

MASTER E.K.

# The Yoga of Patanjali



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# **THE YOGA OF PATANJALI**

( PARTS I & II COMBINED EDITION )

**MASTER E. K.**



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## FOREWORD

Master E.K. has an Aquarian approach to explain the practical steps relating to Yoga practice for the benefit of the true seekers of truth. Being a Yogi he has a fresh approach suited for the present time and modern frame of the mind of man. His approach is fresh and attracts those who are inclined to work with themselves to become Yogis. The practical steps of Yoga were explained by him in the first volume of Yoga of Patanjali, written in 1976. He also gave out the theme of his own exposition of the Aphorisms of Patanjali in that volume.

Master E. K. advocated that Yoga living is the end while Yoga practice is the means. He lived Yoga life in its true and ancient sense in the modern life and inspired many into yogic way of the life in India and in the Continent.

In this book the Master renders with clarity and simplicity the five inversions of the mind and how to encounter them. He also brings nearer the unexplainable concepts of subjective existence in clear objective words. It has become possible for him because he has thorough experience of the subjective existence.

His life is an excellent example of total surrender to 'Iswara'. It has really helped him to explain away in a playful manner the concept of Iswara. The Master also devoted one chapter to list out the obstacles of Yoga only to caution the yoga student to bring into right Yoga practice.

For all true seekers of Yoga this book serves as an excellent guide and helps realizing the Yoga consciousness.

The World Teacher Trust Brotherhood fulfilled this task initiated by the Master admirably through this publication. The Triveni Publishers (Pvt.) Ltd., Machilipatnam, and the group of dedicated workers behind should be thanked on the occasion.

Visakhapatnam

21-12-1988

**K. Parvati Kumar**

*International-Chairman*

The World Teacher Trust

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The Publishing unit is constituted to propagate the Ancient Wisdom given out to Humanity from time to time. The proceeds from sale of the book are utilised for reinvestment in similar books in pursuance of the objective of the propagating Truth.

The contents of this book are dedicated to the humanity at large. They belong to the one Light and the One Truth that pervades and is beyond the concepts of Caste, Creed, Religion and Nation.



## About the Book

This book of Patanjali on Yoga is composed in the form of 'Sūtras' or Aphorisms. A Sūtra is defined in Sanskrit as a sentence having the following characteristics :

1. Use of the least possible number of words and syllables;
2. Lack of ambiguity about the statement made;
3. Explanation only of essential bases;
4. A capacity for universal application;
5. Precise denotation, neither more nor less than required for the statement.

The Aphorisms of Patanjali are composed, strictly according to these characteristics demanded of a 'Sūtra'.

The whole text contains 162 aphorisms and is divided into four chapters. The first chapter is called Samādhi Pāda (the fourth part which deals with the attainment of stability in Yoga practice). It can be called "Stability in practice". The second chapter is called Sādhana pāda (the fourth part which deals with the rudiments of practice). It can be called the book of "Practical analysis". The third chapter is called the Vibhūti Pāda (the fourth part which deals with the splendours of achievement). It can be called "Achievement and its splendour". The fourth chapter is called Kaivalya Pada (the fourth part which deals with the realisation of the one divine life). It can be called the "Attainment of the One Existence".

The first chapter contains 51 sūtras out of which 18 sūtras are selected. The second chapter contains 55 sūtras, out of which 12 sūtras are selected. The third chapter contains 22 sūtras out of which

7 sūtras are selected. The fourth chapter contains 34 sūtras out of which 16 sūtras are selected. This new edition of the book covers the scope of the entire practice. It presents to the fresh mind the outline of the whole subject without complicating it with the detail of an advanced study. The advanced portions contain mainly a thorough analysis of the nature of obstacles in the way of Yoga practice, of the defects of the lower nature and the methods of overcoming them. By keeping these analysis outside the introductory study, the fresh mind is enabled to receive the cream of the science without fear of getting into complications and confusion arising from unfamiliarity. The nature of the science requires proper assimilation and not memorisation at all on the part of the student. Our method of arrangement encourages this.

Each sūtra is given first in Sanskrit, with word meaning, meaning of the sūtra and explanation in English. The word-meaning includes transliteration.

That the Yoga aphorisms of Patanjali have enjoyed the honour of a scripture through many centuries is quite evident from the commentaries written upon that book by very ancient scholars of eminence. Three among these commentaries stand foremost in explaining the hidden secrets of yogic science.

They are :

(1) Sāṅkhya Pravachana by Vyāsa (not the author of the Purāṇās); (2) Rājamārtānda by Bhoja Deva; and (3) Sūtrārthachandrika by Anantāchārya. The first of these commentaries is supplemented by an elaborate exposition by three great scholars Vāchaspati, Nāgoji Bhatt and Rāmānanda Saraswati. The present discourses in English are based upon these traditional commentaries and draw upon the practical experience of the author.

**- Publishers**

# Introduction

Patanjali's Aphorisms and the Bhagavadgita are the two grand scriptures which transmit the light of Man through centuries. Patanjali's aphorisms are given in the form of instructions while the Bhagavadgita imparts something more. The ancient Indians and the modern occidentals have people among them who have dedicated their lives to the One Path given in these two books. Yoga is the science par excellence of Man. It is the oldest of the real sciences that remain with mankind today.

I found myself teaching the aphorisms of Patanjali to many batches of aspirants in India. Also, whenever I received an invitation from the Continent of Europe, I found an ever increasing interest in Patanjali's aphorisms among those brothers. With great affection and admiration they called forth a series of lectures several times on the work of Patanjali. Since every time I visited Europe, my stay was too short to cover the whole book by way of regular teaching. I had to evolve my own method of editing the whole subject in three gradations : 1. introductory study covering the whole subject based on a selection of about one third of the aphorisms; 2. the advanced study covering the science of yogic psychology, through selecting and editing some more aphorisms; and 3. the final study covering the remaining aphorisms arranged in order.

In each group the selection of the 'Sutras' (aphorisms) is not done in a random way. It is done according to the nature

and texture of the subject and also according to the logical comprehension and demands of the modern mind. During my last trip to Europe in 1976, various aspirants from Belgium, France and Switzerland, who followed my lectures with attention, have requested me to publish the introductory course in the form of a book. What the sincere student needs may not be exactly what we want to push upon his mind. For this reason I found the need of such an explanation to the book and I gave my acceptance.

Clarity, simplicity and non-technical explanation are the three requisites for writing a book on such an abstract topic as Patanjali's. These requisites are maintained as far as possible. Patanjali's work as well as the Bhagavadgita belong to an age when yoga practice was still fresh and not complicated by figurative expressions and symbolic descriptions (like the wonderful serpent Kundalini and the kaledoscope of the six Chakras). The direct and simple approach to the subject enables to understand it more easily and to apply in practice.

I find myself fulfilling my chosen role of the spiritual fusion of the East and the West in preparing this lesson on Patanjali's Aphorisms. I present this to the free minds of true aspirants for the purpose it may serve.

Visakhapatnam

29-12-1976.

**E. KRISHNAMACHARYA**



## **SCIENTIFIC TERMS AND THEIR EQUIVALENTS**

|     |              |   |                        |
|-----|--------------|---|------------------------|
| 1.  | Abhyāsa      | = | Repetition             |
| 2.  | Ahimsa       | = | Harmlessness           |
| 3.  | Anuśāsanam   | = | Instruction            |
| 4.  | Anushthāna   | = | Steady practice        |
| 5.  | Āsana        | = | Stabilising            |
| 6.  | Asmitha      | = | 'I AM' consciousness   |
| 7.  | Bhāvanā      | = | Contemplation          |
| 8.  | Brahmacharya | = | Sex purity             |
| 9.  | Chétanā      | = | Consciousness          |
| 10. | Chitcchakti  | = | Power of consciousness |
| 11. | Chitta       | = | Formed consciousness   |
| 12. | Dhāraṇa      | = | Contemplation          |
| 13. | Dhyāna       | = | Meditation             |
| 14. | Dwandwa      | = | Pairs of opposites     |
| 15. | Guna         | = | Quality                |
| 16. | Īśwara       | = | The Lord               |
| 17. | Jñāna        | = | Wisdom                 |
| 18. | Japa         | = | Silent repetition      |
| 19. | Kaivalya     | = | The One Existence      |
| 20. | Kléśa        | = | Affliction             |
| 21. | Kriyāyōga    | = | Synthesis of action    |
| 22. | Mala         | = | Impurity               |
| 23. | Mantra       | = | Mystic word            |
| 24. | Nirōdha      | = | Stopping               |
| 25. | Nimitta      | = | Stimulating cause      |
| 26. | Nivritti     | = | Absence of involvement |
| 27. | Niyama       | = | Discipline             |

|     |              |   |                               |
|-----|--------------|---|-------------------------------|
| 28. | Āshadhi      | = | Plant                         |
| 29. | Pariṇāma     | = | Evolution                     |
| 30. | Prāṇa        | = | Vital pulsation               |
| 31. | Pranidhāna   | = | Total surrender               |
| 32. | Praṇava      | = | OM                            |
| 33. | Prāṇāyāma    | = | Regulation of pulsation       |
| 34. | Pratyāhāra   | = | Absorption                    |
| 35. | Pratyaya     | = | Object of attainment          |
| 36. | Pravritti    | = | Applied behaviour             |
| 37. | Prasankhyāna | = | Illumination                  |
| 38. | Pratiyōgi    | = | Sequence                      |
| 39. | Purushārtha  | = | Personal objectives           |
| 40. | Purusha      | = | Spirit consciousness          |
| 41. | Satyam       | = | Truthfulness                  |
| 42. | Samādhi      | = | Attainment                    |
| 43. | Swādhyāya    | = | Practising the scriptures     |
| 44. | Samyama      | = | Simultaneous existence        |
| 45. | Tapas        | = | Fiery aspiration              |
| 46. | Vāsana       | = | Association                   |
| 47. | Vairāgya     | = | Non-attachment                |
| 48. | Vipāka       | = | Result                        |
| 49. | Vishaya      | = | Objects of senses             |
| 50. | Viveka       | = | Enlightenment, Discrimination |
| 51. | Vritti       | = | Behaviour                     |
| 52. | Yama         | = | Regulation                    |
| 53. | Yōga         | = | Synthesis                     |

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**THE**  
**YOGA OF PATANJALI**  
**PART - I**



# **YOGA APHORISMS OF PATANJALI**

**With Word Meaning, Import and Explanation**

**CHAPTER -1**

**1. अथ योगानुशासनम् ।**

**WORD MEANING :**

अथ (*Atha*) = The following;

योग अनुशासनम् (*Yoga Anuśāsanam*) = Instructions of Yoga.

**MEANING :**

The following work deals with the instructions for yoga practice.

**EXPLANATION :**

This is a book of instruction. It does not contain any elaborate descriptions or philosophy. We find in Patanjali's book the following : practical instructions for yoga practitioners, analysis of the mind and senses, functions of the lower and higher natures of man, nature and causes of the obstacles to happiness, the psychological mechanism and its rectification,

the Lord Consciousness in man, method to approach Him, the art of tuning oneself to HIM, the eight-fold path of yoga and explanation of each of the eight steps, the nature of the attuned man, finer layers of the tuned consciousness, the highest state of consciousness and its application to the various centres of the constitution and a practical approach to liberation.

Since this is more on the practical side, we do not find the mention of the six chakras, or of Kundalini, Ida, Pingala and Brahma Randhra.

## 2. योगश्चित्तवृत्तिनिरोधः ।

### WORD MEANING :

योगः (*Yōgah*) = Yoga is;

चित्त (*Chitta*) = formed consciousness (mind);

वृत्ति (*Vritti*) = Behaviour;

निरोधः (*Nirōdhah*) = stopping.

### MEANING :

Yoga is (the process of) stopping the behaviour of the mind (formed consciousness).

### EXPLANATION :

The mind makes its existence felt only through its behaviour towards 'other things'. Towards itself, it has no behaviour except the yoga state. Towards other things and persons (the total of which forms the environment) it behaves in terms of impressions due to the presence of others. Then it behaves in terms of 'others'. Thus, it behaves through the senses. The senses are five in number. They are : 1. Sight, 2.



Hearing, 3. Smell, 4. Taste, and 5. Touch. Each of these senses has its sense organ on the physical plane. The activity of the sense organs takes place on the vital plane. The perception of the senses takes place on the mental plane. So we have :

1. The mind - on the mental plane (Manōmaya)
2. The action of senses - on the vital plane (Prāṇamaya)
3. The apparatus of senses - on the physical plane (Ānnamaya)

These three planes put together form the lower nature of man which reacts to the environment in terms of impressions. The reaction is called behaviour towards 'others'. When we stop this reaction through yoga practice, we stop reacting in terms of 'others'. Then action begins in terms of our true existence.

3. तदा द्रष्टुः स्वरूपेऽवस्थानम् ।

**WORD MEANING :**

तदा (*Tadā*) = Then;

द्रष्टुः (*Drashtuh*) = For the one who perceives;

स्वरूपे (*Swarūpē*) = In his own form;

अवस्थानम् (*Avasthānam*) = Settling down.

**MEANING :**

Then the perceiver (in us) settles down in his own form (nature).

**EXPLANATION :**

When we make it possible to stop the behaviour of the mind, we live away from the impressions. We get settled down in what there is in us, the pure consciousness with its powers of

true perception. The sum total of this is called the higher nature of man, the true nature and the Truth put together. It falls mainly into two divisions : Intelligence and Pure existence. So we have five planes of existence in all.

1. Physical plane (Annamaya)
2. Vital plane (Prāṇamaya)
3. Mental plane (Manōmaya)
4. Intelligence plane (Vijnānamaya)
5. Bliss plane (Ānandamaya)

The first three belong to our lower nature while the fourth belongs to our higher nature. The fifth is ourselves. We have the first four planes even while we are in the fifth. The first four planes are layers made up of the fifth and exist as part of ourselves in different states of existence. They form the various vehicles to serve our existence. Our consciousness is the pointer to our awakening in one of the above planes. It is like the mercury column in the thermometer. The awakening starts from the physical plane and begins to ascend into the other planes in order. This takes place in the process of our inner evolution through many births. Yoga practice minimises the necessity of many births. When the consciousness awakens in a higher plane, it includes the awakening of the lower planes. Then the lower planes are better awakened and arranged and utilised in the awakened light of a higher plane. There will be the dawn of new concepts each of which gives a rearrangement of the existing concepts.

#### 4. वृत्तिसारूप्यमितरत्र ।

#### WORD MEANING :

इतरत्र (Itaratra) = Otherwise;

वृत्तिसारूप्यम् (*Vritti Sārūpyam*) = (There is) the identification with behaviour.

## MEANING :

Otherwise (he undergoes) identification with behaviour.

## EXPLANATION :

In the absence of yoga practice we identify ourselves with our impressions about 'others'. Then we begin to act in terms of 'others'. This is our reaction to our environment. It is no longer the activity which is ours. That means we live in the mind and senses identifying ourselves with the reaction. We do not exist as ourselves, but we exist as our impressions. Our thoughts will be conditioned by our impressions. Our ideas are shaped by reactions. Every unit of activity is confused. The mind is disturbed, and the mental and vital planes are out of tune with the need. The lower centres of consciousness are active with our impressions and not with the needs of ourselves or 'others'. "Desire will occupy the void of need". The mind produces thoughts in terms of desires and not 'needs'. Then it begins to construct its own succession of thoughts which form their own logic. The result is that everyone lives according to his own logic which is different from that of others. No two minds agree upon a single concept. Intelligence is conditioned by impressions and logic. There is no chance of using pure intelligence. Everyone has the capacity to understand everything but according to his own logic. Necessity takes the place of real need. Competition replaces adjustment and understanding. Life passes on as a battle for competing ends. A sense of insecurity haunts us through life. The animal instinct of fear is magnified in terms of the intelligence. Virtue becomes impos-

sible and happiness is reduced from its state or realisation to a concept. Possessing replaces living. This puts a great strain upon the lower vehicles which results in the manifestation of some disease.

Habits will be formed not according to need but according to 'taste' which is conditioned by reaction. They will affect the body and mind through their working centres. We crave for the best but our concepts of 'the best' is according to the habituated taste but not according to need. Our philosophy, concept of goodness, God, Love and happiness are all coloured and conditioned by our taste and are deflected from what we call truth.

## 12. अभ्यासवैराग्याभ्याम् तन्निरोधः ।

### WORD MEANING :

तत् निरोधः (*Tat Nirōdhah*) = that stopping (of the behaviour of mind);

अभ्यास (*Abhyāsa*) = (is possible through) constant repetition;

वैराग्याभ्याम् (*Vairāgyābhyām*) = (and) non-attachment.

### MEANING :

That (Stopping the behaviour of mind) is through constant repetition and non-attachment.

### EXPLANATION :

Since mind can be traced only by internal and external activity we have to propose and prescribe something internal and external to get round the mind.

(a) The internal effort is to repeat the idea of our existence filtered from our impressions. Through practice it becomes natural for us to neutralise our impressions.

(b) The external effort is to practise non-attachment non-possession of anyone or anything. This includes money, property, wife, children, friends, valuables, books and ideas.

1. Remember always that what you have is not what you are.
2. Whatever comes to you or goes from you follows what you do and not what you wish.
3. Everything is valuable only for the purpose it serves.
4. Purpose is not the result of what you expect but its usefulness in need.
5. Need includes others along with you.
6. Non-attachment is mental and never physical. Be careful not to abandon, avoid, evade, hurt or underestimate anyone in the name of non-attachment. Remember that the attitude of inclusion through love and sympathy is the only key that opens the gates of liberation.

### 13. तत्र स्थितौ यत्नोभ्यासः ।

#### WORD MEANING :

तत्र (*Tatra*) = In that;

स्थितौ (*Sthitau*) = State;

यत्नः (*Yatnah*) = effort;

अभ्यासः (*Abhyāsaḥ*) = Repetition

## MEANING :

Repetition (of the idea) is to remain in that state (of stoppage) of behaviour towards impressions.

## EXPLANATION :

The idea is to be translated into attitude, attempt, and action. It should be continuously focussed on everything we do. In fact, it is an effort to live in the present with every incident of our daily life. It is normal for a non-yogic mind to get involved in motive or emotion while talking, or transacting business with another person. Then it is the duty of the yoga student to make an effort not to get involved. Constant effort results in constant practice. Then it becomes a habit. We know the wonderful power of habit upon our behaviour. We can make a better use of that power by constant effort.

14. सः तु दीर्घकालनैरन्तर्यसत्कारासेवितोदृढभूमिः ।

## WORD MEANING :

सः तु (Sahtu) = Yes! that (repetition);

दीर्घकाल (Dīrghakāla) = For a long time;

नैरन्तर्य (Nairantarya) = continuously (without a gap);

सत्कार (Satkāra) = (with) good deeds ;

आसेवितः (Āsēvitah) = well practised;

दृढभूमिः (Dridha bhūmih) = (takes) deep ground.

## MEANING :

When the repetition is applied to good deeds continuously without any gap for a long time it gains deep ground.

## EXPLANATION :

Daily we repeat the following items :

1. Things we like.
2. Things to which we are addicted.
3. Things that are compulsorily done.

Our likes depend upon our addictions more than on needs. This gives added strength to the lower nature. It also establishes the chain action of necessity. This is the bondage of individual karma. We can break this chain by repeating good deeds which establish another chain of actions (good karma). This can liberate us from our lower nature.

Actions that are needed either by ourselves or by others are good actions. Actions bound by our desires belong to our lower nature. Needs are to the body (to keep it fit) and desires are of the mind. The body accepts the needs but the mind desires things not needed by the body. It tries to prescribe things to the body and they may be detrimental to fitness. Hence the student of yoga should repeat good things which feed the body of himself and others and keep up a healthy condition. He should continuously meditate upon the liberation of the mind from the impressions of 'others'. When the effort to meditate upon need is continuous, it gets tuned to the power of habit-forming nature. Gaps in the effort defeat the purpose, since the older habits are better tuned to the habit-forming nature than to the newly proposed ones. The effort to continue should be more positive and strong until the new habit is formed. The good deeds are described under the first two steps of the eight-fold path (see page 21).

15. दृष्टानुश्राविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्।

## WORD MEANING :

दृष्ट (Drishta) = Seen,

अनुश्राविक (Anuśrāvika) = heard with favourable disposition;

विषय (Vishaya) = objects (of the senses);

वितृष्णस्य (Vitrishnasya) = to the one who has left thirst for;

वशीकारसंज्ञा (Vaśīkārasamgnā) = (that which possesses) the sign of transcendence;

वैराग्यम् (Vairāgyam) = is non-attachment.

## MEANING :

Non-attachment is that quality which shows signs of transcendence in a person who is away from the thirst for something seen or heard through aptitude.

## EXPLANATION :

That which is seen or heard means that which is received by the senses to produce an impression upon the mind. The impression is received by the mind through one of the five processes of behaviour : 1. Rightly measured by the senses; 2. Wrongly measured by the senses; 3. Conveyed by the word; 4. Not conveyed by sleep; 5. Conveyed through a stimulation by recollection (see Sutra 6). The fifth process produces habit and stimulates impressions with the power of habit-forming nature. Then the aptitude towards an impression is galvanised into the power of craving or thirst. It obstructs us from living in the present and makes us live in the past. It also tries to bring the past into the present when it demands that we bring the desired objects into the physical plane. This impedes the progress towards realisation and liberation due to over-effort on the physical plane. The attitude of indifference towards past impressions and their recollection gives us the power to transcend. The attitude of indifference can be brought about by the



help of a more powerful impression of the highest consciousness of existence in us (see Sutra 23). This makes us transcend the recollection of sense impressions. Such a state of transcendence keeps impressions under our control. This brings things on the physical plane under our control. (When the desire to have or not to have is under our control, things on the physical plane are also under our control. Then desire ceases to be desire and is replaced by need). When the behaviour towards outer possessions is under our control it is called non-attachment. It will be characterised by the following traits :

1. Desire to possess is replaced by a knowledge to use things and persons.
2. Usefulness of a thing is no more personal.
3. There is no desire to know one's own future.
4. There is no desire to know other's opinions about himself.
5. There is no fear of or desire for responsibility.
6. There is no fear of or desire for death.

16. तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ।

**WORD MEANING :**

तत् (*Tat*) = That;

परं (*Param*) = highest (form of non-attachment);

पुरुषख्यातेः (*Purusha khyātēh*) = due to spirit consciousness;

गुण वैतृष्यम् : (*Guṇa vaitṛshnyam*) = losing thirst for the qualities.

**MEANING :**

The highest form of non-attachment is the dropping off of the desire for qualities. This is realised by establishing the consciousness in the spiritual man.

## EXPLANATION :

Every individual has two sides to his existence - 1. Himself; 2. His qualities. Everything around us, animate or inanimate has these two parts. Every atom and its counterpart has these two parts. Every solar system has them. Every cosmos has them.

Of these two parts, Himself is the essence or truth. His qualities are his light. The Himself in us is called the Lord. The mind belongs to the qualities. The content of the mind and everything is the Lord while the behaviour of the mind belongs to the qualities. When 'we have', the mind is our splendour. When "we are the I AM" in us, then the mind is transmuted and absorbed in the Lord. "What we have" is of the qualities. This includes our money, property and relationships with others. "What we are" is the Lord in us, the "I AM", the Truth. What we have is made up of qualities. What 'we are' is the light beyond qualities.

The awakening of individuals may take place in any layer of his qualities when he is not yet awakened in the yoga (synthetic) consciousness. Then he lives in his mind which belongs to qualities and not to the truth. Then he perceives the things around him with the mind. He will grasp only the qualities of his environment and not the Truth who is the dweller in all. Then the mind gets attached to the qualities of everything and every one (the unimportant part). This attachment gives rise to desire (to have or not to have). This makes the mind dependent upon the desired qualities which are ever changing. Mind lives in a sense of insecurity until death occurs to the mind and body.

For example, if we place our affections upon 'wife', the mind is focussed upon our impressions of 'wife', viz., beauty,

sweet behaviour, voice, smile etc. All these things are her qualities and not herself. They are what she has and not 'what she is'. All these things are subject to constant change like age, health etc., and hence love is an impression floating upon the surface of the ocean of insecurity. The idea 'I have a wife' is haunted by fears about her age, health, behaviour and thoughts. The whole experience of 'wife' is only an idea, ever floating and there is no room for the realisation of happiness. Every relationship is unsound like this as long as we 'have' it.

Meditating upon the dweller of all these things establishes the consciousness in the truth of 'wife' or 'money' and the mind loses its grip upon the qualities that bind. A true knowledge of the indweller of everything becomes our nature (higher nature). The mind turns back from attachment to qualities. This is the highest state of non-attachment.

## 21. तीव्रसंवेगानामासन्नः ।

### WORD MEANING :

तीव्र (Tīvra) = Intense;

संवेगानाम् (Samvēgānām) = for those who speed up  
systematically;

आसन्नः (Āsannah) = Readily attained.

### MEANING :

For those who speed up with systematised intensity the spiritual consciousness will be readily attained.

### EXPLANATION :

Aptitude for anything is only a solidified attitude continuously applied. Before it becomes an attitude it does not go

through qualitative decomposition. Hence it is called the spiritual consciousness or the light of the true Lord in us. When it has undergone the transformations of attitude and aptitude, it comes down to the realm of qualities. Stimulation of the right attitude transforms the mind and its attitudes back into the illumination of the spiritual consciousness. Forms undergo transformation. Such a change is termed non-attachment. It takes a long time to realise this result, since the mind is to be transformed into consciousness with the help of the mind only. Raising oneself by himself is the task that is to be faced by the disciple during the first steps of practice. An ardent stimulation is to be made in constant succession. The intensity of stimulation should not be a desire. It should be of a taste cultivated without a desire. The difference between desire and need should be carefully understood. When the consciousness desires, it exists on the lower plane of the mind which is ever changing. Hence it will be defeated. When the consciousness is linked with need, it exists on the plane of pure will. Then there is no defeat. A systematic stimulation of the consciousness towards the difference between desire and need along with a selection of need and a simultaneous rejection of desire should be present.

Needs belong to the physical body while desires belong to the mind. The mind needs nothing to live upon. Food for maintaining the body, sleep to give rest to it and work to keep it fit are the real needs. The sex act for reproducing another physical body is also a need. At the same time, the taste for food, the desire for sleep, and the pleasure of sex belong to the mind. In fact they are not needed. They are the gifts of nature to keep the mind working for the needs. It is the duty of the human being to train the mind not to go into indulgence with these gifts. Such a discrimination gives the required stimulation, for the transformation which is known as non-attachment.

An incessant stimulation with an intense discrimination readily makes the transformation possible within an incredibly short period.

## 22. मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ।

### WORD MEANING :

मृदु (*Mridu*) = soft;

मध्य (*Madhya*) = medium;

अधिमात्रत्वात् (*Adhimātratwat*) = by doing beyond measure;

ततः अपि (*Tatah api*) = even in that;

विशेषः (*Viśēshah*) = Differentiation.

### MEANING :

Even in the process there is a differentiation in applying the will in an intense, moderate or gentle way.

### EXPLANATION :

According to the evolution of the consciousness, the intensity of the application differs. For those who are new to the path in that particular birth, the effort is accompanied by violence in intensity. Those who have already undergone some training in the previous births show a less violent and moderately intense application. For those who are sufficiently initiated into the ease of the path, the effort has no violence. For them, the attainment of non-attachment is ready, within reach.

## 23. ईश्वरप्रणिधानाद्वा ।

### WORD MEANING :

वा (*vā*) = Or ;

ईश्वर (*Īśwara*) = to the Lord ;

प्रणिधानात् (*praṇidhānāt*) = by a total surrender.

### MEANING :

Or it is attained (rapidly) by a total surrender to the Lord.

### EXPLANATION :

In the human constitution 'what I have' is different from 'what I am'. The later is called the LORD. A constant practice of making a surrender of 'what I have' to 'what I am' is the process prescribed here. The body, mind, senses, thoughts, impressions and all their consequences belong to 'what I have'. They are never included in the pure light of 'what I am'. The consciousness of the untrained being is constantly being gravitated towards 'what I have'. This is due to the law of magnetic attraction used by nature to keep 'what I am' in the vehicles of 'what I have'. When yogic training is once initiated, the lower pole of 'what I have' begins to lose its influence upon consciousness. Then consciousness begins to gravitate towards the higher pole of 'what I am'. The process will be hastened without any violence or risk, whenever a total surrender is proposed. As a result of gradual transformation, all that 'I have' will be replaced by 'what I am'. The method of total surrender is the most effective of all. In this process the disciple need not have the headache, the *modus operandi* of transformation.

27. तस्य वाचकः प्रणवः ।

### WORD MEANING :

तस्य (*Tasya*) = His;

वाचकः (*Vāchakah*) = utterance (is);

प्रणवः (*Praṇavah*) = OM.

## MEANING :

The utterance of the Lord is called Pranava (OM).

## EXPLANATION :

The utterance of the Lord is two-fold.

(1) The utterance of the name of the Lord by the indwelling spiritual man.

(2) The utterance of the Lord who calls forth the indwelling man into existence. The existence of man is due to the co-existence of 'what I am' and 'what I have'. The adhesive tissue used in this co-existence is called Prana (the pulsation as expressed through the vital force). This is maintained by the double pulsation of inhalation and exhalation which we call the respiration. The inhalation is done through the magical power of the sound vibrations 'SO'. Exhalation is done by the sound 'HAM'. 'SO-HAM' forms the mantra of co-existence. When the consonants S & H are dropped, the indweller is 'OM' who is at the same time Lord and the spiritual man 'I AM'. A recollection of the sacred word 'OM' serves as the utterance of the name of the Lord. When this recollection is made in the breath 'both as location and as a process' it is called meditation. This effects the total surrender of the man to the Lord.

At first this should be practised with a uniform process of breathing in a comfortable sitting posture. After sometime it becomes a habit and the practitioner begins to dwell in the process of meditation with an attitude of total surrender.

28. तज्जपस्तदर्थः भावनम् ।

## WORD MEANING :

तत् जपः (*Tat japah*) = its silent repetition (leads to);

तत् अर्थ (Tat artha) = That import

भावनम् (Bhavanam) = Absorption

### MEANING :

Contemplating on OM leads to a process of absorption through the path of import.

### EXPLANATION :

Contemplation is the process of linking the lower mind with the consciousness that is conducting the respiration. It should be clearly distinguished from the process of concentration. Concentration is trying to focus the mind on the same mental plane which leads to an attempt towards an impossibility and belongs to the lower nature of man. It finally creates the sense of defeat due to its impossibility and hence should be avoided by a student of yoga. Contemplation is the art of linking the lower mind to the automatic activity of the higher consciousness manifesting as pulsation through respiration. Thinking about the process of respiration constantly leads to the import of the sacred word 'OM'. Then it leads up to the delicate process of the mind being absorbed into the spiritual man. This shows the path which cannot be found by any books except the scriptures.

29. ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च

### WORD MEANING :

ततः (Tatah) = By that;

प्रत्यक् (Pratyak) = Alert;

चेतन (Chētana) = Consciousness;

अधिगमः (Adhigamah) = Achieving;



अपि (*api*) = and also;

अन्तराय (*Antarāya*) = Obstacles;

अभावः च (*Abhāvaḥ cha*) = and also the absence of.

### MEANING :

From this (utterance of OM) there will be the attainment of the alertness of consciousness (towards the light of the Lord) and the disappearance of obstacles.

### EXPLANATION :

The contemplation of OM according to the process described above makes the consciousness alert to 'what I am'. Previously it has been alert to 'what I have' (the body, mind, senses, thoughts, emotions etc). Such an alertness makes a rearrangement of the whole mechanism of 'what I have'. All the parts of the machine begin to live to one another and as an integral whole. This is called synthesis which is the meaning of the word yoga. During this process every part of the mechanism (which forms the lower nature of man) grows alert towards the light of the Lord (what I am) and the gaps in its functioning will be filled. When the gaps are present they will produce gaps in the continuity of purpose. They produce what we call obstacles (anti-dispositions) in the path of yoga practice. Disease, discrimination, doubt, wrong procedure, laziness, discontinuity, illusive experiences, not having a grip over practice, and instability are considered to be the variety of obstacles for yoga practice.

33. मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां  
भावनातक्षिप्त प्रसादनम् ।

### WORD MEANING :

मैत्री (*Maitrī*) = Sympathetic attitude;

करुणा (*Karuṇā*) = tenderness;

मुदित (*Mudita*) = rejoicing;

उपेक्षाणां (*Upēkṣhaṇām*) = disinterestedness (towards);

सुख (*Sukha*) = pleasure;

दुःख (*Duhkha*) = affliction;

पुण्य (*Punya*) = good;

अपुण्य (*Apunya*) = evil;

विषयाणां (*Vishayāṇām*) = towards objects;

भावनतः (*Bhāvanātaḥ*) = by contemplation;

चित्तप्रसादनम् (*Chittaprasadanam*) = the poise of the formed  
consciousness (mind).

## MEANING :

By contemplating sympathy, tenderness, rejoicing and disinterestedness towards the objects of pleasure, pain, good and evil, one can achieve tranquility of the mind.

## EXPLANATION :

This is one among the many auxillary methods for achieving tranquility of the mind. The main thing is the contemplation of OM. It should be supplemented by the various auxillary methods and this is one among them.

In our daily life we come across many incidents that form the objects of our pleasure and pain as well as good and evil. When they are rightly linked with our reactions of sympathy and tenderness as well as rejoicing and disinterestedness, there will be the right linking of reactions with objects. This produces right tuning. The right way of connecting the electrical apparatus ensures that the current flows through the wire.

Similarly the right linking of the four reactions to the four objects creates tranquility of the mind which results in the neutralisation of forms or solidification of consciousness as mind. Try to link up in the following way :

1. Objects of rejoicing should be linked with rejoicing (rejoice in sympathising);
2. Objects of affliction should be linked up with tenderness (show kindness to the afflicted beings);
3. Objects of good should be linked up with rejoicing (rejoice in noticing the good qualities of others);
4. Objects of evil should be linked up with disinterestedness (grow passive and disinterested towards evil in others).

Such a linking regularises the various reacting forces of the mind. The result is tranquility of the mind which leads to the absorption of mind from the state of 'what I have' to the state of 'what I AM'. This procedure is mainly useful to overcome the obstacles.

### 34. प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।

#### WORD MEANING :

प्रच्छर्दन (*Prachhardana*) = The exhalation;

विधारणाभ्यां (*Vidhāraṇābhyām*) = a special way of  
inhalation.

वा (*va*) = or;

प्राणस्य (*Prāṇasya*) = of the pulsation of breath (vital  
pulsation).

#### MEANING :

Tranquility of the mind (formed consciousness) can also be acquired by a special way of the exhalation and inhalation of breath according to the vital pulsation.

## EXPLANATION :

Another of the auxiliaries to acquire tranquility of mind is explained here. Breathing is the result of the pulsation of the vital force in our constitution. Pulsation is one of the fundamental principles of nature from the level of the cosmos to that of the atom. The whole creation is the result of the musical phenomenon of pulsation. The whole creation is exhaled and inhaled periodically in the process of the cosmic breath. The same phenomenon is found in every unit of creation in nature. In the human being it is expressed through the vital body and located in the respiratory system. There is a gap between the consciousness of the individual and the collective consciousness of the Devas who effect respiration. This gap in the nature of the individual divides the lower and the higher natures. The lower nature includes the body, mind and senses along with thoughts, imaginings and emotions. The total of the lower nature forms 'what we have'. The higher nature which is beyond the gap of consciousness includes 'what I am'. The gap should be filled by attuning the mind through the respiration. This links the human consciousness with the Deva consciousness of respiration through the musical phenomenon of pulsation. This is the art of breathing which is termed Pranayama in its scientific sense. (Of course, there are many violent methods of breathing practised and taught by the various so-called gurus of the yogic path. They are unscientific as they are dangerous, but the present author is in no way responsible for all those methods.)

### 35. यथाभिमतध्यानाद्वा ।

#### WORD MEANING :

वा (vā) = otherwise;

यथाभिमत (Yathābhimata) = according to the liking;

ध्यानात् (Dhyānāt) = By meditation.

## MEANING :

Tranquility of mind is also obtained by a meditation of that which is dearest to the heart.

## EXPLANATION :

The third of the auxiliaries is explained here. The lower nature of the individual includes liking many things good and bad. A good thing among them should be selected by the mind to get itself purified of the rest. It may be a form, a concept or a sentence. It may be also the import of a word carrying a sacred association when it is called Mantra. This should be linked with the activity of respiration by the mind. Then the mind begins to think of it and gets itself relaxed into it instead of concentrating upon it. Respiration by nature is a process of relaxation used by the vital force for the expansion and distribution of various ethers. Circulation is a reflection of this relaxation on the physical plane. When the mind is applied to it with all its busy tensions, respiration loses the quality of relaxation as we grow up in age. This makes the breath non-musical (unrhythmic) and the result is a gradual agitation and shortening of breath. This is the case with those who do not practise the art of breathing as a part of Yoga.

When the mind is allowed to relax into the pulsation of respiration by thinking on something near and dear to the heart, the mind gets tranquilised. Liking a thing is also of a relaxing nature when not accompanied by an attitude of possessing. Possessing belongs to the lower nature while liking belongs to the higher nature. When a thing liked is singled out through the practice of meditation, the mind gets relaxed on the background of vital pulsation. Then the gap of consciousness is easily filled. The collective Deva consciousness comes to our aid to purify the lower nature and absorb it in the higher.

## CHAPTER - II

## STEPS OF PRACTICE

1. तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।

### WORD MEANING :

तपः (*Tapah*) = fiery aspiration;

स्वाध्याय (*Swādhyāya*) = learning the scriptures;

ईश्वर प्रणिधानानि (*Īswara Praṇidhānāni*) = total surrender  
to the spiritual man (the Lord consciousness);

क्रियायोगः (*Kriyā yōgah*) = the yoga of action

### MEANING :

The yoga of action includes fiery aspiration, learning the scriptures and a total surrender (of 'what I have') to the Lord consciousness ('What I am').

### EXPLANATION :

The practice of yoga includes action, attainment, realisation and transformation. The first of these steps is explained here. It includes three branches of action.

1. **FIERY ASPIRATION** : Any effort towards a direction produces fire in one of the three planes. On the physical plane it produces heat which is fire by friction. On the mental

plane it produces activity or fire by vibration. On the spiritual plane it produces light or fire by radiation. On the physical plane it manifests as power. On the mental plane it manifests as energy. On the spiritual plane it manifests as enlightenment. Regulating the daily routine to transform the activity of consciousness from the physical to the mental and to the spiritual planes is called Tapas or fiery aspiration. This is conducted on three levels, the bodily level, vocal level and thought level.

(1) Aspiration on the bodily level includes the following deeds :

Service to Devas, their plan, to those who follow the plan and to those who know the plan, viz., daily purification of the body and the regulation of diet, sleep and work, practising purity of sex life, an attitude of non-violence, and straightforward dealing with others.

(2) Aspiration on vocal level includes the following practices :

The art of conversation which does not stimulate the emotions, speaking truth in a useful and palatable way in the light of the scriptures.

(3) Aspiration on thought level includes the following practices :

Tranquility of mind, tenderness of feelings, silence towards things not needed, controlled activity and purification of affections.

2. The second step of the Yoga of action is the practice of scriptures. All the scriptures of the nations contain the ageless wisdom of mankind and impart the sacred word 'OM' to the individual. Unless this is practised it is not possible to shift the consciousness from the lower nature to the higher. The

secret of the Lord coming down into creation to lay the Law repeatedly through the ages will be familiarised in understandable terms only through the scriptures. (Of course, the training given by the various schools of religion has nothing to do with the import of the scriptures.)

3. The third step of the yoga of action is the total surrender of the lower nature to the Lord consciousness. It is explained in aphorism 23 of the previous chapter.

28. योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानादीप्तिराविवेकख्यातेः।

### WORD MEANING :

योगाङ्ग (Yogāṅga) = the steps of yoga practice;

अनुष्ठानात् (Anushtānāth) = by a steady practice;

अशुद्धि (Asuddhi) = impurity;

क्षये (Kshayē) = by elimination;

ज्ञान दीप्तिः (Jñāna Dīptih) = Illumination of wisdom;

आविवेक ख्यातेः (Āvivēka Khyātēh) = upto the degree of familiarisation of enlightenment.

### MEANING :

Impurities will be eliminated by a practice of the steps of yoga. Then the illumination of wisdom takes place upto the degree of familiarisation of the enlightenment.

### EXPLANATION :

Impurities are being produced constantly by the activity of the human vehicles. As long as the vehicles and their activity is required, the production of impurities is inevitable. Hence the constant need to purify and lubricate these vehicles. This is



done only by following the eight fold path of yoga practice. Without this practice the Light of the Lord consciousness shining from within will be eclipsed by these layers of impurities. The result of this is the eclipse experienced in life. This is called the bondage of karma. Yoga practice causes liberation from this bondage. Only then does the original light shine in its true brilliance. When the mind becomes part of it then it gets the illumination required.

29. यमनियमासनप्राणायामप्रत्याहार धारण ध्यानसमाधयोऽष्टौवङ्गानि ।

### WORD MEANING :

यम (*Yama*) = Regulation;

नियम (*Niyama*) = discipline;

आसन (*Āsana*) = stabilising;

प्राणायाम (*Prāṇāyāma*) = regularising the pulsation;

प्रत्याहार (*Pratyāhāra*) = the absorption;

धारण (*Dhāraṇā*) = contemplation;

ध्यान (*Dhyāna*) = meditation;

समाधयः (*Samādhyah*) = attainment;

अष्टौ अङ्गानि (*Ashtau Angāni*) = eight are the steps

### MEANING :

The eight steps of yoga practice are regulation, discipline, stabilising, regularising the pulsation, absorption, contemplation, meditation and attainment.

### EXPLANATION :

These eight steps form a graduation which starts with the

grossest and ends in the subtlest of the human vehicles in rearranging them in the right order of fitness. Real yoga practice includes all the eight steps. All the other forms of meditation, asanas, mantras etc., lead the practitioner to an over-specialisation of a particular step to the exclusion of the remaining needed steps. Hence the student of yoga can have neither the predictability of the required results nor the sense of security in practising one of them. The promise of a teacher, a guru, or a swami about the results of practising 'his own path' is neither scientific nor safe. The various personal inventions of gurus in the name of the various paths do not find their fitness in the self-sufficient scientific eight fold path of Patanjali. They all lead to self-aggrandizement and self-gratification on the part of the individual gurus who divert themselves and their followers from the age-old scientific path. Of the two, i.e. the individual guru and the path, it is safe for the student to follow the path of Patanjali and build in the tradition of the true Masters of Wisdom.

### 30. अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।

#### WORD MEANING :

अहिंसा (*Ahimsā*) = Harmlessness;

सत्यं (*Satyam*) = truthfulness;

अस्तेय (*Astēya*) = absence of thieving instinct;

ब्रह्मचर्य (*Brahmacharya*) = purity of sex;

अपरिग्रहाः (*Aparigrahāh*) = not being under the grip of  
possessive attitude;

यमाः (*Yamāh*) = are the steps of regulation.

## MEANING :

Regulation includes harmlessness, truthfulness, freedom from thieving instincts, purity of sex relationship and the absence of the grip of possessing.

## EXPLANATION :

Harmlessness should not be only a possessive attitude for a yoga student. It should be practised as an active principle which sometimes includes protecting others from harm. Conversation, thought and action should grow conducive to harmlessness.

Truthfulness is not merely speaking the truth but it should rather be the attitude of truthfulness that should be practised in our behaviour. These steps should be practised not to defend oneself under these virtues but to develop oneself with their help. The practice should be a process of expansion and not a withdrawal of consciousness.

Thieving instincts are of two types - active and passive. Active instincts have their impact on the physical plane in the form of taking away things of others. Passive instincts form part of psychology and work through finer methods like owning other's ideas, language, jokes and situations. All these levels should be consciously purified.

Purity of sex relationship requires celibacy before marriage and monogamy with love and admiration towards each other after marriage. It also includes growing passive to sex attraction after enjoying family life to a certain extent.

Freedom from the grip of possessive attitude should be practised in relation to all the valuable assets around us. The glamour of money, property, houses, furniture and the loved

persons should be neutralised. The difference between pure affection and glamour should be clearly understood. The attitude to help and discharge our duties towards others should be maintained without escapism while the desire to own or possess things or persons should be eliminated. Things required should not be accepted from others without earning them through our work.

### 32. शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।

#### WORD MEANING :

शौच (*Sowcha*) = purity;

सन्तोष (*Santōsha*) = contentment;

तपस् (*Tapas*) = fiery aspiration;

स्वाध्याय (*Swādhyāya*) = practising the scriptures;

ईश्वर प्रणिधानानि (*Īswara Praṇidhānāni*) = total surrender (of 'what I have') to the Lord consciousness ('what I am')

नियमाः (*Niyamāh*) = items of discipline.

#### MEANING :

Discipline includes purity, contentment, fiery aspiration, practice of the scriptures and a total surrender to the Lord consciousness.

#### EXPLANATION :

Purity is of the physical, astral, etheric and mental vehicles. This requires a constant process of purification. Physical purification requires regulation of food, drink, sleep and work. Washing the body, selecting the yogic diet, having physical exercise to purify the metabolic activity and using clean garments, furniture and house - all these are expected on the

physical plane. Pranayama purifies the finer vehicles. Meditation purifies the mind.

Contentment keeps the vital plane replenished. Without contentment the practice of non-attachment becomes a negative virtue which leads to a non-sympathetic nature towards others and an attitude of spiritual aristocracy. This is due to an atrophy of the endocrinal system which is located in the energy centres that feed the finer vehicles. As a result of this, life loses taste and there will be no yogic realisation. Contentment leads to a far better way of doing things. This results in the inflow of things required without any effort.

The practice of scriptures is explained under aphorism 1 of this chapter.

Total surrender is explained under aphorism 23 of the first chapter.

#### 46. स्थिरसुखमासनम् ।

##### WORD MEANING :

स्थिर (*Sthira*) = stability;

सुखं (*Sukham*) = ease;

आसनं (*Āsanam*) = āsana

##### MEANING :

Āsana is defined as the stability of ease.

##### EXPLANATION :

Stability of ease to the self is defined as Asana in Bhagavadgita. Self includes everything of 'what I have'. The physical body, the subtler vehicles and the mind put together form the self which is the unit 'I am' on the background of the cosmic consciousness 'I AM'.

Stability and ease belong to the vital and mental vehicles and not to the physical body. The various asanas or physical postures that are practised come under the first step yama and do not belong to the step described in this aphorism. The third step described here is the method of practising stability and ease by keeping the body in a comfortable posture, closing the eyes for a while and keeping the mind upon the brow-centre for some period. This brings all the vital impulses and the nerve activity under control at the brow-centre. Travel mentally from your head to foot relieving the tension of every nerve and muscle. Then think of the brow-centre. By this practice the whole constitution will be brought to stability and ease. Then bring your mind to the respiration and practise pranayama. Now you have prepared the constitution to practise the last four steps of yoga.

#### 47. प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।

##### WORD MEANING :

प्रयत्न (*Prayatna*) = effort;

शैथिल्य (*Śaithilya*) = relaxation of the effort;

अनन्त (*Ananta*) = infinite (consciousness);

समापत्तिभ्यां (*Samāpattibhyām*) = by comprehending.

##### MEANING :

Stability in ease can be obtained by alternating effort and relaxation to comprehend the infinite consciousness.

##### EXPLANATION :

The whole constitution of man is finite in its states and infinite in its essence. Consciousness is the link between the

two. When existing in the body (material plane), vital pulsations (plane of forces and energies) and the mind (mental plane), consciousness is finite. When it is being shifted to the light of the Lord it becomes infinite. When standing in between, it is both finite and infinite. Then it is called Buddhi. This includes creative will, discrimination, enlightenment, illumination and sweetness of experience. The chain of causes and effects is broken by the awakening of consciousness at this stage. Any step of the existence will have no cause except existing. An effort to comprehend this stage will rearrange existing energies and intelligences and makes a better expression of all of them at each effort. Relaxation of effort leads to an expansion of consciousness from the bondage of logic and chain actions. Alternating the effort and relaxation will cause a harmonious expansion and rearrangement of the parts of the whole. At every alteration the parts are more and more enlivened and enlightened. This process results in stabilising the ease of existence.

48. ततो द्वन्द्वानभिघातः ।

#### WORD MEANING :

ततः (*Tatah*) = By that;

द्वन्द्व (*Dvandva*) = pairs of opposites;

अनभिघातः (*Anabhighātah*) = not being effected by.

#### MEANING :

Then the constitution remains unaffected by the pairs of opposites.

#### EXPLANATION :

Effort and relaxation in comprehending the infinite con-

consciousness when applied continuously, makes the consciousness free from the pairs of opposites. Pain and pleasure, convenience and inconvenience, heat and cold, happiness and unhappiness are all the result of the reflection of pulsation on the lower planes. They cause a contraction and expansion of the vehicles. Their existence is totally based upon the alternation of consciousness and unconsciousness. The unconscious state is the relaxation of consciousness by the lower vehicles and mind. It results in the withdrawal of consciousness from the lower vehicles into the energies and then into the intelligences. Withdrawal of consciousness from the micro-cosmic intelligences shifts itself into the macro-cosmic intelligences. When it is temporary we call it sleep. When the withdrawal is once for all in that set of vehicles we call it death. Birth and death are also pairs of opposites and form one alternation of effort and its relaxation. A constant practice of the alternations with the mind, senses and body will give the necessary training for the total utterance of one's own self into the word of the infinite self. This utterance is the true utterance of 'OM'. An effort with its relaxation to make this utterance causes a total neutralisation of the pairs of opposites upto the scale of births and deaths. Until this is achieved the necessity of physical vehicle exists.

49. तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः।

### WORD MEANING :

तस्मिन् सति (*Tasmin sati*) = when it is there (when it is achieved);

श्वासप्रश्वासयोः (*Śwāsa praśwāsayoh*) = of the inhalation and exhalation;

गति विच्छेदः (*Gati vichēdah*) = the cutting off of the movement;



प्राणायामः (*Prāṇāyāmah*) = the regulation of the vital  
pulsations.

### MEANING :

When this is achieved then there is the achievement of regulating the pulsations by cutting off the flow of inhalation and exhalation.

### EXPLANATION :

Inhalation and exhalation of breath are the result of the vital pulsations. When the pairs of opposites are neutralised as described above, there is an automatic neutralisation of the vital pulsations also. A simultaneous attempt to regulate the breath then results in merging the mind and breath on the background of the higher consciousness. In the ordinary human being, who has not undergone the yogic training, his breath and his mind exist separately and work each in its own direction. When Pranayama is practised they merge into one another and become one. This one newly formed unit does not necessitate the act of breathing. Instead of the respiration being conducted by lungs, the power of the utterance of 'OM' (the music of life) assures the act of respiration. Thus the respiration is liberated from the physical and mental planes. There is the effortless pause of respiration for any length of time according to the experience of poise.

The practice is described under aphorism 34 of part-I. The real achievement of pranayama is directly linked with the physical and mental activity of our daily routine. Only when a perfect order is achieved in the routine of mundane life can we expect perfect mastery over breath and vital pulsations. It is always dangerous to attempt it by beginning with the control of breath. Trying to control the breath without a control of our daily movements and reactions to others will produce danger-

ous turmoil in the constitution. Any experiment with the breath results in a stimulation of the energy centres on the etheric plane. When the physical and emotional stuff is not sufficiently purified beforehand then the turmoil causes stormy activity of the emotions. This results in great strain to the nerves and the vascular system. A total or partial wreck of the physical vehicle by paralysis, insanity or senility of mind may be the result of attempting pranayama beginning with the control of breath before achieving the control of other activities.

A practical way of practising pranayama should always be rightly discriminated, by the increase of ease and absence of discomfort at every step. For the various methods of Puraka, Kumbhaka and Rechaka described by various teachers and prescribed in the name of 'esoteric breaths' the present author is no way responsible.

### 53. धाराणासु च योग्यता मनसः ।

#### WORD MEANING :

मनसः च (*Manasah cha*) = Also to the mind;

धारणासु (*Dhāraṇāsu*) = for contemplation ;

योग्यता (*Yogyatā*) = fitness

#### MEANING :

Also the fitness of mind for contemplation is caused by pranayama.

### 54. स्वविषयासंप्रयोगे चित्तस्वरूपानुकारः इवेन्द्रियाणां प्रत्याहारः।

#### WORD MEANING :

इन्द्रियाणां (*Indriyāṇām*) = To the senses;

स्व विषय (*Swa vishaya*) = towards their own objects;

असंप्रयोगे (*Asamprayōgē*) = by having no application;

चित्त स्वरूप (*Chitta swarūpa*) = form of the mind;

अनुकारः (*Anukarah*) = similar behaviour;

इव (*Iva*) = as if;

प्रत्याहारः (*Pratyahārah*) = absorption.

## MEANING :

When the senses are withdrawn from their objects and when they follow the form of the mind then the state is called absorption.

## EXPLANATION :

When yoga is not practised, the mind is flowing into the state of the senses. The senses are habituated to project themselves into their own objects. Then they imbibe the form of the objects and lose their own identity. The result is that there is the presence of the objects to the mind and there is no presence of the senses. It is the real state of the dissipation in man. 'Sense' means the 'lower nature' in an average human being. When the senses are lost in their objects and the mind is filled with the objects, there will be only the existence of the objects in the form of man. There will be no existence of the man for himself.

When the mind becomes tranquil then the senses will withdraw themselves automatically from their objects. Then they exist to the mind and hence they are inward in their direction. They begin to take the form of the mind which is but tranquility. Such a state of the senses behaving as parts of the mind is called the absorption of the senses into the mind.

The art of withdrawal should start with the higher planes and descend to the level of the senses. The practice should

never begin with the senses. Trying to control the senses before the mind is made tranquil is to practise from the wrong end, and its ends in failure. Closing the eyes never helps the mind from imagining the various objects seen by the eyes. For this reason Patanjali locates this step after pranayama.

55. ततः परमा वश्यतेन्द्रियाणाम् ।

#### WORD MEANING :

ततः (*Tatah*) = By that;

इन्द्रियाणां (*Indriyāṇām*) = of the senses;

परमा (*Paramā*) = the highest;

वश्यत (*Vaśyata*) = obedience.

#### MEANING :

By the practice of Dharana, the implicit obedience of the senses is achieved in the best way.

#### EXPLANATION :

Obedience without favourable attitude and surrender is dangerous. Subjugation of the senses by using the external mind is not desirable. The present method of making the senses obedient is the best because the process starts with making the mind tranquil. In such a case the absorption of the senses into the nature of the mind cause the desirable process of the obedience of senses.

## THE ACHIEVEMENT AND ITS SPLENDOUR

### 1. देशबन्धचित्तस्य धारणा ।

#### WORD MEANING :

धारणा (*Dhāraṇā*) = Contemplation; is

चित्तस्य (*Chittasya*) = of the mind;

देशबन्धः (*Dēśa bandhah*) = fixing upon something  
specified.

#### MEANING :

Contemplation is the process of fixing the mind upon something specified.

#### EXPLANATION :

Making the mind tranquil and making the senses absorbed in the mind marks a major step of achievement in yoga practice. But it is not the object of yoga practice. The main object is two-fold : 1. Focussing the tranquil mind on the higher nature of man and the light of the Lord, who is dwelling inside. 2. Focussing the same upon 'any other thing' in order to realise the presence of the light of the same Lord everywhere. The second step unfolds various splendours on the path and finally liberates the consciousness into the omnipresence of the

Lord whose light this creation is. The beginning of this second step is called contemplation. Here we begin to apply the tranquil mind (with senses absorbed in it) to 'any other' object specified.

## 2. तत्र प्रत्ययैकतानता ध्यानम् ।

### WORD MEANING :

तत्र (*Tatra*) = Then and there;

प्रत्यय (*Pratyaya*) = the object of attainment (specified)

एकतानता (*Ekatānatā*) = existence of only one thing'

ध्यानम् (*Dhyānam*) = is meditation.

### MEANING :

The presence of an object to the exclusion of (the cognizance of) 'any other thing' is called meditation.

### EXPLANATION :

When the tranquil mind is applied to something specified, then there is the existence of two things for perception. 1. The tranquil mind with senses dissolved. 2. The object to which the mind is applied. This state is called contemplation. It causes the right enlightenment of the specified object. The next step is that the mind is dropped from the cognizance of its existence. The object specified is the only thing that exists to the mind with all its form and detail (synthesis and analysis). The mind does not exist to itself. Such a state of single existence is called meditation. For example, when we begin to enjoy the movie in a theatre, the movie exists to us and our mind also exists to us. The rest of the environment causes to exist. Then we are in a state of contemplation. After sometime

we do not exist to ourselves. The sequence of the story of the movie is one thing that exists to us with all its detail. Such a state is meditation.

### 3. तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।

#### WORD MEANING :

तत् एव (*Tat ēva*) = The very same thing;

अर्थमात्र (*Athamātra*) = only the spirit of it;

निर्भासं (*Nirbhāsam*) = shines forth totally;

स्वरूप शून्यमिव (*Swarūpa śūnyamiva*) = as if it is devoid of its own form even;

समाधिः (*Samādhīh*) = attainment.

#### MEANING :

When the one thing that is existing to the cognizance shines-forth as its total presence, as if it is devoid of its own form even, then that state is called attainment.

#### EXPLANATION :

Even the existence of a single thing specified, to the exclusion of any other thing including the observer mind will be having many counterparts in itself. It has its form, name, meaning, utility and many such counterparts. Though the object is one, it has things conveyed as one unit. Such a state of cognizance is meditation. When the various parts and activities are fused in the cognizance, then there is the existence of the totality even in the total absence of the counterparts. Just as the senses exist absorbed as one in the tranquil mind, so also the counterparts of a specified object exist absorbed in the totality. Then there is the experience of the total continuous presence.

The presence of a specified thing is also absorbed in the light of the mere presence. Everything exists and even then it does not to the cognizance. This is because cognizance is also absorbed. It is the presence of Lord in all things. It is also called the spirit of all and everything. This state is called the attainment.

#### 4. त्रयमेकत्र संयमः ।

##### WORD MEANING :

त्रयम् (*Trayam*) = The trio;

एकत्र (*Ekatra*) = as one;

संयमः (*Samyamah*) = is simultaneous existence.

##### MEANING :

When the three states exist as one, then it is called the simultaneous existence.

##### EXPLANATION :

Contemplation, meditaion and attainment are the three states of consciousness liberating from the layer of cognizance in three gradations upto the state of contemplation. All the stages below are limited completely by the layer of cognizance. The three layers above are freed from this layer in three stages. Since there is no cognizance to these three stages they are not barred by time or succession. The result is that they exist independently and also exist simultaneously. Any one, two or three can exist at the same time. When the three stages exist simultaneously then it is called the simultaneous existence.

#### 5. तज्जयात् प्रज्ञालोकः ।

##### WORD MEANING :

तत् जायात् (*Tat jāyāt*) = when this becomes successful;



प्रज्ञा लोकः (*Prajñā lōkah*) = there is illumination of  
consciousness.

### MEANING :

When simultaneous existence is successfully realised then there is the enlightenment of consciousness.

### EXPLANATION :

In this context, consciousness means pure consciousness. Just as the Sun emanates in the shape of the sun-globe, sun-light, rays, spectroscopy etc., the consciousness of the non-yogic individual throws out the cognizance of the observer, the object of observation, the act of observing, the name, the word, meaning, shape, colour, weight, idea, concept, mind, senses etc. All these things are the stages of 'becoming' to the consciousness. They are not the pure consciousness that is original and beyond stages. The pure consciousness which is the splendour of the Lord (the higher nature according to Bhagavadgita) is concealed in the layers of the various stages. The perception of the ordinary man is ever at the mercy of these stages. When the simultaneous existence is made possible then there is the brilliance of the original consciousness, the rate of illumination of which is compared with the brilliance of 'as many thousands of the suns of noon as you can imagine' in the Bhagavadgita. Just as anything brought to the presence of the purest flame of the blast furnace is reduced to flame so also anything exposed to the brilliance of pure consciousness will be nothing but the presence of the spirit of consciousness.

6. तस्य भूमिषु विनियोगः ।

### WORD MEANING :

तस्य (*Tasya*) = Of that (brilliance of pure consciousness);

भूमिषु : (*Bhūmishu*) = Among the (various) planes;  
 विनियोगः (*Viniyōgah*) = to be utilised.

### MEANING :

The brilliance of this pure consciousness is to be utilised among the various planes of existence.

### EXPLANATION :

Yoga practice is no end in itself. It should be applied to the yoga way of realisation and living. Yoga living is the one aim towards which all the yoga practice is directed. Just as the sun transforms darkness into light, so also the brilliance of pure consciousness transforms all the planes of living into pure consciousness which is called the experience of the presence of the Lord 'as no other thing' in the Bhagavadgita. This aphorism reminds us of that beauty.

7. त्रयमन्तरङ्गं पूर्वेभ्यः ।

### WORD MEANING :

त्रयम् (*Trayam*) = The trio (the simultaneous existence of the three final steps).

पूर्वेभ्यः (*Pūrvēbhyah*) = Then the previous ones (steps);

अन्तरङ्गं (*Antarangam*) = Inner part.

### MEANING :

The trio of simultaneous existence is deeper and more concealed than the previous steps.

### EXPLANATION :

A differentiation between the first five steps and final three steps is shown here. The first five steps deal with the

body, mind, senses, powers, energies and objective perception of the world. Hence they are exoteric by nature and are exposed to various obstacles and difficulties. When practised independent of the three final steps, mundane life without yoga practice belongs to the activity of this category along with the lack of skill in using the lower vehicles. Hence it is bound to be full of mixed results and experiences. Even yoga practice done piecemeal and with over-specialisation of any one or more steps gives mixed results and is continuously hindered by obstacles self-made. In the language of philosophers, this realm is under the spell of karma and its results. This realm exists on the grosser layers of matter, force, energy, thought and objectivity. The trio of simultaneous existence exists on the subtler plane of essence which is light and no other thing. This pervades all but exists concealed on the subtler plane. Even though the grosser planes appear more prominent and real as objects, they are only existing under the spell of the magic wand of the trio. The trio can bring anything from non-existence to existence and vice versa through its creative spell.

## ATTAINMENT OF ONE EXISTENCE

1. जन्मौषधिमन्त्रतपः समाधिजाः सिद्धयः ।

### WORD MEANING :

जन्म (*Janma*) = By birth;

औषधि (*Oshadhi*) = by plants;

मन्त्र (*Mantra*) = by mystic words;

तपस (*Tapas*) = by fiery aspirations;

समाधि (*Samādhi*) = by attainment;

जाः (*Jāh*) = are born;

सिद्धयः (*Siddhayah*) = Supernatural phenomenon.

### MEANING :

Supernatural phenomena are acquired by birth, by herbs, by mystic words, by fiery aspiration and by attainment (the eighth step of yoga practice).

### EXPLANATION :

Different people show manifestations of supernatural phenomenon of different kinds. They are acquired by different ways.

1. By birth : Some people acquire powers to perform miracles by their very birth. One reason for this is the yogic attainment of these people in previous births. Another reason is the need of the situation which makes miracles manifest through anyone then alive. Unless the eight-fold path of yoga practice is completed and unless there is the illumination of pure consciousness through simultaneous existence, none of these people of the two categories who manifest miracles can be relied upon as the guides or saviours of mankind. Freedom from harm and real help can be expected only from those who attain mastery over the eight-fold path.

2. Plants : Contact with certain plants imparts certain powers to man. The various practices of black and white magic of the various nations show a knowledge of the use of such plants. Such a knowledge will be generally an admixture of truth, superstition, deception and bluffing. Right discrimination is possible only through tradition and not by books. People of real scientific and harmless tradition find it very difficult to choose the fit person to impart these secrets. They should be purified of their lower nature and motives before the secrets can be imparted to them.

3. Mystic words : The power of utterance is practised by some with the aid of certain sounds and their combinations. These are called mantras. The art of uttering forth power from the energy centres in the required direction is practised through a repeated utterance of these mantras. The ancient scriptures of various nations are composed by the combination of mantras.

4. Fiery aspiration : When this is focussed in a particular direction with intention, then supernatural phenomenon will result.

5. Attainment : The attainment of the eighth step of yoga imparts the illumination of consciousness. When this is directed towards a required end with intention, it results in supernatural phenomenon. But after some experience these people refuse to direct the light of their pure consciousness like this unless there is a need in the true sense.

2. जात्यन्तरपरिणामः प्रकृत्यापूरात् ।

### WORD MEANING :

जात्यन्तर परिणामः (*Jātyantara pariṇāmah*)= the transformation of consciousness from a lower birth to higher;

प्रकृति (*Prakriti*) = nature;

आपूरात् (*Āpūrāt*) = by filling up completely.

### MEANING :

By filling the gap completely the transformation of consciousness from a lower birth to a higher is made possible.

### EXPLANATION :

The birth of every individual has its own level of consciousness located in one of the layers of existence. Some people exist in body consciousness and are fit to eat, live and die. Some exist in the senses and live a life of cravings. Some exist with their consciousness awakened in the emotions. They live as a menace to the society and sometimes commit horrible crimes living a complete life which is a total spell of vengeance or sex. Some have their awakening in mind and live as flirts with no continuity of purpose. Those who begin to get awakening in the layers higher than mind, begin to think of others, and try to learn the lessons of adjustment. This they do in a utilitar-

ian way commercialising the virtues they practise. Those with a higher awakening will imbibe higher nature of sympathy without a motive. This is the point of the real awakening of human consciousness which is called the first initiation. At this point their desires will be replaced by needs, their own and those of others. The unnecessary speed of mind will be tranquilised and truth begins to dawn upon them with an experience of pure consciousness and real love. This is the point of the second and third initiations. Beyond this point, there are the fourth and fifth initiations which allow us to co-operate with the Deva and Pitru kingdoms of our solar system.

Generally an individual lives with the same layer of awakening in which he is born throughout the span of that life. Sometimes more than one birth is spent in the same layer of consciousness. The path of evolution of consciousness helps to some extent but stops at a particular point when man develops the power of discrimination. Henceforth nature leaves him to evolve himself. The process of hastening self-evolution is beautifully arranged in the path of eight-fold yoga practice. By this practice the consciousness will be transformed from any of the lower vehicles to that of the trio of the simultaneous existence. When properly followed the individual is lifted to the illumination of pure consciousness. Affecting this change is called creative evolution. It is this fact that the second aphorism points to.

The matter of our body, the power of our vital body, the energy of the various centres of the subtler vehicles on the etheric plane including the senses, mind, matter and the properties of all these are guarded and affected by the Deva intelligences which are ever at work in the micro-cosmic, planetary and solar levels. Awakening of the individual consciousness

upto the level of the energy centres and thought forms does not interfere or come into contact with the work of the Deva intelligences. When one begins to practise the virtues of yoga practice for no motive, then his awakening begins to touch the pure consciousness which makes the first contact with the Deva intelligences. The Lord consciousness pervades both the individual consciousness and Deva consciousness. Hence it is the meeting place of men and gods. For this reason the regular yoga practice of the eight-fold path can raise the awakening of human consciousness to that of the nature of the Deva consciousness. A basic change of the nature in which one is born and a total transformation of this nature is made possible through yoga practice in many births if not one.

3. निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्।

#### WORD MEANING :

निमित्तम् (*Nimittam*) = A stimulating cause;

प्रकृतीनां (*Prakritīnām*) = For various natures;

अप्रयोजकं (*Aprayōjakam*) = not useful;

तु (*tu*) = but;

ततः (*Tatah*) = from that;

क्षेत्रिकवत् (*Kshētrikavat*) = as the husbandman;

वरण भेदः (*Varaṇa bhēdah*) = breaking the shell.

#### MEANING :

In fact the stimulating causes are not really useful for the transformation of the consciousness (from the lower to the higher), but they hasten the breaking up of the layer like the effort of the husbandman (which prepares the ground for germination).



## EXPLANATION :

The consciousness is located in a particular layer at birth. The use of plants, mystic formula, fiery aspiration and the attainment of the trio serve as the stimulating causes. By themselves they do not cause the real transformation of the consciousness from the lower to the higher levels. It is the upward urge of nature which we call the evolution that helps us on the lower levels. It is the effect of time and the power of incidence which cause the higher evolution in man. Even the stimulating causes have their own effect in removing the obstacles and preparing the candidate for the initiations. The service of the husbandman to the soil removes the obstacles and prepares the ground to receive the seed properly and loosen the seed coat for germination. It cannot be called the cause of germination, but it has its own place in the preparation for germination.

## 4. निर्माणचित्तान्यस्मितामात्रात् ।

### WORD MEANING :

अस्मितामात्रात् (*Asmitā mātrāt*) = By the spark of 'I AM'  
consciousness;

निर्माण चित्तानि (*Nirmāṇa chittāni*) = The mind and senses  
are constructed.

### MEANING :

It is 'I AM' consciousness that is responsible for the emergence of mind and senses.

### EXPLANATION :

It is indicated here that the 'I AM' in us is creative of the mind and senses. That means when awakening exists in the

mind and the senses, the individual is only constructive and not creative. The process of a construction is a long chain of causes and effects. Hence the individual is bound by his own Karma as long as his awakening is located in the senses and the mind. When the awakening is shifted to the 'I AM' consciousness, which is pure light, then he begins to exist as a creative being or a creator. Then he can create the disappearance of the chain actions. He can also create thought forms which are free from Karma (free from motives). Thought forms are drawn by the lines, energies begin to flow and take constructive forms. Such forms exist through very long periods of time and induce constructive thoughts in the minds of mankind through generation. They form into traditions which go on protecting the human beings of lower nature from the savagery of crime and destruction.

## 5. प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ।

### WORD MEANING :

अनेकेषां (*Anēkēshām*) = for many;

प्रवृत्ति भेदे (*pravritti bhēdē*) = among the various applied behaviours;

एकं (*Ēkam*) = one;

चित्तं (*Chittam*) = mind;

प्रयोजकं (*Prayōjakam*) = can be directed.

### MEANING :

The many minds among the many people that have the many types of applied behaviour should be directed as one mind.

## EXPLANATION :

The mind of each individual is but a unit mind. Each mind has its own behaviour. Behaviour will be according to application in a particular activity. Here the author speaks of the art of creating a group of mind. By making people think, understand and believe the existence of group mind, it is not possible to direct them into a group mind. This is because of the diversity of reactions of different minds to the same idea. Every one reacts in his own way to the same thought. Then he produces his own impressions upon the same idea. Thus it is not enough to make think or believe in the same thing.

The art of directing minds into group mind is gained by working together rather than shared thinking. Hence it is necessary to submit ourselves to the training of community living on the physical plane. Manual work of a common supplementary nature should be created by a real spiritual Master. This is the reason why Manu has invented the unit of the family for the spiritual training of affection and enlightenment through a regulation of thoughts and rectification of habits which lead to a purification of the emotions by means of manual work of a supplementary nature. This is the reason why Lord Krishna and Lord Jesus had framed the rural routine of the pastoral work with cattle and crops being supplemented by the work of man. Creative thought forms are produced by the regulated manual labour. Energy flows through these forms and creates the welfare of beings through their group mind, imbibes the spirit of contribution which replaces the conflicting consents of competition. Hence Patanjali points out the importance of yoga living as the goal of yoga practice.

## 6. तत्र ध्यानजमनाशयम् ।

### WORD MEANING :

तत्र (*Tatra*) = In this context;

ध्यानजं (*Dhyānajam*) = that which is the outcome of  
meditation;

अनाशयं (*Anāśayam*) = is devoid of motives.

### MEANING :

In this context (group mind) the mind which is the outcome of meditation (the seventh step of yoga) is the only mind which can be devoid of motives.

### EXPLANATION :

Mind when untrained belongs to the lower nature of man. It is constantly identified with the objects of the senses and hence cannot exist as mind. In the place of mind people have many objects in the form of mind. Thoughts will be in the form of objects and their mutual relationship. When the eight-fold path of yoga is practised, mind is purged of objects and impressions. Thoughts will be purified from the mental relationship. Instead of the mind itself being occupied and knotted by impressions, it begins to fall upon the objects as the pure light of meditation. Objects cease to condition the mind, and they will be enlightened by the mind. In such a stage, there will be no motives in the mind, since there are no objects conditioning it. Then actions will not be motivated. They do not start from the man and stop with the results. They start with the common needs and continue without a stop. Yoga practice gives this transformation to the mind through meditation. Hence it makes the group mind possible.

## 7. कर्माशुक्लकृष्ण योगिनस्त्रिविधमितरेषाम् ।

### WORD MEANING :

योगिनः (*Yōginah*) = To the synthesised people;

कर्म (*Karma*) = Karma (the chain of action);

अशुक्लाकृष्ण (*Aśuklākrishnam*) = Is not black and white  
(free from the pairs of opposites like good and evil);

इतरेषाम् (*Itarēshām*) = For others;

त्रिविधम् (*Trividham*) = It is of three types (the pairs of  
opposites and their admixture).

### MEANING :

Action is neither dark nor bright (free of pairs of opposites) to the yogis. For others it exists as three types (dark, brilliant and mixed.)

### EXPLANATION :

To the yogis, action is free from pairs of opposites. They exist as long as the influence of pulsation exists upon the mind. Motives make the pairs of the opposites operate. As a result, we find the actions of people causing happiness and sorrow as well as their admixture. These results condition the mind in three modes and again stimulate further actions along the same grooves. When the mind is purified by meditation, it becomes free from the influence of the three grooves. Work is organised according to the need of the situation and not according to the beliefs or impressions of individuals. Convenience or inconvenience does not condition action.

## 8. ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ।

### WORD MEANING :

ततः (*Tatah*) = Due to them;

तत् विपाक (Tat vipāka) = their results;

अनुगुणानां एव (Anugunāṇām ēva) = According to them  
only;

वासनानां (Vasanānām) = of the associations;

अभिव्यक्तिः (Abhivyaktih) = manifestation.

## MEANING :

Associations manifest themselves as individual qualities due to them (due to the three kinds of action) only.

## EXPLANATION :

The three kinds of actions leave their influences upon the minds of the people. These influences settle as associations, bound by the results of their deeds. They manifest only according to the qualities.

The association of bad deeds exists as the basic condition of behaviour. Behaviour cannot be influenced simply by a knowledge of good things. People go on behaving according to their likes and dislikes. Likes and dislikes are only settled impressions of the results of their previous deeds. They settle deep in the habit-forming nature and sponsor further action in their own terms. This is the chain action of karma and leads to bondage. All this activity is located in the lower nature of man which is automatic and non-creative. When the consciousness is shifted to the higher nature, the lower nature disappears. This shifting is possible only for a purifying tranquil mind. This occurs through meditation (the seventh step of yoga practice).

25. विशेषदर्शिन आत्मभावभावनानिवृत्तिः ।

## WORD MEANING :

विशेष दर्शिनः (Viśēsha darśinah) = To those who can see  
the higher;

आत्मभाव भावना (*Atmabhāva bhāvanā*) = visualising the  
experience of themselves;

निवृत्तिः (*Nivrittih*) = (which causes) the absence of  
involvement.

### EXPLANATION :

The individual unit existence is a coexistence of 'what I have' and 'what I am'. The one who confuses 'what I have' with 'what I am' gets involved. Impressions about the objects of the senses make the mind react to the environment. When consciousness is awakened in the mind with the objects of the senses, impressions, and reactions, man locates them falsely as the 'I am' of him. This is the state of involvement. One who can directly see from the illumination of pure consciousness, and identify himself with it is the one who can know himself as different from his own lower nature. He lives in self-knowledge and moves himself away from involvement.

26. तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।

### WORD MEANING :

तदा (*Tadā*) = Then;

चित्तं (*Chittam*) = The Mind;

विवेकनिम्नं (*Vivēkanimnam*) = slides towards discrimination.

कैवल्य (*Kaivalya*) = The one true existence;

प्राग्भारं (*Prāgbhāram*) = with all the weight.

### MEANING :

Then the mind slides with all its weight towards the light of the one existence.

**EXPLANATION :**

Due to the above said practice, the mind finds a new pole towards which it slants. It is the activity of discrimination which enlightens actions. Due to the force of values newly created by discrimination, the mind will be liberated from the whirlpool of senses, impressions and reactions. It will be gradually drawn towards the new centre of discrimination. With all its weight, the mind glides towards the increasing light of 'what I am' until it becomes one with it and lives with it.

29. प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः

समाधिः ।

**WORD MEANING :**

प्रसंख्याने अपि (*Prasankhyānē api*) = Even towards the  
illumination;

अकुसीदस्य (*Akusīdaśya*) = for the one who does not aspire  
for benefit;

सर्वथा (*Sarvathā*) = By all means;

विवेक ख्यातेः (*Vivēka Khyātēh*) = The impact of  
discrimination;

धर्ममेघः (*Dharma mēghah*) = The over-clouding of the Law;

समाधिः (*Samādhīh*) = is attained.

**MEANING :**

Even for the one who does not aspire for the benefit of illumination, there is, by all means, the impact of discrimination and the possibility of being influenced by the Law.

**EXPLANATION :**

The experience of a higher nature always stimulates the mind towards the enjoyment and benefit of that experience.



Reacting to such a stimulation is a hindrance in a spiritual direction occasionally. One should grow passive towards over-enthusiasm and the sense of benefit. The sweetness of experience increases as we travel towards light. A desire for this sweetness will at once cause impressions. Hence the passive attitude towards experience is the only secret which keeps us constantly within the bounds of discrimination. When such a state can be maintained, consciousness is not only experiencing the light, but also is owned and over-clouded by the same light. Man's embracing the Lord should culminate in the Lord embracing the man.

30. ततः क्लेशकर्मनिवृत्तिः ।

**WORD MEANING :**

ततः (*Tatah*) = By that;

क्लेश (*Klēśa*) = afflictions;

कर्म (*Karma*) = chain actions;

निवृत्तिः (*Nivrittih*) = are stopped.

**MEANING :**

When the stage of being over-shadowed by the law is reached, then it is the end of afflictions and chain actions.

**EXPLANATION :**

Ignorance, egoism, attachment, hatred and indulgence are the afflictions of the lower nature. When the lower nature is totally absorbed, there is no possibility of being affected by these afflictions. Since the reactions of the mind is totally removed, there is no possibility of Karma.

31. तदा सर्वावरणमलापेतस्य ज्ञानस्या ऽऽनन्त्याज्ज्ञेयमल्पम्।

**WORD MEANING :**

तदा (*Tadā*) = Then;

सर्वावरण (*Sarvāvaraṇa*) = all layers;

मलापेतस्य (*Malāpētasya*) = devoid of impurity;

ज्ञानस्य (*Jñānasya*) = to pure wisdom;

अनन्त्यात् (*Ānntyāt*) = due to existence beyond measure;

ज्ञेयं (*Jñēyam*) = to be known;

अल्पं (*Alpam*) = Very little.

**MEANING :**

Then all the layers are devoid of any impurity. Due to the immeasurability of wisdom that which is to be known has very little for such a one.

**EXPLANATION :**

When one is owned by the light of the Law all the layers of his nature are filled by its presence. Then there is nothing impure in any layer. His wisdom is immeasurable since the measurer and the object are fused into the one light of consciousness. For such a one there is nothing much left to be known, since he has no object to be known apart from the knower; to him knowing is only the expansion of his own light.

32. ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ।

**WORD MEANING :**

ततः (*Tatah*) = By that;

कृतार्थानां (*Kritārthānām*) = Having accomplished their purpose;

गुणानाम् (*Guṇānām*) = for the qualities;

परिणाम क्रम (*Pariṇāma krama*) = in the order of their evolution;

समाप्तिः (*Samāptih*) = is the culmination.

## MEANING :

Then the qualities have accomplished their purpose and hence recede in the order of their evolution.

## EXPLANATION :

Qualities are imparted by nature to man. They are three in number. 1. Rajas or dynamism; 2. Tamas or inertia; and 3. Satva or poise. Their purpose is to create the whole edifice of the abode of this creation with all its layers. The formation of atoms for the physical matter of the body, the vital force, the energy centres, the sense organs and the mind is all due to the interplay of these three qualities. The very phenomenon of pulsation itself is due to this. Their whole effort is to provide various vehicles for every unit, the essence of which is the Lord consciousness. When the individual consciousness is owned by the Lord consciousness, the journey of the unit consciousness is over. When the purpose of the three qualities is accomplished, they disappear in the order of their occurrence.

33. क्षणप्रतियोगी परिणामापरान्तनिर्ग्राहः क्रमः ।

## WORD MEANING :

क्षणप्रतियोगी (*Kṣhaṇa pratiyōgī*) = The sequence of the various modifications;

परिणाम (*Pariṇāma*) = evolution;

अपरान्त (*Aparānta*) = finished;

निर्ग्राह्यः (*Nirgrāhyah*) = to be understood;

क्रमः (*Kramah*) = succession.

## MEANING :

The sequence which is known by the senses of modifications has now come to the end and is known to have ended with its steps of evolution.

## EXPLANATION :

Existence transcending time is indicated here. Time is the effect of the succession of modifications. The sum total of all these successions is the spiral path of evolution. Now it has come to an end. Therefore the consciousness that is owned by the law is eternal and exists in eternity.

34. पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा  
वा चितिशक्तिरिति ।

## WORD MEANING :

पुरुषार्थ शून्यानां (*Purushārtha śūnyānām*) = Devoid of objectives of the person;

गुणानां (*Guṇānām*) = of the qualities;

प्रतिप्रसवः (*Prati prasavah*) = involution;

कैवल्यं (*Kaivalyam*) = the light of one existence;

स्वरूप (*Swarūpa*) = His own form;

प्रतिष्ठा (*Pratishthā*) = Stability;

वा (*vā*) = or;

चिति शक्तिः (*Chiti saktih*) = the power of consciousness;  
इति (*Iti*) = Thus ends.

## MEANING :

Then occurs the involution of qualities due to the void of personal objectives. Then there is the establishment of the original form or the power of the light.

## EXPLANATION :

Involution is the disappearance of the three qualities in the opposite direction of the evolution. They have accomplished the purpose of personal objectives. These objectives are three-fold :

1. To accomplish one's own duties in order to get attuned to the law.
2. To be benefited by the above procedure and to find out the meaningfulness of it.
3. To seek fulfillment by learning to discharge his duties towards the need of his vehicles.

They are respectively called Dharma, Artha and Kama in the scriptures. By constant effort in following the path of these objectives, one finds oneself awakened to the need of making an approach towards his original Lordship. The first awakening is called Jignasa or the first incentive which leads one to the subsequent awakenings. Then one enters into the light of one's own Lordship when the three objectives lose their significance and drop off. Then the three qualities have no purpose henceforth. Hence they undergo the process of involution to merge in the higher nature. Then he is left as himself, the original. His

experience at this stage is the power of his own light. (Himself is called Siva and his power of light is called Sakti in the scriptures.) Thus ends the instruction of yoga.

# **THE YOGA OF PATANJALI**

**PART - II**

**THE YOGA OF PSYCHOLOGY**

**PART - II**  
**The Yoga of Psychology**

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## CHAPTER -1

# THE FIVE BASIC BEHAVIOURS

Patanjali's instructions on Yoga include 3 aspects :

- 1) Yoga practice.
- 2) Synthetic analysis of Yoga-Psychology.
- 3) Explanation of the various aspects.

Our first volume includes instructions of Yoga practice. The present one, the Second volume include discourses upon the Yoga Psychology.

The process of suspending the behaviour of mind and the senses has been already explained. Now the present text goes into the detail of the Vṛttis ( the items of behaviour ) and their classification.

5. वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।

### WORD MEANING :

वृत्तयः (Vṛttayah) = The behaviours

पञ्चतय्यः (Pañcatayyah) = (are of) five types.

क्लिष्टाः (*Kliṣṭah*) = Complicated

अक्लिष्टाः (*Akliṣṭāḥ*) = Non-complicated

## MEANING :

The aspects of behaviour are of two types, complicated and non-complicated.

## EXPLANATION :

The mind undergoes transformation into the various aspects of its behaviour. It is done by its nature of reacting to the environment. Objectivity is the first reaction of the mind. It is its reflected activity. Subjectivity is its original activity. Subjectivity is known as the import of "I AM".

It is the original light that comes into existence through the mind, then through the senses. Then it reflects upon itself around. The reflection is objectivity. In this reflected light, it experiences objectivity. Then it accepts the existence of "Something other than I am". Then it begins to react to the environment. It reacts to the people and the objects in terms of projected values that form through patterns. These are what we call relatives, friends, enemies, possessions and their values.

When rightly perceived, they are non-complicated. Sometimes the aspects of behaviour form cross-currents to each other and then they get complicated. For example : If you understand another unit of "I am" as another body and another person and call it your wife, then you will behave properly. Then it is non-complicated, but if you understand wife as another person, you will find a difference of opinion. You will try to possess her. Then you are disappointed, you

grow angry or disheartened. This is an example of behaviour getting complicated.

## 6. प्रमाण विपर्यय विकल्प निद्रा स्मृतयः ।

### WORD MEANING :

प्रमाण (*Pramāṇa*) = Right measure.

विपर्यय (*Viparyaya*) = Wrong measure.

विकल्प (*Vikalpa*) = Empty measure.

निद्रा (*Nidrā*) = Sleep.

स्मृतयः (*Smṛtayaḥ*) = Recollection.

### MEANING :

The above said aspects of behaviour –

The right measure, the wrong measure, the Empty measure, sleep and Recollection.

### EXPLANATION :

These five form the basic aspects of behaviour through which one behaves. Of course, there are thousands of alternatives working as aspects of behaviour, but these five work as the fundamental units. All the behaviour of the biological kingdom can be summed up into these five irreducible units. They are as follows :

A) *Pramāṇa* means the right measure or the Symbol for perception. When you read a book, you are expected by the author to read the author himself. This is possible only through a medium which forms as a key-board of symbols. They are the sentences through which the author speaks. The sentences

include words and sentence. Words contain sounds that are represented by letters. Letters are represented by the script of the alphabet. They are the measures with which the author's message is measured. If the author and the reader use these measures in the same sense, then it is called *Pramāṇa* or right measure. When this is cared, the import is received as expected. That means the behaviour of the author and the reader is not complicated.

In the same way you are expected to use the measures of any Sastra or Science. In the same way you are expected to read the behaviour and values of other persons and objects around you. Take the persons and objects and use them as right measures to understand their behaviour. Then you can project your behaviour in the right way. This being done, your behaviour is not complicated. Then you live in a state of detachment, interest without getting interested and it will be a life of liberation from self-conditioning.

B) *Viparyaya* is wrong measure. When you use the measures in a wrong way, it will be a life of errors. When the author expresses his ideas through wrong words or when the reader understands right words in wrong sense, it is a wrong measure. Similarly, if you understand your relatives, friends, enemies and belongings in a wrong way, your behaviour will be complicated. If you think that money can get good things as a result of your earning, it is a right measure. If you understand earning as the result of your contribution to the society, it is a right measure. Instead, if you try to earn money somehow, it means you value money and not what it represents. Then you will be caught. If you believe that you are rich by possessing money, it is a wrong measure. Then you

cannot enjoy. If you hate money in the name of Vairagya, it is a wrong measure. Then you have to beg, borrow or steal. If you understand your wife as a life associate, another form of the "I am" in you, it works as a right measure. If you understand her as a servant, it is a wrong measure. If you understand her as flesh pot to enjoy sex, it is a wrong measure. Then your behaviour will be complicated.

C) Vikalpa is using the measure as an empty measure without any content to measure. If you worship bundles of money currency, it is empty because you have not purchased with it, what you need. If you are divorced with your wife for 10 years and say "She is my wife", it is only a word used as an empty measure. If you cry the slogan "Peace" and if your mind is agitated for peace, it is an empty symbol since you are not peaceful. If people struggle night and day to make themselves happy, their concept of happiness is an empty measure since they are struggling. If a youth sits on his bed reading sex literature, imagining a nude lady near him, it is an empty measure and his mind goes into complication of sickness. Of course, Vikalpa may also be used to make oneself better. Meditation, God presence and regulated way of living should be first started as Vikalpa, but it should be soon filled with the content to make it Pramāṇa.

D) Nidrā is sleep. It is also one of the items of basic behaviour though it is filled with the absence of any behaviour. It is not absolute since it is also temporary. Hence it is considered one among the basic aspects of behaviour. The human machine requires sleep to restore, refresh, heal and recover. Hence, sleep forms a main item of behaviour. It should be understood in the light of Pramāṇa, the right use of an implement.

E) Smṛti is recollection. It indicates the faculty of creating a presence on the basis of previous behaviour of the mind and senses. The objective perception leaves its seed in the semi-subjective layers. The seed can be germinated and developed into a tree in the subjective world once again. Thus, recollection is a faculty of creating on the basis of the previous creation. When this is used according to Pramāṇa, it makes us recollect the "I am" in us.

We can know our original, natural existence, different from our behaviour existence. This helps us to know the capacity of our habit-forming nature and use it to liberate ourselves by following the Yoga process.

Thus we see that four among the above said five have their right use in Yoga practice. Viparyaya is the only measure that finds no place in our practice. Even this has its own place in the nature since it teaches us what is happiness by creating the bondage of unhappiness and misery. Life becomes painful by following Viparyaya. One knows what is right by knowing what is painful through experience.

## 7. प्रत्यक्ष अनुमान आगमाः प्रमाणानि ।

### WORD MEANING :

प्रत्यक्ष (*Pratyakṣa*) = direct exposure.

अनुमान (*Anumāna*) = inference.

आगमाः (*Āgamāḥ*) = the utterance.

प्रमाणानि (*Pramāṇāni*) = right measure.

### MEANING :

Direct exposure, inference and the utterance are the right measures.

## EXPLANATION :

In the previous aphorism we are made to understand that the Pramāṇa is the foremost of all the five basic behaviours. Now the right measure is further explained. It exists in three different manifestations. They are the Direct Observation, Inference and the Scripture. The three terms used by the ancient seers are of deep significance and require our attention more than expected :

A) Pratyakṣa means before the eyes. It means an exposure of a presence before anyone or more of the five senses to their perception. Then the perception works as a measure which should be used as the right measure. Then it works as Pramāṇa and gives us the knowledge of the presence. Our sight makes us know of the day and night and also the presence of others. If we listen to a voice we know that there is someone. If we smell we know the presence of a flower. If we taste we know the presence of food. If we touch or feel the temperature we know the presence of someone of heat etc. Thus the direct perception of the senses makes us understand a presence.

The word Pratyakṣa indicates only the eye in particular. This is because the eye is the only instrument which gives direct perception without the aid of inference. If you see a person you are sure he is there. The other senses require inference also to know the presence.

B) Inference : This is indirect perception which has nothing to do with the object exposed to the mind or the senses. If you smell a rose through the window it is not only smell but also the presence of the rose behind the wall that is understood. Here the smell is the direct perception while the rose offers its presence through inference or indirect perception,

without the aid of the eye you will understand that there is a rose. This is called Anumāna.

C) Āgama is understood as the word or the Veda. This should be carefully examined and followed. Please pay special attention to the following statements. Veda is not a book though it is copied in the form of a book. Veda exists as the Law in Nature. The properties of creation which include the properties of matter, force, consciousness etc., exist as pages of nature. In it every substance, every planet, every Solar System and every cosmic unit of creation behave in its own way guided by The Law. Sugar is sweet, salt is saline. They cannot be otherwise. Water flows down stream, flame burns from below upwards and they cannot be otherwise. It is because of the law that governs. So goes the whole creation in strict obedience to the Law. The properties of the various existences make us know the law through their behaviour and hence it is their utterance. This utterance is called The Word, The Scripture, The Veda. It is standard of all right measures. Hence it is the final Pramāṇa according to which the direct and indirect perceptions are to be rectified and regulated according to The Word. Any book that faithfully copies The Word is also called Veda or Āgama.

8. विपर्ययो मिथ्याज्ञानमतद्रूप प्रतिष्ठम् ।

**WORD MEANING :**

विपर्ययः (*Viparyayah*) = wrong measure.

मिथ्याज्ञानम् (*Mithyājñānam*) = false knowledge.

अतद्रूप (*Atadrūpa*) = that which is not sure.

प्रतिष्ठम् (*Pratiṣṭham*) = established.



## MEANING :

Wrong measure establishes the presence of that which is not there and causes false knowledge.

## EXPLANATION :

Viparyaya, the second one among the five basic behaviours causes distortion from truth. It makes you perceive and understand something that is not there. It causes superimposition. If you believe your wife as something true in itself, if you believe your wife as a true existence, it is false. Here the wifehood is understood as wife. She is wife to your understanding and not to herself. She is not born as your wife but she has accepted to be your wife since you wanted it. If you understand her according to the right measure your behaviour will be normal. If you understand her as per your wrong measure, your wife begins to exist to you instead of a human being. Then your behaviour may be distorted. The same distortion occurs to you with your friends, officials and the subjects you study.

## 9. शब्दज्ञानानुपाति वस्तुशून्यो विकल्पः ।

### WORD MEANING :

शब्दज्ञानानुपाति (*Śabda-jñānānupāti*) = That which follows the knowledge of words.

वस्तुशून्यो: (*Vastu-Śūnyo*) = void of existence.

विकल्पः (*Vikalpaḥ*) = Empty measure.

### MEANING :

Empty measure is that which follows the meaning of a word and which has no existence.

## EXPLANATION :

The definition of empty measure is given here. Words have their meanings which depend upon the existence of the objects. Words and meanings exist only to objects that pre-exist. The word mountain is coined to denote a big rocky growth. The rocky growth exists long before the word mountain is coined. The word should be used to present the rocky growth to the mind. When it is used independently, it becomes the talk of a mad man. If the word stimulates the mind towards the thought of the rocky growth in its absence, then it is Vikalpa or empty measure.

The word happiness is used like this by many. Similarly, the various entities like ideals, aspirations, and hopes are used in the same way. They exist as words without objects and people are much busy about these empty measures. A Yoga student is expected to eliminate his glamour about these things before he begins to live his true life in this world as truth. Everyone has his own impression on the world and the persons around him. He should remove the impressions and see the world of existence. Then he sees the one existence in many forms. This is what he calls God.

## 10. अभाव प्रत्ययालंबना वृत्तिर्निद्रा ।

### WORD MEANING :

अभाव (*Abhāva*) = Non-existence.

प्रत्यय (*Pratyaya*) = Pertaining.

आलंबना (*Ālambanā*) = Anchoring.

वृत्तिः (*Vṛttih*) = Behaviour.

निद्रा (*Nidrā*) = Sleep.

## MEANING :

The behaviour that finds its anchoring upon what we understand as non-existence is sleep.

## EXPLANATION :

Through our mind and senses we know what is existence. We do not know what is non-existence since we do not exist. The mind understands non-existence only as an empty measure, a false concept. Then we may question "Does it exist at all? Does such a thing exist? Is non-existence possible?" We want an answer. The answer is yes. There is such a thing as non-existence. It is not possible to understand it. Then we want a proof to get convinced. How do we know that there is non-existence? We know because we do not exist for some time. This is sleep. Had we existed during sleep to understand, it, it would have been a false sleep. Then non-existence would have been false. Sleep is known to us by the fact that we sleep and do not exist for sometime. This is the definition of sleep.

Then, is there anyone who exists during sleep ? Yes. The heart beats and the lungs respire during sleep. All these existences exist during sleep. Only the mind and the senses do not exist. It means we do exist with many others in sleep. This is a direct proof for us to know that we exist through births and deaths and through the various dissolutions of the creation. Then we exist as the Lord, One with the Lord. To live in this body with the mind and senses as the Lord is the object of Yoga practice.

11. अनुभूत विषया संप्रमोषः स्मृतिः ।

## WORD MEANING :

अनुभूत (*Anubhūta*) = Experienced.

विषया (*Viṣayā*) = Objects.

असंप्रमोषः (*Asampramoṣaḥ*) = Not distorted.

स्मृतिः (*Smṛtiḥ*) = Recollection.

### MEANING :

Recollection is the behaviour of not being distorted from the objects previously experienced.

### EXPLANATION :

When the objects of perception are there before our sense then the mind receives the existence. Even then what it sees is only the image it receives and not the objects outside. The taste of food is only an image on the mind since the food items do not go and attack the mind. Hence it is always the image that is felt to know the existence of the object. When this is done long after the removal of the object, the phenomenon is called recollection. This aspect of behaviour has its importance to preserve the images and edit them into a story (Habit) which narrates the Yogic practice of the student in its completion and his liberation into his own God-existence. To others it exists as bondage and misery.

## THE SEMI-SUBJECTIVE AND THE SUBJECTIVE EXISTENCE OF A YOGI

17. वितर्कविचारानंदास्मिता अनुगमात् संप्रज्ञातः ।

### WORD MEANING :

वितर्क (Vitarka) = The logic of various things.

विचार (Viçāra) = Approaching the various objectives.

आनन्द (Ānanda) = Experiencing.

अस्मिताः (Asmitāḥ) = The feeling of 'I am.'

अनुगमात् (Anugamāt) = by following.

संप्रज्ञातः (Saṃprajñātaḥ) = the all-conscious state

### MEANING :

The all-conscious state becomes possible by following the logic of everything, the approach to everything, the joy of everything and existing as the knowledge of 'I am' in everything.

### EXPLANATION :

When everything in this world is observed through senses and mind, it gives us an approach to everything. When

the right measure is applied everything presents itself in the light of right logic. Then everything is to the happiness and enjoyment. The inner man makes the right use of all the measures and implements and lives in the happiness of existence. To enjoy this happiness, one should be aware of his own presence in everything. Such a state of existence is called the all-conscious existence of a Yogi.

## 18. विराम प्रत्ययाभ्यासपूर्वसंस्कारशेषोऽन्यः ।

### WORD MEANING :

विराम (*Virāma*) = Stoppage.

प्रत्यय (*Pratyaya*) = perception.

अभ्यासपूर्वः (*Abhyāsa pūrvah*) = preceded by repetition.

संस्कारशेषः (*Samskāra śeshah*) = associations left.

अन्यः (*Anyah*) = another.

### MEANING :

Another state is practised when the perceptions cease to exist and the associations are left behind.

### EXPLANATION :

After the all-conscious state described above is attained then there is the next step to practice. It is the state where no perceptions exist. Everything drops off from his perception, while he himself begins to exist to himself. Then how can such a man exist in the world ? Can he breathe ? He breathes but he never breathes. Breath occurs in him as it occurs in you and me. Does he eat ? No. His tongue eats, his stomach digests according to the previous habit, which left him and left

its seed in him. He never feels the taste of anything though his tongue and mind rejoice the taste under his mastery. Does he maintain his family ? No. His family is maintained by him. Does he work in the office ? No His office-work is done by his body, mind and senses. It is like your legs walking while you are talking.

The two states described in these two aphorisms are called Samprajnāta and Asamprajnāta states respectively. Samprajnāta is all-conscious existence of a Yogi. Asamprajnāta is the all subjective existence in the objective world. In the first state things and people exist to him according to the right measure. In the second state they do not exist to him. Their seeds exist in him. Then there is only the action in this world to the all-conscious existence. There is no reaction from him, no action has its motive outside. To the second state there is only existence. Action exists to the body, senses and mind.

### 19. भवप्रत्ययो विदेह प्रकृति लयानाम् ।

#### WORD MEANING :

भवप्रत्ययोः (*Bhava-pratyayoh*) = The basis to take birth.

विदेह (*Vidēha*) = Those who do not have bodies.

प्रकृतिलयानाम् (*Prakṛtilayānām*) = To those who merge  
in nature

#### MEANING :

To those who have no bodies and to those who get merged in nature this forms its own basis for re-birth.

Videhas are those who exist in us without bodies. They

do not belong to the kingdom of biological existence. They do not belong to the kingdom of nuclear existence. They belong to the kingdom of impersonal existence. They exist in nature, whether they exist in our bodies or outside. They are classified as Devas, belonging to the Deva Kingdom of existence. They need no bodies to exist and hence they are called Videhas.

The Lords of perception, learning, thinking, imagination, recollection and habit forming are all forces of nature. They belong to the Devas of nature.

### EXPLANATION :

Since the Yogi suspends his own behaviour (Sadeha activity) all the Videha existences are left to nature. They lose the grip of the nature of the individual. They recede into the wider human nature, then into the nature of all the living beings, then into the nature of this planet earth, then into the nature of this Solar system and then into the back-ground nature, which has its own qualities. By virtue of it they are again brought into the existence of individual bodies to serve. It is only to serve the duty of training the individual consciousness. When the individual becomes a perfect Yogi, he no more needs their training. Hence they do not bind him in a body. Yet they serve their purpose to other individuals. The Yogi lives one with them, since he too does not require an individual body.

20. श्रद्धावीर्यं स्मृतिसमाधिं प्रज्ञापूर्वकं इतरेषाम् ।

### WORD MEANING :

श्रद्धा (*Śraddhā*) = consistent aspiration.

वीर्य (*Vīrya*) = potent effort.



स्मृति (*Smṛti*) = recollection.

समाधि (*Samādhi*) = attainment.

प्रज्ञा (*Prajñā*) = conscious existence.

पूर्वकः (*Pūrvakaḥ*) = preceded by.

इतरेषाम् (*Itareṣām*) = for others.

## MEANING :

For others it is through consistent aspiration, potent effort, constant recollection, a repeated sense of attainment and keeping oneself conscious of the Yogic path.

## EXPLANATION :

For Videhas and those Yogis who live merged in the back-ground nature, Yoga living is continuous and ever-present. They always live in Yoga and live to serve as Gurus and Guides to others. Lord Krishna mentions the Four Kumaras, the Seven Rishis, the Manus and all the great ones like Narada, Devala, Vyasa. In the light of their existence every individual is protected, guided and directed into the right way of living (Yogic living). In addition to this every individual has to make a beginning in one of his births. He should put forth consistent aspiration. The power of his vehicles is to be potently applied. He should live in constant, repeated recollection of his life programme. He should get himself booked or engaged in his own work. He should make himself conscious of the Yogic path again and again. When his aspiration reaches incandescence with these efforts, he becomes a Yogi.

## CHAPTER - III

### ABOUT ISWARA

24. क्लेश कर्मविपाकाशयै रपरामृष्टः पुरुषविशेष ईश्वरः ।

#### WORD MEANING :

क्लेश (*Klēśa*) = complication.

कर्मविपाक (*Karma-Vipāka*) = the conditioning by action  
and its results

अपरामृष्टः (*Aparāmr̥ṣṭaḥ*) = not tackled by

पुरुषविशेष (*Puruṣa Viśēṣa*) = The distinguished Indweller

ईश्वरः (*Īśvaraḥ*) = The Lord

#### MEANING :

The Lord of the bodies is the distinguished Indweller who is never tackled by complications, deeds and their results.

#### EXPLANATION :

A total surrender to the Lord Indweller is described as the main attitude to be practised by the follower of Yoga in the previous aphorism (See Volume I). Here we find the definition of Iswara.

The human being is but the human consciousness floating on the back-ground of the all-consciousness within man. The all-consciousness exists in man as it exists everywhere. It is like the presence of space in a room which exists everywhere around the room also. The construction of a room is the beginning of the existence of space in the room. Originally the room is built in space but it appears that the space is in the room. Same is the case with the human consciousness in us. The birth of the human being is the beginning of the human consciousness in Him. Air and space exist in a soap bubble under tension. The same air and space exist outside without any tension. Similarly the same consciousness exists in the human being as human consciousness under tension of his own conditionings, situations and complications. Within the same consciousness there is the Lord consciousness that is not affected by anything. Psychological situations cannot tackle him. He is not conditioned to do anything since he is not bound by the previous deeds. Moreover he is not conditioned or obliged to receive the results of any deeds since he had not done any deeds. The clay in a pot is not conditioned by the shape of the pot. This is because pot is only a name of the shape given to the same clay. Similarly the Lord-consciousness is not conditioned by the individual Karma, its results or the complications of the psychological web. Yet he lives in the body in obedience with his own law framed as his own constitution. The obedience is not conditioning but compassion to honour the law. The Lord in us transcends every law since law came from Him. Yet he never transgresses. It is like the faithful principal of a college, who appears in his classroom strictly according to the time-table which he has framed. He is the Lord of the constitution and he exists in obedience

to his own law. The human consciousness finds it as his own conditioning, while the Lord-consciousness finds it as his own play. The human being is therefore expected to meditate upon the Lord-consciousness within himself and make a total surrender of his ownership and the results of his own deeds. By doing so he lives as one with the Lord-consciousness (Thus we see that the path of the Yogis and the Sankhyas proposes the existence of God and the total surrender of man. The scientific method of their approach made some people suspect that they do not accept God. They do accept him but not with any emotional confusion or self-mystifying).

## 25. तत्र निरतिशयं सर्वज्ञ बीजम् ।

### WORD MEANING :

तत्र (*Tatra*) = there.

निरतिशयम् (*Niratisayam*) = unsurpassable.

सर्वज्ञ बीजम् (*Sarvajna-Bijam*) = the seed of the  
All-knower.

### MEANING :

In him there exists the seed to the all-knower.

### EXPLANATION :

Man is the knower. Man wants to know something or other in this world. It is natural to think that he knows something. Everyone wants to know something in his own way. This is the origin of all the branches of knowledge in this world. Where does this nature to know come from? It is from the one source of all consciousness. The seed of knowledge is the knower in man-consciousness. Since the creation is the

tree of the seed principle who is the creator, the various aspects of creation exist as potentials in the seed principle. The man-consciousness in man is blossom of the God-consciousness in him who exists as space potential. The impulse to know things in man is the unfolding of the knower-seed in him. Thus knowledge exists dispersed in man as the knower, knowable and the act of knowing. It is broken into three in man. It exists as one in the Lord-consciousness in him. Hence it exists in him as the unsurmountable knowledge. Man knows things through this Lord-consciousness either in the form of himself or another person who teaches him.

26. सपूर्वेषामपि गुरुः कालेनान वच्छेदात् ।

**WORD MEANING :**

सः (Saḥ) = He.

पूर्वेषाम अपि (Pūrveṣām api) = Even among the  
ancients

गुरुः (Guruḥ) = Teacher

कालेन अनवच्छेदात् (Kālena anavacchedāt) = Since he is  
not cut by time

**MEANING :**

Since He is not affected by time, He exists even as the teacher of all those who lived in the past.

**EXPLANATION :**

An iron bar can be made a magnet but it needs an iron bar previously magnetized. Thus magnetism exists prior to any magnet. Similarly a man requires a teacher who was

taught by his own teacher previously. Thus the teacher in man exists prior to all human beings. In fact he served as the teacher of those who lived before us. Thus the Lord-consciousness in man is the one teacher who is called Guru. Guru is rather a principle than a person. He works through and exists as the Lord-consciousness in all. His utterance is what we call life. As father, He utters us out through the mother. The whole life is known as a single utterance. It utters through us as our own breath. When linked up with the voice it becomes audible and it is what we call language, words and conversation. All these utterances form part of the single utterance and it is uttered out as OM. That is why OM is the word, name and utterance of the Lord-consciousness in man.

## OBSTACLES EXPLAINED

30. व्याधिस्त्यान संशय प्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध  
भूमिकत्वानवस्थित्वानि चित्तविक्षेपास्तेऽन्तरायाः ।

### WORD MEANING :

व्याधि (Vyādhi) = disease.

स्त्यान (Styāna) = rejecting.

संशय (Saṁśaya) = doubt.

प्रमाद (Pramāda) = mistake.

आलस्य (Ālasya) = laziness.

अविरति (Avirathi) = indulgence.

भ्रान्तिदर्शन (Bhrānti darśana) = illusive vision.

अलब्धभूमिकत्व (Alabdha bhūmikatva) = not getting  
the grip

अनवस्थितत्वानि (Anavasthitatvāni) = lack of continuity  
of purpose

चित्त विक्षेपाः (Chitta Vikṣepāḥ) = fluctuations of the  
formed mind

ते (Tē) = they.

अन्तरायाः (Antarāyāḥ) = impediments.

## MEANING :

Impediments exist in the form of fluctuations of the formed mind. They exist as disease, rejection, doubt, mistake, laziness, indulgence, illusive vision, not having a grip and lack of continuity of purpose.

## EXPLANATION :

Impediments stand in the way of progress to a follower of Yoga. Since the formed mind is the resultant of many forces at work; the equilibrium is distributed by cross-currents that are produced by himself.

They are as follows :-

a) Disease is a disturbance from ease. It is the result of ourselves disturbing the routine. When the poise among the items of labour, metabolism, rest and sleep is disturbed it results in disease. Since the effort is to rectify, there will be no continuity of Yoga.

b) Rejection : The human mind is vulnerable to the force of habit. As a result it rejects many things it doesn't like. Instead of ignoring, there is rejecting which involves a negative expenditure of time, energy and consciousness. This forms a strong impediment. The follower of the yogic path is occupied with what he does and he is never bothered of negating what is not needed. Thus he grows all positive to all the philosophies and theories of all people in the world. If there is something which you do not like, it stands on your way. Emerson says, "There are no bad people in the world. There are only people who behave badly." Such a positive attitude removes impediments.



c) Doubt indicates over-activity of the mind that is not needed. If you are conscious of what you need, you have no time to think what you do not need. Doubt is co-existence of what you need and what you do not need. Instead of thinking if the idea is right or wrong, reject it totally until it comes to you again properly.

d) Mistake means committing a mistake in thought or action. It occurs if you do something before it is needed. If the speed of mind is more than required we commit mistakes. When action controls thought the speed is controlled. When you are waiting for your wife in the railway station to get into the train, the mind feels like running out of the platform to see if she is coming. If you obey the thought you make a mistake. You cannot see her and she cannot see you when she comes to the platform. You allow the thought to pass away and stand on the platform. So you can avoid confusion by avoiding the mistake. It is calmness that makes you a successful journey. Yoga practice makes you free from the reaction to environment.

e) Laziness : When the body does not respond to the speed of the mind, it is physical laziness. When the mind does not respond to the situation it is mental laziness. Both can be avoided by mere awareness to live in the present.

f) Indulgence is allowing the force of habit to continue. The awareness to cut the thread and engraft new habit makes you follow the Yogic path.

g) Illusive vision is only an error in the psychological instrument. The senses and the mind are only instruments and have their own limitations. You can see a rope in darkness

to understand it as a snake. Sometimes you may understand a snake as a rope. This is called illusion. It has its own place to serve life unless you have the illusion that she is your wife you will understand her only as a skeleton with flesh and blood. Allow the illusion to play strictly according to the measure then you are in the Yogic path. If illusion begins to play upon your mind without your acceptance then you have an impediment.

h) Not having a grip over the situation is another impediment. Ignore the situation and give importance to your procedure. To grow as Yogi you be occupied with what you are to do, when to do, when to stop. Then you will form a centre of Yoga in yourself. Then nobody, no situation can impede you. When you are the creator of positive situation, there is no place for a negative situation, an impediment.

i) Lack of continuity of purpose is due to the many valuable plans in mind. A plan, however valuable it is, is false before it is put to action. Begin to work out a plan then it becomes true, the rest of the plans recede or progress according to their validity. The environment will be rearranged in your favour the moment you begin to act. The environment will be more important than you as long as you do not act. Act one thing which you feel correct, the environment will arrange itself into a sequence and there will be no consequence.

**31. दुःख दौर्मनस्यांगमेजयत्वश्वासप्रश्वासाविक्षेपसह भुवः।**

**WORD MEANING :**

**दुःख** (*duḥkha*) = sorrow.

**दौर्मनस्य** (*daurmanasya*) = disheartening.

अंगमेजयत्व (*angamējayathva*) = distortion of  
physical parts

श्वासप्रश्वासाः (*Śvāsa-praśvasāḥ*) = inhalation and  
exhalation.

विक्षेपसहभुवः (*Vikṣepa-sahabhuvah*) = co-existing  
with mental distortion.

## MEANING :

The mental distortions are sometimes followed by sorrow, disheartenment, physical distortions and respiratory disturbances.

## EXPLANATION :

Besides the already described mental distortions there are other disturbances also some times found. They add to the impediments on the way of Yoga. Some of them are environmental in their origin.

a) Sorrow is caused sometimes by circumstances for, which the individual is not responsible. Death, bereavements and estrangements are causes of sorrow upon which the individual has no control.

b) Disheartenment also sometimes has no bearing with the deeds of the individual. Political, religious and social problems of the country in which he lives may be the causes. They arise from the Karma of the nation and the individual has no control over them.

c) Distortion of physical part may be congenital in some cases. It may be due to an accident in some cases and a hereditary disease in some cases.

d) Respiratory troubles like asthma do not permit practice of Yogic breathing etc. Even such diseases are often hereditary.

In many cases like this the individual is unfortunate and sometimes denied of the privilege to practise Yoga. These are the real impediments. Those described in the previous aphorism are only due to the misbehaviour of the individual and they can be controlled. Those that are described in this aphorism are things beyond control. Even then there are people who follow Yoga and make the best of possible rectification.

32. तत्प्रतिषेदार्थमेकतत्त्वाभ्यासः ।

### WORD MEANING :

तत्प्रतिषेदार्थम् (*Tat-pratiṣēdhārtham*) = to prevent the  
distortion of the mind

एकतत्त्वाभ्यासः (*Eka-thatvābhyāsaḥ*) = the practice of a  
single temperament

### MEANING :

Practising to live with a single temperament will ward off the various mental distortions.

### EXPLANATION :

Mind has no temperament of its own. It is the mould that makes the temperament. When the mind is moulded into a single direction then the distortions will find no place. Be careful to know that a single temperament is quite different from a one sided development of activity. If you cut off many activities to keep one, it is one sided. It leads to destruction of mind and murder of the various dimensions of man. A

single temperament is different from a one sided activity. A single temperament is one mould which can rearrange all the existing activities just as a jewel can include all the gem stones in its patterns. A temperament can include all the activities in a synthetic integration. Temperament is a mould into which the mind, thoughts and senses are arranged.

Inspired living produces such a mould when every activity is not active in itself, when it is appended to a higher purpose created in the mind then it results in a mould of inspired living. Also remember that inspired living is not emotion. Emotion is a disturbance of the lower nature of man. Inspiration is the process of enlightening the lower nature with a touch of the higher. Emotional activity is like throwing the various iron tools from position to position. Inspiration is like assembling the parts of machine into a magnet. Emotions disturb the mind while inspiration distills it. Sometimes the use of fine arts like music, poetry and drama will aid to form the mould. We find many Adepts of Yoga growing into Masters of devotional music like Valmiki, Kalidasa and Thyagaraja. Devotion is no emotion but inspiration.

35. विषयवती वा प्रवृत्तिरूत्पन्ना मनसः स्थितिनिबन्धनी ।

#### WORD MEANING :

विषयवती वा (*Viṣayavatī vā*) = filled with an object.

प्रवृत्तिः (*Pravṛttiḥ*) = application.

उत्पन्ना (*Uthpannā*) = made to sprout.

मनसः (*Manasaḥ*) = of the mind.

स्थितिनिबन्धनी (*Sthitinibandhani*) = That which  
engrafts.

## MEANING :

When the mind is made pregnant with a significant object then there is a sprouting towards a new engrafting.

## EXPLANATION :

A single temperament can be produced by creating a new activity to the mind. Engage the mind with a new object which makes the mind sprout in a new direction. There are many methods to achieve this. The various forms of worship are intended to produce a new activity to the mind. In its novelty and light there is the receding of the old activity. With that the old thoughts disappear along with the problems and afflictions. Problems are always mental. Objects and persons on the physical plane do not carry any problems. The owner of a house may have many problems with the house. The house is outside and the problems are within the mind. Four brothers have court cases with their property. The property is on the physical plane while the court cases are on the mental plane. A person has many problems with his wife. Wife is a person on the physical plane while problems exist to the mind of the husband. If you create a new activity like the construction of temple, then the mind is engaged with it. Gradually the temple is built on the mental plane. The previous pattern of mind disappears along with its problems.

Building an ashram, living in a forest, moulding an idol are all the methods that help the mind to get itself moulded into a new temperament. It is enough if one can manage without multiplying new problems.

Doing something new according to one's own means is important. Simplicity avoids problems. Glamour leads to

involvement and multiplies problems. Spirit of competition causes an infection of problems.

### 36. विशोका वा ज्योतिष्मती ।

#### WORD MEANING :

विशोका (*Viśokā*) = Devoid of sorrow.

वा (*Vā*) = otherwise

ज्योतिष्मती (*Jyotiṣmatī*) = filled with light

#### MEANING :

Or light can be produced in the mind that can make him free from sorrow.

#### EXPLANATION :

There are certain associations that can make the mind sorrowful or otherwise. If you imagine the face of a weeping man, you will feel sorrowful for no reason. If you imagine darkness in the mind, it makes you gloomy. If you imagine yourself in the middle of a dark cave, you will feel suffocated. This shows that any object entertained in the mind has its own atmosphere created to the mind. The atmosphere can either depress or elevate the mind according to nature of the object thought of.

Now you create an object to the mind that can elevate the mind. If the object has a shape, then the mind is shape-conditioned. If it has a size, the mind is size-conditioned. If it has a colour, then the mind is colour-conditioned. If it is light, then the mind is free from all conditionings. It dispels the seeds of sorrow from the mind. Therefore, propose light

and produce it in the mind as a concept of light. The thoughts of the mind try to think of light, but they are burned by the concept of light. In the beginning, you can sit at a place, close your eyes and create light in the mind as a concept. At first, it may be a little bit difficult. Within a short time, you will be able to do so. Sometimes, you can take the aid of an agreeable colour to the light. Any pure colour is desirable. Golden yellow, rose colour and skyblue are among the desirable colours. If the mind is wavering, you can propose the colour of Sunrise also. In course of time the mind begins to merge in the colour. After a time the colour disappears and there is only the bright light. This creates a temperament which is not touched by sorrow.

### 37. वीतरागविषयं वा चित्तम् ।

#### WORD MEANING :

वीतराग विषयं (*Vita rāga viṣayaṃ*) = Having a person devoid of attachment as its objectives.

वा (*Vā*) = otherwise.

चित्तम् (*Chittam*) = the formed mind.

#### MEANING :

Otherwise you can have a person who is devoid of attachment as the object of your formed mind.

#### EXPLANATION :

Think of a person who lives without any obligations or attachments. Observe how he lives, how he talks, how he smiles friendly to all, how he is not affected by the environment and the limitations of others. Observe how he is



unaffected by the jealousies, anger, hatred, covetedness and the motives of others.

Think of his activity, behaviour and the real freedom he enjoys and bestows upon others. Gradually you will go into meditation, leaving him as a person and getting absorbed in the light of his presence with his standards and virtues. Automatically you will experience the light of Yoga. This is the best way to keep the mind and senses pure.

### 38. स्वप्ननिद्राज्ञानालंबनम् वा ।

#### WORD MEANING :

स्वप्न (*Swapna*) = Dream.

निद्रा (*Nidrā*) = Sleep.

ज्ञानालंबनम् (*Jñānālambanam*) = Fixing upto the  
knowledge.

वा (*Vā*) = otherwise.

#### MEANING :

Otherwise fix up your mind with your knowledge of the dream state and the sleep state.

#### EXPLANATION :

Observe how your dreams occur in you. See how you can see different people in your dream, how they belong to different faces, mentalities and temperaments. See how they exist in you. See how they are created from the same clay of your mind. See how the one mind can live as many in a dream. See how it is true as long as the dream occurs. See how it does not exist at the point of your awakening. Understand God

as yourself with all the beings of creation in you. See how they feel their existence as truth. See how they exist as thoughts and ideas to you. Understand how they exist in God. See how god exists in them. See how God exists as themselves differently. See how God exists as himself in them. That means you exist as God. This is Yoga state.

Recollect how you do not exist in sleep. Thus you will be able to know non-existence. Understand how you do not exist as mind and senses, how you exist as the heartbeat and respiration. Understand how God does not exist as creation in Pralaya. See how He exists as Pralaya. That means, you exist as God in creation and in dissolution. This aspect of meditation is given to the human race by Markandeya.

**40. परमाणु परममहत्वान्तोऽस्य वशीकारः ।**

**WORD MEANING :**

परमाणु (*Paramāṇu*) = The smallest unit of Existence.

परममहत्त्व (*Parama Mahathva*) = The largest unit of  
Existence.

अन्तः (*Anthah*) = Ending.

अस्य (*Asya*) = of this.

वशीकारः (*Vaśīkārah*) = Mastery

**MEANING :**

The smallest and the largest units of existence will come under his Mastery.

**EXPLANATION :**

By following the one or the many above said paths of meditation, he lives as the Master of the smallest and the

largest units of Existence. What is the smallest unit of existence? If you answer, it will be only a word and not a unit of existence. You can say an atom or an isotope. It is only a verbal nonsense which has nothing to do with existence. The smallest unit you can conceive is the real smallest as far as you are concerned. If it is a concept, it exists in you as a concept. You exist in it as a concept. That is mastery. If you understand it as word, it is different from you. There is a gap of mind between you and the word used. Hence you do not exist in it. It exists before your mind and not as your mind. Hence no mastery exists in verbosity. Same is the case with the largest unit of existence. Do not call it a universe. Let it exist in you when you exist in it. Then you exist as the Lord Consciousness (Iswara). This is the total surrender to Iswara that is spoken of in Aphorisms 23, 24, 25 and 26.

#### 41. क्षीणवृत्तेरभिजातस्येव मणेर्गृहीतृ

ग्रहणग्राह्येषु तत्स्थतदजनता समापत्तिः ।

#### WORD MEANING :

क्षीणवृत्तेः (*Kṣīṇa Vṛtته*) = To the one whose  
behaviour is neutralised.

अभिजातस्य (*Abhijātasya*) = To that which belongs to a  
high class.

मणेः+इव (*Maṇeḥ+Iva*) = as to gem stone.

गृहीतृ (*Grahītru*) = One who grasps.

ग्रहण (*Grahaṇa*) = The act of grasping.

ग्राह्येषु (*Grāhyeṣu*) = To the objects of grasping.

तत्+स्थ (*Tat+Stha*) = That which is there.

तत्+अजनता (Tat+Anjanatā) = That which colours  
the sight.

समापत्तिः (Samāpattiḥ) = Super-Imposition.

## MEANING :

To the one whose behaviour is made void, it will be like a gem-stone of high quality. It superimposes the object of grasp, the act of grasping and the one who grasps. The superimposition is of their own colours and not its own.

## EXPLANATION :

A gem-stone of a higher quality is a crystal of clarity and transparency. It has nothing of its own to present except itself. It has no colour, hence it never colours the sight. When something is grasped, it is only a colour of the object. When someone grasps, it will have its colour. The mode of grasping presents its own colour. When such a gem-stone is made a garland it is the thread that colours the garland and not the gem-stone. If someone wears the necklace, it presents the colour of the neck. It also presents the colour produced by the angle to the light through refraction. Yet it projects nothing of its own. Similarly, when someone talks to a Yogi, the subject-matter, the problem and solution belong to the other person and not to the Yogi. When someone argues with him, it is his own logic that is rearranged to form the logic. If the subject is very interesting, the interest exists in the other person and not the Yogi. This is the reason why a Yogi presents solutions and no problems. He presents answers and not replies. He bears no consequences since he presents others sequences. Thus a Yogi can explain everything previously known or unknown to him.

42. तत्र शब्दार्थज्ञान विकल्पैः संकीर्णा सवितर्का समापत्तिः ।

### WORD MEANING :

तत्र (*Tatra*) = There

शब्दार्थज्ञानविकल्पैः (*Śabdārtha Jnāna Vikalpaiḥ*) = By the words, their meanings and their voids.

संकीर्णा (*Samkīrṇā*) = Dispersed

सवितर्का (*Savitharkā*) = Along with the facets of logic.

समापत्तिः (*Samāpathiḥ*) = Equal super-imposition.

### MEANING :

In that state, words can exist along with their import. They can also exist void of the import. Such a state exists to him as an equal super-imposition.

### EXPLANATION :

The words and their meanings exist to a Yogi just as they exist to others. If you say sugar, the boy runs to you since the word sugar exists to him along with the substance proposed to his mind. He runs to it since he is attached to the super-imposition. The Yogi's mind does not run to it since he is not attached to the super-imposition.

When your wife is miles away and you say "She is my wife", it is only a word void of its import. Such a state of word exists to a Yogi, but the mind does not react to the negative existence of the object. Thus the mind of a Yogi does not react to the positive or negative existence of words, meanings and objectives. Such a state is called Samadhi inclusive of the

psychological activity. He exists to everything in the world, but nothing exists to him.

43. स्मृतिपरिशुद्धौ स्वरूपशून्येवार्धमात्र निर्भासा निर्वितर्का ।

### WORD MEANING :

स्मृतिपरिशुद्धौ (*Smṛti-Pariśuddhau*) = By the purification  
of recollection.

स्वरूपशून्य+इव (*Svarūpa-Śunya+Iva*) = as if void of its  
own shape.

अर्धमात्रनिर्भासा (*Arthamātra Nirbhāsā*) = when the import  
only shines forth

निर्वितर्का (*Nirvitarkā*) = it is exclusive of the  
psychological activity.

### MEANING :

When the recollection is purified, when the import is the only thing that shines forth as if void of its own shape, it is a state that excludes the psychological activity.

### EXPLANATION :

To a person who is not a Yogi, his recollections of words and their meanings carry his own associations. If a newly-married young man says "My wife", the word carries her fragrance to him. The word and its meaning smell the presence of his wife to him. To a widower, the same word smells a tragedy about her. To the one who hates his wife, the same word smells hatred in her shape. To a Yogi, it smells nothing except its own meaning. To the young man who is in the embrace of his wife, the word and its meaning disappear.

In fact, he does not have an idea of her shape, name etc. In the same way the import of the whole creation, the Lord consciousness that pervades exist to him. All the substances, existences, persons, names, and the various natures cease to exist in him. Such a state is Samadhi exclusive of the psychological activity.

The commentators demanded that this second state of Samadhi is higher than the one previously described. It is not proposed by Patanjali. A commentary that overshadows the text is overdoing and is the result of over-enthusiasm. To a real Yogi, there is neither higher nor lower. All the states find their place in him. The same Yogi exists in either state according to the need. To him, need belongs to others, not to himself. Hence he has neither higher nor lower and everything is the pervasion of Lord-Consciousness in him.

**44. एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ।**

**WORD MEANING :**

एतया+एव (*Etayā+Eva*) = only by this

सविचारा (*Savichārā*) = reflective

निर्विचारा च (*Nirvichārā cha*) = also non-reflective

सूक्ष्मविषया (*Sūkṣma Viṣayā*) = The one that has a  
subtle object.

व्याख्याता (*Vyākhyāthā*) = elaborated.

**MEANING :**

In this topic, we have explained the reflective and the non-reflective states, the latter having its objects subtle.

**EXPLANATION :**

The two states explained above are here enumerated once again. The first Yogic state is explained in Sutra 42. It includes the psychological activity in a Yogi. Hence it finds place for the reflective process. The second Yogic state is explained in Sutra 43. It excludes the psychological activity of Yogi. Hence it is non-reflective. Here the objects exist on a subtler plane.

In the first Yogic state, the objects of the mind and the senses exist as words and their meanings positive and negative. Yet they do not include any reaction to the environment. These things exist in him even after the reaction to the environment is suspended. In the second Yogic state, the words and their meanings do not exist. The recollection is purified of the words and their meanings. They exist to him on the subtler plane as potentials of words and meanings only. They are non-germinative like the dead seeds.

**45. सूक्ष्मविषयत्वं चालिंग पर्यवसानम् ।****WORD MEANING :**

सूक्ष्मविषयत्वम् (*Sūkṣma Viṣayatvam*) = that which has  
subtle objects

च (*Cha*) = also

आलिंगपर्यवसानम् (*ālīṅga paryavasānam*) = has its  
culmination in the non-existence of the  
means of identification

**MEANING :**

An object existing on the subtler plane has its culmination in the non-existence of the means of identification.



**EXPLANATION :**

Everything makes its presence felt by the means through which it is identified. The means exist as its name and its meaning. Meaning exists as its own nature, a sum total of all its properties or qualities. When the mind establishes in the nature of a thing its name loses grip over the mind. Similarly its components or counterparts lose their importance. Then the properties drop off from cognisance and its nature is meditated upon. When a thirsty person is drinking water he leaves the name of water. He does not take cognisance of the different properties of water when his tongue is quenched. Then water exists to him only as experience without the means of perception. To the second Yogic state such a thing becomes possible in its culmination. The object exists as a seed that can germinate the means of perception once again. The thirsty person drinking water has a cognisance of water as a seed of the name and the properties of water. The seed only exists. It can germinate the name and the properties of water when he thinks of them after drinking.

46. ता एव सबीजः समाधिः ।

**WORD MEANING :**

ता एव (*Tā ēva*) = it is the same as

सबीजः (*Sabījah*) = inclusive of the seed

समाधिः (*Samādhīh*) = attainment

**MEANING :**

Such a state of experience is called the attainment of the Yogic state with the seed.

**EXPLANATION :**

When the experience of a thing culminates in the disappearance of its symbols it is called the Yogic state with the seed of the object. It means that the seed once again can germinate the name and other things in the mind. Such a germination is called Samsara. When the mind is conditioned by samsara it is called bondage. The Yogic state should be maintained until the disappearance of the seed. Then the tongue can enjoy water without causing a reaction to the mind. Then the drinking is according to the need of the body and not the taste of the tongue. In such a state a Yogi is understood as one who does not eat. He is described as the one who stopped eating (in its figurative sense).

47. निर्विचार वैशारद्येऽध्यात्मप्रसादः ।

**WORD MEANING :**

निर्विचार (*Nirvicāra*) = not dwelling upon

वैशारद्ये (*Vaisāradye*) = getting the ease

अध्यात्मप्रसादः (*Adhyātma-prasādaḥ*) = tranquility takes hold of itself.

**MEANING :**

By attaining ease in not dwelling upon the object, tranquility gets hold upon the content of itself.

**EXPLANATION :**

When you are thinking of something it exists as an object, it is objective to your mind. It means that it is separated from your subjectivity. Hence it exists as non-self to you.

When its nature is meditated upon, then the name and the various qualities begin to drop off. The nature exists as a need of the rest. When the means of identification drop off, then the basic nature exists to you. When you are an Adept in dropping off even its seed nature from your cognizance, then your concept is left into your self. It exists as your self. When the ease of this process is attained, you will experience tranquility. It exists in the place of your mind. Its content or import is itself. Itself means your self in that state. It is called 'Atman'. Stability becomes stable and it is Adhyatma.

48. ऋतम्भरा तत्र प्रज्ञा ।

**WORD MEANING :**

ऋतम्भरा (*Rtambharā*) = truthfulness

तत्र (*Tatra*) = there

प्रज्ञा (*Prajñā*) = awareness

**MEANING :**

In that state, awareness is truthfulness.

**EXPLANATION :**

Truthfulness is fullness of truth. Truth is its existence to its self. It accepts no second existence. Awareness is to awareness, not to any other thing. It is called Ananya state in the Bhagavad Gita. It is called Ekantha state also when the Yogi does not eat anything. It means that the consciousness has nothing to dwell upon. It is experienced by the Yogis as the light of Atman.

#### 49. श्रुतानुमानप्रज्ञाभ्याम् अन्यविषयविशेषार्धत्वात् ।

##### WORD MEANING :

श्रुत (*Śruta*) = Heard

अनुमान (*Anumāna*) = Inference

प्रज्ञाभ्याम् (*Prajñabhyām*) = from the awareness

अन्यविषया (*Anyā Viṣayā*) = has its objects different

विशेषार्धत्वात् (*Viśeṣārthatvāt*) = since its import has  
no reminder

##### MEANING :

The import of this awareness has no reminder different from itself hence its object is quite different from the awareness towards the objects of direct perception and inference.

##### EXPLANATION :

Direct perception stands exposed to the senses as something different from the senses. Inference infers something which is not itself, truthfulness is quite different from all these. It does neither understand something, nor sees something. It exists as itself to itself and no second thing exists. Nothing remains objective to itself.

#### 50. तज्जः संस्कारोऽन्य संस्कार प्रतिबन्धी ।

##### WORD MEANING :

तज्जः (*tat + jah*) = born of it

संस्कारः (*saṃskārah*) = association

अन्यसंस्कार (anya saṃskāra) = other associations

प्रतिबन्धी (Pratibandhī) = suspends

### MEANING :

The association born of it suspends other associations.

### EXPLANATION :

The association caused by the truthful state suspends all other states and their associations. It is because it accepts the existence of truth and no other thing. The otherness lies in the observer, not in the things. Since this state removes the otherness it accepts no other association. It suspends by including other associations into itself. The non-acceptance is not by exclusion. When a river reaches the ocean the river identity is lost since it is transformed into the ocean water. Krishna, Godavari and Ganga are rivers before they reach ocean. Each is different from the other in its taste, colour and health giving. The moment they reach the ocean, it is the ocean that exists. Similarly all the associations lose their identity and get identified with truth.

51. तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

### WORD MEANING :

तस्य+अपि (tasya + api) = of that also

निरोधे (nirōdhē) = by suspension

सर्वनिरोधात् (sarva nirōdhāt) = due to the suspension of all

निर्बीजः (nirbījah) = seedless

समाधिः (samādhīḥ) = the attainment

**MEANING :**

By suspending the states of truthfulness also the attainment stands as the seedless truth.

**EXPLANATION :**

At first truthfulness is experienced as an association. It exists as the perception of no attributes (nirguna). Hence attribute exists as a seed in the form of no attribute. That means its negative existence is still there. After a time, the Yogi leaves its association also. When all the little rivers are one they lose their identity and exist as the one river, the cloud or the rain water. When it rains in the ocean the identity of rain is also lost. Only the ocean exists. Such an experience, the experience of himself is the seedless truth. In fact it is neither a state nor an attainment but it is the one existence of awareness. This is the goal of a Yogi.

## AUXILIARY MEASURES

In the second chapter the process of practice is described. The actual Yoga practice is too simple and too direct. It is only a process of the merging of the various layers of consciousness in order into the ocean of the background consciousness. To the beginner his existence includes many layers hence they require local steps of tackling before the background consciousness is lived as the Yogi. These local steps of practice are described in this chapter. They exist to him in the form of something to do. They exist as his work or action. Hence the whole syllabus of this action is called Yoga practice or Kriya Yoga. Fiery aspiration is the main thing to practice. It should lead the student to study the scriptures and the method of submitting the results of his action to the Lord-consciousness.

2. समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।

### WORD MEANING :

समाधिभावनार्थः (*Samādhi-bhāvanārthāḥ*) = the purpose to make him meditate upon his attainment.

क्लेशतनूकरणार्धः+च (*kleśa thanūkaraṇārdhaḥ+cha*) = and  
also to reduce the complications

### MEANING :

Yoga practice is to make the practitioner think about his attainment and to reduce the complications of the process.

### EXPLANATION :

To try to attain Samadhi of the Yogic state, one should know that such a thing exists. To the ordinary mind it is informed by others that such a state exists. It is not enough. We know that many things exist in the world. In what way are we concerned with them? When we know how a certain thing belongs to us, then we have an incentive to try for it. When we know that it exists in us we begin to work for it. When we know that we exist in it with our mind, senses, thoughts, words, meanings, associations and cognisance then it leads us to the proper process of practice. To know this the surface mind should be cleared of its turbidness. To keep the cleared mind clear we should have a clean container; for this we should know to clear this body and mind of their impurities and to keep the clear mind in a clean body. Kriya Yoga serves this purpose.

At first we exist with our mind. Our mind exists with all the complications it had created. We should have a process to clear the complications also. It is again Kriya Yoga that helps us to do this.

3. अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।

### WORD MEANING :

अविद्या (*Avidyā*) = not knowing how to know



अस्मिता (*Asmitā*) = localised I AM

राग (*rāga*) = gravitating towards a thing

द्वेष (*Dweṣa*) = repulsion

अभिनिवेशः (*Abhiniveśāḥ*) = aptitude

पञ्चक्लेशः (*Panchakleśāḥ*) = five complications

## MEANING :

Not knowing how to know, the localised I AM, gravitating towards something or away from something and forming an aptitude for something, are called complications.

## EXPLANATION :

Certain modes of mental action stand in our way of Yoga practice. They are called complications :

a) Not knowing how to know, is what is otherwise called ignorance. It is a knot of mind. It contains nothing but mind. It is a knot of knowledge which is made up of knowledge. This knot conceals knowledge in it, says the Bhagavad Gita. See how the knot of a rope is made up of only rope and nothing else. Yet it conceals that part of the rope in it. The content of words is concealed in them as their meaning. Our idea of something conceals that something in it. The name, shape, colour, size, and dimension conceal everything in them. We go round these things in our effort to know the content until we learn to expose the content from the knot. We do not know how to know it. If we try to eliminate the knot we miss the content. If we cut them we cut it. If we analyse them it has no existence to us. Try to peel off the layers of an onion to see what the onion is. You will peel off the layers until

the onion ceases to exist to you. First of all you should know that the onion exists as layers, the layers exist in the onion as its parts. Yet the onion is different from layers. By states and stages the layers are different from the onion. In essence they are not different from onion. To know this it needs a process. Without the process it stands as a complication. For this reason the minds of people are complicated in the effort of making it simple.

b) The Lord - consciousness exists everywhere as "I AM". When localised it exists as Ego, the capsule of the Lord-consciousness. This localisation is made to accept the objectivity of the environment in which we live. In the light of this the individual exists and receives all other things as non-self. It stands in the way of Yoga practice since the object of Yoga is to live in the Lord-consciousness.

c) The Ego forms the centre around which the mind whirls like a whirl-pool. It produces the centripetal and centrifugal forces which cause the attraction of certain concepts and the repulsion of some other concepts. Concepts about things and persons start in our mind while the things and persons exist in objectivity. The attraction and repulsion make us like and dislike things and people. This is a complication of a twofold nature. Liking certain persons works as one complication while dislike works as another. The path of Yoga aims at the total absorption of concepts and behaviour. Hence Raga and Dwesha (liking and disliking) stand as major complications.

d) Aptitude localises mind into a pattern which gets hardened day by day. Good aspirations and good intensions exist to drive us towards betterment unto perfection. But they

hardened as shells in the form of ideas, ideals and idols. They get sloganised and they stand in the way of perfection. See how man finds God during his search in the forms of Siva, Vishnu, Rama and Krishna. See how the concepts are solidified into cults and religions and how people go into competition, quarrel, jealousy and hatred. See how ideals sleep in us as concepts to stop us from knowing something more. This is one of the major complications to be removed in the path of a Yogi. In their attempt to remove them they negate these concepts and fall into the complication of hatred. One should know how to remove this complication by directing the mind towards the Lord-consciousness. Kriya Yoga helps us in doing so.

#### 4. अविद्या क्षेत्रमुत्तरेषाम् प्रसुप्त तनुविच्छिन्नोदाराणाम् ।

##### WORD MEANING :

अविद्या (*avidyā*) = not knowing how to know

क्षेत्रम् (*kṣetram*) = field

उत्तरेषाम् (*uttareṣām*) = to the latter ones

प्रसुप्त (*prasupta*) = sleep-state

तनु (*tanu*) = reduced state

विच्छिन्न (*vicchinna*) = broken state

उदाराणाम् (*udārāṇam*) = roused state

##### MEANING :

Not knowing how to know is the one that forms the soil for the other complications that exist as sleeping, reduced, broken or roused states.

## EXPLANATION :

Ego exists because we do not understand what it is. Likes and dislikes work in us because we do not know what they are and how they work. Aptitude (a good thing) works as a complication because we do not know that we are complicating it. When once we know how they form, exist and work, then we know how to tackle them and what to do with them. It is ignorance that allows these entities to germinate as complications. See how the layman damages himself when he goes into a workshop full of heavy and sharp instruments. He damages himself because he does not know how to use them. Similarly, man complicates his life because he does not know how to know their use.

Likes, dislikes, aptitudes and ego exist in man in many levels. Sometimes they are sleeping in him. Then we call him polite. Sometimes they got reduced when there is no opportunity to express them. Then man behaves good. Sometimes they exist broken in various shapes. Egoism exists as religion, self esteem and self-confidence of an emotional nature. Liking exists as the love of his country, his clan, his religion, his Guru and the followers of his Guru. Dislike exists broken as dislike of enemies, other castes and the followers of another Guru. It makes him prove how his Guru or God is greater, than others. Sometimes one feels it his pious duty to hate the non-believers whom he calls the sinners or the children of the devil. Aptitude lives broken as his intense attachment to the science or the art or the philosophy he knows. An ardent desire to study something leads him to sorrow when he finds no opportunity. Sometimes they exist in a roused state when they grow ferocious. When ego is roused, one can kill his enemy or can insult

his subordinate or thrash his child or wife. When attachment is roused, one can commit theft, adultery or elope with another's wife. When dislike or hatred is roused, a ruler declares war, destroys cities, temples and idols. When aptitude is roused, he can kill or burn thousands of people who do not undergo conversion into his religion. He can also destroy the books sacred to any land. Complications on the mental plane exist in all these states. The fertile soil for them to terminate is ignorance, not knowing how to know.

## 5. अनित्याशुचिदुःखानात्मसु नित्यशुचि सुखात्मख्यातिरविद्या ।

### WORD MEANING :

अनित्य (*anitya*) = inconstant

अशुचि (*aśuchi*) = Impure

दुःख (*Dūḥkha*) = sorrow

अनात्मसु (*Anātmasu*) = in the non-self

नित्य (*Nitya*) = permanent

शुचि (*Śuchi*) = pure

सुख (*Sukha*) = happiness

आत्मख्यातिः (*Ātmakhyatīḥ*) = accepting the self

अविद्या (*Avidyā*) = not knowing how to know

### MEANING :

Not knowing how to know consists in accepting permanency, purity, happiness and self in the impermanent, impure, sorrowful and non self.

**EXPLANATION :**

One should understand what is permanent and what is temporary; what is not changing and what is changing. When a rich man goes to his village in a motor car, he should remember that the comfort of the car journey depends upon his riches. It is not so true or so valuable as the journey itself. If he remembers this, he can enjoy the comfort as a temporary thing, but if he begins to think that a journey means car journey, he will be disappointed. When the car breaks down, there is no journey to him. If he becomes poor, he sells away the car and it is painful for him to know that the journey is more true than the car. A student tries to kill himself when fails in the examination because he fears to face his people or his own mind. If he remembers that he could face them all even before the examinations, then he will know that he is more permanent than the examinations. If a young man loves his wife for the music she produces, he gets disappointed when his wife's voice is gone. This is because he understood wife not as a person but as a musician. Marriage is not with music, but with person. At every step, man has the risk of feeling the security of permanency in temporary values. A professor refused to take an air journey to see his wife seriously ill. It was because he believed that a journey by air was unsafe while the journey by train was safe. If he remembers that a train-crash causes as much death as an air crash, he can be wise to see his wife in life. Sometimes he may still believe that the death on land is safer than the death in air. All these things arise from ignorance, not to know how to know.

Sometimes, parents insult others to please their children. Dhritrashtra, the blind king, wanted to take away the kingdom of his brother's children to see that his children were well-placed. In doing so, he caused the death of all his children. This is ignorance.

Taking impurity as purity causes serious complications in life.' Falling in love with the wife of another is impure in its core. It makes him think that she is pure and innocent. He believes that he is pure and innocent by loving a pure and innocent soul. This leads him into complications from which he cannot come out sometimes.

Sometimes happiness is found in sorrow. The fellow becomes sorrowful and begins to enjoy it. It leads to destruction. A parent finds it sorrowful to send the child for higher studies. It causes sorrow to the child and himself at a latter stage. Yet, he finds happiness in it.

When his car is destroyed, the person goes sick in mind and body. This is because he does not understand that his body and mind are more valuable than the car. It is only to serve the body that the car exists. Ignorance makes the body sick when the car is gone. Some people steal things from the office to use for themselves. This is because they do not remember that their livelihood is because of the office. The people of a country go into groups and parties to hate each other. This is because they cannot understand that their nation is more important than their group in bringing security. Many people are sad when they are sick or old. This is because they understand themselves as their bodies. This is all due to ignorance and hence they live in unhappiness.

## 6. द्रुग्दर्शनशक्त्यो रेकात्मतेवास्मिता ।

### WORD MEANING :

द्रुग्दर्शनशक्त्योः (*Dr̥g-darśana-Śaktayoh*) = of the power  
that sees and the vision

एकात्मता+इव (*Ekātmata+Iva*) = it is only the one  
himself

अस्मिता (*Asmitā*) = the local presence

### MEANING :

When the one who sees identifies with the power to see, it is called Ego.

### EXPLANATION :

It appears that the eye sees, the ear hears, the nose smells, the tongue tastes and the skin feels the touch. It is wrong. When the electric bulb is lighted, is it the bulb that is giving light? When telephone is used, is it the telephone that speaks to you? It is only through the telephone that you speak. You are the speaker and not the telephone. It is only the electricity that is shining through the bulb. Similarly you are seeing through the eye and the eye is not seeing. You are hearing through the ear. If you take the eye as the standard you are deceived of the ego. The sky appears blue to the eye. It is the illusion of the eye which is only an instrument. There is nothing which you call the sky. The blueness is to the eye not to itself. If you take reading of the instrument as standard you are deceived. You are expected to use the instrument and not to get yourself identified with it. Such an identification exists in all and it is called ego. The Yogic path should be cleared of this complication.

### 7. सुखानुशयी रागः ।

#### WORD MEANING :

सुखानुशयी (*Sukhānuśayī*) = following comfort



रागः (*Rāgaḥ*) = attachment

### MEANING :

Attachment or liking is the process of following comfort.

### EXPLANATION :

You like a person not because he is a person but because you like him. You feel comfort in the process and hence you like him. Hence it is selfishness and no love. It causes unhappiness when he dislikes you or when he is separated from you. It is a cause of unhappiness though you find it comfortable. Hence it is a complication. What is required is love that helps and not liking that makes attachment.

## 8. दुःखानुशयी द्वेषः ।

### WORD MEANING :

दुःखानुशयी (*Dukḥānuśayī*) = following discomfort

द्वेषः (*dveṣaḥ*) = dislike

### MEANING :

Dis-like or hatred is the process of the mind following dis-comfort.

### EXPLANATION :

Hating a person is to remember how he causes sorrow to you. Dislike is as much an attachment to the mind as liking is. To dis-like is to remember. It is to remember the painfulness of a presence. Hatred is to remember un-happiness or

to live without happiness. It makes living unhappy. Hence it is a complication in the way. In the Yoga-path you have to remove this complication by remembering a better thing when the hatred does not exist.

## 9. स्वरसवाही विदुषोपि तथारूढोऽभिनिवेशः ।

### WORD MEANING :

स्वरसवाहि (Swarasa Vāhī) = that which conducts one's  
own taste

विदुषः+अपि (Vidushah + api) = even to those who are  
learned

तथा (Thathā) = in that way

आरूढः (Ārudhah) = assumed

अभिनिवेशः (Abhiniveśah) = aptitude

### MEANING :

Aptitude is the process of conducting what is tasteful to one and trying to establish it. It exists even with the learned.

### EXPLANATION :

Aptitude is the attitude of mind to transmit what is tasteful to a person. He tries to establish the same taste in others also. Even learned people commit this mistake. If you like a person you cannot expect that your people also should like him. It causes sorrow to yourself and others. Hence it is a complication. My friend need not be your friend. My favourite book need not be your favourite book. Hence it is wrong to indoctrinate or to give a brain wash to others according to your concept of greatness. Your ideals and your beliefs

cannot be thrust upon others. Even the scholars of great learning try to establish their beliefs in others. This is of a lower nature since it is not morally correct. Even if you are convinced that you are correct you have no right to disturb the trend of thinking in others. You can make him understand by a process of analysis and impersonal presentation. If a businessman feels that his spirit of competition is correct, do not argue that it is wrong. Make him supply good commodity to the people by encouraging the same spirit of competition. Scholars, politicians and many so-called Gurus are busy in enforcing their own likes and dislikes upon the helpless public who are left in confusion again and again. It complicates the individual and social mind hence the Yogi avoids such an approach.

10. ते प्रतिप्रसवहेयाः सूक्ष्माः ।

**WORD MEANING :**

ते (Tē) = they

प्रतिप्रसवहेयाः (Pratiprasava hēyāḥ) = are to be  
avoided by retracing

सूक्ष्माः (Sūkṣhmāḥ) = the subtle things

**MEANING :**

They exist as subtle values and are to be avoided by following the process of retracing.

**EXPLANATION :**

The above said complication exists as knots on the subtle psychological planes. You cannot catch these tendencies and

kick them away from the path. You have to make an approach in the reverse direction. The normal direction is to hate a person. The reverse direction is to remember how he feels when we are hated by another person. This makes us not to hate. Imagine how you feel when the other person is egoistic in his behaviour with you. This prevents you from being egoistic. The same process should be to remove any of the complications. Right attitude, right analysis and right approach of re-tracing establishes right relationship.

### 11. ध्यानहेयास्तद्वृत्तयः ।

#### WORD MEANING :

ध्यानहेयाः (*dhyāna hēyāḥ*) = avoided through

तत्+वृत्तयः (*Tat+vṛttayah*) = those behaviours

#### MEANING :

The complications in behaviour are to be avoided through meditation.

#### EXPLANATION :

By meditating that which is desirable you can avoid the undesirable complications. It is better not to meditate upon the nature of these complications and how they occur. If you begin to meditate how dislike occurs then you begin to dwell with dislike. To a Yogi, meditation should be of the Lord-consciousness, his utterance OM and the truthful state of awareness. Then these complications find no place in you.

### 13. सतिमूले तद्विपाको जात्यायुर्भोगाः ।

#### WORD MEANING :

सतिमूले (*sati mūle*) = when the root exists

तत्+विपाकः (*tat + vipākaḥ*) = its fruition occurs

जाति (*Jāti*) = birth

आयुर्भोगाः (*āyurbhogāḥ*) = span and experience

#### MEANING :

When the root exists there is the fruit in the form of the birth, the span, the experience.

#### EXPLANATION :

What we understand as birth, span and the situations in life are only the results of a cause. The cause exists unknown as the root of tree exists buried in the soil. The root shoots up into a tree and gives its own fruit. In us the fruit exists in the form of our birth, span and the incidents of life. How are they dependent upon the root? If the root belongs to a bitter tree the fruit is bitter in taste. If the root belongs to a seed of a sweet fruit it produces a sweet fruit. Everything depends upon the seed we prepared out of our past deeds. All the activity of this birth is tinged with the activity of previous births. The motives condition the present motives. The deeds done condition the present deeds. It is a path of chain actions. Then is it possible to cut this chain? Yes. If not, what is the use of the Yoga path and the scriptures? Some say that it cannot be cut. It is because they try to fight out or succumb. Either way it is wrong. Attain the seedless truthful light of

existence by uttering OM and making a total surrender of motives and results to the Lord-consciousness. When He exists to us everything exists in HIM. Even the chain action exists in HIM. It is His own and not a chain action of your motives and results. It is a chain of births and rebirths which do not belong to you but which exist in Him. If the chain action belongs to your root then the incidents of life are conditioned by your presence in the form of cognisance. If it belongs to Him then the root and the fruit exist in Him. Then birth and incidents have no conditioning. The daily routine with its activity of a grown up house holder is conditioned by his necessities. The daily activity of a child is not conditioned by anything since it is play to him. The same difference exists between the life incidents of a non-yogi and a yogi.

#### 14. ते ह्लाद परितापफलाः पुण्यापुण्य हेतुत्वात् ।

##### WORD MEANING :

ते (Tē) = they

ह्लादपरितापफलाः (*hlāda paritāpa phalāḥ*) = have  
rejoicing and suffering as their results

पुण्य+अपुण्य (*Puṇya+apuṇya*) = pious and impious

हेतुत्वात् (*hetutvāt*) = being the causes

##### MEANING :

Due to the pious and impious motives they have the results happy and unhappy.

##### EXPLANATION :

Those deeds that cause happiness are called pious deeds. Those that cause suffering are impious deeds. By virtue of

their past deeds of these two types, people have their birth span and incidents that cause happiness or suffering. Some people are born healthy with perfect bodies. It is the result of healthy and perfect behaviour in the past. Some people are born weak, unhealthy and crippled. This is because of their defective and a motivated behaviour in the past. They are automatically attracted to such parents who produce such children. If an officer visits other countries he will be received by the officers of his branch there. If a gambler goes to other countries he will visit the gamble houses and meet the gamblers there. In the same way people are born on this earth, received by the parents that are fit to receive them. The roll of an actor on the stage depends upon the preparation, allotment and the choice of the drama done previously. The sequence of incidents in the drama depends upon the prior arrangement. Similarly the happiness or the unhappiness of our life incidents depends upon the sequence of our past deeds and our motives thereof. A Yogi comes to know of this and does not care for the happiness or unhappiness of the incident. A good actor is not affected by the tragic or comic incidents of his role.

**15. परिणाम तापसंस्कारदुःखैर्गुण वृत्ति  
विरोधाच्च दुःखमेव सर्व विवेकिनः ।**

**WORD MEANING :**

परिणाम (*pariṇāma*) = culmination

ताप (*Tāpa*) = worry

संस्कारदुःखैः (*saṃskāra duḥkhaihi*) = by the unhappiness  
associated

गुणवृत्ति-विरोधात् (*Guṇavṛtti virodhāt*) = due to the  
contrast nature of the qualities and behaviour

च (Cha) = also

दुःखमेव सर्व (Duhkhameva sarvam) = only unhappiness

विवेकिनः (Vivekinah) = to those who discriminate

## MEANING :

To those who discriminate every influence is the cause of unhappiness either in the culmination or by association or by the contrasting nature of qualities and behaviour.

## EXPLANATION :

It is a fact that good deeds cause happiness and bad deeds cause unhappiness. Even then all such influences when depended upon, cause unhappiness. Some deeds have unhappiness as the result. Some incidents cause happiness but it is passing. The happiness that results from deeds cannot be constant. If the food is really tasty you cannot continue to taste the food. If the wife is beautiful she cannot maintain the same beauty through all ages. If you grow rich to your satisfaction, the satisfaction cannot continue the same. This is because you have to make new efforts to maintain the riches every day. This causes unhappiness. If the money is robbed or lost or invested foolishly or if the children misuse it, it causes unhappiness. If you preserve it then it is a source of worry. If your friendships cause good enjoyment then any change in attitude or any cause of separation will be the cause of unhappiness. Thus the wise man realises that the happiness caused by incidents and the result of good deeds is not accountable. It is like the bank balance which is spent up when enjoyed. When not enjoyed it has no value. When spent up it leaves you on the street after the enjoyment is finished. A Yogi does good deeds, avoids bad deeds but he is also wise in avoiding the



results also. His satisfaction is not enjoyment. It is tranquility and it exists in poise. Yoga is poise and it exists with the Yogi and not with result of good deeds. To him happiness lies in himself as his own awareness of happiness. Happiness in its true sense is not a sensation or a thought. It is not an ideal, an aspiration or its fulfilment. It is not a result, not a cause. It is unparalleled and hence it is itself, the experience of himself. Nothing is equal to it and hence nothing can cause happiness except being happy. It cannot be purchased by anything, nothing is costlier than it. That is why real happiness cannot be caused by avoiding bad deeds and doing good deeds. Deeds are bad or good according to the purpose they serve as long as the motive does not lie with the doer, deeds can easily be understood about their good and badness. Bad deeds are avoided by Yogi not because they cause unhappiness but because they cause involvement. He does good deeds not because they cause happiness but because they are good to everyone. Then happiness lies with him as truth. This is true happiness which a Yogi knows.

## 16. हेयं दुःखमनागतम् ।

### WORD MEANING :

हेयं (*Heyam*) = to be avoided

दुःखम् (*duḥkham*) = unhappiness

अनागतम् (*anāgatam*) = that which has not occurred

### MEANING :

The unhappiness that has not made an approach is to be avoided.

**EXPLANATION :**

Can anyone avoid unhappiness in this world? Yes, but it takes time to everyone. Immediately he cannot avoid all unhappiness. Unhappiness is the result of the past deeds. The results of the past deeds may reach us in the present and in the future until the results of the past deeds are exhausted. The present deeds can be rectified in such a way that they do not produce unhappiness in future. Unhappiness and happiness in the future exist as possibilities. The possibilities can be avoided by regulating the deeds in the present. If a bankrupt takes a decision that he does not incur debts from now onwards he can avoid only the consequences in the future. He cannot escape the present liabilities. If an unmarried lady is carrying and if she takes a vow that she will be chaste from now, she cannot have an escape for the present. She can be wise for the future.

17. द्रष्टृदृश्ययोः संयोगो हेयहेतुः ।

**WORD MEANING :**

द्रष्टृ (*Draṣṭṛ*) = (of) seer

दृश्ययोः (*Dṛśyayoh*) = (and) seen

संयोगः (*saṃyogaḥ*) = union

हेय (*Hēya*) = (of) that which is to be avoided

हेतुः (*Hētuḥ*) = cause

**MEANING :**

The contact of the seer with the seen is the cause of unhappiness that should be avoided.

## EXPLANATION :

The process of avoiding unhappiness in the future is given here. The cause of unhappiness is the contact of the man in us with the objects around. What surrounds us in the form of the mind, senses and the objects is only our nature. Our mind is our nature to produce mind. Our senses belong to our nature which projects the senses. Our environment is our understanding of the environment which is again our projection. When we get identified with our nature, we are motivated to see, to hear, to taste that is to do deeds good and bad. The deeds produce their results. If we are aware of our existence, then our nature does not exist in us. Then we do not identify with anything. The Yogi does not see and think. The eye sees and his mind thinks under his direction. Instead of himself flowing into his nature, he has his nature absorbed in him. When the sun shines through his beams, he flows into the beams and becomes the creation. Then it ceases to be himself. That part of the sun which does not come down as the sun beams remains as the sun. The Yogi avoids to make a contact through his nature. Thus, he avoids his deeds and their results. Henceforth, the deeds belong to the Lord-consciousness.

18. प्रकाश क्रियास्थितिशीलम् भूतेन्द्रियात्मकं  
भोगापवर्गार्थम् दृश्यम् ।

## WORD MEANING :

प्रकाश (*Prakāśa*) = shining forth

क्रिया (*Kriyā*) = action

स्थिति (*Sthiti*) = state

शीलम् (*śīlam*) = characteristic

भूत (*bhūta*) = forms

इन्द्रिय+आत्मकम् (*Indriya+Āthmakam*) = senses having  
in itself

भोग (*Bhōga*) = enjoyment

अपवर्गार्थम् (*Apavargārtham*) = for liberation

दृश्यम् (*Dṛśyam*) = object of sight

## MEANING :

The object of sight has the shining forth, the action and the state of existence as its characteristics. It is composed of forms and senses. Its purpose is enjoyment and liberation.

## EXPLANATION :

A definition of objectivity and a description of objectification are attempted here. Objectivity is existence as not itself. Objectification is the transformation of one-self into something which is not itself.

Self forming into oneself is ego, the observer. His nature is three-fold :

(A) He shines forth or expands into the object of observation.

(B) He exists as the act of expanding.

(C) He also exists as a state to be observed. Thus he exists as the expanded entity, expansion and the state it assumes. He exists as the three simultaneously. It is his characteristic or nature. To do this, he prepares the machine or apparatus from himself. It includes

a) The forms which are the five states of matter (Solid, liquid, gas, light and space).

b) The senses which are five for the five-fold functioning (touch, taste, smell, shape and sound). After the apparatus is formed, these two sets of instruments respond to each other (solid to smell, liquid to taste, gas to touch, light to shape and space to sound). Such an apparatus having two sets of five components each has its differentiation into two entities :

(I) The vehicle. (II) The means of communication.

The means of communication will cut the vehicle into two halves, observer and the observed. They serve as two units to serve the double-function of contacting and liberation. The contacting, conditions the observer experience bondage. The liberation makes him experience freedom. Without bondage there is no freedom from bondage. In the absence of bondage, there is no process of liberation. Hence, it is the alternation of states like that of the electro-magnetic phenomenon. The unit vehicle serves as the dynamo-motor to produce the current which we call the observer or the ego and the observed or the seen. When the circuit is complete, the current of consciousness begins to flow. This is the birth of the individual.

## 19. विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ।

### WORD MEANING :

विशेष+अविशेष (*Viśeṣa+Aviśeṣa*) = particular and general

लिङ्गमात्र+अलिङ्गानि (*Liṅga māra+Aliṅgāni*) = inclusive

and exclusive of symbols

गुणपर्वणि (*Guṇa parvāṇi*) = are the nodes of qualities

## MEANING :

The nodes of qualities form into particulars and generals with symbols and without symbols.

## EXPLANATION :

Nature is the one background of the observer. Both put together have their background as the Lord-consciousness who is having no divisions or differentiations. On this background the observer and his background undergo differentiation. Then the observer forms as the individual consciousness or ego. To him, nature exists as his background. It manifests to him as the three qualities : Dynamism, Inertia and Poise. The three will have their permutations and combinations like the spectrum colours forming from the one light by the refraction through the prism of the three qualities. The spectrum shows the lines of demarcation through which it shines as particulars and generals. The particulars have their symbols just as the divisions of the spectrum have their colours. The generals shine as the rays of light which have no colours. In this phenomenon, the objective existence is known as many through the manyness of the combinations of qualities. Everything is known as a particular on the background of the generals. For example, everything is observed in space. Space is the general and everything is a particular. The chair in the room is noticed as a particular while the room exists as general. Everyone of us is noticed as a particular on the background of mankind which works as the general. Every number is counted as a particular on the background of numbers in general. Thus, the noticing of everything in the objectivity is an alternation of the generals and particulars. In this, the author has attempted a definition of noticing or observation.

20. द्रष्टा दृशिमात्रशुद्धोऽपि प्रत्ययानुपश्यः ।

**WORD MEANING :**

द्रष्टा (*Draṣṭā*) = the observer

दृशिमात्रः (*Dr̥ṣi mātrah*) = only the measure of observation

शुद्धः+अपि (*Śuddhaḥ+Api*) = though he is pure

प्रत्यय+अनुपश्यः (*Pratyaya+Anupaśyah*) = conditioned  
by the medium

**MEANING :**

The observer exists only as a measure of observation. Though pure, he is conditioned by the medium.

**EXPLANATION :**

Through a coloured spectacle the observer sees everything coloured. The seer assumes existence as a unit of observation. He is uncoloured and his power to see is uncoloured. Yet he sees everything coloured by the colour of the medium. Here the medium is multi-coloured and it is the result of the colour-combination of the spectrum just as the white light unfolds into the coloured spectrum through the triangular prism, the observer unfolds into his observation through the nature of three gunas.

21. तदर्धएव दृश्यस्यात्मा ।

**WORD MEANING :**

तदर्ध+एव (*Tat+artha+Eva*) = only for him

दृश्यस्य+आत्मा (*Dr̥śyasya+Ātmā*) = the nature of the  
scene to the self

**MEANING :**

Self presents as nature only to the observer.

**EXPLANATION :**

Nature has no particular light of its own since it is made up of the Lord-consciousness. The observer exists as light since he is himself, the Lord-consciousness, surrounded by nature. Without him, nature has no existence or light. When he observes, he has nature differentiated from him. Then nature works as the prism. He shines through it and observes it shining. For him only nature exists. To him his nature exists. Space exists as space to the observer. To itself, it is not space but the existence of Lord-consciousness. To the husband the wife exists. To her, she is not a wife. Nature exists for him to play with. Nature is observed by him (created by him) to make the play possible. The play is an alternation of bondage and liberation.

22. कृतार्थं प्रति नष्टप्यनष्टम्  
तदन्य साधारणत्वात् ।

**WORD MEANING :**

कृतार्थप्रति (*Kṛtārthaṃ Prati*) = to the accomplished one

नष्टम्+अपि (*Naṣtam+Api*) = though lost

अनष्टम्+तत् (*Anaṣtam+Tat*) = it is not lost

अन्यसाधारणत्वात् (*Anyā Sādharaṇathvāt*) = by virtue of its commonness with others



**MEANING :**

To the accomplished one, nature does not exist. Yet it exists common to others.

**EXPLANATION :**

When the Yogi is accomplished in the process of his Yoga, nature ceases to exist to him. Its purpose is served and hence it does not exist. Yet it exists to others since it has to serve its purpose to them. To others means to the consciousness that observes others. The Lord-consciousness accepts others to reach him into liberation. He accepts bondage since no liberation is made possible when there is no previous step, bondage.

The purpose of nature is to serve him to play the role of the observer and to provide him the vehicles and the apparatus required to exist in bondage, to operate, to work out the Yoga process and to attain liberation. As long as the process occurs, nature exists; since it is accomplished only to the individual egos and not to the Lord consciousness, it exists as long as the egos exist. The difference in specific gravity of water and ice exists for the ice-blocks to float in water. As long as the ice-block exists, the difference exists. When an ice-block becomes water the difference ceases to exist to it. Yet it exists to the other ice-blocks in existence.

23. स्वस्वामि शक्तयोः स्वरूपोपलब्धिहेतुस्संयोगः ।

**WORD MEANING :**

स्वस्वामिशक्तयोः (*Swa Swāmi Śakthayoh*) = between the  
power of itself and its Lord

स्वरूप (Swarūpa) = its own shape

उपलब्धिहेतुः (Upa Labdhi Hētuḥ) = the cause of  
attainment

संयोगः (Samyōgaḥ) = union

## MEANING :

Yoga exists as union between the power of itself and its Lord in order to attain its own form.

## EXPLANATION :

The power of nature and the power of its Lord is the same since nature is the power of the Lord. Yet it exists as two by the power of union. Its purpose is to him to enjoy his own form. Here the very purpose of Yoga practice is described. Yoga as practice exists to the individual since Yoga exists as union between nature and its Lord in the creation. This proves that Yoga as truth exists in creation and hence it is to be practised by the individual to experience his true state which is truth.

## 24. तस्य हेतुरविद्या ।

## WORD MEANING :

तस्य हेतुः (Tasya Hētuḥ) = its cause

अविद्या (Avidya) = not knowing how to know

## MEANING :

The cause of the union between nature and its Lord is ignorance.

## EXPLANATION :

Here it is said that ignorance necessitates Yoga practice to the individual. Since the one Lord exists as the Lord and his nature, it creates ignorance by which the one is known as two (observer and the observed or the individual and his nature). This necessitates the individual to aspire and attain his original existence. Yoga practice exists as a necessity to the one who exists as the observer and the observed. The separate existence makes him practise Yoga. Hence ignorance serves as the cause of Yoga practice.

25. तदभावात्संयोगाभावो हानं तदृशेः कैवल्यम् ।

## WORD MEANING :

तत्+अभावात् (*Tat+Abhāvāt*) = by its absence

संयोग+अभावः (*Samyōga+Abhavāḥ*) = absence of contact

हानम् (*Hānam*) = removal

तत्+दृशेः (*Tat+Dr̥śeh*) = that power of seeing

कैवल्यम् (*Kaivalyam*) = uniqueness

## MEANING :

In the absence of ignorance, there is the disappearance of that contact. Then there is the uniqueness of the power to see.

## EXPLANATION :

Ignorance is defined as the existence of knowledge broken into two (the knower and the known) by the behaviour of the three-fold nature (the seer, the seen and the act of seeing

formed by the three Gunas). It forms the unique apparatus of the individual consciousness, the ego. This divides the consciousness into the observer and the nature around him. When the observer receives the contact of his nature, it is the riddle of ignorance, the state of not knowing how to know. By practice of Yoga, this riddle is solved. The nature is transformed into the observer himself. It is like the iron bar becoming a magnet by a touch of a previous magnet. Then there is no contact. Then there is no ignorance. The power of the observer stands as himself who is no more an observer. It is called the uniqueness of existence.

## 26. विवेकख्यातिरविप्लवा हानोपायः ।

### WORD MEANING :

विवेकख्यातिः (*Viveka khyātiḥ*) = prominence of  
discrimination

अविप्लवा (*Aviplavā*) = unperturbed

हानोपायः (*Hānopāyaḥ*) = the device of making it absent

### MEANING :

Discrimination gaining prominence is the only device to make the contact absent.

### EXPLANATION :

Discrimination is the process exposing thoughts to the awareness of the thinker. It includes the following path :

- (a) to become aware of the observer and his nature.
- (b) to become aware of the thinker and the thought 'what I am and what I have', 'what is permanent and what is

temporary; what is unchanging and what is changing. This awareness transforms everything into one, the One existence'.

27. तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ।

**WORD MEANING :**

तस्य (*Tasya*) = To him

सप्तधा (*Sapthathā*) = Seven-fold

प्रान्तभूमिः (*Prānta Bhūmiḥ*) = the purview around him

प्रज्ञा (*Prajñā*) = consciousness

**MEANING :**

Then his consciousness serves as his purview and this contains seven states.

**EXPLANATION :**

When the contact is not there, then his consciousness serves as his purview. It means that the Yogi has only himself as awareness, without any object exposed to his awareness. Even then his awareness exists in seven planes of consciousness. All the five states of existence, his mind and his existence put together form the seven planes of the awareness. Even the matter around him exists as the matter-state of Spirit (the matter-state of himself – the 'I AM'). The mind exists as the mind-state of the Lord consciousness. Just as the healthy man does not feel his body existing separately to himself, the Yogi does not see the existence of the world around him. It is only the one presence which is himself and the self around him. Everything exists as "I AM" to him and hence there is no process of contact.

### 32. जातिदेशकाल समयानवच्छिन्न सार्वभौमा महाव्रतम् ।

#### WORD MEANING :

एते (Yete) = these

जाति (Jāti) = birth

देशकालसमय (Deśa Kāla Samaya) = place, time and proposition

अनवच्छिन्नाः (Anavachchinnāḥ) = not differentiated

सार्वभौमाः (Sārvabhaumāḥ) = universal

महाव्रतम् (Mahāvratam) = great austerity

#### MEANING :

These practices are unalterable by birth, place, time and proposition. They are universal and they form into the one holy path.

#### EXPLANATION :

The eight steps of Yoga practice and the traits practised thereof are a must to every one. Harmlessness, truthfulness, uncovetedness, transcending sex etc. that are enumerated in the previous Sutra, are all to be practised by everyone who wants Yoga. No race, no class and no caste is exempt. No preference to sex or age or state of life. There is no time prescribed to practise them. If anyone practises harmlessness or truthfulness only in the morning or for a few hours in meditation, it is of no use. There is no place distinction. No one can say that truthfulness should be kept pious in the meditation room only. They can be included in no proposals or propositions. No one can feel that he should be truthful only to the holy people or

his own people or only with the followers of his own Guru. They are universal in their application and should be practised in all circumstances. Even to the non-practitioner of Yoga, they form the path of happiness since they are also social virtues. To a Yogi, the practice is more and uninterrupted. There should be the beginning of the holy practice as long as he is there.

### 33. वितर्क बाधने प्रतिपक्ष भावनम् ।

#### WORD MEANING :

वितर्कबाधने (*Vitharka Bādhane*) = when false logic  
impedes

प्रतिपक्षभावनम् (*Prathipaksha Bhāvanam*) = converse  
thinking

#### MEANING :

Whenever the practice of these virtues is attacked by false logic, it should be removed by converse thinking.

#### EXPLANATION :

For some years or decades, there will be thoughts on logic about the practice of these virtues. Sometimes, we question ourselves "Is it possible to practise these virtues? If we practise them with rogues, are we safe? Can truth be revealed to every sinner? If Brahmacharya is practised by all, then is there no progeny and does the world become empty?" Such thoughts and such logic should not be opposed. No answers should be prepared to these questions. In trying to do so, the practitioner will deviate from practice to logic. To all these disturbances, one should practise the art of withdrawing by a

process of converse thinking. Converse thinking does not mean the opposite type of logic. It is only reversed thinking, but not converse thinking. Converse thinking is thinking in the other direction. When such a question occurs, he should think of practising these virtues by proposing them only to the mind. You can think how Rama practised them, how Narada practised them. By doing so, you are creating a new centre of thoughts in your mind, when the previous questions find no scope to exist. You can also propose some good work on the physical plane.

34. वितर्का हिंसादयः कृतकारितानुमोदिता  
लोभक्रोधमोह पूर्वका मृदुमध्याधि मात्रा  
दुःखाज्ञानानन्तफला इति प्रतिपक्ष भावनम् ।

#### WORD MEANING :

वितर्का: (*Vitarkāh*) = items of false logic

हिंसादयः (*Himsādayah*) = harming etc.

कृतकारिता: (*Kṛta Kāritah*) = doing or causing to do

अनुमोदिता (*Anumōditā*) = appreciated

लोभ (*Lōbha*) = covetedness

क्रोध (*Krōdha*) = malice

मोह (*Mōha*) = self-deception

पूर्वका: (*Pūrvakāh*) = beginning with them

मृदु (*Mṛdu*) = soft

मध्य (*Madhya*) = medium

अधिमात्रा: (*Adhi mātrah*) = beyond measure



दुःख (Duhkha) = unhappiness

अज्ञान (Ajnāna) = ignorance

अनन्तफलाः (Ananthaphalāḥ) = endless in their result

इति (Iti) = therefore

प्रतिपक्षभावनं (Prathipaksha Bhāvanam) = converse  
thinking

## MEANING :

False logic is harmfulness etc. It exists as making others do or appreciate when done. They become possible due to covetedness or malice. They may exist like medium or beyond measure. They result in an endless sequence of unhappiness. Therefore converse thinking will be the only escape.

## EXPLANATION :

False logic starts as thoughts to harm others etc. Unless we are convinced that it is good to harm others, we do not do it. When we know that it is harming, it means that we are not convinced. If we are really convinced, we believe that they are good deeds. Then why should we commit them in secret? It is a proof that we are not convinced that they are good deeds. If pick-pocket believes pick-pocketing is good, he begins to do it openly. No fool picks a pocket openly. He knows that he will be kicked if detected. That means he knows that he is bad. This is his false logic. Knowing that he is not convinced, his thought drives him to do it and this is against his own logic. That is why the author says that such deeds start from false logic.

Doing is not only physical. Even we do a thing physically, we do it mentally. Therefore crime exists as doing for

himself or making others do it. It also exists in the form of appreciating those who do. It means he is doing it with the body and mind of others. It occurs when he is not capable of doing.

Then why does such a thing exist? When the mind is once disturbed, it produces a disturbed thought for a second time. When he feels that he should own a thing which does not belong to himself then his mind is disturbed by the desire. This disturbed state makes him think of a theft. Similarly when the mind is disturbed by malice, it produces a thought to harm the other man. False logic cannot be accepted by a normal mind. The mind should be first disturbed by a motive. This disturbance makes him accept false logic. When it reaches the third step, it is action. It starts a chain of events. Always the events bring unhappiness to the mind and the result is a chain action of repeated unhappiness. For this reason, such thoughts should not be touched or opposed to fight them out. To drive the mind away to some other thought and action is the only safe method to follow. If we try to argue out such evil thoughts of false logic with others or within ourselves, it is dangerous. The effort produces a logic about those crimes. It may be for them or against them, but it is linked up with crime. Therefore, converse thinking is the only process left.

35. अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।

#### WORD MEANING :

अहिंसा प्रतिष्ठायाम् (*Ahiṃsa Pratiṣṭhāyām*) = where  
harmlessness is established

तत्+सन्निधौ (*Tat+Sannidhau*) = in its presence

वैरत्यागः (*Vaira tyāgaḥ*) = leaving enmity

## MEANING :

When harmlessness is established, enmity leaves us due to the presence of harmlessness.

## EXPLANATION :

Here, the author gives an example of converse thinking. He does it and at the same time, he explains the usefulness of Ahimsa, one of the aspects of Yama.

At first we entertain harmlessness as a thought. Then we begin to practise it. It is not yet established in our mind. We have to make an effort to grasp it until it is established as part of our nature. Then it gives us its continuous presence. This presence makes our mind leave enmity with anyone. Before that we must be thinking of those who have harmed us. This thought goes and the mind is made free from the unhappiness of the enemies in our mind. Enemies exist only in mind because one thinks of his enemies in their absence also. In their absence, they exist in us only as our thoughts. In themselves, they are people and not enemies. Your wife is wife to you and not to herself. Similarly your enemy. If you try to forget about them, it means you are thinking about them. Instead you think about harmlessness and begin to act and establish it in you. To do this, you can think of the presence of a person who has achieved harmlessness. If you read a poem about Buddha and imagine how he worked out harmlessness, then your mind establishes the virtue without your effort.

36. सत्य प्रतिष्ठायां क्रियाफलाश्रयत्वम् ।

## WORD MEANING :

सत्यप्रतिष्ठायां (*Satya pratiṣṭhāyām*) = by establishing  
in truthfulness

क्रियाफलाश्रयत्वम् (*Kriyāphalaaśrayatvam*) = deeds  
embracing results

## MEANING :

When truthfulness is established, deeds reach their results.

## EXPLANATION :

When your word and your deed follow what you know as truth, the three exist in fitness. Thought gains mastery over word and deed. Then the deed produces its result as thought previously and not as something unexpected. People fail to produce the required results, since their thoughts are not true to themselves. If your enemy could procure a seat in the Medical College, you are tempted to secure for you. You will try hard and succeed without understanding if you need it or not. Your enmity complex comes in the way of your right understanding. That means, you begin to feel the want of what you do not need. Then you are not truthful to yourself. Practising truthfulness prevents you from such false situations, deeds of faithfulness to yourself. Deeds begin to re-arrange in their true significance and meaningfulness to you. In the light of this you will believe to select or reject. Then whatever you select to do will bring the expected result precisely.

In the beginning, you have to face many odds, since the results of the false deeds in the past are still awaiting. To them, your practice works as a catalyst. All the pending results, pleasant or unpleasant, convenient or inconvenient, will come to the surface, raise their heads and shake your hands. If you stand with a presence of mind and continuity of purpose, you will know the fruitfulness of truthfulness. Then a deed means a result.

## **APPENDIX**

Extracts from the lectures delivered  
at Liege (Belgium) on 23-9-1976;  
at Antwerp (Belgium) on 27-9-1976;  
at Brugg (Belgium) on 11-10-1976;  
at Lyon (France) on 24-10-76  
at Yuerdon (Switzerland)  
on 30th & 31st of October, 1976;  
at Geneva on 11-11-76

## **THE SCIENCE OF YOGA AND PATANJALI**

Yoga is the science of man and it existed long before Patanjali. In course of time it has gathered around it the splendours of popular deviations and descriptions. Patanjali has once again systematised YOGA by extracting the pure scientific aspect. He has done this with the help and guidance of the Bhagavadgita. At every step he followed the path prescribed therein. It is important to notice that these two books do not have a mention of Kundalini, the six Chakras and the Nadis. Among the other books especially those belonging to Tantric literature, we find an elaborate description of Chakras and Kundalini. At the same time if you want a really scientific treatise on yoga, you have to choose either Bhagavadgita or Patanjali, and not any other. These two books contain practical instruction in yoga.

## **PATANJALI AND THE BHAGAVADGITA**

Patanjali's book can be rightly understood as a specialised section taken from the Bhagavadgita. The Bagavadgita contains instruction in yoga practice, yoga realisation and yoga way of leading life, while Patanjali's Yoga Sutras deal only with yoga practice.

## **PATANJALI'S TEXT**

The book is divided into four chapters, each of which describes an aspect of the practice. The first aphorism indicates that this is a book of practical instruction. The second aphorism

gives us the correct definition of yoga. It is the real experience of oneself which can be realised by neutralising the reactions of the mind and senses towards objectivity. The method of practising includes eight steps which are to be followed in a systematic way. There are many schools of yoga which emphasise the practice of one, two or three of the eight steps. For example, many people in the occident practise some Āsanas and some types of Prāṇāyāma which they call yoga practice. Some others try to specialise in a way of meditation, and are satisfied with it. Physical āsanas and prāṇāyāma form part of the preliminary practice. Though essential, it cannot be called yoga. You are expected to practise the eight steps systematically before you can qualify yourself to be called a student of yoga.

## **THE EIGHT STEPS**

The first step is called Yama, which means regulation. The second step is Niyama, which means rectification. Begin your practice with regulating the activity of the mind and body which you apply to your routine. Regulate the timings of your work, food, rest, sleep and then your thoughts.

The second step contains eliminating what is not required. For example, you have to eliminate the thoughts of sensual pleasures by following a selective way of diet etc. Eliminate that which is not good for the balance of mind and body. Eliminate foods that are not nutritive though tasteful. By practising these two steps you begin to awaken a power that is sleeping as yourself on the background of yourself. The human constitution has five planes of existence. The first is the physical plane which includes the tissues of the body. The second is called the vital plane which includes the functions. The third is

the mental plane, the fourth is the plane of intelligence and the fifth is the plane of happiness and bliss. The first three planes, physical vital and mental belong to the lower nature, because they require the guidance of the higher. The fourth is the higher nature, which transforms the lower nature into itself and makes it a proper vehicle of expression for the fifth. The first two steps of practice, Yama and Niyama bring the lower nature into an order and a re-arrangement. All the physical exercises come under the first two steps. What the average occidental yoga teacher calls Āsanās also come under the first two steps.

The third step of Patanjali is called Āsana which should not be confused with the physical āsanās. (It is often confused. Almost all the English books on yoga interpret 'āsana' as 'Sarvāṅgāsana', 'Halāsana' 'Śīrshāsana', the various postures of the physical body.) According to Patanjali and Bhagvadgīta, 'āsana' means finding stability in happiness. (Sthira and Sukha). You should find stability of mind in the 'I AM' of you. Every one of you is 'I AM', the Oneself, in the purest sense. The 'I AM' in you does not belong to you, but you belong to the 'I AM' in you and form a part of the light. That light is called God by many and 'The Lord' (Īswara ) by Patanjali and Bhagvadgīta. He is covered by the many layers of himself. These layers are the body, mind etc. No one of these layers is 'The Lord', though each layer belongs to him and is lived by him. Compare it with the structure of an onion. See the many layers in the onion. No layer is the onion proper, but every layer is a part of the onion proper. The 'I AM' in you is the real light of consciousness with which your mind, senses and body are constructed. All your vital parts are made up of that light and lived by that light 'I AM', the God who walks on earth with man in the language of the scriptures. We belong to HIM, we come out of HIM, we live as the many layers in HIM, we feel and think in HIM, live in HIM, do everything in HIM and return to HIM. That light



makes his presence felt like the many layers of thought. For a long time people will not be able to feel the presence. Such a state of not feeling his presence is the state of animals. The animals see everything around them, feel their surroundings, their appetites, but they do not feel or realise the presence of that light 'I AM' in them. Hence there is activity and life in the animals, without the presence of the light. Such too is the case with the human beings before they begin to feel it. They eat, drink and enjoy their dress, abode and vehicles like motor cars etc. They live a busy life all through but they do not live as themselves. They live as their environment and as their everything else. They live for "What they have", they cannot live as the light of "What I am".

What is the result of such a living? They live in constant fear of everything around themselves. They fear strangers, friends, enemies, people of other families, races, nations, countries, religions, and parties. They have fears about their money, property, houses, jobs and taxes etc. Instead of living and enjoying life, they have to live away from life until they die. To them life is an inevitability and not an experience.

Such a life continues sometimes for many births. Much pain is caused by themselves on account of living like this. This pain causes a spirit of questioning which means a good change. Slowly he begins to become aware of the discriminative faculty in him. He learns to choose the right thing and reject the wrong thing. From a life of "What I want", he begins to grow aware of "What I am". Then a total transformation takes place. At first he feels "I have a soul". Then he feels "I am a soul" and "I have a body". Previously he thought he was the body. Now he thinks he has a body. Previously he thought he had the senses, now he knows he has his senses. Previously he believed he wanted food, now he knows that his body needs food. Previously he believed that he wanted taste, now he

realises that his senses want tastes. After such a transformation, one knows the 'I am' of himself.

So remember the 'I AM' in you. Now you have a seat in yourself, a stability in yourself. This stability in being happy in the 'I am' in you is called Āsana, the third step of Patanjali's yoga. The senses are absorbed in the awareness of mind, the mind is absorbed in the awareness of the 'I AM' and this is yoga practice. "Close your eyes. Think of the brow centre. Propose 'I AM' in the heart centre. Think of yourself as 'I AM' here. Try to locate yourself when you say 'I AM' here", says Bhagvadgita. This practice, creates stability in ease which is within you and this practice is called Āsana by Patanjali. Before starting on this practice, your mental and intellectual activity was that of reaction. Now you begin to live in a centre of created consciousness and reacting consciousness. Yoga is neutralising the reaction to the environment and creating a centre of action. When you stop reacting to the environment and begin to act from within, then it is your own work. The beginning of such a stage is called Āsana.

Now we come to the next step, Prāṇāyāma. Prāṇa is the pulsation of the vital body. Prāṇāyāma is the process of regulating the various pulsations in the body. This is also wrongly understood by the popular schools of yoga. It is wrongly explained as the controlling of the breath; which is as unscientific as it is dangerous. Much choking and consumption of carbondioxide is taking place in the name of Prāṇāyāma though God has given us plenty of oxygen to breathe. In its true sense, Prāṇāyāma is the process of regulating the pulsations which control the breath and other branches of peristalsis in the body. The human constitution has five pulsations in the vital body. Out of them two pulsations are responsible for the inhalation and exhalation of breath. These two pulsations are called Prāṇa and Apāna respectively. They influence the nerves and

the nerves influence the muscles of the lungs and the heart as well as some other parts of the body. Hence these two pulsations Prāṇa and Apāna are responsible for the respiration, heart beat and circulation. (Pulsation is the phenomenon that exists in space and influences everything in space from an atom to a cosmos. It can be understood as the cosmic breath or the breath of god which expels whole universe into creation and reabsorbs them into merging. This is one of the scientific splendours which the twenty-first century scientist will be able to better understand and utilise.) It exists on the vital plane which controls synthesis and disintegration in the physical body. It controls circulation and respiration in accordance with a strange law of space which we partially understand as music. (Pure music is different from the music expressed through sound. This pure music is called praṇava or OM in the ancient scriptures.) By the power of music there will be a continuity of rhythm which maintains our respiration throughout life. Everyone has this perfect rhythm expressed through his breath during childhood. When it is disturbed by the various emotions in daily life of the grown up individual, it begins to lose its rhythmic nature and becomes irregular. Whenever a person experiences fear, sorrow, jealousy, suspicion and anger, his pulsation is subjected to aberration. As a result of this continuous process, he will have an agitated and palpitating respiration engrafted on the tendency of his vital pulsation. This leads to unequal distribution of the etheric currents and the energy centres. This in its turn produces an unhealthy formation of the physical body and an ill-balanced sharpness of intellect, which leads to crazy ways of self-destructive beliefs and procedures. The use of medicines on the physical plane can not at all rectify the deformity that has its causation on the vital plane.

The etheric currents of fluids on the vital plane flow through the nerve centres along the nerve fibres. Just as blood

flows through the blood vessels, vital ethers flow through the nerves. Every nerve is maintained by a line of force behind it, which exists on the etheric plane and which is called a Nādi in Sanskrit scientific books. While the body is being constructed in the mothers' womb, there were only the lines of force, along which the nerves form later on into threads. In us the nerves exist along the lines of force that grow in us with age. Sometimes the Nādi or the line of force is disturbed and vanishes when the physical nerve still exists, then it is called paralysis. The disturbance of the rhythm in the pulsation should be gradually neutralised and the original rhythm be re-established. Prāṇāyāma is this process. With the experience and the skill gained by the first three steps Yama, Niyama and Āsana, the yoga student should begin to regulate the activity of Prāṇa-Apāna. The starting point of this process is respiration. Place your body in a comfortable position. Close your eyes smoothly. With your mind travel from your head to foot slowly removing the tension of the nerves in each part. Where there is tension and concentration of the mind, there can be no yoga. You should practise relaxation of the lower mind and the vital consciousness on the background of the 'I AM'. Begin to conduct the respiration slow, soft, and prolonged. Inhale slow, soft and prolonged. Exhale in the same way. No Kumbhaka please! Repeat the process of slow, soft and prolonged breathing while, at the same time, thinking about your breath in a leisurely fashion. Then the mind learns to live with your respiration and re-establishes the rhythm. Gradually the mind learns to live with the pulsation that controls the respiration. Then the mind gets absorbed in the pulsation. They become one. This is the way to practise Prāṇāyāma, the fourth step of Patanjali's yoga. These four steps form the preliminary practice of yoga.

## THE ADVANCED STEPS

The next four are the advanced steps of yoga. They include the real practice of 'yoga with the man in you'. The first four steps deal with your vehicles and not yourself.

Pratyāhāra or absorption (of the mind and the senses) is the fifth step. The word Pratyāhāra means bringing back or retracing. It is a process of retracing the mind or the head back to the consciousness of the heart and lungs with the aid of Prāṇāyāma. You can have some picture located in your heart. Some people practise this with the help of some syllables along with the meaning located in their heart and this they call Mantra. The most scientific way of practising this is to utter forth vocally the sound of the sacred word OM in a slow, soft and a prolonged manner, listening to one's own voice. Since OM is the musical spell which forms the centre and circumstance of the individual, this practice leads easily to the required absorption of the activity of the mind and senses into the higher consciousness via the sound principle. Remember that concentration of mind should never be attempted while practising the scientific eight-fold course of yoga. Concentration makes you form a centre in the lower mind and you get stuck on that plane. The true practice of Pratyāhāra liberates you from the bondage of your impressions about others and things you possess. The real state of detachment (without abandoning anyone) is attained by the practice of absorption. The grip of owning something is loosened while everything and every one remain around you. An implicit obedience to the senses is one of the inevitable results of absorption.

**Dhāraṇa :** The word means contemplation or containing the mind by the background consciousness. It is the process of fixing the mind upon something specified. Making the mind

tranquil and making the senses absorbed into the mind marks a major step of achievement in yoga practice. But it is not the main object of yoga. Focussing the tranquilised mind upon the higher nature of man and the light shining from within is the one thing which should be practised next. Then focussing the same upon 'another thing' until it ceases to be another thing by getting itself transformed into the presence of the Lord. This unfolds various splendours on the path. Applying the principle of detachment for these splendours liberates the consciousness into the omnipresence of the Lord.

**Dhyāna** : This is the seventh step which is meditation in its true sense. In the sixth step Dhāraṇa, there is the existence of two things for perception. One is the tranquil mind with the senses dissolved. The other is the object to which the mind is applied. It causes the right enlightenment of the specified object. In the next step the mind is dropped off from the cognizance of its existence. The object specified is the only thing that exists. The mind does not exist to itself. Such a state of single existence is meditation. When you begin to enjoy the movie in a theatre, the movie exists to you and your mind also exists to you at first. The rest of the environment ceases to exist. It is contemplation. After some time you do not exist to yourself. The sequence of the story of the movie is the one thing that exists to you. Such a state is called meditation.

**Samādhi** means attainment. Attainment of what? Attainment of the one-ness that is described here. Normally when we observe a thing or take cognizance of something we cannot do it purely about that something to the exclusion of 'any other thing'. This is because our senses work dispersed. Each sense is stimulated by its own object and hence it will be distracting the mind when we want to observe or know something. So the attempt is always diluted and mixed with 'other things'. As a result it becomes impossible to know anything in its pure,

unadulterated state. For one who has practised meditation this is very easy. This step is called attainment. When you begin to project your mind with the awareness of meditation, you will be able to keep presence of the object of meditation continuously for any proposed duration of time. Time ceases to exist to your cognizance and the object of meditation becomes more and more present to you. It begins to unfold its presence gradually through slow degrees until the total presence is experienced. For example, if you think of a book existing somewhere and project your thinking into meditation you will know the total content of the book in all its detail without handling the book physically. The same is the case with persons and things. To whatever plane of existence you project, it offers its presence on that plane. For example, if you meditate upon a book on the physical plane you can know the title, colour, and the print of each page with any scar or mark on it. Then you have to meditate upon the content, it also unfolds to your mind. Then, perhaps the address of the publisher. Like this you can go on projecting until everything about the book is completely known. If you do not stop at the detail of everything in the book then the God or the Iswara living in that book will unfold his presence to you. There are people who have the Iswara of every atom of this cosmos unfolded. This dimension of cognizance is called Samādhi. Those who care for the detail can only get the detail and not the Iswara. Those who project towards the Iswara will get both. If you speak a single sentence in an unknown language to a person who has this attainment, he will project his meditation to that sentence, get an instinctive unfoldment of the whole language and begins to speak to you in that language.

Simultaneous existence of the threefold cognizance  
Samyama:

Contemplation, meditation and attainment (Dhāraṇa,



Dhyāna and Samādhi) are the three stages of cognizance which can be applied or projected singly or simultaneously. When applied simultaneously it is called simultaneous cognizance. Since these states are beyond time they are beyond succession. When one projects them simultaneously then the yogi experiences consciousness as pure illumination. There is no object to be illuminated since it is melted in the illumination. In such a state he removes the difference between himself and the whole creation. He becomes present to everything. Everything becomes "The one presence" to him. Hence he experiences himself as omnipresence (God).

These are the eight steps of Patanjali's science of yoga. This leads to Kaivalya, the one presence. The mechanism of the lower vehicles still exists to him in alternating gaps. He will exist as Kaivalya for sometime and when the consciousness is drawn to the lower vehicles he exists to himself and his previous associations due to the force of habit through many births. After sometime he begins to gain stronger hold over the illumination of the consciousness. He begins to live in Kaivalya for comparatively longer periods. Then he should remember and maintain his attitude of non-attachment even to Kaivalya. Then he receives a greater illumination of consciousness which is more powerful. It is powerful enough to descend upon him as "The cloud of the higher existence". This overpowers him and owns him. Then he is permanently drawn towards it, never to return to the lower principles and their associations. Then the purpose of the lower vehicles (Physical body, senses and mind), the three gunas and the succession of time is over. They cease to exist. It is for him to choose if he wants them for a higher purpose (on the planetary, solar or cosmic planes). He is in a position to call forth any of the lower principles into existence and steer them with perfect mastery. Then he is called "The Master", the Iswara. All the Masters of Wisdom are those who live here. ★





## MASTER E.K.

Kulapathi Ekkirala Krishnamacharya, known as Master E.K. among his followers, is the New-Age-Teacher, Healer and Yogi. He provided socio-economic, basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the undercurrent of every topic drives the reader into synthesis. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centres are opened and operated to serve community.

Master E.K. is a multicut diamond. He is poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.