the use and enjoyment of these elements. He remains a master. He never becomes a slave of the elements. This is the meaning of the conquest of the elements.

ततोऽणिमादि-प्रादुर्भावः कायसम्पत्तद्धर्मा-नभिघातश्च॥४५॥

Tato'ṇimādi-prādurbhāvaḥ kāyasampattaddharmā-nabhighātaśca||45||

Meaning: From the conquest of the elements, you get powers such as anima (reduction), etc., perfection of the body, and immunity against the powers of the elements in the functioning of the body.

When the yogi gets mastery over the five elements, he gets nine powers which are anima (reduction in the size of the body), laghima (becoming light), mahima (becoming very large in size), prakamay (irresistible will), vasiṭva (control over oneself and others), isitṛva (control over appear once or disappearance), yatrakama-uasayitva (fulfilment of desire).

These powers are sometimes exaggerated. For example, it is said that the yogi can expand his body to thousands of miles in volume, or he can penetrate rocks and mountains just as a diver can dive in water. Such things are against the laws of nature. Whatever powers there can be, they can be only within the laws of nature.

In addition to these powers, one gets perfection of the body which is described in the next sutra. The third gift of the mastery over the elements is that his body functions remain undisturbed by the elements of nature specially in meditation.

रूप-लावण्य-बल-वज्र-संहननत्वानि काय-सम्पत्॥४६॥

Rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāya-sampat||46||

Meaning: The perfection of the body consists in beauty, grace, strength and adamant hardness. The body grows handsome, acquires grace, and becomes strong and hard as adamant.

ग्रहण-स्वरूपास्मितान्वयार्थवत्त्व-संयमादिन्द्रिय-जयः॥४७॥

Grahaṇa-svarūpāsmitānvayārthavattva-saṁyamādindriya-jayaḥ||47||

Meaning: By sanyama on sense perception, nature and structure of the senses, the cause of the senses, i.e., asmita (ahankara or I-sense), anvaya (total integrative cause,

the mahat-tattva), and the value and purpose of tire senses, the yogi acquires mastery over the senses.

These are five stages in the story of the sense-organs, from the material cause upto the actual act of perception when the yogi meditates on these five, he realizes them and gets direct knowledge of their nature, structure, operation and purpose. With this knowledge, he becomes a master of the senses, he is not their slave as ordinary people might be. He uses them for his yogic purposes. He sees, hears, eats, drinks, speaks, thinks in the service of the Lord. He is never led astray by the senses.

These five stages are:-

1. Grahana: The actual process of perception is grahana, and it covers the physical and psychic aspects of the operation of perception.
2. Svarupa: The nature and structure of each sense organ is the svarupa, the real nature, of it.
3. Asmita: Asmita is an evolute form of Prakrti, the original material cause of all the wolrd. This Asmita is also called Ahankara, or I-sense, and it is the cause of the senses. The senses and the mind are evolutes of Asmita.
4. Anvaya: Anvaya is integration. The senses are integrations of different evolutes of Prakrti. From Prakrti arises Mahan or Mahat-tatva, from Mahan arises Ahankara, and from Ahankara arise the senses and the mind. All the senses and the mind are integrations of the three qualities of Prakrti, sattva or light, i.e., intelligence and sensitivity. Rajas or energy and motioin, and Tamas or inertia and darkness. The integration of varieties is called Anvaya.
5. Arthavattva : The value and purpose of the senses is here called arthavattva. The senses are for the soul. The same way the elements are for the soul, for its experience and transcendence of experience, the freedom of the soul. Similarly. the senses are only the instruments of experience. Neither the senses nor the experience are valuable on their own absolutely. The senses are means, not the end, that is the meaning of arthavettva, their value.

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च॥४८॥

Tato manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaśca||48||

Meaning: From the mastery over the senses follows quick responses of the body-system (at the speed of the mind), direct perception without the sense-instruments and control over the variations of nature.

The yogi;s three powers:-

1. Manajavitvam, which means that the body system works at top speed, specially the responses of the senses grow very fast.
2. Vikaranabhavah, which means intuitive perception of various objects of the senses and efficiency of the senses.
3. Pradhanajaya, which means his knowledge of the variations of nature. With this knowledge he can work successfully within the facts and laws of nature and keep the people around.

सत्त्वपुरुषान्यता-ख्यातिमात्रस्य सर्व-भावाधिष्ठातृत्वं सर्वज्ञातृत्वं च॥४९॥

Sattvapuruṣānyatā-khyātimātrasya sarva-bhāvādhiṣṭhātṛtvam

sarvajñātṛtvam ca||49||

Meaning: To one who has realized the distinction between Sattva (intelligence) and purusa (the soul), over come Supremacy over all states of existence and knowledge of all things he needs.

The man who knows the distinction between the soul and the world of nature comes to a state of dispassion and vairagya (renunciation). The facts and variations of nature do not tempt him. The beauty of nature is not his master, he is its master because he is for above it. This is his sovereignty over things. The yogi also knows that all smell, taste, sights and sounds and softness of touch, etc., all this is temporary. He does not fall a victim to these. Only the soul is permanent, and eternal. God alone is supreme and all-powerful. To know that all material things are temporary and only soul and God are unchanging and eternal, this is the sum total of all knowledge. One who knows this, need not know more. This is the sense of all-knowledge. Omniscience is the attribute of God. Man being limited in faculty, cannot be omniscient like God. When he knows the essence of the nature of the world, he knows everything he needs to know.

तद्वैराग्यादपि दोषवीजक्षये कैवल्यम्॥५०॥

Tadvairāgyādapi doṣavījakṣaye kaivalyam||50||

Meaning: On renunciation of that also, the seed of involvement having been eliminated, the yogi attains liberation.

In yogic practice, the yogi realises that all the phenomena including the mind are temporary, changing and perishable. Therefore they ought to be given up ultimately, they have to be. Since they are variations of the three gunas, all knowledge relating to them, including the knowledge of the distinction between natural phenomena and the soul, should be renounced. This knowledge too binds the soul to the world of change. Hence the yogi renounces that knowledge too. With that last act of renunciation, he eliminates from himself the last seed of bondage. He rises above the state of Bhoga, becomes free of involvement and gets established in his true nature as pure spirit. In this state of purity, he enjoys Ananda in the direct presence of God. When he completes his life's journey, the phenomenal world drops off from him with the body and he attains Moksa. Even while living he lives free of the bondage of nature. This state of freedom is called kaivalya, the pure state of being.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्॥५१॥

Sthānyupanimantraṇe saṅgasmayākaraṇam punaraniṣṭaprasaṅgāt||51||

Meaning: On being invited by masters of place and power, he should not feel either proud or tempted, for fear of evil again.

When a yogi, with continuous practice, grows advanced in yoga, he obtains certain powers. Then the people who have power and position and money invite him so that he may bless them too. They offer him all kinds of gifts and comforts. In such a situation, he should not feel tempted by the offers, nor should he feel proud of himself and of his yogic powers. If he feels proud or tempted, he falls a victim to negligence, laziness, attachment, aversion, greed and ignorance etc. Which are the contraries of Yoga. Having travelled a long way and being close to his destination, why should he go back to the state of ignorance and bondage. Hence he should shun all invitations to temptation, pride and fall.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्॥५२॥

Kṣaṇatatkramayoḥ saṁyamādvivekajaṁ jñānam||52||

Meaning: By samyama on the moment and the sequence there of, the yogi gets knowledge born of a vision of Reality.

A moment is that short duration of time which a paramanu takes to complete one movement of rotation or one shift to the next paramanu position. The continuous flow of moments is called krama or sequence or continuity. The change that takes place in the world of nature takes place every moment. This change, which takes place in continuous sequence, takes everything to its end. The things which are not subject to this process of change are eternal. Hence if the yogi does samyama on the moment and the sequence thereof, he comes to know the changing world as well as the eternal reality. The knowledge of the changing phenomena and the eternal reality is the knowledge born of viveka.

जाति-लक्षण-देशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः॥५३॥

Jāti-lakṣaṇa-deśair-anyatānavacchedāt-tulyayostataḥ pratipattiḥ || 53 ||

Meaning: Thereby the yogi gets knowledge of the distinction between similars which are not otherwise distinguished by class, characteristic or position.

The difference between two things can be defined as the difference of class, or characteristics or position.

1. Class-difference: If there be a cow and mare of the same colour, the difference between them is one of class.
2. Difference of characteristic: If there be two cows, one white and the other brown, the difference is not of class but of characteristic.
3. Difference of position: If there be two oranges of the same size and colour placed side by side, the difference is that of position, one on the north side, the other in the south.

If a person were to displace the oranges and put one in the east and the other in the West, then the person who knew these in the earlier position would not know now which is which. But the yogi who has practised samyama in the moment and the sequence thereof can know the distinction between the two. Such knowledge is born of viveka, real discrimination.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम्॥५४॥

Tāraṅgaṁ sarvaviṣayaṁ sarvathāviṣayamakramaṁ ceti vivekajaṁ jñānam || 54 ||

jñānam||54||

Meaning: The knowledge born of vision is the saving Grace of life, all comprehensive, all dimensional (i.e., of past present and future) and without sequence (i.e., simultaneous, instant and eternal).

The knowledge born of viveka is special and distinct from ordinary knowledge in four ways:-

1. Terakam: It is not born of any lesson or discourse or reading. It is born of intuition and inner revelation in the spirit.
2. Sarva-visayam: It covers the entire reality of existence and comprises all we need to know.
3. Sarvatha-visayam: It covers all the dimensions of knowledge in terms of time and space. It is knowledge of the Past, present and future of a thing.
4. Akranam: Normally we have knowledge of a thing in a sequence in time and space. But vivekaja, knowledge is simultaneous, instant and complete.

सत्त्व-पुरुषयोः शुद्धिसाम्ये कैवल्यमिति॥५५॥

Sattva-puruṣayoḥ śuddhisāmye kaivalyamiti||55||

Meaning: On attaining to the pure essence of sattva (intelligence) and of Purusa, the yogi attains kaivalya, liberation of the self.

The soul is pure and eternal in nature. But the intelligence is involved with ignorance, change and impurities which are aspects of existence. The soul too gets involved with the intelligence, forsaking its purity. The cause of this impurity is ignorance, then he attains to salvation and total liberation through fulfilment. During this state of liberation, the soul in the presence of God is enveloped in bliss.

Chapter IV

Kaivalya (Divine Consciousness)

जन्मौषधि-मन्त्र-तपः-समाधिजाः सिद्धयः॥ १ ॥

Janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ||1||

Meaning: Siddhis arise from birth, tonics, mantra, auster discipline and samadhi.

1. We carry the record and effects of the actions performed in the previous birth. If we practised yoga in the previous birth, we carry the yogic attainments too. As a result of the record, we get success in this life without fresh or special effort. All such siddhis are the gift of our present birth.
2. They arise from use of tonics and herbal drugs as well. With all those, the parts of our body and our organs of sense grow strong and efficient. These are attainments obtained with tonics and drugs.
3. With the chanting of mantras such as Gayatri and by meditating on the meaning of the mantras we get mental strength, sensitivity and the power to concentrate. This purity and efficiency of mind is the gift of mantra.
4. Tapa is regular and austere discipline. The observance of social and personal ethics, the do's and don'ts of the yogic discipline gives us the strength of health and character. We can stand hunger, thirst, heat and cold, loss and gain, honour and dishonour without feeling disturbed. This constancy of mind and body is the gift of discipline and austerity.
5. By the practice of yoga we achieve success in samadhi. With Samadhi, we get so many kinds of efficiency in knowledge of things and supernormal capabilities. All these attainments are the gift of Samadhi.

जात्यन्तर-परिणामः प्रकृत्यापूरात्॥ २ ॥

Jātyantara-pariṇāmaḥ prakṛtyāpūrāt||2||

Meaning: If you supplement the body system, and make up the deficiencies, with

food, exercise, discipline and meditation, you have a fundamental change of nature in the body and mind.

Our system is made up of body-materials and mind stuff-sattva and also memory, thoughts and sanskaras. If we feed the body with good food and tonics, feed the mind with mantras and study of good thoughts, and discipline the system with exercise and sadhana, our body becomes stronger, the senses become more sensitive, mind becomes pure, the intellect becomes sharper and the self comes closer to God. In short, we experience a change of quality in our nature and character.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्॥ ३॥

Nimittamaprayojakam prakṛtīnām varaṇabhedastu tataḥ kṣetrikavat||3||

Meaning: The agent (mind and the materials, and of course the yogi) does not direct the processes of nature (in the matter of improvement), it only removes the obstacles just as a farmer does.

The materials of improvement are the five elements of prakṛti and the mind. But while the mind is doing the exercise in self-improvement, it cannot order the elements about just as, unlike the mind, a builder can use the materials at will to build a house. What is the role of the mind then? It can remove the obstacles, impurities, etc., which block the flow in of energy according to the laws of nature. When the obstacles are removed, the system works efficiently, absorbs strength from nature and improves in quality. When we cure the body-system of some disease, we do not inject healthmaterials into the system, we only remove the infection by destroying the germs. Nature then does its work unimpeded.

How does a farmer irrigate his field? He does not carry the water himself. The water flows according to the law of nature. But if there is a blockade on the way, the water does not flow. The farmer removes the blockade and the water flows freely. Similarly the blockades in the human system are removed by treatment and discipline and the system absorbs energy from food and other sources of nature.

निर्माण-चित्तान्यस्मिता-मात्रात्॥ ४॥

Nirmāṇa-cittānyasmitā-mātrāt||4||

Meaning: The yogi improves his mind steadily with Ahankara, that is, the pure mind stuff.

The mind is made up of pure natural stuff called Ahankara. It gets polluted with lower materials in the course of existence and un-yogic living. The yogi purifies the mind and improves it as described above. He removes the impurities and heals it, letting the purity flow in through discipline and study and meditation. This is what is meant by a 'reconstructed' mind. The reconstructed mind is the mind repaired, improved and renovated according to the laws of health and nature.

Some people say that the yogi can construct many mind with the mind stuff called Ahankara. This is misleading already it has been said that the agent cannot use the elements. Only God can and does use the materials of nature to construct the universe. A human being cannot do that. A human being can only improve his mind with discipline and study. He cannot create or construct another mind.

The sutra makes use of the words 'cittani' which means minds (in the plural). Minds here means different and improved qualities of the mind. The improvement of quality is clearly mentioned in sutra 2 above.

Suppose a person normally feels angry at the slightest provocation. We call him an angry mind. He starts practising yoga with yama and niyama, study and meditation. He slowly overpowers his anger with ahimsa and peace. He is now no more an angry mind. He is a peaceful, cheerful mind. He has repaired, reconstructed, and renovated his mind. In this way, the yogi can improve his mind and take it to higher and higher qualities. The change is not merely of degree, it is a change of kind-it is completely reorganized.

प्रवृत्ति-भेदे प्रयोजकं चित्तमेकमनेकेषाम्॥५॥

Pravṛtti-bhede prayojakam cittamekamanekeshām||5||

Meaning: The organizing mind is one even though it appears differently in different activities. The mind of the yogi is one, any way, but while it is in the process of its own reorganization, it appears different according to the state of improvement. But all these improvements are changes of the same mind. Here reference may be made to chapter III, s.rras 13 and 14.

Let us understand it this way: In a lower state of discipline, a person may feel happy with sensual enjoyment and in the possession of wealth and power. Then through discipline he might realize that these joys are transitory. He may feel interested in higher pursuits such as Love, sympathy, service, charity, meditation. In this process,

his mind passes through many stages, but all through, his mind has been the same one mind, and the same mind has been the instrument of its own reorganization.

तत्र ध्यानजमनाशयम्॥ ६॥

Tatra dhyānajamanāśayam||6||

Meaning: Among these, the mind reorganized and perfected through Samadhi is free from all seeds of desire. According to sutra 4,1, the improvement of the mind comes through five channels ranging from birth to samadhi. Each one of these creates a mind of a particular quality. Samadhi creates the best mind. In the meditative state, the mind becomes free of all attachment, aversion, etc. and works with the transparent intelligence without any subjective colouring. The mind created by the other channels does retain some colours and shades of desire, ambition and aversion, which move it toward actions of good as well as evil kind.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्॥ ७॥

Karmāśuklākṛṣṇaṁ yoginastrividhamitareṣām||7||

Meaning: The actions of yogis are neither white (good), nor black (evil). The actions of others are of three kinds.

The actions of a yogi are described as colourless, that is, actions not performed for a selfish purpose. Nor are the actions inspired by passion. The yogi acts as a matter of duty, as an instrument of God for the attainment of God. The actions of others are either white (good), or black (evil), or mixed. These actions are inspired by desire and passion and they are performed for a personal and selfish. These desires, passions and the fruits may be good, bad or mixed. All these are cause of bondage and suffering. The actions of the yogi alone result in freedom of the soul.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्॥ ८॥

Tatas-tad-vipākānugūṇānām-evābhivyaktir-vāsanānām||8||

Meaning: As a result of these actions and appropriate to samskaras these actions seeds of desire and fruitify are sown deep in the mind, and these seeds later germinate and fructify.

The actions which are good, bad and mixed give appropriate result. First, the

actions produce further desires and the desires get embedded in the unconscious mind as seeds and samskaras. These seeds and samskaras are good or bad according to the deeds done. These then condition the future life of the person concerned. If the balance of good is positive, or when the balance is even between good and bad, the soul gets rebirth in the human family. The seeds and samskaras then take root and fruitify in life. According to these samskaras the human being behaves in life; eating and drinking, giving and taking in social dealings, study and meditation, all these are conditioned by samskaras.

If a person's actions are largely evil, his samskaras too are bad. According to these, the person is reborn as an animal, bird or insect. Consequently the samskaras as appropriate to this state of birth germinate and fruitify in life. For example, in the life of a camel, the samskaras of herbal food alone fruitify not for eating flesh. On the contrary, in the life of a tiger, the appetency for flesh appears and not the appetite for grass.

जाति-देश-काल-व्यवहितानामप्यानन्तर्यं स्मृति-
संस्कारयोरेकरूपत्वात्॥ ९॥

*Jāti-deśa-kāla-vyavahitānāmapyānantaryaṁ smṛti-saṁskārayor-
ekarūpatvāt||9||*

Meaning: Even though interrupted by birth, place and time, the desire continue to exist and fruitify, the reason being that memory and samskaras are the same (and these are the store house of the desires).

The samskaras of various life-times are being embedded in the unconscious. Whatever the species of life in which the soul is born, the samskaras appropriate to that species germinate in the life time. These samskaras well up in the natural memory and the living being behaves and lives these samskaras. The entire behaviour of the living being is conditioned by these samskaras and the same are realized by the soul in actual life.

For example: Suppose a soul is born in a particular species, say the camel, after having lived in other species for centuries. Earlier too it had been born as a camel. In the present birth also, the samskaras particular to the camel will revive and generate habits as centuries before. The centuries that have intervened, the many species in which the soul was born, and the many distant places where it lived in the intervening period, would not wipe off the samskaras and memory of the earlier camel life.

तासामनादित्वं चाशिषो नित्यत्वात्॥ १०॥

Tāsām-anāditvaṁ cāśiṣo nityatvāt||10||

Meaning: The desires are without beginning because the will-to- live is eternal. The human soul has the desire to live. It never wants to cease to live, and never wants to be unhappy. There it acts to live for ever, always resists to defeat death itself. The impressions and samskaras of all this action, struggle and resistance are recorded on the mind. The soul and the will to live are together since eternity. Therefore the samskaras and the desire too are eternal. As the soul is there, so is the will-to-live always there, so is the desire for happiness there. The desire and the Samskaras wait for a favourable climate.

हेतु-फलाश्रयालम्बनैः सङ्गृहीतत्वादेशामभावे तदभावः॥ ११॥

Hetu-phalāśrayālabhanaiḥ saṅgrhītatvādeśāmbhāve tadbhāvaḥ||11||

Meaning: The desires are sustained by cause, effect, abode and object. So when the means of support disappear, they too disappear.

Hetu or cause: The main cause behind desires is ignorance. Involved in ignorance, a person acts in all sorts of ways, good, bad or mixed. By good actions, he experiences pleasure and happiness. By evil actions, he comes to experience misery. He feels attached to pleasure and hates misery. All the same, whether a person loves to be happy or hates to be unhappy, desire is there. Thus ignorance is the cause of desires.

Phala or fruit: A person feels the desire for a handsome and healthy body, long life, means of pleasure and plenty. For this purpose, he does good as well as bad actions. As a result of these actions, he suffers as well as enjoys. This pleasure or pain is the fruit and it leaves its impression on the mind as samskaras.

Asraya or abode: The mind is the abode of the desires. The mind in which ignorance, attachment, aversion, etc. reside is the seed-bed of all kinds of samskaras, and from there they germinate in favourable climate.

Alambana or object is the end in view which acts as the stimulant. For example, the sight of a beautiful woman excites the instinct of sex and the man tries to get the object of desire. The end or object is Alambana.

All these four causes support the vasanas or desires in the mind. When these are

eliminated, the desire fail to get the support and stimulants they need. Consequently they do not germinate, and they get eliminated. Nor do new desires add up to the old store.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम्॥ १२॥

Atītānāgataṁ svarūpato'styadhvabhedād-dharmāṇām||12||

Meaning: The past and the future properties of a substance are essentially present for the reason that the manifestations of the properties are only temporal dimension of the properties of substances.

A substance never goes out of existence. The properties of it reflect in time past, present or future. Each reflection is the effect of the former and the cause of the following one. When the effect is hidden in the cause it is potential and present as such. When the effect is manifest, it is present as actual. And when it goes back into the cause, it is past, but still present as such. The past, present and future are really the dimensions of one and the same substance.

In the last sutra it was said that if the supports are there, the desires too are not there. But if desire is eternal as the result of the will to live, how can it go out of existence? The answer is given in this sutra. Desire goes out of existence relatively- in relation to the mind which is transformed with discriminative knowledge and thereby sheds off ignorance.

ते व्यक्तसूक्ष्मा गुणात्मानः॥ १३॥

Te vyaktasūkṣmā guṇātmānaḥ||13||

Meaning: Whether manifest or subtle, they (the properties) are of the nature of the gunas.

Whatever objects there are in the world are all structures of the three gunas, sattva, Rajas and Tamas. The objects of the world pass through three stages in their making and unmaking or destruction. The first stage is when the elements come into existence- from Mahat, the first manifest stage of Prakrti to the gross elements upto the earth, i.e., solid matter. These are the manifest forms of the gunas. Then there is the stage by which the gunas have not come into manifest existence. That stage is before the formation of Mahat, tangible form. Then there is the stage when all the manifest forms disintegrate and retire back into the unmanifest stage of the gunas, i.e., prakrti.

There arises a question: If all things are only mutations and combinations of the gunas, how can anything have an identity of its own?

परिणामैकत्वाद्द्वस्तु-तत्त्वम्॥ १४॥

Pariṇāmaikatvādvastu-tattvam||14||

Meaning: Since the guna variables come to a unique synthesis/integration at a definite point of the process, each thing comes to have an identity of its own.

When the three gunas join in a particular ratio, they produce one homogenous result. This particular result has a form. And though this form is the end result of a process of mutation and integration, the thing has an identity, the process having a finality. This form is a unity of the elements of diversity. The unity is the identity.

वस्तु-साम्ये चित्त-भेदात्तयोर्विभक्तः पन्थाः॥ १५॥

Vastu-sāmye citta-bhedāttayorvibhaktaḥ panthāḥ||15||

Meaning: The thing is one but the minds are many, hence the thing and the perceptions are different things.

A thing exists on its own with its own unique and individual identity. But the minds of the perceivers are different, each mind being a unique and individual thing. All the minds perceive the thing each in its own way. The perceptions being many and different, the thing and the experience of it are different. The same thing appears as many and different. For example, a particular person appears as a friend to a friend and an enemy to an enemy. The same person gives pleasure to one and pain to another. This means that the thing and the mind (and the perception too) are different things. But the thing is and exists on its own.

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्॥ १६॥

Na caikacittatantram vastu tadapramāṇakam tadā kim syāt||16||

Meaning: Nor is an object depended on one mind, because what would happen if it were not known by (i.e., through) that mind?

Something that exists on its own does not depend on the mind for its existence. Nor

is it there merely because it is seen or imagined by the mind. If it depended on the mind for its existence, then, when the mind does not take cognizance of it, it is not there, and when the mind takes cognizance, then it springs into existence again. But it does not happen like. When a person turns off his mind and eyes from a thing, say a jar, the thing does not go out of existence, another continues to see it. Therefore, the existence of a thing is not depended on the experience or imagination of a mind, it depends on the real and material causes of it. Therefore it is a proven fact that a thing is different from the mind, and its independent and objective existence and identity cannot be deried.

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥ १७॥

Taduparāgāpekṣitvācchittasya vastu jñātājñātam||17||

Meaning: The object is known or not known according as the mind is affected (or not affected) by it.

Cognition/awareness is a quality/attribute of the soul, not of the mind or the senses, because the mind and the senses are all material. But the soul too knows or experiences the things existing outside when the mind and the senses are in contact with the object. Only that thing is known to the soul with which the mind is affected. If the mind is not in contact with the thing, the thing is not known to the soul. The experience of a thing depends on the mind, the existence of it does not.

In this process of experience the mind gets affected by the thing with which it is in contact. It takes the form of the thing that is reflected on it. Hence the mind is called changeable/mutable.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्॥ १८॥

Sadā jñātāś-cittavṛttayas-tatprabhoḥ puruṣasyā-pariṇāmitvāt||18||

Meaning: The modifications of the mind are always known to its master, the soul, because the soul is not mutable. In the last sutra, it was said that the mind is sometimes affected by the things outside, sometimes not. Accordingly, sometimes the things are known to it and sometimes not. But the modifications of the mind are always known to the soul because the soul is the master of the mind. In sutra 17, it has been said that according to the object of experience-being affected by it, the soul is not variable, because it is not an integration of parts or elements. Change takes place only in those things which are aggregations or integrations of parts or elements. The mind is a

structure of three gunas, the soul is not.

न तत्स्वाभासं दृश्यत्वात्॥ १९॥

Na tatsvābhāsam dṛśyatvāt||19||

Meaning: The mind is not self-cognizant, because it is the perceivable (i.e., a material object of experience and not the agent.) The mind is only an Instrument of experience for the soul. It is not the seer or knower of its own modifications. It reflects but cannot have the awareness of the reflection, the reason being that it is a product of the three gunas. It is purely material. The seer is the soul only-which is intelligent and aware of itself and others.

Question: Here the author seems to raise a question to which the following sutras are an answer. Some people believe that the things and the perceiving mind and everything else is stable and constant only for a moment. Things come into existence only a moment, last for the moment and go out of existence the same moment. The next moment there is again the thing but entirely a new one. Nothing is lasting, nothing is constant. They also believe that the mind itself and alone is the knower, the mind itself knows its experience.

Yoga philosophy does not accept this view. If the mind were its own seer and knower, and if things and the knowledge of them were only momentary, the world of experience would be shattered like a dream. The practical and scientific experience of the world would be falsified. The following sutras uphold the yogic view of reality and experience.

एकसमये चोभयानवधारणम्॥ २०॥

Ekasamaye cobhayānavadhāraṇam||20||

Meaning: Besides, no cognition of both is possible at the same time.

At the same moment, perception and cognition cannot take place by the same one entity, i.e., the mind. It cannot be the instrument as well as the agent simultaneously. The mind being material can perform only one function at a time. Its power is limited to this extent only. In one moment, the mind can only give a momentary reflection, but it cannot reflect as well as interpret and know the reflection. If in one moment reflection takes place, the interpretation follows the next moment. And even according to the subjectivists, the next moment the mind itself of the previous moment goes out

of existence. So experience of the thing and of the mind by the mind itself is not possible. Therefore we should uphold the practical truth that the mind is the instrument only, while the soul is the agent, the knower. It is aware of the things through the mind and it is aware of its awareness of the experience and of the awareness of itself. Thus it is also realized that the objects of the world, the mind and the soul are not momentary, they are lasting and last each according to its nature. If the mind itself were the knower and the mind were momentary too then the thing, the experience and the knower mind would go out of existence the next moment. Who would then interpret the experience, take cognizance of it, know and record in the memory?

At the same moment of time the mind cannot perceive an object other than itself, say a jar, and know its own state of experience.

Question: Now another problem is raised by the subjectivist. He believes only in the momentary reality of things including the mind and experience. He says that the next momentary mind would receive the awareness/cognition and the memory from the last momentary mind, and this mind will know and remember.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च॥ २१ ॥

Cittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca ||21||

Meaning: If cognition of one mind by another mind be postulated, there would be no end to cognition of cognition and there would be confusion of memories as well.

Here is the answer to the question raised above. If we accept that one mind would know the previous mind, and the next one would know this mind, then there would be no end to the succession of minds and memories. Innumerable memories and knowledge too would mingle. Therefore, we should maintain the view that the mind does not know itself, in fact, the soul is the knower of the mind. The soul is the eternal, intelligent seer and all the material objects including the mind are objective and permanent in this substantial nature.

चित्तेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्॥ २२ ॥

Citerapratisaṅkramāyāstadākārāpattau svabuddhisamvedanam ||22||

Meaning: When the soul, which is invariable and unaffected, reflects in the mind form, then it has an experience of its own sense of identity/individuality.

The soul is not variable, there is no change ever in it. It doesn't move toward the objects of experience. Nor does it mix with the experience. With the help of the sense organs and the mind, it receives the experience of thing, that is, it watches what is reflected in the mind. In this sense the soul associates with the mind and reflects there. Then it attains, as if, the form of the mind becomes the object of its own experience and has a sense of its identity and individually. In the same manner, through the mind, it gets the experience of other things reflected there and feels, 'I am having this experience.'

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्॥ २३॥

Draṣṭṛ-dṛśyoparaktam cittam sarvārtham||23||

Meaning: The mind reflecting the seer as well as the seen is versatile and has everything for its object.

The mind reflects the objects, sights and sounds of the outside world. It 'reflects' itself too and the soul, and presents all this to the soul. When it receives and reflects the outside objects and through it the soul knows the objects, then the mind is known as 'grahana' that is, the instrument of the process of experience. In the same state, the mind itself it called 'grahita', that is, the receiver or reflector of objects. When the soul sees the mind itself, then it is called the 'grahya', i.e., the object of experience by the soul. This is the versatility of it. Further, it is versatile because it can reflect everything, the soul as well as the objects of the material world.

तदसङ्ख्येय-वासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥ २४॥

Tadasaṅkhyeya-vāsanābhiścitraṃ mapi parārtham saṃhatyakāritvāt||24||

Meaning: Although the mind is coloured by innumerable shades of desire, it is for another, because it is a compound of many elements and it works with others.

The mind is not for itself. It is for the experience and liberation of the soul. And from its very nature and structure, it cannot be for itself. It is versatile, of course. It carries the record of an innumerable variety of experience and samskaras since ages and generations. But it cannot make any use of these for itself. With all these pictures and impressions of experience and desire, whatever urges, experiences and actions arise, they are all for the soul, not for the mind. The reason is that it is a compound of material elements, and it works in union with others, i.e., the senses and it works for another, i.e., the soul.

Whatever material objects are there in the world, they are all made up of sattva, rajas and tamas. Whatever is a compound of these three, is for the purpose of another. This is the principle of yoga philosophy. The mind too is a compound, similarly. Therefore, as a compound, it serves the purpose of the soul. It does not exist for its own sake. This other is the soul. The mind does not experience by itself and for itself. It is for the experience of the soul.

विशेष-दर्शिन आत्म-भाव-भावना-विनिवृत्तिः॥२५॥
Viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ||25||

Meaning: The man who has seen the Ultimate Reality, i.e., the distinctions between matter, soul and the Supreme Soul, obtains freedom from his sense of self-knowledge (i.e., individual identity).

When a person has known the nature and character of matter, soul and God separately as distinct entities, then all his desire and questions in relation to his own soul and identity are silenced. Questions such as who am I? Am I eternal? Am I intelligent? Am I different from the body? Am I subject to ignorance and hence caught up in the whirlpool of existence? Can I be liberated by God's grace? All these questions are silenced, and the man rises above his individual sense of identity.

तदा विवेकनिम्नङ्कैवल्यप्राग्भारश्चित्तम्॥२६॥
Tadā vivekanimnaṅkaivalyaprāgbhārañcittam||26||

Meaning: Then the mind is disposed toward viveka, i.e., essential knowledge of the Reality, and moves in the direction of liberation.

Earlier the mind was full of the loads of feelings, emotions, pain, suffering, all kinds of good and evil, and desire. That is now off. The mind is clear, and moves in the direction of real knowledge and then freedom from bondage.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः॥२७॥
Tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ||27||

Meaning: Still in the loopholes of the mind other filers remain because of the samskaras.

When a person is on the way of discriminative knowledge of the Reality, even then at times thoughts of the love of the world and experience arise. For example, he loves to say "I am so and so". This is mine. This is what I know", etc. In other words, the person thinks of his property, money, power, knowledge, and intelligence, etc. and he is the master of all that. He is still in love with experience of the world and regards the world as valuable for the sake of experience. The reason for these fileres of the old self and sufferance is that in the loopholes of the mind the roots of erstwhile samskaras persist. The samskaras have grown weak, but they have not yet been wiped out. Hence at intervals, in non-samadhi states of mind, they pop up and make their presence felt.

हानमेषां क्लेशवदुक्तम्॥२८॥

Hānameṣāṃ kleśavaduktam||28||

Meaning: The elimination of these may be taken as described just like the elimination of pain.

The thoughts of the world still persisting in the chinks of the mind are opposed to samadhi. They must be destroyed. The way of destroying these is the same as the way of eliminating pain- (klesas) i.e., ignorance, ego, attachment, aversion (Love and hate), etc. The ways and means of the clearance of pain have been described in chapter 1-2. These are discipline and austerity, self study, surrender to God, discriminative knowledge, renunciation, practice, pranayama, japa, etc. By constant practice of all these, the samskaras are devitalized, dried, and roasted like the seeds of grain, and they are rendered incapable of germination.

प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः॥२९॥

*Prasaṅkhyāne'pyakusīdasya sarvathā vivekakhyāterdharmameghaḥ
samādhiḥ||29||*

Meaning: When a yogi attains discriminative knowledge of the Reality without feeling any attachment to that knowledge or any other yogic power, then his knowledge is complete, and in that state of total discrimination he attains Dharmamegha samadhi (with a shower of bliss as from the cloud of Infinity in a state of Grace).

The knowledge of Purusa (the soul) and Prakrti (matter) as two distinct entities is called Prasinkhyana. Purusa means both the human soul as well as the Supreme Soul

(Isvara). While a person is on way to this high knowledge of the Reality, he comes by various types of powers, the highest of these being that knowledge itself. If the yogi does not feel any attachment to these attainments, then he obtains, in reality, the high order of knowledge, Viveka-khyati, complete in every way and inviolable. From state of high knowledge arises Dharma-megha Samadhi in which the yogi receives a shower of bliss and grace as if from a cloud of Infinity.

Some scholars say that Dharma megha Samadhi is a-samprajnata (trans-cognitive) Samadhi. But if we read Maharsi Vyasas' commentary on Yoga-sutras 1,2, we learn that Dharma-megha samadhi is samprajnata samadhi. In this sutra too the cause of Dharma megha samadhi is said to be Viveka-Khyati, i.e., discriminative knowledge of Reality. Viveka-khyati is the cause of samprajnata samadhi. Therefore, according to this sutra also, Dharma-megha samadhi is samprajnata samadhi. If it were asamprajnata samadhi, the cause of it would have been described as supreme renunciation, just as supreme renunciation is said to be the cause of asmprajnata samadhi in sutra 1.18.

ततः क्लेश-कर्म-निवृत्तिः॥ ३० ॥

Tataḥ kleśa-karma-nivṛttiḥ||30||

Meaning: From Dharma-megha samadhi follows freedom from suffering and action, i.e., the desire for and fruits of action.

When the yogi attains to the stage of discriminative knowledge and then achieves Dharma-megha samadhi, his suffering-ignorance, attachment, hate, etc.-is eliminated from the very roots. Also the desire and actions arising from the seeds of suffering are over. In such a state of mind, the yogi performs good actions according to the will of God and without any personal motive or desire.

तदा सर्वावरण-मलापेतस्य ज्ञानस्या-नन्त्याज्ज्ञेयमल्पम्॥ ३१ ॥

Tadā sarvāvaraṇa-malāpetasya jñānasyā-nantyañjñeyam-alpam||31||

Meaning: Then, i.e., on the elimination of sufferance such as ignorance, etc., and actions born of desire, the man is cleansed of all dust of impurities as a result of the fullness of knowledge, and for such a man the knowable becomes simple and small.

After the end of sufferance such as ignorance and self-motivated karmas (actions), the yogi attains pure and full discriminative knowledge. His mind now becomes very

efficient and versatile. He instantly can know and realize what are the conditions and the objects which involve the soul in bondage with attachment or aversion. This efficiency in knowing and realizing arises from the purity of his intelligence. All that he ought to know and all that is knowable becomes a simple affair for him and looks small.

ततः कृतार्थानां परिणाम-क्रम-समाप्तिर्गुणानाम्॥ ३२॥

Tataḥ kṛtārthānāṃ pariṇāma-krama-samāptir-guṇānām||32||

Meaning: Hence (i.e., from Dharma megha samadhi, end of sufference and fullness of knowledge), the object and purpose of the gunas (the world of material change) having been fulfilled, there is an end to the process of their change and sequence.

With Dharma megha samadhi, supreme renunciation is achieved. With supreme renunciation asamprajnata samadhi is attained. With asamprajnata sanvedhi, afflictions such as ignorance and the seeds of affliction are eliminated. With the end of affliction the will to live and the desire for experience is fulfilled and eliminated. That is the stage of transcendence of existence. With this transcendence, the purpose of the gunas, i.e., The phenomena of change, is over-because, afterall, the purpose of the world of change is to provide experience to the soul until the desire to experience is exhausted. Now the gunas cannot create or provide anything for the soul. Nor does the soul need another birth or body. The result is that the soul is liberated.

The sequence of change for the yogi is over.

क्षण-प्रतियोगी परिणामापरान्त-निर्ग्रह्यः क्रमः॥ ३३॥

Kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyaḥ kramaḥ||33||

Meaning: Related to the moment, the sequence of change is a continuum, comprehended at the very end of change.

The smallest particle of time is the moment. One moment follows upon another, this chain of moments is called 'Krama' or sequence or continuum. The world of material change also follows this sequence of moments. Things change from moment to moment until they ultimately come to an end. Take a garment, for example. The garment looks and is new, stable and strong. With the passage of time, moment by moment, the garment changes, it becomes old and weak. After years, the garment becomes a bundle of broken shreds. This is the result of the sequence of change. The sequence is understood and comprehended at the end of the sequence.

The end of the sequence mentioned in the last sutra is also realized at the end of the process of change. When the yogi realizes the fulfilment and the transcendence of existence, then the gunas or the phenomena of change do not create any further new only for him. For the yogi the world of change is over, that is, the process for him is over.

पुरुषार्थ-शून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूप-प्रतिष्ठा वा
चितिशक्तिरिति॥ ३४॥

*Puruṣārtha-śūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpa-pratiṣṭhā
vā citiśaktiriti||34||*

Meaning: The guras having fulfilled this purpose for the soul are now void of value for it and hence they retire unto their original source, Prakrti. This return of the gunas leaves the soul in the state of kaivalya (pure being). In other words, the soul is established in its essential nature. This marks the end of the discourse.

The purpose of the soul is experience of the world of change and then freedom from it. This progress from experience and existence to freedom and essence is called purusartha, i.e., the meaning and purpose of life. The sequence of change of Prakrti, its three mutations of sattva, rajas and tamas, is meant only for the fulfilment of the soul. The man who rises through experience and from experience to the state of asamprajnata samadhi and then destroys his sufferance and ignorance becomes free and attains liberation (moksa). At this stage of his, the gunas too fulfil their purpose for the soul, because their purpose was only to provide experience and that they have provided. They have no purpose left now. Having fulfilled their purpose, they resolve unto their source, Prakrti. They leave the soul in a state of pure being, Kaivalya. In this state the human soul remains in the company of the Suprema Soul, Isvara, and enjoys the supreme bliss of the Grace of God.

Necessary Hints for Yoga practitioners

1. The highest aim of life is to realize God and help others in the realization of God. The seekers of Yoga should fix this idea in their mind, as the Vedas prescribe in
 - a. Yajurveda, 31, 18: I know that Great Entity, the Universal Spirit, *Ishwara*.
 - b. Kenopanishad, 2, 5: If you can realize God in the life, it is bliss, a boon from the Lord. If you don't, 'its' a pity.
 - c. Vridaranyakopanishad, 2, 4, 5: God alone is to be seen, heard, meditated upon, as the only object of realization.
2. The Yoga practitioner should observe in acts of body, speech and mind, the Yamas (social ethics) and niyamas (personal ethics).
3. The practitioner should live a life of discipline and help others in living in discipline.
4. A practitioner should hold on to Maharshi Vyasa's advice that one never succeeds in Yoga except through discipline and austerity of living (tapas).
5. The practitioner must have full faith, without a trace of doubt, in the works of the Veda, Darshan philosophy, Upanishad, Smrities, etc. He should follow these works in everything he does in life.
6. The practitioner should be so careful and vigilant that he makes no mistakes. And if he happens to make a mistake, he should at once own it and try to rectify it in a state of self-correction through penitence. He should try never to repeat the error.
7. Be careful about every word you speak. Speak only when necessary, speak only the truth, and the truth too should be inspired by love and generosity for the others.
8. Never feel attached to self-honour, and never mind dishonour. Accept both without feeling excited or disturbed.

9. Do everything only in order to obey and realize God. Don't act with the expectation of selfish success or happiness In the world.
10. Try your best to attain the knowledge of the Spirit (the self and God) in all that you hear, reflect and meditate according to the Vaidic/Yogic technique of realization.
11. Study, discuss and think on only those subjects and matters which are concerned with Yoga. Waste no time on matters of temporary worldly interest.
12. Understand the importance of Spiritual knowledge and prepare yourself to deserve it for yourself. King Janaka did so even while he was living and ruling his state. He said to the sage Yajnavalkya: "I offer you to state of Videha, and I dedicate myself too to follow your dictates and advice."
13. Do good unto others for their good and happiness even at the cost of your own comfort.
14. Watch the good points of others, not their weaknesses. Watch your personal weaknesses and don't be proud of your virtues.
15. Make use of material things such as food, clothes, modes of conveyance, etc., only as physical means of work and not as means of comfort and pleasure.
16. Don't eat except when necessary to quench hunger, and eat no more than the base minimum, no more. Keep your senses under control.
17. In order to succeed in the direction of God realization try to understand well the four basics of Yoga: What is pain? What is the cause of pain? What is happiness? What are the means of attaining happiness?
18. If you have any doubts in relation to Yoga, go to a real guru, a yogi, ask for his advice in full faith, with love, with his permission as an honest seeker should do. Do not indulge in unnecessary argument Courtesy and humility are the Yogi's virtue of character.

The gifts of Yoga

Yoga doesn't mean any one particular act and its practice. It means practice of all the eight constituents or steps of Yoga as set out in the Yoga Darshana of sage Patanjali. The practitioner who knows rightly all these eight steps and practises these with faith, regularity, ansterity and without let-up, gets the following benefits:

1. The intellect grows sharp and clear, and one can understand fine and difficult subjects easily and quickly.
2. The power of memory grows strong. The person can recall whatever he/she has heard, seen, or read whenever desired.
3. The power of concentration on work grows intense, and one can complete the work efficiently.
4. One can well control the body, mind and the senses.
5. One can know one's weaknesses (desire specially for sex, anger, greed, attachment, pride, jealousy, envy, etc.) and one can control and remove the same.
6. One progresses in the direction of virtues such as renunciation, service, helpfulness, mercy, charity, etc. The seeds of virtue generate and grow stronger and stronger.
7. The practitioner does settles work.
8. One imbibes in character Godly virties such as knowledge, strength, happiness of the soul, fearlessness, truth, justice, contentment, etc.
9. One avoids deliberate falsehood, deceit, treachery, injustice, etc. and thus is saved of the evil and painful results of these.
10. One develops the capacity for bearing bodily and mental pain and conflicts.
11. One gets knowledge of mind, intellect, senses, the subtle elements, the original material cause of the universe, i.e., Prakriti, etc.

One gets the answer to spiritual questions such as who am i? What should I do? etc.

One realizes the greatness of God and develops deep faith, love, truth, and great attraction toward Him.

One practically realizes God and, as a result, attains exceptional knowledge, strength, Happiness, etc.

One gets rid of all worldly misery and experiences the eternal bliss of God ultimately in a state of Moksha.

Preparation for Yogabhyasa

The man of faith in God, who wishes to practise Yoga should get up at least two hours before sunrise in the morning. He should leave the bed while chanting Aum. Having washed hands and mouth, he should have a drink of water and then chant the morning hymns alongwith meditation on their meaning. The hymns are "Aum prataragnim pratarindram havamahe etc."

Then the seeker should do the daily chores of toilet, cleansing the mouth, bath, exercise, etc. Then for meditation he should sit comfortably on a clean and comfortable seat in a clean place in seclusion. Having stilled all flow of thoughts he should collect his mind and energy into stillness in a porture in which the head, the neck, and the back are all straight in one line.

Having taken the seat and posture he should think on questions such as who am I? What is the aim and end of my life? He should think in this way. The highest aim of human life is to be free of all pain and misery and realize God. He should repeat the articulation of these problems as stated in different books written by sages and Rishis. To attain the real aim of life, he should set eat the questions and find the answers by himself

Having thought on the aim of life, he should realize that he is sitting on the seat for the realization of God and the he would meditate for an hour, perform acts of praise, prayer and communion exclusively, undisturbed by any worldly ideas and problems. Thus should begin the proces of meditation.

It is neccessary for a practitioner that during meditation he forgets all his connections with the physical and material world things such as relations between husband and wife, father and mother, friends and relations, house, money, property, etc. All these relations, problems and subjects are non-spiritual and they distract the attention from meditation.

The sadhaka (practitioner) should also get free of the illusion that the body is his real self and soul. It is sheer illusion and ignorance to believe things like this : "I am man, I am woman, I am young, I am old, I am dark, I am fair, I am weak, I am strong, I am handsome, I am ugly, I am tall, I am short," etc. All these are qualities or characteristics of the body, not of the soul. And the Sadhaka is the soul, not the body, the body is only an instrument, a means.

Free from all external thoughts, problems and relations, the practitioner should concentrate all his mental energy and attention within. Withdraw from the outside and concentrate within. Without this withdrawal and concentration, the knowledge of the Spirit is not possible. God reveals Himself in the soul.

The next thing is that the practitioner should realize the difference between the self and the non-self, the I and the non-I materials. He should know that the body and all things connected with the body- knowledge of nature, money, strength, honour and prestige, competence and all other such qualities- all these are the gift of God, "they are neither me nor mine. I have neither the knowledge nor the competence to create or make all these things, nor can I protect them. The Lord is merciful, and in His mercy He has blessed me with all these for use while I may and then I must give up all these and be free. I am only the use, the master is God Himself."

Having understood the master-property relation, and having got over the illusion that man is the master, the Sadhaka should realize the relation between the pervader and the pervaded. This entire world of nature is pervaded by the Supreme Spirit Ishwara (God). There is not a single particle in which God does not exist. Just as in a lump of iron placed in a furnace fire is present in every particle, so is God present in every particle of the universe. To be close to God the practitioner should realize this relationship between the presence of God and everything else including himself/herself, like this: "I am merged in the presence of God. The Lord is present in me, in my body as well as soul. I move in God, sit in God, eat in God, sleep in God. For eternity I have been in God, and for eternity I shall be in God. I can never be away from the presence of God."

Having realized the pervader-pervaded relation, the Sadhaka should understand the nature of mind and senses. The senses and the mind are material and not spiritual entities. The practitioner should realize This: "My mind is just an instrument, a material thing. It doesn't by itself think anything. I am a conscious entity, intelligent, and a user of the mind. I can have the awareness and knowledge of things internal and external. Whenever I want to perceive, conceive, and know, the mind helps me as an instrument. The mind reflects, I see and know. Just as the camera cannot have any reflection and cannot record any picture without the will of the photographer, so my mind too cannot move and cannot produce any picture or idea of the world without my will. So I must control the activities of my mind for an hour or so and it must concentrate on the presence of God alone."

Having gone through this exercise in withdrawal and mind-control in concentration,

the practitioner should achieve the state of 'Ishwara-Praindhana', i.e., complete submission to God in order that the realization may now come soon without further waiting for long. The meditation should be like this: "The omnipresent, omniscient, omnipotent, just, formless presence of the Lord is in my soul. He is watching, hearing, knowing every moment everything that I do or speak or think. I cannot do anything and cannot have any existence except in His presence."

Just as an announcer sitting in the T.V. Telecasting Centre cannot see but knows that lacs of people are watching and hearing him, and knowing this he does not speak a wrong word and doesn't do any wrong thing similarly the practitioner should think that God is ever present and watching his and listening to him prayer coming from his heart is love and sincerity Feeling this he should pray in free hope and faith and God in all His infinite mercy will hear his prayer and grant it like a father. There is no doubt in this. Prayers made in faith and love are granted and the Lord reveals Himself for wure.

Before the Sadhaka says his prayer, he should make the preparation as above so that he may succeed in his prayer and have the knowledge and bliss of God.

Yoga is the science of living. It teaches us how to live a full and creative life. Without it even ordinary living in the world is meaningless, and all objects of enjoyment too are valueless.

What is Yoga? Maharshi Vyasa in the Mahabharata says: Yoga is the way of right living. One who doesn't know the right way and doesn't follow it in practice living in vain:

Two verses form a part of the Gita. Krishna says to Arjuna, "Arjuna, if a person does not have the right habit of food and right ways of behaviour, if he doesn't follow a programme of right living in the day, if he doesn't observe a regular time- tale in sleeping and waking up, such a person cannot benefit from Yoga even if he claims to be a Yogi. Even if he tries to follow Yoga, he remains unhappy. One who is happy in success and unhappy in failure, and works only for the sake of success, he too cannot become a Yogi. A yogi is one who observes steadiness and equanimity in success and failure, gain and loss, victory and defeat, honour and dishonour. The point is that even eating, drinking, sleeping, waking and everything in ones path of ordinary worldly living is not possible without Yoga. Therefore, yoga practice is essential for good living for everybody.

Without yoga, one cannot be free from misery.

We see that everybody in the world wants to get rid of pain and misery. Everybody is busy day and night in worldly affairs only for success and prosperity in search of happiness. But as a man gets worldly success and happiness and feels more and more involved in these, he finds that the happiness is short-lived and he actually gets deeper and deeper in unhappiness. It is really a paradox. In the words of Bhartrihari:

That is, we grow old while consuming objects of pleasure. But in reality, our desire for pleasure is never quenched. We ourselves get consumed. We lived for quenching our thirst for pleasure, but the thirst could not be satisfied. The thirst increased and we got exhausted. On the other hand the desire increased and the capacity of enjoy decreased. A stage then arrives when the objects of enjoyment are there before us but we cannot enjoy them. Yoga teaches us: O man, these objects of pleasure in fact are not full of pleasure, they are full of pain and misery.

These misery is three kinds:

1. The misery of consequence, 2. The misery of pain and failure, 3. The misery of desire and appetite. Let us explain:

- 1 The misery of consequence is born of the result of our desire. We want to satisfy our desire, but desire is never satisfied, in fact it increases. As a result we feel unhappy. This unhappiness results from our experience of the objects of pleasure which are actually full of pain.
2. The misery of pain and failure: We want to attain success in our pursuit of pleasure, but there are many obstacles in the way. We face these obstacles and feel miserable. We never feel at peace internally. This is the pain of failure.
3. The misery of desire and appetite: When we desire for pleasure, the desire gets fixed in the mind. We want to experience the pleasure all the more, and the desire becomes a stranger fixation. Sometimes we don't get the desired pleasure at all, sometimes we get it less than expected, sometimes we get it but too late, sometimes we get it at too much cost, and sometimes we get it only to lose it. This is the misery of fixation (Sanskara).

Therefore, the science of Yoga teaches us to live and enjoy but in the right measure only in order to continue our journey of life towards the goal. We should enjoy the right things at the right time in the right measure. Otherwise, we can't be free from

pain. Remember the message of the Upanishad: **T f ' •' rFWfat** Man cannot ever feel satisfied with money alone Even if you work day and night for money and objects of pleasrue, even then you will fail to get satisfaction. Money is only a means, not the end. The End is something else. The veda says:

Only by knowing God, can man get over pained death.

There are three eternal entities in the universe- God the universal Soul), Jiva (the human soul), and Prakriti (matter). The human being roams around in life in search of happiness from things of matter. Before him, there is God and there is Prakriti. Prakriti is inanimate and void of happiness. Whatever happiness man feels there is in material things is only temporary pleasure. Therefore permanent happiness can be attained only from the worship and service of God. For this, it is very necessary to know the real nature and the eternal laws of God. The greatest obstacle in the path of knowledge is Avidya, ignorance. i.e., Ignorance is the mother of ail miseries. Many practitioners of Yoga even suffer from the misunderstanding that one need not read any good and sacred literature, because one can attain God only by direct meditation. But, in reality, meditation without knowledge of the subject is like a blindman following the path in the dark. One who doesn't know and can't see the path can never follow the path, nor can be reach the goal. Therefore the knowledge and pursuit of the path of Yoga is necessary for any practitioner.

What is the faith? Maharshi Patanjali in Yoga Sutras (2, 28) says:

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥ २८॥

Yogāṅgānuṣṭhānādaśuddhikṣaye jñānādīptirāvivekakhyāteḥ||28||

God is omnipresent. He pervades our body and soul. And yet we don't attain Him. The reason is ignorance, opaqueness of the mind, desires and appetites present in the psyche. Therefore we need Yoga practice in order to cleanse our mind of all junk so that the light of knowledge shines within and the Lord is revealed Real knowledge is 'Viveka' which means discriminative knowledge of God, the human soul and the material world of prakriti.

Those who do not practice Yoga, nor do know about it are unfortunate indeed. They waste their life in search of material pleasures only, and do not achieve even then, because all such pleasures are momentary only. The happiness that one obtain from the realization of God is permanent and imperishable. They do not have even a glimpse of it. In fact, one who is not mentally and morally disciplined through yoga cannot

experience material pleasures even, because he is ever miserable in search of more and more. His life and body, because of indiscipline, becomes an abode of disease and sorrow. He loses health of body and peace of mind both. Thus without Yoga, the entire life is wasted for nothing. It has been rightly said by a poet:

Eating and drinking, sleeping and waking and working carelessly for this only, this is not the aim of life. So much one does even in the form of animal and bird. The real aim of life is freedom from pain and realization of God. Hence the sage says in the Upanishad:

That is, if in this life you realize the Omniscient Presence of God, you achieve the real purpose of life. If not, you fail- that's a pity.

Writers of other works than Yoga Darshan have emphasized the pursuit of the path of yoga for the improvement of life. The observance of non-violence, truth, non-stealing/non-encroachment, continence, non-hoarding these are the first step of yoga. Purity of body and mind, contentment with whatever you get, for bearance of opposites heat and cold, honour and dishonour, gain and loss, victory and defeat, reading of good books and study of the self, faith in God and His law and justice, and submission to His will, these are the second step. Similarly, control over the senses and mind and control of breath-energy (Pranayama) is another step. Thus without yoga, one cannot have health, sense control, discipline of mind, virtue of character, and a long life. By the practice of Yoga, man can rise in the quality life, rise to the heights of life and can enjoy the bliss of divine realization and the ultimate freedom of Moksha. On the high attainment of a Yogi, Maharishi Vyasa writes in his commentary on Yoga Sutras 1, 40:

That is, the yogi gets free from all sorrows, and rises to the heights of knowledge and wisdom. And just as a man standing on the peak of a mountain watches the people below on the ground, so does he watch the ordinary people and guides them to come up. Such a man gets free of sorrow and realizes the light of divinity in his intelligence, if even so, we don't follow the path of Yoga, we shall be miserable. In the words of Bhartri-Hari:

That is, as long as this body is healthy, while oldage is away, the organs of sense are healthy and working, ageing too hasnt started, the intelligent man should try to do good unto his soul. Otherwise just as it is futile to dig a well for water to put out the fire your house has caught, similarly it is futile to try to save your soul when death is drawing near.

God-realization by Natural Yoga

Prayer:

परि माग्न दुश्चरिताद् बाधस्वा मा सुचरिते भज।

उदायषा स्वायुषोदस्थाममृतां२॥ऽअनु॥२८॥

Pari māgne duścaritād bādhasvā mā suçarite bhaja.

Udāyuṣā svāyuṣodasthāmamṛtām' anu. Yaju. 4, 28.

Agni, Lord of light and life, save me all round from evil, drive off from me all that is bad in character and conduct. Establish me firmly in good character and conduct. Help me stay up there for a long age of goodness and high immortal virtue.

Meaning: Lord Agni, Lord of knowledge and mercy, bless me with that knowledge, competence and action by which, during life and with virtuous living, I may attain immortal happiness and the company of the blessed. Save me from all evil in life and establish me firmly in the practice of good

All the living beings in the universe live by the mercy and grace of God. They all succeed in the aim of their life by His gifts of knowledge, strength of body and senses and mind. I pray to the Lord to bless me with strength and help to proceed and succeed in this mission of the spread of yogic knowledge among all the people of the world, so that they get free from pain and enjoy happiness and also give peace and happiness to all other living creatures.

Yoga is relevant to everybody. Everybody wants to be free from misery and have permanent happiness. Such happiness is not possible without Yoga. Hence it is necessary that everybody would practice yoga, whether he/she is a child, young or old. The way to freedom, peace and progress lies through yoga. Even in the ordinary business of life, yoga gives success to a person, be he/she engaged in farming, teaching, medicine or any other business. We get free of ignorance, falsehood, false worship, and all pain and sorrow, and we attain truth, knowledge, virtue, the way of worship and divine happiness only through yoga.

Yoga is not related to any group or religion or country. Everybody anywhere anytime can improve his life with yoga without any reservation or inhibition. One must, however, observe purity of living in thought, speech, and action according to the eight steps of yoga. Without following the eight-fold path of yoga, no one can be a

yogi in the real sense. Without being a real Yogi, no one can realize God. And without realizing God, no one can achieve the real aim of life-because the real aim of life is God-realization.

Knowledge of the Primary and the Secondary by Veda

By the study of the Vedas one gets the knowledge of what is primary and what is secondary in life. In order to attain the purpose of life, it is important to know the primary from the secondary, the essential from the non-essential and the necessary from the ancillary. The thing that is essentially useful is primary, and that which is less useful is secondary. When a person accepts the really useful as the inferior or one and the less useful as the superior one, he/she fails in life. For example, from God-realization one gets real and permanent happiness, while from the sense objects one gets temporary pleasure. But some people take sense pleasures as primarily useful and they don't care for the happiness of God-realization. Such persons are ignorant. In the Veda, God is said to be primarily and ultimately important, while the Jiva (soul) and Prakriti (nature) are described as secondary and subordinate entities. Infinite knowledge, infinite happiness, and infinite power is here in God. Now else and nothing else has infinite knowledge, happiness or power. Hence God is primary and everything else is secondary.

Knowledge of the end, means and of the practitioner by Veda: By the study of Veda, one can discriminate between ends and means, and one can also know who and what the practitioner is. The end (Sadhya) is that which is the ultimate object of everybody's search and by the attainment of which one attains the ultimate aim of one's life. One who wants to attain the end is called the practitioner (Sadhaka). The means by which the Sadhaka obtains the end (Sadhya), the thing he is seeking, is called means (Sadhana). The knowledge of these three is present in the Vedas. The Veda says that God is the End, the Jiva is the practitioner (seeker, Sadhaka), and Prakriti (nature, the material world) is the means (Sadhana).

If the people of the world know these three and their essential value, life would be a very heaven on earth. Anyone who pursues anything in life makes a choice, consciously or unconsciously, of the End, the means, and the seeker. These three in his life could be real and pure, these could be unreal and impure. If the person knows the real nature of these, his choice is right. If he doesn't know the three with discrimination, his choice will be wrong.

The real End and Aim in life can be only that by whose attainment all pain and sorrow is removed and one is blessed with lasting freedom and happiness. The Veda points to this End:

तमव विदित्वाति मृत्युमति नान्यः पन्था विद्यते ऽयनाय ॥१८॥

Tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya. (Yaj. 31,18).

That is, only by knowing God can one conquer all pain including death. There is no other way to salvation and Moksha.

The progress of the individual and family by the study of Vedas:

By the study of the Veda, one comes to know what is right action and right worship. With this knowledge one can lead a life of purity. One can improve one's individual life and the life of the family. If the individual and the family improve, the community improves. And if the communities improve, the entire humanity improves and progresses. Thus by the study of the Vedas, all the problems of the world can be solved.

How to chant the Goyatri Hymn

During the time of meditation, sit on a firm and comfortable seat in a state of deep faith, love and seriousness of mind and concentration of all consciousness. Chant the hymn and think on the meaning of every word. While doing so, submission yourself completely to the presence and will of God: "There is nothing dearer than God, act according to the will of God, and dedicate everything to the Lord", this should completely possess your consciousness. This is called "Ishwara Pramidhana", submission and dedication to God without any reservation. All acts of body, mind and speech are dedicated to Him without any desire of the fruits of prayer in the form of money, reputation, honour, etc.

The Hymn

ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥३॥

Aum Bhūrbhuvah svah. Tat saviturvareṇyam bhargo devasya dhīmahi.

Dhiyo yo nah pracodayāt.

Aum: Lord our father and protector, saviour.

Bhuh: The very source of life,

Bhuvah: The saviour from pain and sorrow,

Svah: The giver of all happiness,

Tat: The same, you,

Savituh: The generator, giver of life,

Varenyam: The highest object worthy of choice,

Bhargo: The pure nature and being,

Devasya: of the giver of all blessings,

Dhimahi: We receive unto ourselves, I absorb into myself,

Dhiyo: all knowledge and awareness,

Yo: you,

Nah: of ours,

Pracodayat: purify and Inspire.

O Lord our father and protector, you are my father, mother, teacher, preceptor, master, friend, protector, director and guide.

Lord of life, dearer than the very breath of life, the giver of breath and energy. Lord of all, you are the life of life. I live in happily only because you bless me so. Only by virtue of your gift and grace, am I able to see, hear, eat, drink and do all other things to sustain my life.

Lord destroyer of all pain, purest and beyond change and corruption, you are the creator of the sun, the moon, the earth, water, fire, air, plants and trees, all vegetation

fruits and flowers, etc. you are the giver of light and knowledge of the Vedas. You are the inspirer of my soul and the destroyer of all my pain and sorrow.

Lord Omnipresent, formless and pervasive, giver of happiness, you are the giver of knowledge, strength, fearlessness, contentment, peace and the supreme bliss of ananda.

Lord Savita, creator of the universe, you are the maker of the body, senses, mind, and intelligence of all the living beings. You are the maker of all the object, great and small in the universe.

Lord of glory, best and highest of all in knowledge, power, Happiness, mercy, generosity, justice and selflessness, there is none that does or can excel you.

Lord of light, knowledge and Happiness, destroyer of pain, you are above and free of ignorance, unrighteousness, injustice, partiality, pain, etc. You are the purest of the pure you alone can bless me with purity, freedom from pain and knowledge you alone can save me.

Lord giver of heavenly virtues of nature and action, God of all the powers that be, you alone can give me clear knowledge, practical wisdom and expertise, dexterity, industriousness, patience, etc. Bless me with virtue and happiness.

Lord Existent, Intelligent and Blissful, I receive unto myself your presence through meditation. Give me strength to follow you and your dictates in my conscience. Aware of your presence everywhere, may I maintain the awareness inviolate of you in my self. You are watching me, hearing me, knowing me. Aware of you, may I perform all my acts in your presence. May I follow in action whatever your inspiration be in the deepest of my heart.

Lord most merciful, my first and immediate loves remove all the impression of ignorance and sin from my heart. Give me knowledge and virtue. Strengthen the seeds of virtue in me. May I continue to do good acts in your service out of pure love and gratitude. Give me pure intelligence and inspire that with piety. I trust only you, because there is none else to whom I may appeal. Accept my prayer. Come unto me and be the very life of my life

**Can one be a Yogi without knowing three distinct entities-
Ishwara (God), Jiva (human soul) and Prakriti (nature)**

There is a controversy about the number of eternal, beginningless substances. The doctrine of non-duality believes in only one absolute object i.e., BRAHMA. Dualism explains the cosmos by two radically independent and absolute substances. The doctrine of three eternal substances ISHWARA, JIVA, PRAKRITI; is grounded in the Vedas. Though distinctly different views, yet the marvel is, the adherents of each claim that it descends directly from the Vedas. Each one adherent is prepared to quote chapter and verse in support of this claim. Now the question can be asked whether practising yoga is feasible by the adherent of any one of these doctrines or not?

The answer is: There is no valid reason to believe that all the three doctrines basically differing with each other can be equally efficient in terms of yogic practice. It is our firm belief that perfection in yoga is accessible only to one who has staunch faith in the eternal existence of three substances-ISHWARA, JIVA and PRAKRITI. The rest of the two doctrines are not in keeping with the teachings of the Veda.

Now that we are going to study the doctrines with relation to their efficacy in yogic practices, it is in the fitness of things to turn to Yoga Darshan itself for an answer to the above question. With regard to the distinctive nature and attributes of the three eternal substances the Yoga Darshan contains the following sutras:-

(1) क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः॥1, २४॥

Kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ |24|

(11) प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्॥2, १८॥

Prakāśakriyāsthitiśīlaṁ bhūteन्द्रiyātmakam bhogāpavargārtham

(111) द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः॥ २०॥

Draṣṭā dṛṣimātraḥ śuddho'pi pratyayānupaśyaḥ |2, 20|

The first Sutra depicts the nature of ISHWARA. He is verily distinct from purusha (JIVA OR SELF) and PRADHANA (= NATURE). His pre-eminence can never be equalled by these. That is why He is a special kind of PURUSHA. In his commentary, Vyasa introduces the sutra with the question:- Who is this Ishwara other than PRADHANA and PURUSHA? and puts the Sutra itself as an answer to it. (1, 24)

The second sutra is a description of the nature of PRIMORDIAL MATTER (PRADHANA OR PRAKRITI). It is insentient, mutable and inert. Its variations are objects as these exist in the form of elements and sense organs. They operate with the

purpose of serving the PURUSHA. Purusha experiences bondage and liberation through their operation. It clearly proves that PRADHANA and PURUSHA are two separate entities. (2, 18)

SIMILARLY, the nature of self is described in the last sutra. It is knower only. Even though pure, it cognises ideas by their impressions on the mind. (= PRATYAYA). Since the self experiences objects, it must be different from the objects of experience. While the objects of experience are mutable, the self is immutable. Hence from the point of view of Yoga Darshan, ISHWARA, JIVA AND PRAKRITI are three independent entities. The Vedanta Darshan follows it in its opening sutras- (1, 1, 2) 'Now we begin inquiry about the cosmic self and 'It is HE who creates, sustains and dissolves the cosmos.' Now it is absurd to think that the self should make inquiry about itself. Hence the inquiry must be about somebody else. Again the self is incapable of 'Creating, Sustaining and dissolving the universe, 'by virtue of its limited powers and as such the power that does so must be absolutely superior to it in terms of knowledge, strength etc. Hence Ishwara and Jiva are different. It is all so well and wisely put in the simple language of the sutras that interpreting it otherwise is sheer show of pedantry. The reader is advised to go through commentary by Brahma Muni on vedanta Darshan for further elaboration.

In keeping with the traditional approach to the question of eternal substances, Swami Dayananda maintains that these are three; ISHWARA, JIVA AND PRAKRITI. In support of his contention, he quotes Rg. (1, 164, 20) and explains the mantra:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाक-शीति ॥ २० ॥

Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari ṣasvajāte.

Tayoranyaḥ pippalaṁ svādvat-tyanāśnannanyo abhi cākaśīti.

(Meaning: Two birds of beautiful wings, the individual human soul and the Supreme Soul of the universe, both friends and companions, together nest on the same one tree of existence. Of the two, one, the individual human soul, eats the fruit with relish and enjoys as well as suffers the consequences. The other, the Supreme Soul, simply watches comprehensively all round without eating anything.)

In this mantra Ishwara and Jiva are said to be coexistent friends to each other. Hence they are eternal and beginningless. And so is the tree upon which these two are sitting. The difference between the two is also stated in the mantra. Jiva tastes the fruit

of virtue and vice borne by the tree (the phenomenality or matter) but Ishwara is not affected because It does not eat the fruit, It only watches. This explanation of Swami Ji proves the eternity of three substances. The life and works of Swami Dayananda have already proved him to be a great YOGI, His opinion on this subject deserves special consideration.

Similarly, one is left with no choice but to accept the eternity of three substances by applying induction and deduction from the circumstances; How? if ISHWARA is accepted as the only eternal substance (as neo-vedantins do), practising yoga would be meaningless since JIVA is also granted Supreme Consciousness according to this principle of monism, it is equally meaningless with respect to the belief the ISHWARA and prakriti are the eternal substances for in that case PRAKRITI must practise yoga and this it can't, being inanimate. If eternity is ascribed to JIVA and PRAKRITI alone, in that case The self is left with no object of devotion. Again, to advance the argument that JIVA attains ISHWARAHOOD through practising Yoga is sheer non-sense for it remains unanswered as to wherefrom the potential power to become Isnwara would be forthcoming and by whom was it initially thrown into bondage?

It is, therefore, evident from the scriptural injunctions to the dictates of common sense that eternal substances are three in number. Yoga bears relevance to that person alone who adheres to this truth. In the realm of philosophy the worst happens when its tenets and principles are interpreted in a casual manner-without any rhyme or reason. It is a great disservice to Yoga philosophy to interpret it this way. How can one practise Yoga without respecting its basic principles? Hence the aspirant of yoga must know if for certain that there are three separate individual entities-'ISHWARA. JIVA AND PRAKRITI.

Without Study of Vedic Lore can one be a Successful Yogi?

One must be a student of Vedic lore, intelligent and laborious, only then he can be at home in it. The acquisition of Vedic knowledge is a pre-requisite for one seeking perfection in yoga. A logical sequel of the two statements is that only a resolute mind endowed with intelligence can become a successful yogin. Psychology or science of human behaviour tells us that man has attraction towards pleasure and aversion towards pain. His eagerness to become a yogin is there (of course with an eye on the super-normal powers he is supposed to wield on becoming a yogi but he, at the same

time, is averse to putting in so much labour it requires for its success. In this age of science and technology, it is becoming all the more difficult to devote time and energy for gaining sufficient Vedic knowledge so that yoga is successfully practised. Therefore men are eager to devise means by which they might get or in yoga without studying the Vedas. It is said where there is will, there is a way. A way has, at last, been found but only at the cost of real yoga. The engineers of this novel method, the so called YOGACHARYAS, make it a point to declare that these methods can be successfully followed without studying the Vedas. In the present article the veracity of this declaration is analysed.

It is stated in MANUSMRITI (12.97) that knowledge pertaining to four varnas, four ashramas, past, present, future, i.e. all knowledge, emanates from the Veda. To rebut the statement it may be argued that the Vedas, like books on Grammar, have been written by Rishis incapable of putting all knowledge in the Vedas. To this assertion Swami Dayananda replies, "JIVA (all beings, including Rishis) is incapable of composing the Vedas just as he is incapable of creating the universe. But, of course, any person after attaining knowledge by the study of the Vedas is capable of composing books. There is no other independent means of gaining knowledge, which may enable one to achieve the four-fold aim of human life (Truth, wealth, kama and Liberation) except the Veda." (R.B.B. section on Study). But it may further be argued that the yoga philosophy of Patanjali does not prescribe the study of the Veda since it holds that knowledge appears with the disappearance ofnescience and practice in the eight fold path to yoga (Y D. 2.28). In answer to it we can say that this argument itself is grounded innescience. It is expressly told in the Sutras that the study of the Veda is imperative. The arguer admits that the practice in eight steps to yoga is required but conveniently forgets that study of the Veda (= SWADHYAYA) is one of the constituents of OBSERVANCES, the second step. The study, according to the commentary on the Sutras by Vyasa, is definitely the study of books on liberation (especially the VEDA) and chanting of 'AUM'. It has expressly been told that one who has not studied Vedas can't systematically learn about ISHWARA and other eternal principles.