

Patañjali

Yoga Sūtra

translation and commentary: **Danijel Turina**



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translation and commentary

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*The flowers of the opuntia ficus indica cactus. A thorny plant can produce
beautiful flowers. Not all flowers open at the same time.*

It may interest you that the photo was taken near a garbage container.

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Introduction

Yoga Sūtra is the basic text of the philosophical system of yoga. Do not commit a mistake by interpreting “basic” as “simple,” for the very opposite is true—*Yoga Sūtra* expresses fundamental truths, in a manner in which advanced physics expresses fundamental truths about the nature of the physical world. These fundamental truths will be most useful to the Masters, the people to whom enlightenment is no longer a matter of theory, but who have not yet fully appropriated its nature. To others, it will serve as inspiration, as a source of information, as a condensed theory of yoga, but they will not be able to understand it correctly. Spiritual attainment is not a thing to be gained by reading the scriptures, but through practice of yoga; this is the first fundamental truth taught by yoga. The cause of the inability to understand is not in the lack of information, but in insufficient subtlety of spirit, which, without practice, remains unable to truly understand anything beyond its present state of refinement. Without yogic practice, reading such materials is thus in vain. Not completely, however, for we will still be able to grasp some of the spirit of the text, some of the aura of power, some of its inherent greatness and strength, and this alone might serve the purpose of setting us on the right path.

I wrote this book primarily for my disciples—it was meant to serve as internal material, meant mostly for two or three of my most advanced students, who have experienced the state of samādhi, without which there can be no

true understanding of the text. Still, I thought that this commentary should be made available to a larger audience, unlikely as it might be for the masses to benefit from it.

Not being written for a wide audience, but for a small group of initiated disciples, who already possess a great deal of understanding, it is in most part coarse, “rectangular,” brief and direct. I wrote it from the state of samādhi, without any respect for the reader’s problems or perspective, paying no heed to any human weakness.

If you ask for my opinion, I would say that beginners would be best advised to surrender to an enlightened Master, instead of trying to understand such material on their own. The Master will gradually lead them toward true understanding; he will know what they need in order to attain realization, and without such guidance, this text will be as useful to them as a “beginner’s” guide to differential equations to first graders. They would be much better off with someone who would teach them the basic mathematical operations, such as addition and subtraction. As they progress, they will understand more, and eventually they will get to the derivatives and differential equations. If they attempt to comprehend the integral and differential calculus right away, from utter ignorance and without proper foundations, they will understand it as well as a Xerox machine could, copying a workbook on the subject—in other words, they will gain no understanding whatsoever. Even if they learn all the symbols by heart, the meaning will remain hidden from them, and they will only increase their ignorance by adding another layer of misunderstanding. This is what happens to various “spiritual seekers,” who read many books on spirituality and thus accumulate a vast amount of misconceptions, which only prevent them from attaining true spirituality. Any man, who thus attempts to understand this or any similar text, without Master’s proper guidance and without yogic practice, should be considered naive, if not offensive.

Don't get me wrong: read it, by all means. But read with humility, read with firm understanding that you do not understand, and that you want to grow, with all your heart, to the level on which understanding will be possible for you. Don't just fill your heads with theory, for sooner or later someone wiser than yourselves will have to undo the damage you inflicted upon your understanding.

1. Samādhīpādaḥ

(On Samādhi)

1 *atha yogānuśāsanam*

Explanation of yoga follows.

2 *yogaścittavṛttinirodhaḥ*

Yoga is cessation of the fluctuations of spirit.

Yoga is cessation of the whirlpools (vṛtti) of the substance of mind (citta). The overall energy of thoughts is constant. The quality of every individual thought drops as they increase in number. The depth, or subtlety, of every individual thought grows as the mind calms. Total cessation of the motion of thoughts results in absolute depth/quality of consciousness, which is at the same time static and all-encompassing.

By analogy, the thoughts are like waves on the surface of water. The fastest thoughts are equivalent to the smallest waves that make the water completely opaque. The slowest thoughts are equivalent to the big waves, that make the view of the bottom harder, but something can still be seen through. The thoughtless state is equivalent to the perfectly clear and still surface, which does not interfere with the view of the bottom, including even the smallest details. Likewise, calmed mind in its motionless state enables unhindered and perfect insight of depth and the foundation of reality, which is God. Through such perfect transparency of spirit, Divine manifestation is unhindered by false personality that would otherwise interfere with its flow.

3 *tadā draṣṭuḥ svarūpe'vasthānam*

Observer then dwells in his true nature.

Disturbed mind projects desires and their fulfillment into the sphere of the unreal. Within the unreal, there is no possibility of fulfillment, since fulfillment comes only from the real. Spirit turned toward the world therefore experiences suffering. Cessation of suffering is attained through cessation of projections, and by turning the consciousness inwards. Within his own consciousness, one observes reality, which is an aspect of the supreme reality. Calming the mind, and releasing multitudes of disturbances (kleśas) from consciousness, the subtlety of consciousness grows, and with it also the subtlety of the perceived objects. In observation of the object of greatest subtlety¹ its objectivity is lost, or, in other words, there remains no difference between observed, observation and observer. Thus I Myself Am. I then perceive to be the sole reality. Left with nothing greater to attain, I stay firm in the highest of accomplishments.

4 *vṛttisārūpyam itaratra*

All other states are caused by identification of the observer with the activities of mind.

Observation of non-Self is possible only by division into object, subject and relationship. Externalization of the object and number of thoughts are proportional; observation of the object as separate from consciousness is a quality of shallow thoughts and very limited touch with reality. A deeper touch with reality implies greater intimacy with the objects and association of those objects with the progressively deeper inner states. An example: a man of coarse and shallow thoughts perceives another man as an object,

¹ Īśvara, or Puruṣottama, the Supreme Lord.

as a thing, a piece of flesh that either helps or interferes with realization of his plans. If he helps, he is useful, and if he interferes, he should be destroyed. Alienation from other beings and ability to commit atrocious deeds therefore originate from externalization. A man of profound and subtle thoughts perceives another man as an aspect of himself, he perceives him as a form of Divine presence, within him he perceives profound and subtle things, he feels compassion for him and is willing to assist him in any way, even if it means compromising his own well-being. Compassion with others and all good deeds thus come from internalization. Total internalization of objects implies manifestation of all Divine qualities in the world. A man who is completely absorbed in Self perceives the entire world as his own body, and always wants to do the greatest good.

5 *vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ*

The fluctuations of spirit are of five kinds, and can be pleasant or unpleasant.

There are several forms of externalization in two major aspects. Perception of multitude is implied, meaning object, subject and relationship, where the perceived object is projected upon with qualities depending on its relationship with what is thought to be the subject. Such perception of the subject is illusory, since the One, who is the sole Subject, is not perceived, but instead of Him one of the objects in the world of duality, mistaken for Self. This identification leads to attraction to the pleasant and repulsion from the unpleasant, where the world is judged by its relationship with the imaginary personality. This personality being transient and limited, those attempts are necessarily thwarted, which leads to suffering. Cessation of suffering comes not from fulfillment of desires and evasion of the objects of fear, but from realization of one's own true nature, which is the ultimate internalization.

6 *pramāṇaviṣayavikalpanidrāsmṛtayaḥ*

They are: true knowledge, ignorance, delusion, profound sleep and memory.

7 *pratyakṣānumānāgamāḥ pramāṇāni*

Perception, conclusion and lore make true knowledge.

True knowledge implies perception of reality, from which the correct conclusions are formed, and includes knowledge distributed by lore of tradition, if it is correct. Knowledge is possible only of things, and thus represents a form of delusion, although subtle. Freedom is there, where knowledge is not of known, but of Knower.

8 *viparyayo mithyājñānam atadrūpapraṭiṣṭham*

Ignorance is incorrect knowledge based on something that has no foundation in reality.

Ignorance is discrepancy between reality and the states of spirit. It is a consequence of improper perception and desire. Imperfect perception as such conditions imperfection of conclusions, but even correct perception colored with desire conditions imperfection of conclusions. Fear is merely an opposite sign placed on desire, for it is a desire to avoid.

Spirit free of attachments perceives things as they are. His impartiality, or lack of desire for things to be or not to be this or that, causes the perception of reality to be projected through his mind into a neutral image of reality. When mind is colored with bias regarding the observed, its coloration distorts the image of reality, and thus the passions of mind cause misperception of things. Such misperception has a consequence of additional chaos within consciousness, where inner coherence of personality is lost, which is perceived as madness, where remains no connection between objective reality and subjective perception.

The terminal consequence of such incoherence is complete dissolution of personality.

9 *śabdajñānānuṣṭī vāstuśūnyo vikalpaḥ*

Delusion is knowledge with no foundation in reality, expressed in words.

Delusion acted upon represents a deeper form of inner delusion. If we act upon delusion, it means that we have existentially confirmed it to be our reality. Many images and interpretations of reality can appear within mind, and a decision to act upon one of them means that one has accepted it as truth, and rejected the other ones as lies. Such a form of delusion has greater gravity, and thus more effort is needed in order to correct it. The deeds are weighed according to their intensity. The things that are merely thought have least intensity. What is spoken is more intense, and the greatest intensity is of those things, that are acted upon. Those things determine the form of our existence.

For example, if we think something evil of someone, it is a sin that is easily corrected and is not grave. If we choose to speak ill of him based on our thoughts, it is a grave sin, more difficult to correct. If, however, the intensity of our malice grows to such extent that we act upon it and commit an evil deed against someone, it is the gravest sin, and most difficult to correct. Correction of a sin is possible only by correct actions of at least equal intensity; a sin committed by deeds cannot be corrected by thoughts alone, but with deeds of at least equal intensity, however of opposite direction. A sin committed by words can be corrected either by words or by deeds of the opposite direction.

10 *abhāvapratyayāmbanā vṛttirnidrā*

Profound sleep is a form of mental activity in which the object of perception is absent.

Sleep does not mean absence of mental activity, but an empty loop of thoughts that externalize the subject in their motion.

11 *anubhūtaviśayaśampramoṣaḥ smṛtiḥ*

Memory is recollection of past experiences of an object.

Memory revives an image of past experience within consciousness. It is possible to remember the sensory perceptions, as well as one's own projections, reactions and impressions caused by stimuli. The recalled event is not necessarily sensory in nature; one can recall any form of activity of his spirit within the sphere of objects, and one can also remember the One, who transcends objects. Every experience leaves a trace in consciousness, and only a part of that trace gets to be located in the matter of a being's physical body. After death of a physical being, full memory of all events of his life is preserved in his higher bodies.

12 *abhyāsavairāgyābhyāṃ tannirodhaḥ*

Cessation of spiritual fluctuations is attained by practice and detachment.

The mind is calmed by releasing the impressions and states that occupy consciousness. When they are released, the extent of disturbance within consciousness is reduced. Disturbances are often associated with recollection of past events, which are given subjective meaning. With detachment from such states, and awareness that "this is not I," the transient gives way to the permanent. Persistence in transcendence is called practice. Without practice, consciousness cannot be freed from disturbances, and even if it is calmed for a short while, disturbances are soon reasserted, and no permanent result can be attained. The practice is thus of utmost importance.

13 *tatra sthitaṁ yatno'bhyāsaḥ*

Orientation of spirit, that leads to attainment of inner peace, is called practice.

Practice consists of attainment of peace, and of its perpetuation. Peace is attained in degrees; in the beginning only as mild joy, and eventually as a steady state of reality-consciousness-bliss (sat-cit-ānanda). Peace is freedom from disturbances, but not freedom from inner bliss and realization. The kind of peace where realization and reality are absent, is merely numbness of spirit, similar to a dream, and is a negative phenomenon.

14 *sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ*

The firm foundations of progress are made by prolonged persistent and devout practice.

Inertia is one of the fundamental qualities of consciousness; what occupies the mind for a long period of time, becomes a well-paved path, further traveled due to inertia of mind. If meditation becomes a habit, it soon becomes the primary state of consciousness, where the concept of meditation as separate from other states of consciousness is lost, and a meditative state becomes the foundation of all other states. Likewise, if disturbances of consciousness are continuous, it becomes extremely difficult to stop them, and thus attain the state of calmed mind.

15 *dṛṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasamjñā vairāgyam*

When every form of desire for seen or unseen objects disappears from spirit, the desireless state of detachment is attained.

Detachment is absence of projection of the subjective onto the objective. When inner fulfillment is no longer

associated with any condition in the world of objects, detachment from the world of appearances takes place, which means transcendence of the worldly. That is possible only after the inner fulfillment has been attained. Interruption of the link between the inner and the outer, without firm inward focus, results in further disturbance of consciousness and brings the fruits of doom. The fruit drops by itself, when ripe. Likewise, spirit directed toward inner fulfillment spontaneously loses interest in worldly events.

16 tatparam puruṣakhyāterguṇavaitṛṣṇyam

Indifference toward the guṇas, realized through knowledge of the nature of Puruṣa, is the highest form of detachment.

The guṇas are the qualities of Nature (Prakṛti): tamas, rajas and sattva. Tamas is a quality of inertia and represents a fall into the deeper layers of ignorance, and entropy. Rajas means activity and action, passion and attachment, and is a quality that binds one to the worldly things. Sattva is a quality of virtue and subtlety, and leads toward freedom from worldly attachments. Prakṛti is the field of manifestation, of various degrees of subtlety, from the physical plane to the most subtle Divine aspects in manifestation. Puruṣa is the unmanifested inner Divine state of utmost fulfillment and internalization in reality-consciousness-bliss. Puruṣa is a way to observe the Absolute within the Relative, since there is a possibility of a relationship with Puruṣa. However, because of the nature of Puruṣa, which is pure service in devotion, there is no possibility of developing attachments, which characterize the beings of Prakṛti.

Developing the subtlety of one's personality, to the extent necessary to observe the inner nature of Puruṣa, the lower qualities, that come from association with the layers of Prakṛti, such as physical matter, prāṇa, astral, mental, causal and the like, are outgrown. Through unmotivated

service in devotion to the Lord, transcendence of the binding qualities is attained, giving complete fulfillment of all longings of the soul. Observation of Puruṣa is therefore said to be the way to attain indifference toward all the worldly qualities (guṇas), and also to be the final stage of detachment. In such a state, the being abides in freedom of its own true nature, for its relative nature has attained absolute subtlety.

17 *vitarkavicārānandāsmītārūpānugamāt saṁprajñātaḥ*

Samādhi attained through vitarka, vicāra, ānanda and asmitā is called saṁprajñāta.

Vitarka is focus of spirit on the sensory image of the object of focus. For instance, focus of consciousness on an image of a statue in a temple is vitarka.

Vicāra is focus of spirit on the subtle spiritual states, such as love, sincerity, spontaneity, harmony, knowledge et cetera—for instance, recollection of an experience of selfless love, or a moment of realization, which is extended at will during meditation, is vicāra.

Ānanda is a state of spiritual bliss, far more subtle than any form of pleasure experienced in ordinary states of spirit.

Asmitā is a state of being, where spirit peacefully dwells in reality of its own existence.

Those states blend into one another, being the aggregate states of the same substance. In the beginning of meditation, we focus on a physical object of worship, which leads us toward recollection of a previously experienced spiritual state, which then grows in subtlety—from mild happiness and joy, to reach an intensity of a great river of continuous bliss, completely calming the mind, which then abides in the state of “I Am.” This condition, if continued, breaks the barrier of individual personality, when one knows that “tat tvam asi,” “this art Thou,” and in the later state “tat brahman aham,” “I am that brahman”—“so’ham,”

“I am That.” This is the state of sat-cit-ānanda, reality-consciousness-bliss, or samādhi. Saṃprajñāta (savikalpa) samādhi is a form of samādhi in which there are latencies within consciousness, which means that there still exists a personality filled with latencies (vāsanās, saṃskāras, karmāśayas etc.), and liberation is still not certain. Many beginners experience one of the lower forms of samādhi, in states of exaltation or because of a set of circumstances, after which they return to the world, adding pride of their “enlightenment” to an already long list of their worldly attachments. Instead of advancing, they deteriorate. This great danger originates from ego, which feeds itself with a false impression of greatness that comes from spiritual attainment. On the one hand, one loses the state of spiritual attainment, and on the other hand he feeds the ego, which adorns itself with things that do not belong to it and which are its exact opposite—the state of higher Self that transcends the personal limits of ego. A special danger arises when ego claims the state of “I Am”—one of the initial states of samādhi. After inevitable departure from this state, the memory of that state is used to strengthen the ego, which interprets it as “I am.” A great number of false gurus came to their fallen state in this manner. This condition can be cured by unconditional surrender and devotion to Īśvara, repeating the process of meditation as previously described. Devotion to God is a cure for ego-inflation, since all fulfillment comes from God, and ego is merely a state of emptiness that tries to give itself importance in its void state. Where there is light, darkness cannot be. The need for ego is thus lost in the state of true fulfillment.

18 *virāmapratyayābhyāsaṃpūrvāḥ saṃskāraśeṣo'nyaḥ*

Asaṃprajñāta is another form of samādhi, attained by perpetual practice of calming the activities of spirit, leaving only the unmanifested impressions (latent saṃskāras).

Samprajñāta, or savikalpa samādhi, is divided into several stages: savitarka, savicāra, sānanda and sāsmitā.

In savicāra, we abandon the coarse object of concentration, in sānanda we abandon everything less subtle than ānanda, and in sāsmitā the bliss grows into knowledge of Self, which exceeds it, for it contains more aspects of sat-cit-ānanda. When a division into object-subject-relationship is lost, we enter the asamprajñāta state, the state of nirvikalpa samādhi, which is a state of Self-realization of the supreme reality of the Absolute.

19 bhavapratyayo videhaprakṛtilayānām

In case of discarnate beings, as well as those who have not yet differentiated themselves from the layers of Prakṛti, asamprajñāta samādhi is caused by the mode of existence.

The beings of the higher levels of existence are, by their very nature, in an elated state of subtlety of perception, which they do not have to attain by practice, since it is innate to them. This is the case with the beings of the mental and higher levels of Prakṛti. Regardless of that, within their spirits there are latencies that gradually ripen, and their actualization leads to the manifestation of karma and the resulting rebirth.

A being that hasn't resolved the lower can temporarily dwell in the higher, but it must sooner or later return to the lower in order to resolve it, as must a man who rows a boat that is still tied to the shore. The length of the rope will limit his journey, and sooner or later he will be forced to return and untie the rope, in order to make any further progress.

In case of an unformed ego, nirvikalpa samādhi is not a result of the high spiritual evolvment of the being, but of utter ignorance, of nonexistence of the being as an individual.

20 *śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām*

Others, however, attain asaṃprajñāta samādhi through faith, vigor, memory, spiritual focus and insight.

The embodied beings can attain samādhi through higher qualities of consciousness, such as devotion to the Lord and faith, and also recollection of the high and noble experiences. They can also attain it through deliberate direction of consciousness in meditation, through discernment between the real and the unreal, and also by vast life experience that guides them toward the more subtle spheres of existence. The age of the physical body does not necessarily imply experience; experience comes from maturity of the soul, which gathers knowledge of all forms of attachments and their consequences, and also of the bliss of brahman and the value of His realization, during its numerous embodiments.

Faith is a state of spirit free from obstacles created by mind, from opacity of spirit caused by stressful conditions, and from a vast number of saṃskāras that interfere with proper perception. In the state of faith, the energy of reality and bliss flows freely through a yogi's consciousness, and he drinks it to the full depths of his soul. He is thus liberated from attachments and all lowly things, attaining subtlety needed for transcendence of the layers of Prakṛti and insight into the inner nature of Puruṣa. Without faith, no true experience is possible, since faith creates the very foundations of experience.

Vīrya means vigor, deliberation, manliness, firmness and powerful yearning. It is a quality of virtuous and conscious people, who incessantly strive toward virtue and perfection, and by growth in virtue they gradually attain perfection and become the embodied places of pilgrimage.

Recollection of an elated state of consciousness returns a man into that state, and if he stays there without thoughts and disturbances, this state grows in depth, to eventually

reach the quality of samādhi. Memory of a beloved person brings us into the state of love; the state of love brings us toward peace and bliss, and peaceful bliss leads to sat-cit-ānanda, which is brahman.

Spiritual focus is a condition where one dismisses all disturbances. Spirit that follows the disturbances, allowing them to control it, is not focused. Focused spirit dismisses the disturbances, paying them no heed whatsoever. Gradually calming down, it sinks into the ocean of bliss, and from bliss into Self-realization. Then, it acts from the state of Self-realization, working on purification of all aspects of personality, until it reaches the state of Puruṣa. Then it dwells in utmost fulfillment.

Insight (prajñā) comes from realization that brahman is the sole reality, and that everything else is merely externalization. Ending the externalization, and finding the source of eternal bliss in the core of his personal reality, a sage attains freedom.

21 *tīrasaṃvegānām āsannaḥ*

The yogīs who practice tirelessly attain the goal (asaṃprajñāta samādhi) quickly.

The state of samādhi is easily attained by a yogī who regularly practices tranquility of mind and remembers the high qualities of consciousness. With such practice, subtlety of perception grows quickly, and experience is easily attained. However, experience of samādhi does not mean liberation, which is attained only by total fulfillment in realization of the inner nature of Puruṣa. Samādhi, or self-realization, is thus easy to attain in meditation, but only balanced development of the whole personality, and increase in its subtlety to the degree where it is able to attain the level of Puruṣa within the relative world, where the difference between Relative and Absolute is lost, means complete liberation and realization. By analogy, it is one thing to know the truth,

the other to be able to say it out loud, and even more demanding is to live the truth with every aspect of one's being, to be the embodiment of truth. Knowing the truth, speaking the truth and living the truth are of the same quality, but there is a vast difference in quantity between partial and complete attainment.

The continuity and intensity of practice are essential; with mild effort it is difficult to attain any goal worth mentioning, let alone to reach the Absolute. Persons without firm determination are reluctant to start the practice of meditation; they do not persist, and give up on the first sign of either difficulties or success. They waver in difficulties because they lack determination, and in success because they fear any change in their condition, which is ruled by ego. When ego experiences a state that surpasses it, fear arises and the reluctant practitioner gives up, with a rationalization of his action such as "I attained enough for today, I will continue the next time," or "this is too much for me," or "the conditions are not good enough to continue working with such high states." Such rationalizations are to be seen only as a form of disturbance of consciousness in meditation, they should be released like all other disturbances, and the yogī should fully surrender to the experience, thus destroying the obstacles of ego. According to the extent of their contamination with such obstacles, the yogīs, as well as their desire for liberation, are divided into inferior and superior.

22 *mṛdumadhyādhimātratvāt tato'pi viśeṣaḥ*

The difference in degree of their success is caused by difference in methods, which can be mild, moderate or quick.

The intensity of a method depends on the strength of the desire for liberation, which depends on the purity of spirit. According to the purity of his spirit, a yogī advances slowly

or quickly. In an ideal case, a yogī will hear about a method of meditation, he will sit in meditation and attain the deepest samādhi within an hour. However, because of the impurities of consciousness, most people will need lots of time, since their desire for liberation is significantly weaker than their other desires, and growth of those desires will divert them from deepening the meditation. When the desire for liberation outweighs all other desires, freedom is attained instantly.

Speed of the methods also depends on the initial condition of a yogī. If the mind is initially found in a significantly disturbed state, one will have to apply indirect methods in order to calm it, before attempting to shift from coarser to more subtle reminders, in search for the Highest (see commentary on 1:17). If, however, the mind is initially calm, one can approach meditation directly, without special preparations. Nothing is possible for a disturbed mind—it constantly faces insurmountable obstacles, never attaining any goals. For a calm mind everything is possible, it strides toward the goal without hesitation or obstacles. The calm mind is separated from perfection by a mere motion of consciousness in the right direction. This motion is called Īśvara-praṇidhāna, devotion to God.

23 *īśvarapraṇidhānād vā*

(The goal is attained) also by devotion to the Lord.

Devotion to God (Īśvara) is the only way to ascend beyond the lower, initial states of samādhi, into the deeper ones. Only through devotion to the Lord is it possible to experience the true taste of the ocean of sat-cit-ānanda, which is brahman, for Īśvara is the fullness of sat-cit-ānanda. Īśvara is our closest friend and support, He is our refuge, and He is the Self-realization of the soul. Without knowledge of Him and devotion to Him, all spiritual progress is but an illusion, and every attainment is trivial.

If we rely on Him, everything is easily attainable and within reach. Greatest of all, He is the closest to everyone. Within the heart of all beings, He is the silent and eternal presence. In everything of value and greatness, we worship Him alone. All reality depends on Him, for He is the source of being. Everything blissful and all pleasure depends on Him, for He is the source of bliss. All consciousness depends on Him, for He is the source of all consciousness. There is nothing in all the worlds that could exist, without Him being its foundation and sustainer. Even a godless mind of an atheist exists within Him and because of Him. Without Him, it would not even be possible not to believe in Him.

Even the lowest of heathens has within him an aspect of reality which is God; for the heathen exists, thus being dependent on the source of existence. A saint is only quantitatively different from him, since he also has the qualities of cit and ānanda, besides that of sat. The aspect of consciousness (sat) manifests as wisdom and knowledge of reality, which he possesses, unlike the atheist; and the aspect of ānanda manifests as the ocean of nectar of devotion to the Lord, from which the saint drinks, and which floods every aspect of his being with vibrant blissful joy, emanating from God. A heathen and a saint thus differ in degree of possession of the Divine qualities. If a thing is completely separated from the Divine qualities, it ceases to exist, losing connection with existence. Likewise, it even sooner loses connection with consciousness and bliss, and so a godless person is crazy, devoid of reason and joy. A saint, however, besides being realized, through devotion to Īśvara also attains a powerful mind and a clear, pure consciousness which has understanding of all things and their foundation, and also the utmost joy, of which all worldly pleasures are but a shadow and a dull, unclear reflection. Everything is therefore good to the extent in which it is connected with God, and so one who is not devoted to God can have no virtues or positive qualities. The reverse logic applies, for if

one has virtues, it means that he is to that extent devoted to the Lord.

24 *kleśakarmavipākāśayairaparāmr̥ṣṭaḥ puruṣaviśeṣa īśvaraḥ*

Īśvara is a particular Puruṣa. He is free from all limitations of consciousness, attachments to actions and their fruits, and latent impressions that follow the actions.

Īśvara is Puruṣottama, the highest Puruṣa. His person is fullness of sat-cit-ānanda. The difference between Relative and Absolute is lost in Him. He neither acts nor causes activity, nor does He bind the doer to the fruits of his deeds. He abides eternally in the state of utmost freedom and fulfillment, and devotion is His fundamental quality. All the beings in all the worlds are but a reflection, of a look of one of the lower Puruṣas on Prakṛti, and the lower Puruṣas are but radiation of Īśvara's devotion, which takes form of numerous bhaktas who adore and worship Him in many ways. One of those bhaktas, the one who worships Him by manifestation and creation, is known by the name of Brahmā, the forefather of the world (Prajāpati). In Puruṣottama, there exists not even the very concept of attachments, since they are a product of limitations of consciousness, externalizations of the subject. Īśvara is always absorbed within Himself, dependent only on Self (ātmārāma).

25 *tatra niratiśayaṃ sarvajñtvabījam*

In Him, the seed of omniscience grew to the ultimate extent.

Puruṣottama is as perfect as theoretically possible. His perfection even exceeds the limits of logical consistency. The only way to talk about Him is in paradoxes that destroy the logical mind and its limitations. Being the fullness of sat-cit-ānanda, being the foundation of personality, He is brahman. In devotion to Him we attain His qualities.

Worshipping Him, we attain Self-realization and fulfillment of our highest purpose.

26 *sa pūrveṣām aṅi guruḥ kālenānavacchedāt*

He is the Guru of all gurus, for He is not limited by time.

Everyone is a guru to the extent in which God manifests through Him. God is therefore the guru principle; He is that, the presence of which makes one a guru. All true gurus surrender to God with all of their being, worshipping Him through the created world, by teaching all beings about His greatness and about devotion to Him. Thus making the layers of Prakṛti transparent for the qualities of Puruṣa, they serve Him, praising Him with their existence and deeds. The world is purified and made divine by their actions. The gurus are thus the embodiments of the Divine active force, acintya śakti; they are the windows in the veils of illusion, through which their disciples can see the highest reality. In all the worlds there is nothing more valuable than a guru, for such a guru opens the disciples a path of transcendence of the world. What is more valuable, the world as a whole, or any particular thing in the world? The world, of course. What is more valuable, the world, or that, which exceeds it in every way? That which exceeds it, of course. And a guru is the presence, in the world, of that which exceeds the world, and he is the path toward its attainment, path easily traveled, on which all obstacles are easily overcome. A disciple should be aware of that, and utilize the blessing of the guru's presence with his entire being, taking the opportunity to remove all obstacles from his consciousness in guru's holy presence, and to surrender to God completely and without any reservation.

27 *tasya vācakaḥ praṇavaḥ*

The word that pronounces Him is praṇava.

Praṇava, or the sound “Om,” is the carrying vibration of all Creation. The meaning is that God is the fundamental reality of the created world, and that the entire Creation is modulated into the carrier wave of praṇava. This vibration is the condition of a steady mind.

28 *tajjapastadarthabhāvanam*

Constant repetition of His name reveals Him.

By repeating God’s name, and contemplation of all things Divine he can think of and recollect, a yogī awakens and strengthens the Divine qualities in himself, increasing the area of resonance between himself and God, thus opening the door in his consciousness, through which God can enter. God’s name can be pronounced in several degrees of resonance, where merely pronouncing the word is useless, contemplation of the word together with the images and impressions of God is more useful, living the name in love and devotion to God is extremely useful, and contemplation of the name while drinking the bliss of God’s presence, which leads to Self-realization of the utmost reality in understanding that I am brahman, is the very point and essence of the technique, being its true and complete meaning. Even a machine or a parrot can repeat the mere words, but the true name of God is revealed in a heart that worships in love and devotion.

29 *tataḥ pratyakcetanādhighamo’pyantarāyābhāvaśca*

Thus is one’s own nature realized, and obstacles on the path of realization vanish.

Repeating God’s name in full glory of God’s presence, where the nectar of Self-realization fills the personal consciousness with sat-cit-ānanda, and where the difference between the worshiper, the act of worship and the worshiped is lost, is ātmajñāna, knowledge of one’s own true

nature. The true Self is revealed in pure adoration of God, with total devotion of one's entire being.

30 *vyādhistyānasamśayapramādālasyāvīratibhrāntidarśanālabdhabhūmikatvānavasthitatvāni cittavikṣepāste'ntarāyāḥ*

Sickness, disability, doubt, carelessness, laziness, lust, misperception, lack of yogic achievement and instability of the state of accomplishment are the obstacles that cause the disturbance of mind.

Disbalance of the bodies and their states has the result of additional reduction of the ability to meditate. The obstacles can be divided into physical, prāṇic, astral, mental and karmic.

The physical obstacles have unfavorable effect on the physical body, which disturbs the yogī in his practice—they are for instance sickness, hunger, unfavorable environment etc.

Prāṇic obstacles are lack of energy, exhaustion, agitation, exaltation etc.

Astral obstacles are indecisiveness, doubt, lack of faith, lack of experience, accepting wrong advice, misunderstanding instructions, delusion regarding the real and the unreal, expectation of results and attachment to them, disappointment with unfulfilled expectations, hopes, passions, desires, fears and the like.

The mental obstacles add up to delusions that direct a yogī toward goals that are lower than liberation; his motives are good, but misdirected. This problem can come from occupation with favorable, but lesser beings, such as angels. Occupation with them has the quality of love and goodness, but it distracts a man from contemplating the highest goal, and he thus loses his time on a pleasant side-road.

The karmic obstacles are those that come from manifestation of the karmic seedlings from the causal body, leading

to modifications on mental, astral, pranic and physical bodies, which interfere with yogic practice. The examples are karmically caused sickness, death or accident of some kind, resulting from yogī's previous actions. Such seedlings are often transformed by guru's grace, in order to enable the disciple unhindered spiritual progress. The guru can transform the lesser seedlings without any visible effect to himself, but the greater number, or the more difficult cases, can lead to weakness, sickness or death of the guru. During their voluntary departure from the physical body, the gurus often choose to work out a greater quantity of their students' karmic junk. Because of the grievous effect of a disciple's sinful deeds on the guru, the disciples always restrain themselves from sinful deeds, they are engaged only in God and virtue, desire only liberation, and work diligently on removing the obstacles caused by their former actions.

31 *duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepa-sahabhavaḥ*

Suffering, dismay, restlessness, inhalation and exhalation are the qualities of a disturbed spirit.

A being of restless spirit suffers because of projection of fulfillment into the world of objects. Dismay is the result of a wrong perspective, where one observes the greatness of the road ahead of him, ignoring the immediate steps he needs to take. One who deals only with the things at hand, doing only what he can do, not worrying about the rest, reaches enlightenment quickly and easily. On the other hand, one who constantly thinks about the vastness of the entire road ahead of him, becomes desperate and never makes even the first step, thus failing to progress toward enlightenment. This is comparable to the position of a college student, who will easily pass every test if he concentrates fully on just this one test he is about to take. However,

if he keeps thinking about the multitude of tests he must pass in order to finish college, and about the vastness of knowledge that he must absorb in order to do that successfully, he will become dismayed and give up immediately.

Restlessness is a state of mind overwhelmed with futile and useless activity, which is caused by indulgence in stressful and useless activities. For example, a man who keeps company of disturbed people will become disturbed himself; if he listens to the disturbing news of the worldly events, he will also lose his inner peace. Instead, one should retreat into solitude and withdraw into meditation, discuss only God and liberation, think only about the infinite bliss of brahman, and associate only with yogīs and jīvanmuktas.² His mind will then be calm and ruled by Divine harmony.

Inhalation and exhalation result from the fluctuations of mind; rhythm of breathing and citta-vṛtti are mutually dependent and connected. In a state of deep meditation, when a yogī enters the initial states of samādhi, breathing is progressively slowing down, as one inhales liquid ecstasy in asymptotic inhalation, where one drinks the divine nectar by khecarī mudrā. Entering the deepest state of nirvikalpa samādhi, breathing completely ceases, since the physical body is fed by such a high order of bliss, that food and breath become utterly obsolete. In abundance of the higher aggregate states of Divine energy, the need for lesser substances, such as matter and prāṇa, is lost. Even in the lower, initial states of samādhi, one observes his whole body as made of light and non-different from brahman.

32 *tatpratiṣedhārtham ekatattvābhyāsaḥ*

In order to remove the obstacles, practice of undivided focus of mind on one object is needed.

² Jīvanmukta, the one who attained liberation during his physical life.

A spirit divided into inner and outer suffers in a hell of unfulfillment. It is ruled by passions, desires and fears, never to find peace within. Only by withdrawing consciousness from the sphere of objects into the sphere of the subject, only by moving consciousness toward inner bliss, can one overcome the whirlpools and disturbances that destroy an ordinary man's consciousness. When a yogī is dedicated to purification, prayer, meditation and contemplation of the Divine qualities, his mind is calmed, and in this state he becomes capable of releasing the whirlpools of thoughts, feelings and other changes that take place in his mind, which has a consequence of additional deepening and calming of consciousness. Without focus of mind on one single object, it is not possible to master its behavior, since the mind without focus will turn to every object that goes through it. But if the mind is focused on one object alone, it can easily discard all other objects. That is why it is necessary to concentrate on the image, that is in our spirit most closely associated with God and the Divine.

Concentrating on that, through which we can most easily experience God, we abandon all the non-divine things that disturb our mind. In the calm state of mind, this image will lead us toward the experience of subtle thoughts and feelings, such as love, devotion, adoration and joy, which will be followed by bliss, and bliss will be followed by enlightenment. Focusing the mind on God is thus the easiest and quickest way toward enlightenment. We should not trouble ourselves if the image that we have of God is not perfect—the omnipresent God can easily adapt to our limitations and show Himself in any form, in which we can conceive Him, if our soul really thirsts for Him. Once that we actually feel God's presence, all limitations of the image will dissolve all by themselves. We should therefore seek God through the form that is closest to us, and once we begin to stride that path, God himself will take care to fill the gaps in our knowledge of Him. The only thing to be

avoided is imposing limitations to the form in which God is “allowed” to appear—we are supposed to learn from God, not to teach Him lessons, which is what people often do with their shallow quasi-religious prejudice. The purpose of holy scriptures is to direct a man toward God, and once a man feels God, he should discard the holy texts and learn directly from Him. The crutches are good as assistance to a disabled man, but once he gets well and is able to walk by himself, they become an obstacle to be discarded. Scriptures and religions are but a wheelchair of spirituality, which can be helpful to the disabled and the paralyzed, but the goal is to rise above them, and to stand up and walk. The strength for that can and should be gained from God alone, and this is the thing we must attend to immediately.

33 *maitrīkaruṇāmuditopekṣaṇām sukhaduḥkhaṇya-puṇyaviṣayānām bhāvanātaścittaprasādanam*

Possession of qualities such as friendship, compassion, happiness, of balance in joy and suffering, in good and bad alike, leads to clarity of spirit.

Friendship and compassion are the fruits of internalization of perception of the world; as a man turns toward fulfillment within, he observes the world more and more as a part of himself, and no longer as a collection of things in some sort of a relationship with him. The capacity for true compassion and love is a sign of spiritual progress. In enlightenment, internalization becomes complete.

Happiness is a state of inner peace and harmony, and is attained by removing the consciousness from the vicious circle of desires. A desire opens the possibility of both fulfillment and lack thereof, both resulting in frustration—fulfillment because it is never what we hoped it to be, and lack of fulfillment for the obvious reasons. The problem is that people do not allow themselves to experience fulfillment as such, but need to “justify” it by some worldly

achievement. They are therefore separated from fulfillment in every case, and the difference between worldly success and failure is merely quantitative, for failure results in no fulfillment, and success results in fulfillment lesser than expected and hoped for. In any case, a man remains unhappy. Failure in worldly affairs might even be a better thing, for partial success encourages a man in his futile efforts of attaining complete success, and failure discourages him, maybe enough so to make him reconsider the entire concept, and instead of trying to find fulfillment in the world, he might turn toward the depths of his soul, thus attaining the true happiness. This is the reason why people often turn to spirituality only when they are struck by grave misfortune, which interferes with their worldly projections.

A balance in both pleasant and unpleasant is the result of internalization; when spirit is turned toward inner fulfillment, it is not disturbed by the events on the worldly plane. In such a state of balance, the mind is calmed, and the man becomes ready for more serious yogic practice. This is the reason why separation of spirit from the world is thought to be beneficial and purifying for the yogīs. Of course, the immature souls without experience cannot detach themselves from the world, which they see as a source of fulfillment and a field of their emancipation. They need a large number of experiences of failure in such intents, after which they might realize that the things they were looking for in the world are merely a way of perceiving the thing they fully possess within. They will then discard the lower for the sake of higher.

34 *pracchardanavidhāraṇābhyāṃ vā prāṇasya*

Contemplation of exhalation and retention of breath also leads to that.

Observation of breathing is a form of focusing the consciousness on one object; for when we observe breath,

calmly and without any effort or intent, we abandon all other thoughts, and soon we reach harmony of thoughts. Cessation of breathing, for a short while of course, internalizes the energy that would otherwise be spent in the breathing process, thus additionally calming the mind. An easy way to achieve that is hyperventilation, followed by a longer period of peace in which there is no need for breathing; in such a state, a yogī can observe the connection between mind and breath.

35 *viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhini*

Contemplating the perception of objects of a higher order also makes possible the steadiness of spirit.

A yogī who has attained a certain degree of subtlety and purity of spirit can observe the aspects of reality that are far subtler than the physical plane. Directing consciousness on the bodies of angels and other Divine beings demands a much higher degree of spiritual tranquility than that of ordinary people. If one can observe the reality of a higher order, he certainly should do so, for this is a way for him to increase his spiritual depth and focus, and the depth of his perception will progressively grow, until he becomes able to observe the Almighty. Certainly, the spirit must be determined and awake, so that a yogī would not stray into the mud of the astral marshes; at all times he should judge the true value and depth of that which he perceives, so that the lower trivia would not present itself to him as the high spiritual truths.

36 *viśokā vā jyotiṣmatī*

Steadiness of spirit is also attained through perception of that, which is free of suffering, and radiant with light.

Here we describe perception of radiant bliss, observed by a yogī when he is absorbed within. Joy is like the ethereal

light that vibrates and fills a yogī's body and the surrounding space. Free from attachments and intentions, the yogī enjoys the bliss and doesn't attempt to do anything, free from any form of compulsion. Fully passive, in breathless state he inhales the light of brahman.

37 *vītarāgaviṣayam vā cittam*

Also through contemplation of a liberated spirit.

This continues the previous; a liberated spirit is that, which is absorbed within, and not directed toward the objects. In such state, its bliss is continuously increased, in a thoughtless and breathless state.

38 *svapnanidrājñānāmbanam vā*

Also through contemplation of the experience of dream or deep sleep.

During the experience of a dream, spirit is involved with experience of astral images and impressions, and in deep sleep there are no experiences. Contemplating a dream, one attains the ability of lucid dreaming, which is an ability to consciously control one's astral images, which gives one power over them. By conscious presence in the state of deep sleep one perceives the bliss that refreshes the brain through the crown cakra (sahasrāra) and fills the body with energy.

It is a difficult thing to be aware of, except in the rare moments of direct awakening from deep sleep, without a transitional phase of descent through the astral. A yogī can learn precious things about the functioning of his energetic system by observing such a state of blissful energetic stream, and he can also learn to reach such a state consciously. Of course, in order to do that, it is necessary to attain deep peace and transcendence; detachment (vairāgya) is a necessary prerequisite.

39 *yathābhimatadhyānād vā*

Also through contemplation of any chosen object.

Focus on any object, if complete and undivided, calms down the superficial and shallow thoughts, and leads to balance of mind, necessary for deeper forms of practice. For example, concentrating on a physical object, such as a spot on the wall, a pencil or a coin, and by total focus on that object, so that it completely overwhelms his spirit, a yogī withdraws energy from other thoughts, and they cease to be. Thus terminating the fluctuations of mind that are a fruit of various disturbances and are preserved by inertia, a yogī can begin to contemplate the more subtle things, and focus on God. A man who can completely focus his spirit on a coin, can also focus it completely on God.

40 *paramāṇu paramamahattvānto'sya vaśīkāraḥ*

Becoming persistent, the spirit controls everything, from smallest to biggest.

Focused spirit can do things that require great strength, and it can also do extremely subtle things that do not require strength, but extreme precision. If authorized by God to do so, a skilled yogī can intervene on a global level and increase spiritual subtlety of the whole planet or the universe, and he can also positively change the consciousness of a disciple with a single well chosen word. Both require great skill, and although apparently different, to him they are the same.

41 *kṣīṇavṛtterabhijātasyeva maṇergrahītrgrahaṇagrāhyeṣu tatsthatadañjanatāsamāpattiḥ*

When the fluctuations of spirit are terminated, it becomes as transparent as pure crystal (which reflects the color of the surface upon which it is placed), appropriating the qualities of the objects of focus, depending on

observer, observation and observed. Such identification is called *samāpatti* (absorption).

An ideal mind is that, which transparently reflects reality, without distorting the perception with desires, fears, expectations and past impressions. Such a mind creates prerequisites of truly objective perception. A state of mind so absorbed in the object upon which it dwells, that it becomes one with that object, is called *samāpatti*. In such a state of perception, the mind becomes capable of perceiving the progressively more subtle aspects of reality of the perceived object.

42 *tatra śabdārthajñānavikalpaiḥ sañkīrṇā savitarkā samāpattiḥ*

Samāpatti in which word, object and understanding exist simultaneously is called savitarka (samāpatti).

This is the coarsest level of absorption, for the object is still accompanied by a word that names it. When we thus observe fire, there is still the word “fire” which accompanies the object of fire, as well as the idea of fire. Those concepts and ideas are pure, for they truly represent fire, but their presence is the consequence of inability of subtler perception of the object.

43 *smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā*

When recalled impressions are cleared from spirit, it is void of mental activity and filled with light of the true nature of the observed object. This form of absorption is called nirvitarka (absorption void of thought).

Observation of fire without memory of fire (“this is fire”), without thinking about the nature of fire, is a subtler form of perception, a sign of a more advanced state, from which all the coarse aspects of savitarka *samāpatti* are removed.

44 *etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā*

Savicāra and nirvicāra (samāpatti) are interpreted in a similar manner, and their objects are more subtle.

In savicāra samāpatti there is no name “fire,” or recollection of the experience of fire, but there is a subtle perception of the experience, or trails in the subtle energetic bodies left by the experience of the object, which are formed before deepest reality of the object is perceived. Savicāra is a state of presence of such inner states, and nirvicāra is the more advanced state, where even they are absent.

45 *sūkṣmaviṣayatvaṃ cālīṅgaparyavasānam*

Subtlety of an object culminates in the unmanifested.

The ultimate reality of each object is the unmanifested brahman. A yogī, observing an object, thus first reaches an intellectual concept of the object, which is a result of upbringing and education, as well as previous experiences of the object. When those superficial forms of perception are lost, the inner experience of the object remains—a state of spirit void of previous concepts, spirit that reacts to the object and awakens the inner associations. When this layer is peeled off as well, as perception of the object’s reality deepens, he observes the fundamental reality, the existence itself, where brahman is observed as the highest reality, and the reality of the object is abandoned as illusory, since its existence depends on brahman, and is not independent. Such perception reveals that brahman is the only unconditioned, self-defining reality, for He is the foundation of everything, being founded only in Himself.

46 *tā eva sabījaḥ samādhiḥ*

Those four kinds of observation are called sabīja samādhi (with seed) or samādhi in which object is present.

In those states, realization of the Absolute is thus not yet perfectly internalized and subjective, for consciousness is still externalized to some degree.

47 *nirvicāravaiśāradye'dhyātmaprasādaḥ*

Through attainment of skill in nirvicāra (undisturbed state of spirit), arises purity of the inner organs of realization.

Purity of consciousness is the result of tranquility of mind, and its separation from objects. A mind undisturbed by desires and fears can transparently witness the actual condition of things. The true knowledge of the nature of the world can thus be possessed only by him, who has no attachments to the world, and is completely independent from the world in all things.

48 *rtambharā tatra prajñā*

The insight obtained in such a state of purity is true and complete.

The insight based on the thing itself, undisturbed by saṃskāras and vāsanās, is true.

49 *śrutānumānaprajñābhyām anyaviṣayā viśeṣārthatvāt*

This form of realization is different from the knowledge obtained from the lore of tradition, or by intellectual reasoning, for it is based on the specific qualities of the object.

This knowledge is different from knowledge based on hearing or thinking about an object, because, unlike those kinds of knowledge, it is based on the object itself, not on the perceptions that passed through the dirty filters of mind, colored with various forms of bias. An impartial mind focused on an object provides perfect perception thereof.

50 *tajjaḥ saṃskāro nyasaṃskārapratibandhī*

The latent impressions (saṃskāras) born from such knowledge do not allow birth of the new saṃskāras.

Direct perception of an object creates saṃskāras of the object—the pure perception of reality of an object leaves a trail within mind, but the mind is no longer preoccupied with such impressions and with creating additional layers of thoughts around perception, which contribute to separation of consciousness from reality. On the contrary, the recollection of such saṃskāra returns the consciousness into the state of direct insight. Such saṃskāras are therefore not an instrument of separation from reality, but a bond with reality.

51 *tasyāpi nirodhe sarvanirodhān nirbījaḥ samādhiḥ*

When even those saṃskāras are removed, there remains the utmost tranquility of spirit, which is nirbīja samādhi (samādhi without seed).

This condition takes place when spirit constantly dwells in a state of direct insight of reality, thus making all memories within the mind obsolete. The memories would be needed only if a yogī would leave the state of samādhi, to return to some lower state.

2. Sādhanapādaḥ (On Spiritual Practice)

1 *tapasṣvādhyāyeśvarapraṇidhānāni kriyāyogaḥ*

Techniques of purification, study of scriptures and devotion to Īśvara are the elements of yogic practice.

Yogic practice consists of yogic techniques in a narrow sense, study of the theological background of spirituality, and devotion to God. Without any of those three aspects, yogic practice would be incomplete. The techniques of purification are necessary in order to attain greater subtlety of spirit, without which there can be no spiritual progress. The study of theory is essential for correct guidance and in order to avoid the side roads. Devotion to God is the element that brings the real active force onto the terrain thus prepared. If mind and body are not prepared, devotion to God will not be possible; on the one hand, a man would not be able to grasp a level of reality subtle enough, and would remain enslaved to lower qualities. On the other hand, it is possible to have all sorts of misconceptions about God, as the followers of wrong religions often do. These aspects of yogic practice can be compared to a field: it should be well plowed, a right sort of plant should be selected, and the seed needs to be placed into the ground. Without balance of those actions we will not have bread for lunch. Likewise, if a man does not practice the purifying techniques, if he lacks correct theoretical knowledge acquired from the seers of truth, and if he is not devoted to God, he will not attain liberation—for those are the three

legs of a tripod that need to be equally long, or the tripod will be unstable.

2 *samādhībhāvanārthaḥ kleśatanūkaraṇārthaśca*

Its goal is samādhi and removal of the obstacles (kleśas) from consciousness.

The goal of yogic practice is samādhi, but of the kind in which one could stay forever, and not the kind which we could enter for an exceptional moment, and then be forced to return to our former impure state. The goal is complete purification of the system on all levels, in order to become able to enter the highest state, without return. A man who has attained such a state is the embodiment of samādhi, for in him, regardless of what he is or is not doing, exists only the state of enlightenment, with all the impurities permanently removed.

3 *avidyāsmītārāgadveṣābhīniveśāḥ kleśāḥ*

The five kleśas are: avidyā (ignorance of one's true nature or the nature of things), asmitā (ego-centered nature), rāga (attraction), dveṣa (repulsion) and abhīniveśa (fear of dying).

Avidyā is a state of wrong perception, where there is no true understanding of what is real and what is unreal. Deluded on that matter, a man accepts the illusory things as real and preoccupies himself with them. Thus begins the cycle of suffering. Deluded regarding the highest reality, a man starts to perceive himself as a body, and under the influence of his delusion, he puts "his" interests above the interests of others. He thus adds to the suffering of others, as well. In this condition, where he perceives himself as separate from everything else, he classifies things and events as favorable and unfavorable, and tries to obtain some and avoid others. In all that, he sees himself as transient

and mortal, and lives in constant fear of the end of his existence, a fear that additionally flavors his existence. The only cure for this miserable state is yogic practice, which leads toward realization of the nature of reality, and therefore also to freedom from the state of illusion.

4 *avidyā kṣetram uttareṣāṃ prasuptatanuvicchinnoḍā-rāṇām*

Avidyā (ignorance) is a fertile ground for others, be they unmanifested, weakened, interrupted or active.

Worldly state of spirit begins with misinterpretation of the nature of reality; everything else simply follows, by the nature of things.

5 *anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātir-avidyā*

Avidyā is perception of transient as permanent, of impure as pure, of suffering as joy and of non-self as self.

When individual, separate things and their divisions, without foundation in the Divine, are perceived in place of the eternal Absolute, we then speak of the state of illusion, which is defined as the kind of perception where the Relative is perceived in place of the Absolute. The Relative, in fact, does not exist; it is merely a perspective of the Absolute, which is real, since everything that is observed has a foundation in reality and is a way reality is perceived, but it simultaneously represents the root of the plant of suffering, for one's own existence is perceived through the prism of relative qualities. In such a state, one strives for the worldly apparitions without substance, which are mistaken for a source of fulfillment. The undesirable is thought to be desirable, and the things that affirm the worldly attachments are thought of as worthy of achievement, while the things that would weaken the worldly existence are

avoided as undesirable. In all that, an aggregation of limitations projected upon the true Self is thought to be the self. In such condition, the entire perception is turned upside down, and a man invests his entire energy clinging to the things that increase and maintain his misery.

6 *dr̥gdarśanaśaktyorekātmatevāsmitā*

Self-ness (asmitā) is the apparent identity of the observer (dr̥kśakti) and the observed (darśanaśakti).

The feeling of one's own nature, as described here, comes from identification of the true Self with the transient limitations that make a being's relative personality.

7 *sukhānuśayī rāgaḥ*

Rāga (attraction) is formed as a result of recollection of pleasant experiences.

Attraction to an object, in a sense of desire to repeat a pleasant experience, is called rāga. In this condition, fulfillment is projected onto the external world, onto an event or an object. Since a former spiritual state occurred in presence of certain circumstances, it is wrongly believed that reconstruction of those circumstances will revive the state of fulfillment. It is a delusion, leading only to disappointments, for fulfillment is a state of spirit, and cannot be created by worldly things. It is always here, even if we are unaware of its presence; we only need to bring it into focus. Fulfillment should be sought only through insight into our own being, thus seeking the highest reality.

8 *duḥkhānuśayī dveṣaḥ*

Dveṣa (repulsion) is formed as a result of recollection of the unpleasant experiences.

As there is attraction toward an object or a state caused by pleasant past experience associated with it, there is also

repulsion caused by recollection of unpleasant experience, associated with an object or a state. One who seeks fulfillment in Self will not yearn for one thing or avoid another; he will find them to be altogether irrelevant, since the only thing, that matters to him, dwells not in that sphere of existence.

9 *svarasavāhī viduṣo'pi tathārūḍho bhiniveśaḥ*

Abhiniveśa (fear of dying) is an innate kleśa from which not even the knower is free.

All the living things have an innate desire for preservation of their existence. It is inherent to the very nature of life, and not even the full knowledge of the truth about life and death can prevent the fear of death and dying. However, this fear is present in a sage on an instinctive level, and in an ignorant man on an existential level; a sage fears death in the same way in which he fears height or sudden movement, and an ignorant man feels that his existence, as a being, will end in death, and thus feels great anxiety and panic in addition to the inevitable instinctive fear of death.

10 *te pratiprasavaheyāḥ sūkṣmāḥ*

The finer (kleśas) disappear when their primary cause is dissolved.

The subtle forms of kleśas are in fact the mechanisms through which a mind directed toward the world acts. Once this mind is dissolved, or, in other words, when the soul outgrows the energetic bodies that form this aspect of existence, those kleśas disappear as well. It is therefore obvious that some form of worldly-mindedness is necessary even in case of an enlightened yogī who chooses to act in the body—the body itself attempts to avoid the unpleasant and repeat the pleasant things, and while one lives in it, he cannot fully rid himself of the human concepts of good

and ill. One who would not avoid the things unfavorable to the body, would soon be left without it. The same principle applies to spiritual problems. As physical preservation that is a part of the definition of life, so is spiritual self-preservation a part of the definition of a spiritual being. Only when a being outgrows the need for a body that has kleśas in its essential nature, will it become completely free from their influence.

11 *dhyānaheyāstadvṛttayaḥ*

Kleśas created by fluctuations of spirit disappear in meditation (dhyāna).

Quieting of mind removes the forms of stress and disturbance, which create the forms of suffering that are not specific to the being as such, but which arise as a consequence of external disturbances and misdirections of consciousness.

12 *kleśamūlaḥ karmāśayo dr̥ṣṭādr̥ṣṭajanmavedanīyaḥ*

Karmāśayas (karmic recoils, or seedlings) that have their roots in kleśas become active in this life or the next.

Attachments result in karmic recoils stored in form of karmāśayas, the karmic seedlings. Action is associated with result at the very moment of acting, but a change of its state from potential to manifested can be postponed. The speed of manifestation of the karmic recoils can depend on many things, among others the spiritual evolvment of the being. In more evolved beings, the karmic seedlings sprout much faster. Karmāśayas are always associated with kleśas; consequently, when an impurity is removed from consciousness, the whole chain of karmic recoils, attached to this impurity, is released from consciousness as well. In fact, this means that nobody can suffer the consequences of a sin that is not specific to him, since all

the recoils are directed at the sin, or the person to whom the sin is specific. Such karmic reactions have a powerful educational value, but one who has learned the lesson needs no repetition.

13 *sati mūle tadviṣāko jātyāyurbhogāḥ*

As long as the root (kleśa) lives, they yield fruits of birth, duration of life and experiences in life.

A wrong attitude brings about the consequences, which are commonly called karma. Those consequences create an unpleasant environment for him, who identifies with sin and illusion. Those laws are fully mechanical, very much like the Newton's third law, according to which every action is accompanied by equal and opposite reaction. He who dies in attachments, will be reborn until his attachments are spent and dissolved. Once the attachments are gone, there are no more forces that cause rebirth.

Of course, attachment is not the only force that causes rebirth; in fact, we could dare say that its importance is marginal. The main force is the desire to attain the highest perfection, but deviations from that path are possible. Only when a man attains perfection, does he lose any need for rebirth.

14 *te hlādaparitāpaphalāḥ puṇyāpuṇyahetuvāt*

Due to good or evil deeds, the birth, duration of life and experiences in life can be pleasant or painful.

Since action and reaction are of the same quality, the virtuous deeds have the result of harmonious existence, while the sinful deeds have the result of existence filled with suffering. Only the inner spiritual state of the doer is of concern here; on an exterior plane, it is quite possible for the virtuous people to be exposed to misfortune, while the sinners are surrounded with fortune. The exterior plane

has no bearing to the inner state of a being, since suffering and joy are spiritual, not material categories. This explains why someone can be surrounded with extremely unfavorable circumstances and at the same time feel joy, while someone else can suffer in extremely favorable circumstances. Of course, in an ideal state of the world, the virtuous will be surrounded with favorable circumstances, while the sinful will suffer, since the form of physical existence will be a direct projection of the state of spirit. This is always the case on the astral plane, but the physical plane has greater inertia, and things there seldom appear to be what they in fact are. For instance, an evil man can have some remaining good karma to last him for the duration of his life; we then perceive him to have died in abundance. However, his good karma spent, there comes the payback time, and his bad karma manifests as a very unfavorable rebirth. We then perceive an “innocent” child suffering and enduring terrible hardships of all kinds. Ignorant people without knowledge or discernment observe this, and say there is obviously no God or righteousness in the world, since the sinners die in abundance, and innocent children suffer.

15 *pariṇāmatāpasamṣkāraduḥkhaiguṇāvṛttivirodhāca ca duḥkham eva sarvaṃ vivekinaḥ*

Because of three kinds of misfortune, caused by change, anxiety and hidden impressions, and also because of the mutual interference of the guṇas (the fundamental qualities of Nature), the one who discerns (vivekin) realizes that all is suffering.

A wise man realizes that the very nature of the world as non-Absolute is the essential cause of suffering, and that the very perception of the world, as such, results in suffering; if for no other reason, then because of the imperfections and limitations of such existence. Since everything lesser

than absolute perfection is to some extent saturated with suffering, everything but God is thought to be a painful experience. A wise man thus desires God alone, and all worldly things are of interest to him only to the extent in which they manifest God. He never succumbs to the illusion that the experience of the Divine should be traded for the experience of the worldly. Because of such constant effort in rejecting illusions, he initially finds God, and then learns to stay in Him forever.

16 *heyam duḥkham anāgatam*

The future suffering can thus be avoided.

A being that seeks joy in worldly experience is deluded by mistaken belief that an external stimulus is needed in order to experience joy. The moment he realizes that bliss has a source in the eternally blissful nature of Self, he redirects his focus from the worldly toward the depths of the inner reality, thus avoiding worldly attachments, which are an ocean of suffering. In such a state of spirit, a being can quite calmly live in the world, undisturbed by inevitable misfortunes, knowing that none of those things have any effect on the highest reality of brahman.

17 *draṣṭṛdṛśyayoḥ saṃyogo heyahetuḥ*

That is so because identification of the observer and the observed causes suffering.

Identification of the observer and the observed is just another name for externalization of the internal categories. In this state, one's inner states are observed only in association with the sensory objects and states, and experience of one's inner worlds is thus conditioned by external events. The worldly events being unreliable, changing and transitory in nature, such a state of spirit is the foundation of all painful experiences.

18 *prakāśakriyāsthitiśīlaṃ bhūtendriyātmakaṃ bhogāpavargārthaṃ dṛśyam*

The observed object has the qualities of reflecting light, position in space and activity. Those three qualities are manifested in elements and senses, and serve the purpose of experience and liberation.

The senses enable indirect perception of an object, which can be divided into visual, spatial and dynamic perception. Sensory perception takes place when there is correspondence between a physical object and an internal state of consciousness, associated with it. Saṃskāras are, therefore, a necessary prerequisite of sensory perception.

19 *viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi*

The states of the three guṇas can be determinate or indeterminate, manifested or invisible.

The states of sattva, rajas and tamas in objects can sometimes be clearly determined, and sometimes they cannot; in either case, they are present. For instance, food can by its effect on a man be divided into sattvic, rajasic and tamasic, but we will be hard pressed to determine the ratio of guṇas in some other object, such as a computer or a nuclear warhead. Likewise, on a TV screen we can easily determine the degree of activity of the electron beams for red, green and blue color if the image on the screen is predominantly red, green or blue; if, however, we observe a pale purple image with shades of gray, without color filters we would have a hard time determining the extent to which the individual components are present, although their presence is obvious from the fact that there is an image on the screen.

20 *draṣṭā dṛṣimātraḥ śuddho'pi pratyayānupaśyaḥ*

The observer is transcendental; although separated from experience, he becomes the experiencer.

Experience takes place through projection of limitations onto the experiencer (Ātman). It is comparable to a colorless crystal that apparently obtains the color of the surface on which it is placed. In the state of delusion, the experiencer identifies himself with experience to the extent of forgetting his own transcendental nature.

21 *tadartha eva dṛśyasyātmā*

The observed (the object) exists only to Ātman (the subject).

Without the consciousness that observes, there can be no observation. The object does not exist for the subject if not projected upon it. A computer can observe objects with a camera, but they are not perceived as objects, because in the computer there is no “I am” consciousness, and there is no internal point of correspondence and identification with the object. Therefore, a computer can only record the data, but is unaware of itself and its environment.

22 *kṛtārthaṃ prati naṣṭam apyanaṣṭam tadanyasādhāraṇatvāt*

For him who has attained the goal, the object disappears, but for others it persists, because of common experience.

If objective existence of an object were to depend on the observer, the world would cease to exist if none was aware of its existence. Obviously, it is not so. The objects exist as such, and consciousness of various beings can either observe them, or not. Likewise, the beings can have various interpretations of the observed objects. None of those things affects the observed objects; they affect only the consciousness of the observer.

There are mistaken theories, saying that the world is subjective, or illusory, and that the things in the world are

merely a reflection of the states of our spirit. This is completely opposite to reality, for the truth is that *our perception* of the world is illusory, and most often has very little in common with the objective reality; from that perspective, what we *perceive* is, in most part, a subjective illusion, but the objectively real objects do exist, and have some common ground with that illusion, varying between complete correspondence in a state of awakened perception, and none, in a state of deluded madness.

In case of enlightenment, consciousness turns away from the objects altogether, and thus the object disappears from consciousness, but not from existence. This same object continues to exist in the world, and can be perceived by various beings whose consciousness is directed toward the worldly. Basically, it means we can direct our consciousness either toward the world, or toward God. To those, whose consciousness is directed primarily toward the world, God is an illusion, and there is no evidence of His objective existence. To those, however, whose consciousness is directed primarily toward God, the world is an illusion, and there is no evidence of its objective existence. It's all a matter of where we direct our spirit.

23 *svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ*

Association between the observer and the observed is the foundation of perception of the object and the subject as identical.

The path toward realization of the highest reality leads through observation of reality, at first the reality of a lower kind, and later the reality of the highest kind, which is God. Nobody can say he travels toward God, if he is not in touch with the reality of the world. People who are not in contact with reality are rightly thought to be madmen, for the content of their consciousness has no association with reality, either physical or spiritual. Gradually diving into

reality we reach the highest, Divine reality. Unlike that which could be deduced from observing various “spiritual practitioners,” the way toward God does not lead through madness, but through its opposite. The greater focus of a yogī’s spirit results with greater perception of reality, and as the perception of reality grows, the awareness of God as the fundamental reality grows as well. This condition can be described as a realization of unity between the objective and the subjective world—God, who is the foundation of a being’s personal reality, who is his innermost Self, is perceived as the fundamental reality of the world, as well. The difference between the inner and the outer disappears in knowledge that the Absolute Subject is the only objective reality. This state is called *nirvikalpa samādhi*.

However, here we speak of the condition that is the exact opposite of the described, where experience is identified with the object that caused it; in such a condition, a being holds the world responsible for his inner happenings. Such identification begins in childhood, and is necessary in order to properly function in the world; it is clear that one needs to associate food with the end of hunger, or he will otherwise starve to death. However, useful as it may be in the world, such an attitude also carries within itself the seed of suffering, for if we hold the world responsible for our spiritual condition, we will seek fulfillment from the world, and since real fulfillment can only be found in God, the ultimately subjective reality within, such an attitude can in the long run provide only frustration and suffering.

24 *tasya heturavidyā*

Avidyā (ignorance) is the cause of this association.

Avidyā is the cause of perception of the relative world, the reason why God is perceived as a multitude of separate things and experiences. The opposite of *avidyā*, *vidyā*, is the knowledge that God is the sole reality. It would be an

error to understand avidyā as plain ignorance; avidyā is not ignorance in a sense of lack of correct knowledge, or even in a sense of delusion. It can more correctly be described as a fundamental perspective, a way of perception that is fundamentally wrong. This is the reason why it is not possible to ask questions regarding a cause of avidyā; avidyā is neither an object nor a state, avidyā is a perspective of duality that is a necessary prerequisite of existence of causes and effects. Causes and effects are the result of avidyā, not the other way around. Without avidyā, there is only brahman. In presence of avidyā, nothing perceived is brahman; we perceive self and non-self, and associations that bind them, where self is incorrectly observed not as paramātman (brahman) but as jīvātman (the soul of one being, separate from other beings). In the state of avidyā, we perceive time and space, we perceive the beginning, the span of life and the end, of both the beings and the world; the state of vidyā is the state of eternity. Those two concepts are antithetical, but they both exist simultaneously, and it cannot be said that the world does not exist or that it is illusory, since the essence of its reality is brahman. It is better to say that the perspective, where non-brahman is perceived, is illusory.

25 *tadabhāvāt saṃyogābhāvo hānaṃ taddṛṣeḥ kaivalyam*

When it disappears, the false identification disappears as well. This means liberation or independence (kaivalya) of the observer.

When avidyā is removed, what remains is the state of Self-realization of the Absolute in its original nature of sat-cit-ānanda. The original nature of the bliss, which was in the deluded state identified with the relative states and things, is now perceived. It is now realized that favorable relative events merely opened the doors through which some of the real inner nature of the Self, which is the

eternally blissful Absolute, “dripped” into consciousness. In such a state, every desire to return into the relative world is lost, since all pleasures thus attainable are seen only as the tiny crumbs, the insignificant and partial experiences of utterly limited aspects of one’s original nature, which is now experienced in fullness. One who drinks bliss from the pure source of Ātman has no need for the muddy puddle of the world. Such a state is called the state of liberation (kaivalya).

26 *vivekakhyātiravīplavā hānopāyah*

Undisturbed discriminative enlightenment is the cause of liberation.

Liberation is caused by discernment between the experienced, as an aspect of the inner Self, and the incitement that brought the experience into being, which is moved from the central place of importance to a peripheral one. Certainly, a yogī will continue to use the memory of external experience in order to invoke the inner response, but he is no longer deluded regarding the true nature and origin of the experience. Such discernment is called viveka.

27 *tasya saptadhā prāntabhūmiḥ prajñā*

The realizations (prajñā) emerging from discriminative enlightenment are sevenfold.

There are degrees of depth of thus attained realization; the lowest consists of knowledge that the inner nature is independent of the experiences, but experiences are still used to invoke the inner states, so that the spirit could be directed at them; in further practice, the spirit is completely absorbed in inner bliss, and any outer stimuli are discarded, even in form of thoughts and emotions that used to invoke the feeling of bliss. The yogī thus remains in his own inner nature, without any association with the external incitements. Discernment should be understood as a living practice, for

it is by no means a mere theoretical entertainment for the idle minds, as some choose to understand it. Discernment works with the actual states of consciousness, not with thoughts about them or labels that name them.

28 *yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptirā viveka-khyāteḥ*

The work on purification gradually removes the impurities, resulting in a growing perception of wisdom, culminating in discriminative enlightenment.

No deeper perception can be attained without purification of the system, for the main cause of disturbed perception are disturbance and contamination of the energetic bodies—the physical and others. When we eliminate impurities and contaminations, the spirit becomes subtler, and thus more capable of observing the higher levels of reality. Restless and impure spirit will not even think about preoccupying itself with yoga; it will be preoccupied mostly with lower passions and instincts, for the increased level of stress in the system causes the lowest animal responses of preservation of life, such as territoriality, fear, aggression, and other symptoms of limited consciousness. In such a state, it is impossible to perceive anything subtle, and since a desire to practice yoga with a goal of attaining enlightenment is extremely subtle, it will never arise in the restless spirit. Paradoxically, it leads to the situation where yoga will be least practiced by those, who need it the most. A desire to practice yoga in a narrow sense (meaning focused practice) appears more or less only when a man has already attained significant progress in yoga in a broader sense (meaning a general direction of his entire personality toward virtue and God). A beginning of yogic practice initializes a much faster process of purification, leading to enlightenment in an extremely brief period of time—even the slightest sign of desire for liberation, enhanced by yoga,

most often results in liberation during this lifetime. It is thus easy to understand why a strong desire for liberation produces immediate experience. Since the world is occupied mostly by beings who are far from the ideal attitude toward spirituality, and whose desire for liberation is close to insignificant—insignificant in any case, compared to their worldly inclinations and various kinds of baseness—it is apparent that most practitioners will have to settle for the lower goals. Even the attainment of the real states of *vairāgya*, *mumukṣutva* and *Īśvara-praṇidhāna* is an enormous accomplishment for such people, since those spiritual states are in most cases only months of yogic practice away from utmost perfection. A general rule, however, says that it is easier to teach a donkey to sing, than to turn a worldly-minded man into a saint.

29 *yamaniyamāsanapraṇāyāmapratyāhāradhāraṇādhyāna-samādhayo'ṣṭāva aṅgāni*

Yama, niyama, āsana, praṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi are the eight limbs of yoga.

Yoga is a practice that focuses a man's entire personality toward God, and this practice consists of those eight aspects. Yoga is, therefore, one body with eight limbs. This can be interpreted in two ways; exercise of certain principles leads to the state of yoga, and on the other hand, the state of yoga manifests itself as practice of the named principles. Having in mind the commentary on the previous section, it is apparent that a person engaged in yoga in the narrow sense is already an advanced *yogī* in the broader sense. Yoga in a broader sense is thus manifested as progress in eight limbs, while practice in eight limbs leads toward ultimate perfection, which is yoga in the sense of Self-realization of the ultimate reality.

In plain English, if a man has progressed on his spiritual path to the point where it is normal for him to lead a

moral life, if he is focused and tends to dive into profound thoughts, if he wants to reach the ultimate truth, he will engage in systematic practice which brings him to perfection in all eight limbs of yoga, thus attaining the final goal of spiritual evolution. He, therefore, attains perfection in morality and righteousness, and harmony in all energetic bodies, thus living in the world as a manifested presence of God. Even a man who shows partial success in living the eight limbs can be recognized as a great saint among men.

30 *ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ*

Yama consists of ahiṃsā (nonviolence), satya (truth), asteya (non-taking), brahmacarya (disciplehood) and aparigraha (release of possession).

These are the qualities of a man who is detached from the world; he is not violent, he is founded in truth, he has no wish to accumulate wealth or things, and so it is inconceivable for him to take the other's belongings, and he has a disciple's attitude toward the world (the attitude of an observer, who learns from the world, without imposing himself).³ Without presence of those virtues at least in some degree, a man will not even consider yogic practice, and once he does, he will work on polishing them into perfection.

³ Brahmacharya is most often mistranslated as celibacy; as the reason for that, it is usually argued that the disciples, brahmachārins, live in celibacy, to accept the duties of family men, including sexuality, in the next period of life. Although it is true that the term is sometimes used in this meaning, the term that means celibacy is "ūrdhvareta," which means withdrawal of energy upwards, and is supposed to mean sublimation of sexual energy. In this context, brahmacharya means the mental attitude of disciplehood, where any reference to sexuality is utterly irrelevant. For instance, in *Darśanopaniṣad*, brahmacharya is used to denote sexual discipline, but in a very narrow sense—not as refraining from sexuality altogether, but as a basic sexual discipline, where it is said that a man should engage in sex only with his own wife, and that he should refrain

31 *jātideśakālasamayānavacchinnāḥ sārvaubhaumā mahāvratam*

When applied universally (sārvaubhaumā), unlimited by caste (jāti), place (deśa), time (kāla) or circumstances (samaya), it is a great vow (mahāvratā).

Feeble is the attainment of virtue if it depends on the circumstances; if one is nonviolent only when not threatened, or nonviolent only with some beings, desiring to kill the others, his attainment of virtue is insignificant. The similar applies for all the other named qualities. Only when someone is universally nonviolent, generally detached from possession, when stealing is not in his nature, and when he always approaches things with open spirit and from the position of a learner, then is his attainment worthy and signifies progress in yoga.

Of course, we should understand that spiritual attitude cannot be perfectly projected into the physical world. For instance, nonviolence toward one being can be violent toward another. Sometimes nonviolence demands that we violently prevent a violent person from harming his victim. People are fond of generalizations, molding their imperfect understanding of the principles into firm laws and

from sex when she is menstruating. The study of the relevant texts reveals that the importance of celibacy in spiritual life is greatly overestimated, and that it began to gain importance only in the later period, which might have coincided with appearance of Jainism and Buddhism. I am also inclined to think that various stories about great spiritual value of celibacy are mostly rationalizations. The Upaniṣads lead us to the conclusion that the tantric practitioners integrated sexuality in their practice, and their achievements are most often superior to those of the practitioners of other systems.

In all that, it should be noted that the authors of the texts did not bother to adapt the yogic techniques to women, and some of the gender-specific techniques, such as some āsanās, mudrās and bandhas, are appropriate only for men. It is fortunate that any yogī, who has a more advanced understanding of the practice, can adapt the technical system to the female specifics, regardless of the lack of scriptural support on that matter.

regulations, which often accomplishes the exact opposite of the intended. How many times did we witness the examples of criminals being allowed to abuse other people, all in the name of nonviolence? How many times did we see cowardice hiding behind statements of non-interference and nonviolence, which most often has the result of the strong abusing the weak?

The wisdom consists of the insight into the real state of things, and one always needs to judge what course of action is appropriate in a certain set of circumstances. If we see a violent man unjustly accumulating wealth, depriving the poor and bringing them to an awful state, is it just and proper to stay aside doing nothing, because some scripture says it's good to be nonviolent, it's good not to impose one's will on others and take the others' property? A wise man would conclude that the moral law indeed prohibits him violence, but the violence that consists of calm observation of evil, which could be prevented. He will then interfere in the relationships of ownership in order to establish just relations and harmony between people, if it is in his power to do so. The foundation of moral law is compassion for our neighbor, from which nonviolence, generosity (non-greed) and other qualities follow. Other things too can result from this compassion, for instance irritation with injustice and a desire to correct it. It is thus clear that regulations and prescriptions cannot replace the feeling for the situation and a sense for the right course of action. It is also clear that wise men did not intend the instructions to replace conscience, but to support it in its aspiration toward virtue.

32 *śaucasaṃtoṣatapahṣvādhyāyeśvara-praṇidhānāni niyamāḥ*

Śauca (purity), saṃtoṣa (inner peace), tapas (purifying activities), svādhyāya (study of scriptures) and Īśvara-praṇidhāna (devotion to Īśvara) make niyama.

Unlike yama, which deals with man's external relationships, niyama deals with the aspects of man's relationship with his inner world and with God.

Cleanliness, or purity, is a general inclination of spirit; although it is sometimes taken literally, in a meaning of cleansing dirt from the physical body, here it refers to a state where a man strives toward virtue and avoids impure things, mostly in form of the states of consciousness that can be described as impure. Purity is an internal quality of spirit that avoids sin in any form, that avoids the lowly thoughts, and is directed toward God.

The inner peace is a state of spirit that is not preoccupied with desires; it is a state of an experienced and wise man, who spontaneously withdraws from the world, where he no longer seeks fulfillment. Sensing the truth, his spiritual eye no longer looks at the turbulent sea of the world, retreating into the calm depths of spirit.

Tapas (austerity) refers to yogic practice in the narrow sense, the practices exercised with purpose of purification of the energetic bodies.

Study and contemplation of scriptures is natural for people who are interested in spiritual truths; the serious yogis will hardly devote their attention to any work that doesn't deal with realization of God, and in which the higher spiritual qualities are not manifested.

Devotion to God is the primary uplifting spiritual quality; it means not only devotion to God in the narrow sense, but also the general affinity toward anything where God is manifested, to everything Divine. Every form of desire for knowledge, for reality and spiritual fulfillment, every form of admiration for the noble and great things, every form of pure adoration of things virtuous and beautiful, is an aspect of devotion to God. Niyama, therefore, consists of various aspects of inclination toward purity, virtue, goodness and Divinity. A person without such affinities will not even consider engaging himself in yogic practice, and even

if he does, it will not be motivated with higher goals, and will not produce spiritual results.

33 *vitarkabādhane pratipakṣabhāvanam*

When adherence to those principles is disturbed by bad thoughts, the opposite thoughts should be developed.

Certainly, as one strives for virtue, all sorts of disturbances and obstacles will arise, in form of impurities of consciousness that rise toward the surface, creating distractions from the path of virtue. Once those impurities awaken, they are not to be indulged; on the contrary, they should be calmly and patiently endured, perceived as something alien to us, and we should direct ourselves toward virtue and goodness, thus witnessing disintegration of the impurities. They leave the energy system and the mind of a man who pays them no heed, and chooses not to act from them. If, however, a man acts from every impure thing that passes through his consciousness, he will additionally contaminate himself and gradually be ruined under the burden of lowliness. We should never allow ourselves to be engaged in lowly things, for it is the substance hell is made of. The best and easiest way to find ourselves there is to indulge in negativity and lowliness.

34 *vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodha-mohapūrvakā mṛdumadhyādhimātrā duḥkhajāññānānta-phalā iti pratipakṣabhāvanam*

The bad thoughts are violence and others (lie, theft, lack of restraint, desire for possession). They emanate from one's actions, and from the caused or approved actions of others, incited by desire or anger.

The bad thoughts are those that have the lowly quality, therefore those opposite to harmony and freedom. The bad thoughts, as well as the words and deeds that result

from them, increase man's attachments to the worst aspects of worldly existence, turn the world into hell, and are the direct opposite to the goals and methods of yoga. They should therefore be completely avoided.

The bad thoughts can be incited by our own actions, and they could also arise as a reaction to the actions of others; for example, if we witness an injustice and grow angry about it. Even the deeds of mercy and kindness can be colored with hatred and anger; for instance, if we feel the world is unjust and God is evil, and try to do better than God with our acts of mercy, thinking he made a bad world that we need to put right with our own deeds. This line of thinking is sinful and leads to disaster.

35 *ahiṃsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ*

A man rooted in nonviolence creates an atmosphere of peace, and everyone abandons hostility in his presence.

A yogī, whose mind is in a state of peace and harmony, radiates an aura of harmony, where every desire for violent or reckless deeds is lost. Unfortunately, the same applies for the disturbed and violent men, who radiate an aura of violence, which is a strong reason to avoid their company. A yogī's body is a point of correspondence between the physical world and the higher spiritual levels; this correspondence is greatest in the body itself, but it is also present in its proximity, dropping with distance. Still, a dog will not be able to enjoy art if he walks through a museum, and a worldly minded man will not be able to perceive almost any aspect of a yogī's presence. In order to feel it, one has to possess it, at least to some extent.

Besides spiritual radiation, there are also other, indirect ways to harmonize one's consciousness with various contents. They are, for instance, books, magazines, music, movies and computers. If we expose our consciousness to various disturbing contents from those and similar sources,

we will not contribute to its tranquility. This is why we should introduce the rules of spiritual hygiene into our lives, with purpose of reducing the disturbances to the minimum, and replacing the disturbing and disharmonic contents with the harmonic and soothing ones. For example, instead of associating with mundane people, we should associate with Masters and practitioners of yoga; instead of listening to spiritually worthless and disturbing music, we should listen to powerful and valuable works. Instead of watching stupid and shallow movies, we should watch the movies that inspire thoughts about profound subjects. We should always avoid the gatherings of masses of worldly-minded people, for such environment has a tendency of overcoming everything positive in a man, and reducing him to the common denominator of the environment, which is never high. The general attitude about such things should be that life is too short and too valuable to be wasted on trivia.

36 *satyapraṭiṣṭhāyāṃ kriyāphalāśrayatvam*

The words of one who is founded in truth have a power of manifestation.

When consciousness is occupied with a certain quality or contents for a prolonged period of time, the actions acquire its quality. The example of this can be found in descriptions of the Vedic ṛṣis, whose every word became true. A wise man who is founded in truth, or reality, acts as a point of perfect manifestation of dharma in the world.

37 *asteyapraṭiṣṭhāyāṃ sarvaratnopasthānam*

He who is rooted in non-stealing (generosity) is spontaneously bestowed with all wealth and fortune.

Things come to their master, never to their slave. Likewise, things always avoid the grasp of him who strives for them. To him who outgrew them, however, they come effortlessly.

38 *brahmacaryapraṭiṣṭhāyām vīryalābhaḥ*

He who is rooted in restraint (brahmacarya) is bestowed with great energy.

As it is described in the commentary on 2:30, brahmacarya is the state of discipleship, or the disciple's attitude of observation and of not imposing himself on the world. He who attempts to control things, loses control not only of things, but also of himself. He, however, who allows the things to tell him all about themselves, gains extraordinary powers of concentration and energy, since everything is focused within him. Paradoxically, the disciple, who doesn't impose himself on the world, gains extraordinary powers over the world and a complete knowledge thereof, while a man of action, who tries to have his way with the world, is always left disappointed and thwarted in his intentions to control it.

39 *aparigrahasthairye janmakathantāsambodhaḥ*

To him, who is firm in non-desire for possession, comes knowledge of the essential nature of life.

Possession is an illusion that protects the little "I" from the vast "non-I," by creating a zone of personal influence called "mine." Thus deluded, he sees the purpose of his life in accumulation of his influence in the world, thinking it will protect him from emptiness that surrounds him. Certainly, this illusion ends in death. He, however, who is not so deluded, turns toward realization of the true nature of reality and of his own being, instead of creating a protective illusion. He then strides beyond the states of *mamatā* and *ahaṅkāra*, or the attitudes "I own" and "I do," to eventually reach the state of *ahaṃ Brahmā asmi*, "I am brahman." It is the state of touch with the essence of one's personal reality, in which life finally finds its true purpose.

40 *śaucāt svāṅgajugupsā parairasaṃsargaḥ*

Cleanliness (purity) creates repulsion from one's own body and from contact with the bodies of others.

Cleaning his body on a daily basis, a yogī understands its transient and imperfect nature. In his desire for the Lord, he loses any interest for the imperfect things and develops distaste for them. Once that he has attained perfection, the distaste disappears, giving place to benevolent compassion for the beings in their imperfect existence, understanding that the purpose of such existence is not to replace the inner bliss, but to attempt to live it throughout the physical world, as well. Repulsion toward the body exists only in the mind of a beginner who has not yet realized brahman, and who perceives the body as an obstacle, as something that distracts him from the true path. The intense animosity of the “spiritual people,” who are in fact merely the confused beginners, toward anything that even looks or feels like bodily or worldly nature, belongs to this level of understanding. Such animosity is a sign of weak, and not of strong spirituality. Strong spirituality celebrates victory over the worldly and in the worldly, while weak spirituality disappears at a mere sight of the physical feelings. The degree of animosity toward the world is therefore usually inversely proportional to the level of spiritual attainment.

41 *sattvaśuddhisauṃmanasyaikāgryendriyajayātmadarśana-yogyatvāni ca*

This is also the way to attain purity of spirit, purity of emotions, concentration, power over senses and ability to behold Self.

For a beginner, it is essential to divert consciousness away from its preoccupation with the body; he then dives into the depths of his being to attain a state of pure consciousness, unoccupied by objects. Withdrawing the senses

within, he first directs them at the inner, subtle objects (for instance, the sense of sight is used to visualize, the sense of hearing is used to remember or reconstruct sounds, or to chant mantras), and then they are fully withdrawn into the state of realization, into consciousness void of content. He then becomes able to “behold” the highest Self.

42 *saṁtoṣād anuttamaḥ sukhālābhaḥ*

The inner peace leads to attainment of supreme happiness.

The supreme happiness is a consequence of internalization of the experiences, or, in other words, of realization that bliss flows from within. When the mind is calmed, the flow of bliss increases.

43 *kāyendriyasiddhiraśuddhikṣayāt tapasaḥ*

The actions intended for purification (tapas) lead to perfection of body and senses.

Tapas, or the techniques of purification of the energetic bodies (starting with the physical), lead to greater transparency of the bodies for the Divine. This way, the impurity of perception disappears in the initial stages of the practice, and later all the bodies become the perfect vessels of Divine manifestation in the world.

44 *svādhyāyād iṣṭadevatāsamprayogaḥ*

The study of the holy scriptures makes it possible to establish a connection with chosen deity (iṣṭa devatā).

Iṣṭa devatā is a form in which a yogī perceives God. For instance, a Christian will most likely see God as Jesus or Mary, since the bodiless concepts such as God the Father or the Holy Spirit are too abstract for one to easily focus the mind upon. Even if we attempt to contemplate

the abstract concepts, they will not have the power to fully engage our spirit. This is why it is essential for a beginner to visualize God in a more concrete form, preferably the one associated with actual events and circumstances. In the example of Christianity, the best results will follow if we attempt to imagine Jesus in circumstances that reflect the peak of his power and Divinity—for instance, in the moments when he acted or spoke from his foundations in God. In order to have a good understanding of God, which is necessary if we want to surrender to Him, we must study the holy scriptures, in order to inform ourselves of the Divine qualities and lives of the Divine incarnations. The one who sees God as Kṛṣṇa should study *Bhāgavata-purāṇa*, *Bhagavad-gītā* and *Mahābhārata*, where His actions are described. The one who sees God as Jesus should study the New Testament. He should deeply contemplate the scriptures he is studying, and think about God until He reveals himself to him in a direct vision, and then he should stay in such a state of vision for as long as possible, in order to purify his nature and make it Divine.

45 *samādhisiddhirīśvarapraṇidhānāt*

Devotion to Īśvara makes it possible to attain the perfect samādhi.

Devotion to God in this sense is that, which occurs in a direct vision of God. We are by no means dealing with an attempt to visualize God in some way, and to force some sort of an emotional state. Here, devotion to God is a direct realization that God is the one we were looking for, all the time, in all things, and that He is now with us, He is here. In such a state, once we recognize Him in His true nature, and when we understand the nature of our personal relationship with Him, we discard everything else, forgetting the ego-driven world in which possession and false importance attempt to protect one from emptiness. In this state, a yogī

attains the highest state of samādhi, of which the vision of God (darśana) is the necessary prerequisite.

46 *sthirasukham āsanam*

Āsana must be comfortable and stable.

Āsana literally means “posture,” a motionless position of the body. Āsana is a posture in which a yogī places his body in order to be able to meditate, undisturbed by its demands. The necessary qualities of an āsana are comfort, so that the yogī would not need interrupt meditation in order to change the position of the body, which would be compromised by pressure or stress on some of its parts, and stability, which means a position maintained all by itself, without any additional effort, even when the yogī withdraws from the body completely and ceases to control the nerves and muscles. Unlike popular opinion, āsanas are not meant to be a form of physical exercise, nor are they meant to improve the physical condition, nor do they consist of exotic positions where a yogī is supposed to wrap his legs around his neck or indulge in other similarly ridiculous efforts. On the contrary, āsana is a posture in which the body is completely relaxed and inactive, and it doesn't interfere with the activities of the spirit in any way. Siddh-āsana and padmāsana are usually considered appropriate. Besides them, a posture of a carriage driver, used in the practice of the autogenous training, is also quite good; this posture is actually more appropriate for the common meditative practice than padmāsana or siddhāsana, whose intention is primarily to awaken the energetic system in practice of the more demanding energetic techniques. The different purposes demand different postures; for instance, in case of the intense energetic events, and in need for extensive relaxation, I would recommend the fetal position, which is not mentioned in the classic texts, but practice showed that the body assumes it automatically in certain

energetic states. In those cases, it is wise to find a posture in which we feel most comfortable, or, in other words, in which we feel the least tension and discomfort, whatever the posture looked like. The body will have the need to assume a posture optimal for its present energetic condition, and it is quite prudent to obey it.

47 *prayatnaśaithilyānantasamāpattibhyām*

Complete relaxation and observation (samāpatti) of the Infinite leads to the perfection of āsana.

Contemplation of God spontaneously leads the body into assuming āsana and withdraws consciousness from the body. In an ideal case, āsanās would be the result of the state of consciousness, not the other way around. Still, it is possible to produce a configuration of the energetic system, which helps induce a certain state of consciousness, by assuming a certain position of the body, but it is not very likely that āsanās alone, without proper spiritual orientation, will produce results of any significance.

48 *tato dvandvānabhigātaḥ*

The result of the perfection in āsana is liberation from the dual influences.

Entering the state of spiritual, and thus also physical balance, we lose the volatile state of spirit, altogether with its tendency to attain the pleasant and avoid the unpleasant; we attain stability in any set of circumstances, which is a subtle meaning of the term “āsana.” Āsana is a condition in which we have no desire to be elsewhere, for we are fulfilled and satisfied the way we are, right now.

49 *tasmin sati śvāsapraśvāsayorgaticchedaḥ prāṇāyāmaḥ*

It is followed by prāṇāyāma—regulation of inhalation and exhalation of vital energy.

Once that we have calmed the body and its motions, we need to calm the more subtle, prāṇic body, as well. The prāṇic body should be simultaneously approached from its two neighboring bodies—physical and astral. When we calm the physical body, and assume a certain position of certain parts of the body (by mudrās) we initiate certain states of the prāṇic body; likewise, by certain states of thoughts and emotions we affect the state of the prāṇic body. Perfect balance of the prāṇic body is therefore possible only when the physical body is peaceful in perfection of āsana, and when thoughts and emotions are harmonic and focused on God. In this state, prāṇa dwells in the state of āyāma, restraint. A symptom of prāṇāyāma is harmonic balance of inhalation, rest and exhalation. Any attempt to forcefully establish such balance, without previously calming physical and astral body, can lead to serious mental and physical disorders.

*50 bāhyābhyantarastambhavṛttiḥ deśakālasaṅkhyābhiḥ
paridr̥ṣṭo dīrghasūkṣmaḥ*

It consists of exhalation, inhalation and retention. Depending on space, time and count, it becomes long and refined.

In inhalation, the physical body is filled with pure prāṇa. In exhalation, it eliminates the impure prāṇa. In the state of ease, or retention of breath, the system rests, and the energy otherwise externalized into the breathing process is turned inwards. Prāṇāyāma is a state of harmony between those three elements of the breathing process. The motion of prāṇa will completely cease when we reach a state where the outer air is not purer than the inner air, and the inner air does not need to be eliminated because of its impurity. This state is reached when refinement of the body is extremely high, and when normal metabolic functioning of the system ceases because of the extremely increased specific energy of the

body; the physical body is then ruled more by astral than physical rules. Other symptoms of such a state are the various supraphysical powers over the body and the world. For example, a purified yogī who has attained balance of breath also has the power to act in several bodies, to leave his body at will, to levitate, pass through the walls, eat poisons without any harmful effects, or to instantly heal his body from serious injuries. He also has the ability to prolong the life of his body without any defined limits.

The consciousness must accompany the dynamics of breathing. Inhalation should thus be accompanied by conscious filling of the body with energy, while exhalation should be accompanied by releasing the harmful emotional and mental contents. The state of consciousness at the end of exhalation and inhalation is extremely important, for it is then that inhalation, or exhalation, passes into the state of non-breathing, or retention of breath. The states of non-breathing associated with inhalation and exhalation differ in quality; at the end of exhalation, the period without breathing is prolonged by purification of the energies of the body. As body and spirit are cleansed, the exhaled air becomes cleaner, and the need for the next breath is thus reduced; exhalation melts into a long period of rest, which is best characterized as joyful calm, caused by the release of tensions from the system. The similar applies for inhalation; as consciousness is purified, it becomes capable of absorbing more energy, and of greater quality, and inhalation melts into a peaceful state of rest, as consciousness “inhales” bliss and finds rest there. Retention is thus possible after both inhalation and exhalation, and depending on the concrete exercises, we can choose one, the other, or both.

Subtlety of prāṇāyāma can be measured by awareness of space, time and speed of breathing. During inhalation, we become aware of the space inside us. During exhalation we become aware of the space outside us. With the growth in subtlety of prāṇāyāma, or the calmness of spirit,

the size of the space we are aware of grows. Initially, when spirit is restless, the yogī is aware of little space or none at all, and with progress in practice he gradually comes to the point where he is aware of the vast calm space within and without him. The sense of time is in a similar way in function of breath; initially, the yogī feels the quick passage of time, he feels haste and restlessness. With progress in practice, he feels more peace and the time seems to stand still. The number of cycles of breathing is inversely proportional to the purity of the body; the quick breathing, and therefore a greater number of breaths, means greater impurity, or disturbance. As the yogī progresses in his practice, his breathing is calmed, and finally ceases.

51 *bāhyābhyantaraviṣayākṣepī caturthaḥ*

The fourth prāṇāyāma begins when the difference between outer and inner disappears.

In attainment of the greatest degree of purification of spirit, the conventional mechanism of breathing is outgrown. In this condition, there is no longer a difference between outer and inner space, there is no passage of time, and there is no count.

52 *tataḥ kṣīyate prakāśāvaraṇam*

This removes the veil that blocks spiritual realization.

When unity is established between inhalation and exhalation, or prāṇa and apāna, the ego-consciousness is lost, leaving only the pure and calm consciousness. Of course, this state of focus and calmness is far from being the highest goal of practice, for we merely managed to remove the distractions that come from identification of mind with the body, or the sensual world, that involves the spirit in the animal mechanisms that rule the body. When this identification is outgrown, we attain a double

effect. On the one hand, consciousness is freed from the shackles of the body, and on the other hand, the body is revitalized, filled with energy and calmed. In this calm state we attain complete healing of the body, followed by the healing of spirit.

53 *dhāraṇāsu ca योग्याता मानसाḥ*

Steadiness (dhāraṇā) of mind (manas) is thereby increased.

The spirit free from identification with the bodily mechanisms becomes able to dwell on an object for a long time, undistracted by fluctuations that come from the chaotic states of the physical and prāṇic bodies.

54 *svasvaviṣayāsamprayoge cittasya svarūpānukāra iven-*
driyāṇām pratyāhāraḥ

When the senses, separated from the objects, dive into the nature of spirit, it is called pratyāhāra.

This final state of prāṇāyāma, where the calmed spirit is freed from identification with the senses and their objects, and withdraws into its inner nature, is called pratyāhāra. In this state, identification of the objects and the subjective condition, which is the fuel of illusion, ends. Freed from conditioning with the physical objects, the senses withdraw toward the inner objects on the astral plane. It is not yet the goal, but it is a step in the right direction.

55 *tataḥ paramā vaśyatendriyāṇām*

The perfect control of senses is thus attained.

The control of senses is not possible until we resolve identification of the state of fulfillment with physical experience. When this identification ends, and when the senses are spontaneously turned inwards, it is a sign of

true power over the senses. This is difficult to attain by an effort of will, for this way we do not remove the coarseness of spirit, energetic currents and body, which is the true cause of the problem. Only the techniques of purification and balancing the system can lead to the state of peace, where it is possible to deal with the actual causes of the problem, which results in true healing. The state of spiritual harmony can thus be attained only through yogic practice; without it, the study of scriptures and practice of religious ceremonies are in vain.

3. Vibhūtipādaḥ (On Purification and Spiritual Powers)

1 *deśabandhaścittasya dhāraṇā*

Concentration of attention (dhāraṇā) is association of the spirit with the observed object.

Dhāraṇā, or concentration, is the ability of spirit to dwell on a chosen object with undivided attention. In essence, dhāraṇā implies coherence of mind, or the ability of complete and undivided focus of the entire spiritual capacity onto one single goal. Such focus is possible only after the fluctuations in the lower bodies have been calmed, and the bodies themselves completely purified. Contamination of the body with toxic substances and disturbance of the prāṇic body create disturbance and instability of the mind, which becomes unable to dwell peacefully and coherently on an object. Yogic practice produces the opposite effect—it calms the prāṇic and the physical body in order to establish a clear and peaceful connection between the astral content and the physical object. In such a state, a man becomes capable not only to observe his own impressions of an object, but also the essential nature of the object itself, which gives him, along with accurate insight, also the power of influence over the object itself. This is why the state of dhāraṇā is inseparably connected with the siddhis, the powers over physical substance and the substances of other levels of existence. In simple terms, a focused mind is a force vastly superior to the laws of Nature. To the one acquainted with this, the “miracles” performed by saints

and enlightened people are in fact no miracles at all—they are merely a symptom of inner focus applied to the physical plane. By analogy, we can correctly conclude that a man of restless mind has an extremely small influence on things—in fact, instead of ruling them, he is ruled by them, and instead of taking his rightful place as master of the world, he drivels over its crumbs like a slave, attempting to gain worthless things, the things that would obey the will of his spirit without question, were he only to direct his efforts in the right direction. He who has gained steadiness of spirit, gains power over the world as a corollary, but he who has turned to the worldly and thus lost the steadiness of spirit, loses also the worldly powers, thus failing utterly.

2 *tatra pratyayaikatānatā dhyānam*

Meditation (dhyāna) is a process of refinement of the perception of objects.

In the state of dhāraṇā, when a yogī perceives the true nature of the object, on which his spirit is focused in complete tranquility of mind, there comes a point where the object itself vanishes from consciousness, while the consciousness remains in touch with the inner nature of the object. In prolonged observation, the consciousness acquires the progressively deeper qualities of the object, and this state is called meditation. In this state, the consciousness is completely void of anything other than the essential nature of the object.

3 *tad evārthamātranirbhāsaṃ svarūpaśūnyam iva samādhiḥ*

Samādhi is a state where the object shines in its own nature; it is a result of greatest refinement of the perception of the object, and there is no thought about the observer.

In this meaning, the word samādhi does not indicate realization of the Absolute, as in previous parts of the text,

but a point where difference between oneself and the essential nature of the object is lost. A yogī thus becomes the object itself, and by changing, or moving his consciousness he literally changes the nature or condition of the object in question. In this state, there is no difference between the essential and the incidental—position, optical and physical qualities of the object, and the physical laws themselves, represent merely the states of spirit and its focus. If we take a wooden cube for example, a yogī initially focuses the whole of his spirit on the object in dhāraṇā, he observes its inner nature in dhyāna, and in samādhi he himself is that object. If, in this state, he perceives his nature as that of a metal cube, or a cube that moves in space in a certain manner, the change of state of his spirit reflects directly on the physical state of the object, and so a wooden cube indeed becomes a metal one, or starts to move in space. The form of this motion is in no way determined by or subject to the laws of nature, such as gravity, speed of light etc.

A yogī can literally influence an object in such a manner that it becomes a point of presence of a different set of physical laws, and he can thus make an object that, for instance, changes its position instantly (with infinite speed), or is not subject to the influence of gravity, or passes through other objects. He can influence his body and its behavior in a similar manner—for instance, if he feels levity and exaltation in his body, his physical body will physically levitate, and so he will be able to walk on water or air. In most cases, yogīs attain those abilities unconsciously and without understanding, which can be observed in the example of saints who lack theoretical knowledge, like those in Christianity and other systems of belief, which have very little knowledge of yogic psychology, if any at all. It is quite possible to master a certain phenomenon without understanding its nature. However, refinement of spirit eventually leads one to correct understanding, but the saints who actually understand the nature of their experience are quite rare.

4 *trayam ekatra saṁyamah*

Those three (dhāraṇā, dhyāna and samādhi), when directed on an object together, are called saṁyama.

The above state, which is the key to control of the substance of various levels of reality, is called saṁyama. Saṁyama is essential for understanding the true nature of the siddhis.

5 *tajjayāt prajñā'lokaḥ*

Mastery in saṁyama results in true insight.

Prajñā is the form of knowledge that relates to the very nature of an object, unlike false knowledge (avidyā), which consists of projecting saṁskāras upon an object, and therefore additionally veils insight of its true nature by amassing prejudice and misconceptions.

6 *tasya bhūmiṣu viniyogaḥ*

(Saṁyama) should be applied gradually.

From everything mentioned, it is clear that the key to success in saṁyama lies in mastery of the lower bodies and in attainment of the perfect power of mental focus. If we attempt such a thing at once and too soon, the restless state of spirit will leave us only imagining the object, and forming saṁskāras in the astral body, which will put further distance between ourselves and true realization. If, however, we tirelessly practice calming and control of mind, where control is not to be understood as voluntary effort, but as focus of consciousness toward a state of peace and inner harmony, we will be able to gradually recognize the progressively deeper layers of the object's nature. Those who are in too much of a hurry, most often give up quickly, since haste itself is a symptom of restless spirit, or failure. Success in dhāraṇā is attained by discarding the goal, and

the very concept of achievement. Once that we discard those causes of disturbance, we can begin to enjoy the present moment, without need for the future and without memory of the past. The mind then loses the driving force, that fuels the mental whirlpools (*citta-vṛtti*), and spirit then abides in a state of focused power. The spirit then stops creating, and lets things tell him about themselves. Listening, he knows their true nature. Knowledge of that nature is not different from the nature itself. Change of thought about an object means change of the object itself.

7 *trayam antaraṅgaṃ pūrvabhyaḥ*

Those three (*dhāraṇā*, *dhyāna* and *samādhi*) are the deepest of the previously mentioned limbs (of yoga).

The three mentioned degrees are the deepest state of mental composure, of all the previously mentioned limbs, which are, of course, a necessary prerequisite for achieving perfection in the later exercises.

8 *tad āpi bahiraṅgaṃ nirbījasya*

However, even those three are external in comparison with *nirbīja* (*samādhi*).

As advanced as the achievement of *saṃyama* might be, it is still only a state of a worldly being of a high degree of refinement, since it deals with an object, and in the Absolute there are no objects and their states. That is why all experiences other than the state of brahman are thought to be superficial. Of course, it is wrong to assume that a permanent experience of brahman is possible without attainment of perfect composure through previous aspects of yogic practice, which is an error often made by people who happened to experience some lower form of *samādhi* by accident, which they later claim to be the utmost achievement, playing with words with which they attempt to create

an illusion of superiority of their “enlightened” ego over the others. Their achievement is worthless, and they are fools. A true achievement of enlightenment is only icing on top of profound spiritual composure, and we would be better advised to use the criterion of harmony and power in one’s worldly life as a measure of spiritual progress, than his stories about enlightenment, Absolute and what not. The true spiritual progress pervades all the bodies of a being, which become transparent and open to God, and so a man, proportionally to the degree of his spiritual advancement, acts as a Divine presence in the world. If someone claims to be enlightened, justifying the disharmony of his life with irrelevance and worthlessness of the relative world, then we are dealing with a subject of psychiatric study, rather than a fruit of yoga. Only a man, whose sharp mind and clear spirit make him successful even in the worldly things, if he focuses his attention on them, can become a student of yoga. Such a man is engaged in spiritual affairs because he has outgrown the worldly affairs, finding no fulfillment there, and not because he was thwarted, and escaped into quasi-spiritual rubbish because of lack of worldly success.

9 *vyutthānanirodhasaṃskārayorabhibhavaprādurbhāvau
nirodhakṣaṇacittānvayo nirodhapaṇiṇāmaḥ*

When the disturbed waking state and the state of meditative peace alternate, and when spirit can at any time associate with the peaceful state, it is called transition into a calmed state of spirit.

In this state of yogic practice, the spiritual states are divided into those that accompany the usual activities, and those that take place during meditation. At a certain point, a yogī becomes capable of entering the meditative state during any of his worldly activities. Gradually, he learns how to act in the world from the state of profound spiritual

composure, of course, in a way that is precisely determined by God's plans for his life. That is so because the state of spiritual harmony is foremost the state of harmony with the will of God, and it is therefore unrealistic to expect a yogī's life to be devoid of the same hardships that trouble the ordinary people. The only significant difference is in harmony of yogī's activities, which originates from composure of his spirit, very different from false peace, which the false practitioners learned to imitate. The difference becomes obvious if a man encounters a true yogī. He can then, on a living example, see the true meaning of the holy scriptures that describe such men. The people of false spirituality, who have flooded the world with their foolish concepts of spirituality as some sort of sweetened dullness, compared to a true yogī look like the paintings of the ocean, painted by someone who never saw anything bigger than a muddy puddle on the road.

10 tasya praśāntavāhitā saṁskārāt

Such a state of peace is made possible by saṁskāras (experience).

A habit of meditation is also a habit, or a form of saṁskāra. Every form of automatism, unconscious activity, habit and like is a result of "calcification" within mind. From a position of the awakened state, such calcification is wrong by definition. It means unconscious activity, or lack of awareness in a certain segment of personality. Nevertheless, from a position of an evolving being there are the good and the bad habits. The bad habits are those that lead to wrong activities and cause disturbance of spirit, and the good ones are those that lead to tranquility and deeper consciousness. That is why it is necessary to introduce a habit of daily meditation, as well as a habit of correct activity. In the beginning, that will be difficult to achieve, since we need to overcome the vast force of wrong habits that by inertia keep the spirit

molded in the wrong patterns. Such wrong habits are to be overcome by persistent practice and resilience; we should by no means follow the line of least resistance, for it leads only to perpetuation of the present condition and preservation of the existing problems. Only when correct activity has become a matter of habit, can a yogī release the force of control of his behavior. Then we come to the state described in this verse, where the only remaining saṃskāras serve the purpose of continuing the habit of contemplating the Divine. When the spirit becomes completely Divine, even those saṃskāras vanish. Wrong habits should therefore be fought by forming good habits, and even the good habits vanish when the final goal has been attained.

11 *sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ*

Utter cessation of mental fluctuations, and development of undivided focus on one single thing, is called transition into the state of samādhi.

Here, we are dealing with a point of transition from the state of meditation into the state of Divine consciousness. In the state of meditation, there exists a state of consciousness specific to him who meditates; there is therefore a subject with his qualities and states. At the moment when there is only brahman, the entire concept of the relative subject and his states becomes meaningless.

12 *tataḥ puṇaḥ śāntoditau tulyapratyayau cittasyaikāgratā-pariṇāmaḥ*

Growth toward the utmost focus of spirit, starting with the state of calmed mind, results in further change toward the state of undivided unity.

A key point in meditation is to recognize the state of peace. When, from an attempt to meditate, we enter true

meditation, we start maintaining the meditative state, which is gradually refined and advances toward the state of utmost composure.

13 *etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ*

This explains the three changes in the body, the senses and the organs of action, namely the changes of nature, symptoms and states.

The mentioned changes are in function of calming the consciousness. Since the disturbances of consciousness are reflected in the states of the different bodies, they can be observed as disturbances in functioning of the physical body (restlessness, disease), disturbances of perception (superficiality, frivolity, delusion, bias) and disturbances of action (clumsiness, disharmony, ineptitude, laziness, unwillingness, mistakes).

As consciousness associates with the Divine, the traces of improper action, perception and thought are removed from consciousness, thus establishing the correct flow of life, perception and action. On the physical plane it manifests as health and harmony of the body, on the plane of perception as harmony between the objective condition and subjective perception, and on the plane of activity as proper and correct actions. Achievement in meditation is therefore reflected throughout the aspects of personality, and high achievement in yoga without harmony of the entire being is therefore not possible. Likewise, absence of complete harmony of life can be seen as a warning, indicating lack of real success in meditation.

14 *śāntoditāvyaṭpadeśyadharmānuṣṭī dharmī*

Transformations of the nature of the experiencer are triple: those that pass and calm down, those that are just arising, and those that are yet to be manifested.

Here, the forces that change the state of the subject are divided into those already spent, or exhausted; those that are in an active state, presently changing the subject, and the latent ones, that are yet to manifest.

15 *kramānyatvaṃ pariṇāmānyatve hetuḥ*

The difference between them is caused by difference in order of appearance.

The changes of states can be seen as a difference between a hen, an egg and a young chicken. The difference between them is conditioned by order of appearance, or temporally conditioned line of events.

16 *pariṇāmatrayasaṃyamād atītānāgatajñānam*

Applying saṃyama on the triple change results in knowledge of past and future.

Here, the things get complicated. When saṃyama is applied on the time chain, we encounter the phenomenon of inverse causality, where we understand that the universe is created in its fullness, at its goal, and, through causality and lower levels, its creation was drawn from goal to beginning. Paradoxically, the future was created first, and we are located in merely one point of its making. Since this understanding is a quality of insight of the causal substance, and thus beyond reach of an ordinary man who seldom masters even the far lower substances and their states, there is little point in discussing this. They to whom it is given to understand, will understand in meditation, having no need for explanations, and to those, who are unable to comprehend, no amount of explanation can substitute spiritual evolution.

A yogī, who learned the principles of introspection, understands the phases of development of his own spiritual states; a thought exists first in a latent state, then ripens and dwells in the focus of consciousness, to weaken and

wither, giving place to other thoughts that ripened in the meantime. It is important to understand the thought processes that already took place, as well as those that are yet to take place. Without insight of those latent spiritual contents, one cannot consciously surpass them.

We can see how several meanings can be found here—one that relates to the temporal sequence as such, and the other that relates to the conditioning of the spiritual states by temporal sequence.

17 *śabdārthapratyayānām itaretarādhyāsāt saṅkaraḥ tat-pravibhāgasamyamāt sarvabhūtarutajñānam*

When sound, object and idea match, a single impression occurs. Applying saṅyamā on each of those respectively, one acquires understanding of voices of all beings.

The resonance between states of consciousness and sound can most easily be observed in animals, which modulate the state of consciousness directly into voice. I had the opportunity to observe this on the example of cats. Certainly, the complexity of voice depends greatly on the complexity of a being's consciousness. In human language the things are more complex, because intonation of voice can differ from the meaning of the words. This is why only those words, whose intonation is directly bound with the quality of consciousness, have a mantric quality, a quality of sincerity and touch with reality. When saṅyamā is applied on the issue of connection between consciousness and sound, one acquires the knowledge of mantras. The knower of mantras can understand the true meaning of the words said, and can also influence the consciousness of other beings by speech, in order to perfectly impart the meaning.

18 *saṃskārasākṣatkaraṇāt pūrvajātijñānam*

With direct experience of saṃskāras, one acquires knowledge of prior existences (incarnations).

When consciousness becomes subtle enough to observe saṃskāras as energetic objects, instead of experiencing them as its states without perceiving the difference, it acquires also the understanding that the majority of saṃskāras, or the established traces within mind, represents the traces of experiences from previous incarnations, which is the main cause of the enormous difference between personalities of beings that belong to the same biological species. In case when a yogī dedicates himself to study of this, he can acquire insight of the events from the past lives, which conditioned certain patterns of his behavior. He also gains power to change such patterns. Of course, such a yogī has an ability to willingly establish new saṃskāras, but understanding saṃskāras as limitations to the free flow of spirit, it is difficult to believe he will put this ability to practical use.

19 *pratyayasya paracittajñānam*

Samyama on the consciousness of another provides knowledge of the content of his spirit.

Insight of other people's thoughts is to be understood in a sense of insight of the general contents of their consciousness, at least to the degree of subtlety a yogī is able to perceive. Since thoughts and emotions are often quite intermixed, and also chaotic and unclear, precision of yogī's insight can hardly be perfect. The majority of people lack clarity of mind, and their thoughts are not clearly differentiated, since the contents of their minds are merely the result of various disturbances and attachments.

The ability of such insight isn't a thing to be practiced as such; it is merely a result of removing disturbances from consciousness, and knowing one's own mind. When a yogī's mind is as clear as a mirror, it reflects the states of spirit of a person on which a yogī focuses his attention, or with whom he makes some sort of contact. Knowing his own mind to be empty, he can attribute any content to the being he thus

“mirrors.” Of course, the majority of beings who think they are capable of making conclusions about others in this manner, are mistaken, since contamination of their spirit renders this form of perception impossible—they, in fact, attribute others with their own inner states, which is known in psychology as projection. Perception of others, therefore, becomes possible only as a result of purification of spirit, and is not a specially trained “supernatural” ability.

20 *na ca tat sālambanam tasyāviṣayībhūtatvāt*

But knowledge about the cause of thoughts is not gained in this manner, for this is not the object (of saṁyama).

A yogī can perceive a thought or a feeling, but he cannot see its cause: that is so because the cause is most often found in the physical, and not in the higher planes, and a yogī cannot observe the contents of the physical brain, but only the astral and higher states. For instance, if a man is afraid of a movement in the dark, a yogī who directs his thoughts at this man, from a distance, will feel his anxiety, he will feel all the fears and ideas going through his consciousness, but he will not perceive the actual object that caused the disturbance. The actual perception through another being’s eyes indeed is a special ability, mastered only by those yogīs, whose consciousness gained full mastery of the physical world.

21 *kāyarūpasamyamāt tadgrāhyaśaktistambhe cakṣuḥprakāśāsaṁprayoge’ntardhānam*

With saṁyama on appearance (of the body), and then on blocking its perception, the appearance vanishes from the sphere of visual perception, and one gains invisibility of the body.

This, in fact, affects one’s visual perception, and this ability therefore bears most resemblance with telepathically

imprinted hypnotic suggestion; the physical eyes still perceive the object, but there is no recognition in the consciousness, and the object thus remains invisible. The street entertainers in India are known to use this ability in order to perform tricks visible to the gathered audience, while a camera would record quite a different sight. Here, we therefore affect consciousness, and not the physical object, where affecting the physical object belongs to quite another set of abilities.

22 *etena śabdādyantardhānamuktam sopakramaṃ nir-
upakramaṃ ca karma tatsaṃyamād aparāntajñānāna
ariṣṭebhyo vā*

The fruits of karma ripen quickly or slowly. Saṃyama on them gives knowledge about the moment of one's own death, or an accident.

With insight into karmāśayas as energetic objects, and their identification in one's own consciousness as objects to be understood and influenced, one acquires the ability of insight into the nature of his own unmanifested karma, or that in the process of manifestation. The ability of insight into the unmanifested karma is greater, and implies a greater degree of purification, since we are dealing with the objects of a higher order, located in the causal and higher bodies. When such an object starts to disintegrate into objects of a lower order (mental, astral, prāṇic and physical), then it is easily perceived even by those of inferior perceptive abilities. A yogī who has mastered the advanced techniques of insight into the energetic structures of this kind, as well as the techniques of cleansing and dissolving them, such as, for instance, the technique of inner space, can completely transform his karma, learning and understanding directly the things he would otherwise have to learn by karmic lessons. He can apply understanding in order to break and dissolve the energetic

structures that would otherwise be manifested as karmic experiences.

23 *maitryādiṣu balāni*

(With saṃyama) on friendship and similar qualities one appropriates those qualities of spirit.

Understanding the essence of a certain emotion or a state of consciousness, a yogī gains mastery of this state; he then becomes able to experience and fully understand it. This way, a yogī should develop his emotional potential to the degree where he is capable of experiencing the entire spectrum of emotions. This is of paramount importance, for it provides insight of the functioning of oneself and others, and without full mastery of that, one cannot be a guru. A guru can be only he, who understands how thoughts and emotions are born, how they can be influenced, how ones can be transformed into others and under what circumstances, what is the cause and what the effect, and how emotional states can be changed or removed from the system.

24 *baleṣu hastibalādīni*

(Saṃyama) on the strength of an elephant gives one this strength.

Thoughts about strength give birth to strength. Thoughts about weakness give birth to weakness. Thoughts about the nature of insight lead to insight. The consciousness appropriates the nature of that whereupon it dwells, like a transparent crystal that apparently appropriates the color of the background.⁴ Since the physical body depends on the consciousness, and the consciousness is manifested in the world through the physical body, it also appropriates

⁴ Ātmabodha 14.

the qualities we hold in our consciousness, only slower, due to inertia of the physical matter. Saṁyama is merely an extreme example of those universal principles; in saṁyama, it is literally possible to feel the strength principle, to feel this principle in our own body, and to manifest enormous physical strength.

Theoretically, there is no essential difference between saṁyama on love and saṁyama on strength; saṁyama on love gives a yogī a perfect ability to love, and saṁyama on omnipotence gives him great physical strength. Strength might seem more impressive, but the ability to love is a far greater achievement.

25 *pravr̥tṭyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam*
(Saṁyama) on the inner light of higher sensory perception gives knowledge of a subtle, hidden or distant object.

The inner light is a term that can be understood both metaphorically and literally; metaphorically, it denotes a state of enlightened insight, which arises with awakening of the inner resources of the heart, throat and brow cakra. In literal meaning, it denotes perception of knowledge as light, which is an aspect of awakening of the mentioned resources. This “light” is, therefore, the higher spiritual sight, saṁyama on which gives us insight of things beyond the ordinary senses. Such perception is a result of purification of the energy system.

26 *bhuvanaññānaṁ sūrye saṁyamāt*

Saṁyama on the sun gives knowledge of the cosmic spaces.

27 *candre tārāvyaññānam*

(Saṁyama) on the moon gives knowledge of the positions of stars.

28 *dhruve tadgatijñānam*

(Saṃyama) on the North Star gives knowledge about the movements of stars.

This seems to be culturally conditioned; sun, moon and the North Star do not mean the same things to all people, and saṃyama is performed on a subjective meaning of the mentioned, and not on the objects themselves. This is the reason why not all obtain the same results in the same manner. One will, for instance, obtain insight of the true condition of the universe based on the observation of the starry sky, or an image of the earth made from the moon. The results obtained by saṃyama should still not be over-rated in the scientific sense; they are primarily a matter of personal feeling and insight, which can hardly measure up with astronomic observations. That is obvious from the vast difference in accuracy between scientific and “Vedic” astronomy.

29 *nābhicakre kāyavyūhajñānam*

(Saṃyama) on the navel gives knowledge of the bodily systems.

This is related to observation of the solar plexus, or the maṇipūra cakra, which is the main motor of the bodily energies, and whose observation can indeed teach us many things about the connection between body and mind.

30 *kaṇṭhakūpe kṣutpipāsānivṛttiḥ*

(Saṃyama) on the throat overcomes hunger and thirst.

This means drinking the nectar of energy through the throat cakra, which transforms the energies of a higher order into those useful to the physical body, satisfying the need for food and water. A man can thus live on air alone. One should still have in mind that such a thing is possible

only to those, whose physical body attained an exceptional degree of purification, and belongs more to prāṇa and astral, than to the physical plane. An ordinary, unpurified man will not be able to reproduce this achievement.

31 *kūrmanāḍyāṃ sthairyam*

(Saṃyama) on the turtle channel (kūrma nāḍī) gives stability (of mind and body).

It means the energetic channel in the area of the thorax. Focus of consciousness on this area reduces the level of stress in the system, thus producing tranquility and steadiness.

32 *mūrdhājyotiṣi siddhadarśanam*

(Saṃyama) on the light in the area of the head gives perception of the siddhas (the perfect ones).

The majority of energetic radiations of the higher bodies are focused in the area of the head. Observing this light, and focusing on it, we attain insight of the astral plane.

33 *prātibhād vā sarvam*

(Saṃyama) on intuition gives universal knowledge.

Intuition is a limited form of manifestation of the mental substance. Focusing on intuition one gradually develops the ability to perceive the mental substance, the substance that makes knowledge. A yogī can thus live knowledge in its pure, unconditioned state.

34 *hṛdaye cittasaṃvit*

(Saṃyama) on the heart (hṛdaya) gives insight into the spirit.

Focus on the area of the heart cakra gives insight of the substance it controls, which is that of the mental plane.

35 *sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthatvāt svārthasamyamāt puruṣajñānam*

The worldly pleasures originate from the lack of discrimination between sattva and Puruṣa. Such experiences originate from Puruṣa. Applying samyama on the difference between buddhi and Puruṣa, one acquires knowledge of Puruṣa.

Buddhi (sattva) represents the causal plane, the plane that resonates with the crown and the higher aspects of the brow cakra. With increased subtlety of insight and discernment, we observe how the buddhic substance, or spiritual energy of deep indigo and violet color, does not represent spirit itself, but a “garment” it wears on its descent into matter, and is therefore only its instrument. “Puruṣa” in this context denotes all levels above the buddhic, whose detailed description is here unnecessary, since a yogī, who in his practice came this far, will easily figure out the meaning.

Buddhi is not self-illuminated, but receives light from Puruṣa. All the joy thus perceived, is created as a filtered manifestation of the inner abundance of Puruṣa, and is not caused by contact with the guṇas, as mistakenly believed.

36 *tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante*

From this knowledge (of Puruṣa) come intuition, Divine hearing, Divine touch, Divine sight, Divine taste and Divine smell.

Perception based in Puruṣa bears His qualities.

37 *te samādhāva upasargā vyutthāne siddhayaḥ*

Those siddhis (perfections) are obstacles to samādhi, but high achievement to the restless state (of spirit).

Attainment of those abilities is inferior to the state of absolute perfection, but vastly superior to every form of worldly experience, which perceives the coarse objects.

38 *bandhakāraṇaśaithilyāt pracārasaṃvedanāca ca cittasya paraśarīrāveśaḥ*

When the causes of attachment have been weakened, and the changes of spirit known, the spirit can enter another body.

A yogī who gained full mastery of his own nature can perceive any body as his own, or observe anyone's spiritual state as his own. Likewise, he can consciously control the process of his own death and reincarnation.

39 *udānajayājjalapaṅkakaṅṭakādiśvasaṅga utkrāntiśca*

Mastering the form of prāṇa by the name of udāna, one attains ability to walk on water, mud and through thorns, without danger, and also the ability to leave the body at will.

Udāna is the form of prāṇa that controls the upward movements of energy in the body. Mastering, in this context, means predominance of this form of energy, and so in this state there are no downward, only upward currents. This energetic state is analogous to the spiritual state of rapture, where a yogī can fly, walk on water, or similar, because of the upward forces in his energetic system. Likewise, if he redirects the position of his consciousness relative to the body, he can leave it at will.

40 *samānajayāt prajvalanam*

Mastering the form of prāṇa by the name of samāna, brightness of the body is attained.

Samāna is the form of prāṇa that assimilates energy into the tissues; in this context, mastering samāna means

energizing the physical tissues above ordinary measure, which gives the body an extraordinary degree of refinement, when it loses its coarse qualities. Such a body begins to act as if it were made of light.

41 *śrotrākāśayoḥ sambandhasaṃyamād divyaṃ śrotram*

With saṃyama on the relationship between ākāśa (space) and hearing one gains Divine hearing.

The space (medium) conveys the vibrations of sound. Saṃyama on the space itself gives supernatural hearing, or the ability to hear the astral sounds, whose subtlety greatly exceeds that of the physical sounds. One most often hears the sounds that resemble bells and flute, but affect consciousness directly, inducing the state of bliss and enlightened purity.

42 *kāyākāśayoḥ sambandhasaṃyamāla laghutūlasam-āpattēścākāśagamanam*

(With saṃyama) on the relationship between body and ākāśa, and then on lightness like a thread of cotton, one attains the ability to fly across the sky (to levitate).

First, one touches the essential nature of the body and its location in space, and then this quality is merged with the quality of lightness. Such a process changes the property of weight in the body, and a yogī can control his body as an extremely light object, which gives him the ability to fly.

43 *bahirakalpītā vṛttirmahāvidehā tataḥ prakāśāvaraṇa-kṣayaḥ*

Maintaining the consciousness outside the body is called mahāvideha (great bodiless). (Saṃyama) on this state removes the obstacles on the path toward enlightenment.

This is the state where a yogī loses identification with the body. His body then rests in a more or less lifeless state, and if this state is continued, the yogī will undoubtedly leave his body, since all the bodily functions are going to cease permanently.

44 *sthūlasvarūpasūkṣmānvayārthavattvasaṃyamādbhūtajayaḥ*

(Saṃyama) on the coarse form, one's own nature (svarūpa), subtlety, substance and object of the five elements, gives one the mastery of the elements.

We are dealing with the degrees of insight of the elements (earth, water, fire, air, space), where one first observes the coarsest aspect of the elements, to later perceive the more and more subtle ones. Observing the subtlest aspect of an element, one gains power over it. The most subtle aspects of the elements are: for earth the physical existence, for water the pure state of prāṇa, for fire the pure astral substance (thoughts, images, intellectual concepts, feelings), for air the pure mental substance (the substance of knowledge/love), for ākāśa the pure vajra.

45 *tato'ṇimādiprādurbhāvaḥ kāyasamṣat taddharmānabhi-ghātaśca*

One thus attains various powers, for instance reduction of the body to the size of an atom, perfection of the body and invulnerability of the bodily systems.

“Grounding” the consciousness into the perfect states of the progressively more subtle elements purifies the physical body of a yogī to the degree of perfect harmony of all the elements, which is a state from which follow the various powers. If the body is not perfectly purified, or, in other words, if consciousness didn't gain full mastery of the elements of the body, then consciousness has no power over

the body. The consciousness, however, that gained mastery over the elements, masters also the states of the body, and its commands are obeyed.

46 *rūpalāvanyaḥ balavajrasaṃghananatvāni kāyasamṣat*

The perfection of body consists of beauty, loveliness, strength, and firmness of a diamond.

The harmony of elements in the physical body has the mentioned symptoms. Such harmony is possible only when the Divine spirit consciously lives in the body, awakened from the state of delusion.

47 *grahaṇasvarūpāsmitānvayārthavattvasaṃyamād indriyajayah*

Samyama on receptiveness, one's own nature (svarūpa), selfness (asmitā), substance and objects of the five sensory organs, gives mastery over them.

What applies to the elements, applies also to the sensory organs.

48 *tato manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaśca*

This produces great mobility (of body) like spirit, acting from a distance and control over Nature (Prakṛti).

Purification of the organs of perception gives power over the sphere of their perception, which omits the mediating nature of the senses. The thought then gets the power of manifestation and execution, or, in other words, the body behaves according to the astral, instead of the physical laws. Mastering the elements, one obtains power over the levels of Nature.

49 *sattvapuruṣānyatākhyātīmātrasya sarvabhāvādhiṣṭhātṛtvam sarvajñātṛtvam ca*

Firmness in discrimination between sattva and Puruṣa leads to omnipotence and omniscience.

Discernment between the subtlest aspect of a being's spirit, and the Spirit that pervades all beings, is the final level of transcendence, which implies utmost power. In this state, a being is no longer in illusion of seeing virtue as a quality of Nature, knowing its nature to be spiritual in quality.

50 *tadvairāgyādapi doṣabījakṣaye kaivalyam*

With renunciation of even that perfection, all the sprouts of impurities are dissolved, and liberation (kaivalya) is attained.

Losing desire to be different from God, a yogī perceives himself fully as Ātman/brahman, knowing That to be his true nature. When a man loses desire to maintain difference between his own will and the will of God, all difference between him and God disappears. That is the state of liberation.

51 *sthānyupanimantraṇe saṅgasmayākaraṇaṃ puṇaḥ aniṣṭa-prasaṅgāt*

Invitations of the various heavenly beings are not to be accepted, nor should one be dependent or arrogant, for such an attitude can have undesirable results.

On the path toward the utmost perfection, a yogī will face many temptations, for instance a temptation of birth on one of the higher, subtler worlds, filled with wisdom, love and greatness in all their aspects. There is also a possibility of developing pride of one's achievement, because of great insight and power. Besides, a yogī can develop attachments to beings and states that are not God, thus limiting his accomplishment. One is not to give in to either of those things, having in mind that the only goal is God, and that nothing else can give utmost fulfillment, and that

all other things are contained in God, so that none of the good things present on the higher worlds are truly discarded and lost, unlike the limitations that are present there.

52 *kṣaṇatatkramayoḥ saṁyamādavivekajaṁ jñānam*

Applying saṁyama on the moment and the sequence of moments one gains discriminative realization.

We are talking about the ability of discernment, or analysis of the situation.

53 *jātilakṣaṇadeśairanyatā'navacchedāt tulyayostataḥ pratipattiḥ*

Such a form of perception enables discrimination between two things that appear to be the same in kind, symptoms and position.

The context can make identical things either beneficial or harmful. To one man, something can be a cure, while to another it can be poison. In one phase of development something can be beneficial, while in another it is harmful. Likewise, a thing or a being can have a form different from the essence. Ability of insight into context and true nature of things and their mutual relationships, as well as the ability to discover the right path in every situation, is called viveka.

54 *tārakaṁ sarvaviṣayaṁ sarvathāviṣayam akramaṁ ceti vivekajaṁ jñānam*

Knowledge that liberates, that encompasses all objects in all their aspects, that is immediate, is knowledge born from discriminative realization.

From viveka originates the ability of highest insight, which is universal and has a quality of perfect realization. Depending on energetic subtlety, viveka of the heart cakra

is nonexistent, for this level of consciousness is colored by delusion which says that the pleasant is real and beneficial. Viveka of the throat cakra is profound, but directed only on one thing at a time, while viveka of the brow cakra is spherical and deeper still, bringing all-encompassing and direct insight. The insight of the crown cakra is deeper still, for its all-encompassing nature reaches even greater fullness.

55 sattvapuruṣayoḥ śuddhisāmye kaivalyam iti

When sattva and Puruṣa are of equal purity, kaivalya takes place.

The state of enlightenment, or complete and utmost perfection, which is the final goal of development of beings, takes place at the moment when the being and that, which manifests through it, cease to be different. It is, therefore, the state where a saint has appropriated the nature of godhead to such extent, that between him and God one can no longer find any difference. Between partial enlightenment, which has a quality of partial insight of God and His nature, and final enlightenment, such as described here, there is a difference that is bridged by practice of yoga, which directs and keeps the consciousness on the Divine qualities, which are thus appropriated.

4. Kaivalyapādaḥ (On Deliverance)

1 *janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ*

Perfections (siddhis) can be innate, obtained from herbs, mantras, techniques of purification or samādhi.

Siddhi is a word with several meanings. On one hand it denotes the “supernatural” yogic powers, and it also means “achievement,” as well as “perfection.” Some quite different phenomena are mentioned as siddhis; they might seem equally supernatural to the uninitiated, but some of these phenomena are beginners’ achievements, while others are the highest accomplishments. For instance, the ability to sense the others’ mental and emotional states is counted among the siddhis, while it is, in fact, normal for any being with a minimum of sensitivity to other people’s states—even for animals and plants. Scientific experiments were performed, measuring the reactions of the plants to emotional states of other beings, and those experiments established that the plants possess a certain degree of sensitivity to those states. A thing that is normal even for the plants can hardly be considered supernatural.

On the other hand, the ability to confer spiritual knowledge looks rather ordinary, but it is in reality a sign of utmost achievement, and only a few among the enlightened ones possess it. Between those extremes lie the abilities to control the substances of various levels, from the physical plane, where a siddha has the ability to create or manipulate the physical objects and their states, through the prāṇic plane,

where we encounter phenomena such as the ability of prāṇic healing and manipulation with prāṇa, as well as the lower psychic powers, such as the ability to impose foreign states upon the others' spirit (a form of telehypnosis), or to produce and manipulate various thoughts and emotions.

The various abilities of this kind can be innate, resulting from a man's purification from previous incarnations; they can be induced by drugs (which, in a certain percentage of cases, beside causing damage to the nervous tissues, cause also the opening of certain energetic channels, and thus some forms of siddhis), they can be caused by a targeted change of energetic and astral system (by mantras, maṇḍalas/yantras, ceremonies etc.), and they can also be the result of high spiritual achievement, or enlightenment.

An enlightened person does not necessarily have to give an impression of someone who possesses siddhis; in fact, he does not necessarily even have to possess them all, at least not always and in all circumstances. In case of the unenlightened, the siddhis result from a certain condition of the system, and while this condition lasts, the siddhis are present as well. The siddhis of such a being depend on his personal achievements, and he needs to take care of his purity, for if it is lost, his power disappears as well. The enlightened one, on the contrary, doesn't have to think about anything other than the will of God. His activities are constantly directed at manifesting God's will, on this and other worlds, and depending on God's will, he does or does not manifest siddhis. Because of the nature of his power, he is more likely to show the power of perfect love and compassion, than the perfect power of lifting big rocks.

Because of everything mentioned, the siddhis are an unreliable criterion for determining one's spiritual position.

2 *jātyantarapariṇāmaḥ prakṛtyāpūrāt*

The positive change of one's condition occurs because of the abundant flow of primordial energy (Prakṛti).

Human perspective of reality is superficial, to put it mildly—in fact, one could call it completely wrong, since it observes reality from the position of illusion, from a frog’s perspective. In order to properly understand the events, causes, effects, and the entire Divine plan of creation, one needs to enter Divine consciousness, where he obtains the Divine perspective. Looking this way, a yogī sees that “it is only the guṇas that act,”⁵ or, in other words, that everything perceived from a lower perspective as a line of causes, effects, events and beings, is merely manifestation and interaction of the various energetic states of Nature (Prakṛti). This way, the things change their quality, nature and relationships. A yogī who outgrew the limitations of personal perspective can objectively perceive those happenings, never thinking about them in relation to himself, knowing that I am brahman.

The Divine force is the cause of creation and evolution of beings. Individual life and individual karma are merely a ray of Divine light. The energy for growth is never our own, it is always provided by God. We just need to clear its path and allow it to flow freely.

3 *nimittam aprayojakaṃ prakṛtīnāṃ varaṇabhedastu tataḥ kṣetrikavat*

The causes do not initiate the processes in Nature. The processes take place because of removing blockages, like a peasant removing a dam (thus allowing the water to flood his field).

The perspective of causality, where A causes B, is completely wrong, it is merely a symptom of limitations of the lower mind, unable to grasp that the entire world, perceived by an ordinary man as a multitude of beings and things in chaotic and disarrayed relationships, represents merely the

⁵ Bhagavad-gītā 14:23.

energies of a higher being, and is chaotic in more or less the same sense, as the metabolic and hormonal system of man, perceived from the position of a bacteria.

In fact, what we perceive to be the world comes to existence by interaction of two forces, the Divine consciousness, and the obstacles of Nature. When the Divine prevails, we perceive goodness and virtue. When the obstacles prevail, we perceive disorder, suffering and evil. Evil and chaos are therefore not an independent principle, but merely the absence of manifestation of goodness, because of the presence of obstacles. Removing the obstacles does not cause goodness, but merely allows it to manifest.

4 *nirmāṇacittānyasmitāmātrāt*

Every individual created spirit is created from the quality of selfness (asmitā).

When a higher being “presses” his consciousness onto the inert substance of Nature, it sets in motion the process of creation of a multitude of beings in Nature, of which none possess consciousness and life of their own, but receive them from association with the consciousness of the higher being. The consciousness of all beings in the created world is therefore only a result of touch of the Divine consciousness and the world. Each of those conscious beings, searching for the foundation of its personal consciousness, will come to find out that in reality there exists only God, and that his personal consciousness is but an illusion, created because of the division of things in Nature, and because of diverse density and distribution of obstacles to Divine manifestation. Such a perspective is the final cure for arrogance.

5 *pravṛttibhede prayojakaṃ cittam ekam anekeṣām*

The one and only Spirit guides all the created spirits in their activities.

The spirit of the primary being that manifests through a multitude of secondary beings is the fundamental guiding force in consciousness of those beings, as well as their personal dharma. If a being follows his conscience and his true nature, his will is going to perfectly reflect the will and nature of the higher being. If, however, the lower qualities of Nature prevail, meaning the obstacles, the being will cease to exist, it will sever the bond between the energies of Nature whose interaction creates his bodies, and the higher being that is his spirit. Every form of activity that affirms lowliness and attachments, as well as the qualities that originate from ego (selfishness, arrogance, cruelty and the like), will result in destruction of the being, if continued into extreme, because it tends to thin and eventually sever the bond between the spiritual and the natural principles.

6 *tatra dhyānaṅgaṃ anāśayam*

A spirit born from meditation (dhyāna) is free (from the remaining saṃskāras).

A being creates its own bodies by incitement toward activity. If this incitement has the quality of meditation, the spiritual (buddhic) body thus created maintains the quality of perfect purity and transparency. The lower intentions form the lower bodies, their coarseness depending on the degree of coarseness of motivation. The coarsest is the physical body. If the intentions are impure, or, in other words, if they do not implement the will of God in fullness, they create impurities in the body, for the measure not filled by God is filled by the obstacles of Nature. Lack of contact with God, therefore, creates beside coarseness also the impurity, or presence of the lower qualities that oppose the Divine.

Let us take physical incarnation as an example; it is by definition coarse, but in that coarseness and abundance of limitations, the Divine can be manifested. If we add

animosity toward God to coarseness, we get the impure form of existence. The pure physical existence is filled with devotion to God, and all the activities in such existence are pure—the Divine overcomes the animal. Every form of such a being's activity is pure and holy. If, however, the physical existence is impure, it is not dominated by devotion to God, and all the activities are colored with selfishness and baseness—such a being is characterized by cruelty, adultery, arrogance and similar demonic qualities. The presence of evil, therefore, means merely the absence of transparency to the Divine, and not a separate positive principle. As the motivations, born from meditation, are transparent to the Divine, so are the motivations, born from the impure and disturbed consciousness, impure and oppose the Divine.

7 *karmāśuklākṛṣṇaṃ yoginaḥ trividham itareṣāṃ*

The actions (karma) of a yogī are neither light nor dark, while actions of other (beings) are of three kinds.

A yogī implements the will of God, and not his own, and so his activities have a Divine and non-binding quality. The actions of other beings, which consider themselves to be the ones who act, repressing the will of God to some extent, have the quality of sattva, rajas and tamas, which are the modes of Prakṛti.

8 *tatastadvipākānuṣṅānām evābhiviyaktirvāsanānām*

They make the subconscious impressions (vāsanās) that correspond to the results (of actions).

Activity that is not performed out of complete transparency to the Divine creates a certain form of trauma, which remains present in consciousness and subconsciousness of him who acts. As it is possible to cleanse one's personality by a tendency to act correctly, which spends the layers of wrong habits and inclinations, it is also possible

to additionally contaminate one's own spirit by wrong actions, thus creating fertile ground for future wrong actions, which culminates in destruction of personality.

The consciousness of a sinner is colored by sin, but because of wrong orientation, he does not perceive this sin to be his own, but projects it outwards, thus observing all the others as sinners. The greater the degree of trauma caused by sin, the more difficult it is to overcome the layers of trauma and face the real condition. This is why incorrect activity is a grave peril; even the slightest degree of sinfulness that we fail to expel from our system creates a tendency of further incorrect functioning, and reduces the probability of correction. After a while, the probability of correction ceases to exist, and at this point the being by inertia simply dives toward nothingness, like an object beneath the event horizon of a black hole. Likewise, there is a habit of correct functioning, which causes the tendency toward sin to reduce, and thus a man considers even the slightest sin to be grave and fatal, cleansing it immediately from his system. The purer the system, the lesser the tolerance for sin, and greater the desire for purity. After a while, the tolerance for sin disappears completely, together with any desire to do anything that is not in accordance with God's will. This is the point where enlightenment becomes certain, and what remains is to work on details.

9 *jātidēśakālavayavahitānām apyānantaryaṃ smṛtisaṃskārayoḥ ekarūpatvāt*

Although the subconscious impressions (vāsanās) and their causes are separated by space, time and birth, they still remain similar because of likeness in form, memory (smṛti) and associated saṃskāras.

Vāsanās caused in one context awaken if a being finds itself in circumstances of high correspondence with the original cause. The example of vāsanā is attachment of a

child to the parental archetypes from childhood, where the rule is to mold one's own personality according to the archetypal concept of the parent of the same sex, while the ideal partner is sought through the archetypal concept of the parent of the opposite sex. Without recognition and understanding of those principles, the majority of people are destined to repeat the parental patterns. For instance, the women who had an alcoholic or a villain for a father, will most likely choose an alcoholic or a villain for a husband, or, in a case of slightly greater awareness and consciousness, the opposite of an alcoholic and a villain. In any case, the archetype of a drunken villain determines their choices and behavior.

10 *tāsām anāditvaṃ cāśiṣo nityatvāt*

Those (vāsanās) too are without beginning, for the instinct for preservation is eternal.

The basis of vāsanā is an idea of value of one's own life and a desire to continue one's own existence. Such a vāsanā has its origin in the very nature of life, and so one needs to understand that vāsanās do not originate only from past actions, but also from the nature of the biological species to which a being's body belongs. Besides his personal karma, a yogī therefore has to take care about the karma of the species, as well.

11 *hetuphalāśrayālabhanaiḥ saṅgrhītatvād eṣām abhāve tadabhāvaḥ*

(The impressions are) maintained because of the cause (desire for life), result, basis and dependence on objects. Disappearance of those factors results also in disappearance (of impressions).

The foundations of human life are found in the deeply rooted vāsanās of the biological species, which condition a

certain degree of animal behavior; desire for life, desire for procreation, desire for the fruits of actions, dependency between external and internal condition—those are all the archetypal states of species that need to be carefully dissected and analyzed in order for us to understand them; then, we can use them, but carefully and with awareness, not allowing them to control us. *Vāsanās* of this kind are so deeply rooted exactly because of their usefulness for continuation of species, and if removed, we are extremely likely to endanger our own physical existence, or that of others. On the other hand, if we adhere to them blindly, we will hardly be anything more than animals. The middle road consists of the aware, and not unaware actions, which are in accord with both the demands of continuation of life, and the demands of our Divine nature. Such a *yogī* will function as others do, in most circumstances. But, where others succumb to the instinctive part of their nature, a *yogī* will maintain peace.

12 *atītānāgataṃ svarūpato'styadhvabhedād dharmāṇām*

**The past and the future are present in their basic forms.
The only difference is in the qualities their bearers obtain in time.**

We can also state this in the following manner: both past and future already happened. We are located on one point on the timeline, and we are conscious of the events only in that point. This doesn't mean that all other points do not exist as well, simultaneously, but only that our consciousness is capable only for observing the linear time, where the past causes the present, and the present causes the future. The entire concept of causation, however, is merely a form of perception, not the state of reality.

13 *te vyaktasūkṣmā guṇātmānaḥ*

Those qualities are either manifested or hidden, and of the nature of the *guṇas*.

Of the existing things, we perceive only an insignificantly small fraction, and beside the obvious, every object possesses also a multitude of qualities we cannot perceive. For instance, an apple we can hold in our hand and eat, from a position of a physicist represents only a statistical appearance, an approximation of the quantum states and probabilities. The subtlest of those aspects that we fail to perceive, are the relationships of sattva, rajas and tamas in things.

14 *pariṇāmaikatvād vastutattvam*

The true nature of things is that, which remains changeless in all the changes.

The fundamental reality in things is that, which manifests through them, and not the things as such. The things are merely approximations, or appearances. If we observe from the position of appearance, we will perceive only chaos, the laws of indeterminism, and the universe will appear to be the place without order and without the supreme principle. If we observe from the position of reality, that which is from the lower perspective perceived as chaos, is only a limited perspective of the higher order in process of manifestation. If we forget our expectations and beliefs, and turn the timeline upside down, the chaos of the pieces of a broken egg is merely a way in which the dispersed particles move to be joined in the state of order: the whole and unbroken egg. The principle of order controls the apparently chaotic individual events without immediate connection with any of them. Observation will reveal that, in the world, there is nothing steady or constant, that would be beyond the influence of change, and that the only constant is God.

15 *vastusāmye cittabhedāt tayorvibhaktaḥ panthāḥ*

Although the reality of things is the same, there is a difference between objects and spirit because of the differences between individual consciousnesses.

A thing keeps its original nature regardless of the way one perceives it.

16 *na caikacittatantram vastu tad apramāṇakaṃ tadā kiṃ syāt*

The things are not dependent on individual spirit, for if they were, what would happen if the spirit's preoccupation with them came to an end?

If things depended on our perception alone, it would suffice for us to fall asleep, for the world to vanish.

17 *taduparāgāpekṣatvāt cittasya vastu jñātājñātam*

The things are known, or not known, depending on the coloration of spirit (with things).

Every being, due to its specifics, has its own specific set of filters through which it perceives reality, and those filters determine the nature of observation.

18 *sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt*

The fluctuations of spirit (citta-vṛtti) are always known to their master, for Puruṣa is changeless.

The Self constantly witnesses all the states of all the beings. In other words, all the states of the beings are projected upon Ātman.

19 *na tat svābhāsaṃdṛśyatvāt*

The spirit is not self-enlightened, for it belongs to the category of objects of knowledge.

The spirit, or the contents of the beings' consciousness, is merely an energetic layer of a certain "color," through which shines the light of Self, thus creating the spiritual

experiences. Without Self, which is life and consciousness in every energetic body, there could be no experience.

20 *ekasamaye cobhayānavadhāraṇam*

Both (the observer and the observed) cannot be known simultaneously.

In case when consciousness is turned toward objects, the objects are, through the filters of *vāsanās*, *saṃskāras* and other impurities, projected upon *Ātman*. In such a state, the observer is preoccupied with the observed, and lacks awareness of separation from it. When the observer focuses on himself, he loses awareness of the objects. Knowledge of Self and knowledge of the objects are not possible simultaneously, for relative and absolute knowledge negate each other.

21 *cittāntaradṛṣye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca*

If one spirit (buddhi) were to enlighten another, it would lead to endless repetition of the spirits that enlighten, and also to the confusion in memory.

The proof of that might not be convincing, but from the position of realization of reality, it is obvious that the spirit cannot be the bearer of consciousness, but that the phenomenon of consciousness, or relative spiritual activity, is created as a result of projection of *buddhi* upon *Ātman*. Basically, we are saying that it is unlikely for one spirit to be enlightened by another and thus indefinitely, for there must be the final something, that would give light to the primordial spirit. In the same way in which the causal chain cannot be continued indefinitely, needing to have its origin in something that has no cause (which proves necessity of existence of the unmade maker, but says nothing about his nature), so must a spirit have an origin of his consciousness

in something deeper than itself, that has the qualities necessarily wider than itself, since spirit is merely one in the line of filters of His qualities—but this is as far as this exercise in logic can bring us, regarding the nature of “that something.” Only experience tells us that Ātman is sat-cit-ānanda, and that it is in fact brahman.

22 *citerapratīsaṅkramāyāstadākārāpattau svabuddhisamvedanam*

The unlimited consciousness, although changeless, takes the appearance of the individual, limited consciousness, and becomes its cause.

Looking through the relative perspective, the fundamental reality of brahman is manifested through the apparent selves of the limited beings, passing through various layers. The Self first takes the form of soul, the soul takes form of mind, the mind takes form of energy, and the energy takes form of the physical body.

It is important to notice that the relative existence is only a way of looking at the absolute existence, and not an independent form of existence. Like a computer that can execute many different programs at the same time, without changing its original nature, so does the Absolute remain undivided, in spite of the possibility of being perceived through the prism of division.

23 *draṣṭṛdr̥śyoparaktam cittam sarvārtham*

When the observer and the observed reflect in spirit, it becomes all-encompassing.

Unity of the observer and the observed is the state of nirvikalpa samādhi, or the state of tripuṭībheda, the unity of the observer, the process of observation and the observed. It is merely another name for the state of cosmic, all-pervading and limitless consciousness.

24 *tadasaṅkhyeyavāsanācitraṃ api parārthaṃ saṃhatyā-kāritvāt*

Although diversely colored by many hidden impressions, the spirit serves another (Puruṣa), and never acts independently from Him.

Although the spirit is colored by vāsanās and saṃskāras, the Puruṣa manifests through it, and the resultant of the forces, that come from both the Puruṣa and the contaminations present in the bodies made of the substances of Prakṛti, can be seen as a relative being, whose behavior is therefore the sum of the worldly and the Divine forces.

25 *viśeṣadarśina ātmabhāvabhāvanāviniṛttiḥ*

For him who sees the difference (between buddhi and Puruṣa), the quest ends.

He, who has realized that all abundance is found in Self, ceases to seek fulfillment in the world, thus remaining content in the state of deliverance (kaivalya). The quest ends when the goal is found, the final fulfillment, which cannot be improved in any way, since He is the essence of all that is good, or, in other words, that all goodness is good because it is based on Him.

26 *tadā vivekanimnaṃ kaivalyaprāgbhāraṃ cittam*

The spirit is then drawn toward discernment (viveka) and naturally aspires to the state of independence (kaivalya).

He, who even for a moment and partially experienced samādhi, will constantly desire its lasting fullness. Such a yogī will constantly try to discern between Self and the layers that cover it, in a desire for self-sufficiency of Self-realization.

27 *tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ*

During the interruptions (of discernment) the other concepts surface—the fluctuations caused by hidden impressions (saṃskāras).

The difference between lasting and passing samādhi consists of vāsanās and saṃskāras, or the sum of impurities in the bodies. Those impurities are the cause of the interruptions of samādhi, and make it difficult to enter it again. This is why work on purification is of paramount importance.

28 *hānam eṣāṃ kleśavaduktam*

It is said that they, too, need to be removed, like the kleśas.

A yogī must constantly aspire to cleanse his consciousness, for it is not possible to remain in the state of liberation as long as the impurities exist, even in their latent, unmanifested state. Everything other than Ātman is thought to be a cause of suffering, or lack of fulfillment (which is the root of suffering). The suffering is, therefore, caused by anything less than perfection. This is why peace is not possible for as long as consciousness can move between the state of Self-realization and the state of relative existence.

29 *prasaṅkhyāne'pyakusīdasya sarvathāvivekakhyāter-dharmameghaḥsamādhiḥ*

Loss of interest even for omniscience, because of discernment, leads to samādhi called dharma-megha samādhi (a rain-pouring cloud of supreme harmony).

A great achievement still falls short of the final achievement, and being limited, in its final consequences it means lack of fulfillment. Even the great achievements such as omniscience and omnipotence thus still represent only partial fulfillment, and a yogī discards them for the sake of achievement of the all-fulfilling state of sat-cit-ānanda, which is Ātman. The necessary prerequisite of knowledge

is the limited “I,” which knows. Such “I” is relative to the object of knowledge and to knowledge as such, and its achievement is subject to the change of states, unlike the state of Self-realization, where there is no difference between omniscience, the omniscient one, and All. Likewise, sat-cit-ānanda is a far greater bliss, than one could possibly hope to imagine. If we imagine a state of pleasure far greater than the deepest orgasm, of realization and knowledge far greater than the state of pure, endless consciousness to which nothing is unknown or separate from, where there is not even a trace of doubt or uncertainty, and reality which is endless, perfect and unpassing, we only pointed at some of the more coarse aspects of this state of fulfillment.

30 *tataḥ kleśakarmanivṛttiḥ*

Thus ends the activity of kleśas and karma.

For God there are no attachments, limitations and karma, and therefore also for him, who found unity with God.

31 *tadā sarvāvaraṇamalāpetasya jñānasyā'nantyaññeyam
alpam*

Because of the infinity of knowledge, from which all the veils have been removed, the sphere of knowable then reduces.

The knowable then gives place to the state of all-knowledge, or known.

32 *tataḥ kṛtārthānām pariṇāmakramaparisaṃptirguṇānām*

For those who attained this goal, the endless change of states and the play of guṇas come to an end.

The guṇas are the aspects of Prakṛti, and on him, who transcended Prakṛti, they have no effect. Likewise, the change

of states, or the passage of time, which is a quality of the relative world, gives place to the eternal state of now.

33 *kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramah*

With cessation of the change of states, ends the conditioning by time.

Time is basically only a convention of measuring the change of states, and with cessation of division ceases also the difference between states. Of course, this state does not mean frozen inactivity, but a state that greatly exceeds the changing nature of the relative world. Sat-cit-ānanda is the endlessly dynamical state, but that which takes place in the present, for there is no moment that would be outside the grasp of consciousness. Since human mind is meant to function inside time, or in a state of change, this state is completely beyond comprehension.

34 *puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktireti*

Complete withdrawal of Puruṣa from the sphere of guṇas because of the lack of interest is the state of liberation, where pure consciousness is established in its own nature.

In the state of utmost fulfillment, every form of desire for limitation of one's consciousness disappears, and in such a loss of interest for the relative, the spirit remains in the eternal state of absolute freedom.

Addenda

Yoga Sūtra

1. On Samādhi

- 1 Explanation of yoga follows.
- 2 Yoga is cessation of the fluctuations of spirit.
- 3 Observer then dwells in his true nature.
- 4 All other states are caused by identification of the observer with the activities of mind.
- 5 The fluctuations of spirit are of five kinds, and can be pleasant or unpleasant.
- 6 They are: true knowledge, ignorance, delusion, profound sleep and memory.
- 7 Perception, conclusion and lore make true knowledge.
- 8 Ignorance is incorrect knowledge based on something that has no foundation in reality.
- 9 Delusion is knowledge with no foundation in reality, expressed in words.
- 10 Profound sleep is a form of mental activity in which the object of perception is absent.
- 11 Memory is recollection of past experiences of an object.

- 12 Cessation of spiritual fluctuations is attained by practice and detachment.
- 13 Orientation of spirit, that leads to attainment of inner peace, is called practice.
- 14 The firm foundations of progress are made by prolonged persistent and devout practice.
- 15 When every form of desire for seen or unseen objects disappears from spirit, the desireless state of detachment is attained.
- 16 Indifference toward the guṇas, realized through knowledge of the nature of Puruṣa, is the highest form of detachment.
- 17 Samadhi attained through vitarka, vicāra, ānanda and asmitā is called saṃprajñāta.
- 18 Asaṃprajñāta is another form of samādhi, attained by perpetual practice of calming the activities of spirit, leaving only the unmanifested impressions (latent saṃskāras).
- 19 In case of discarnate beings, as well as those who have not yet differentiated themselves from the layers of Prakṛti, asaṃprajñāta samādhi is caused by the mode of existence.
- 20 Others, however, attain asaṃprajñāta samādhi through faith, vigor, memory, spiritual focus and insight.
- 21 The yogīs who practice tirelessly attain the goal (asaṃprajñāta samādhi) quickly.

- 22 The difference in degree of their success is caused by difference in methods, which can be mild, moderate or quick.
- 23 (The goal is attained) also by devotion to the Lord.
- 24 Īśvara is a particular Puruṣa. He is free from all limitations of consciousness, attachments to actions and their fruits, and latent impressions that follow the actions.
- 25 In Him, the seed of omniscience grew to the ultimate extent.
- 26 He is the Guru of all gurus, for He is not limited by time.
- 27 The word that pronounces Him is praṇava.
- 28 Constant repetition of His name reveals Him.
- 29 Thus is one's own nature realized, and obstacles on the path of realization vanish.
- 30 Sickness, disability, doubt, carelessness, laziness, lust, misperception, lack of yogic achievement and instability of the state of accomplishment are the obstacles that cause the disturbance of mind.
- 31 Suffering, dismay, restlessness, inhalation and exhalation are the qualities of a disturbed spirit.
- 32 In order to remove the obstacles, practice of undivided focus of mind on one object is needed.
- 33 Possession of qualities such as friendship, compassion, happiness, of balance in joy and suffering, in good and bad alike, leads to clarity of spirit.

- 34 Contemplation of exhalation and retention of breath also leads to that.
- 35 Contemplating the perception of objects of a higher order also makes possible the steadiness of spirit.
- 36 Steadiness of spirit is also attained through perception of that, which is free of suffering, and radiant with light.
- 37 Also through contemplation of a liberated spirit.
- 38 Also through contemplation of the experience of dream or deep sleep.
- 39 Also through contemplation of any chosen object.
- 40 Becoming persistent, the spirit controls everything, from smallest to biggest.
- 41 When the fluctuations of spirit are terminated, it becomes as transparent as pure crystal (which reflects the color of the surface upon which it is placed), appropriating the qualities of the objects of focus, depending on observer, observation and observed. Such identification is called *samāpatti* (absorption).
- 42 *Samāpatti* in which word, object and understanding exist simultaneously is called *savitarka* (*samāpatti*).
- 43 When recalled impressions are cleared from spirit, it is void of mental activity and filled with light of the true nature of the observed object. This form of absorption is called *nirvitarka* (absorption void of thought).
- 44 *Savicāra* and *nirvicāra* (*samāpatti*) are interpreted in a similar manner, and their objects are more subtle.

- 45 Subtlety of an object culminates in the unmanifested.
- 46 Those four kinds of observation are called sabīja samādhi (with seed) or samādhi in which object is present.
- 47 Through attainment of skill in nirvicāra (undisturbed state of spirit), arises purity of the inner organs of realization.
- 48 The insight obtained in such a state of purity is true and complete.
- 49 This form of realization is different from the knowledge obtained from the lore of tradition, or by intellectual reasoning, for it is based on the specific qualities of the object.
- 50 The latent impressions (saṃskāras) born from such knowledge do not allow birth of the new saṃskāras.
- 51 When even those saṃskāras are removed, there remains the utmost tranquility of spirit, which is nirbīja samādhi (samādhi without seed).

2. On Spiritual Practice

- 1 Techniques of purification, study of scriptures and devotion to Īśvara are the elements of yogic practice.
- 2 Its goal is samādhi and removal of the obstacles (kleśas) from consciousness.
- 3 The five kleśas are: avidyā (ignorance of one's true nature or the nature of things), asmitā (ego-centered

nature), rāga (attraction), dveṣa (repulsion) and abhiniveśa (fear of dying).

- 4 Avidyā (ignorance) is a fertile ground for others, be they unmanifested, weakened, interrupted or active.
- 5 Avidyā is perception of transient as permanent, of impure as pure, of suffering as joy and of non-self as self.
- 6 Self-ness (asmitā) is the apparent identity of the observer (dṛkśakti) and the observed (darśanaśakti).
- 7 Rāga (attraction) is formed as a result of recollection of pleasant experiences.
- 8 Dveṣa (repulsion) is formed as a result of recollection of the unpleasant experiences.
- 9 Abhiniveśa (fear of dying) is an innate kleśa from which not even the knower is free.
- 10 The finer (kleśas) disappear when their primary cause is dissolved.
- 11 Kleśas created by fluctuations of spirit disappear in meditation (dhyāna).
- 12 Karmāśayas (karmic recoils, or seedlings) that have their roots in kleśas become active in this life or the next.
- 13 As long as the root (kleśa) lives, they yield fruits of birth, duration of life and experiences in life.
- 14 Due to good or evil deeds, the birth, duration of life and experiences in life can be pleasant or painful.

- 15 Because of three kinds of misfortune, caused by change, anxiety and hidden impressions, and also because of the mutual interference of the guṇas (the fundamental qualities of Nature), the one who discerns (vivekin) realizes that all is suffering.
- 16 The future suffering can thus be avoided.
- 17 That is so because identification of the observer and the observed causes suffering.
- 18 The observed object has the qualities of reflecting light, position in space and activity. Those three qualities are manifested in elements and senses, and serve the purpose of experience and liberation.
- 19 The states of the three guṇas can be determinate or indeterminate, manifested or invisible.
- 20 The observer is transcendental; although separated from experience, he becomes the experiencer.
- 21 The observed (the object) exists only to Ātman (the subject).
- 22 For him who has attained the goal, the object disappears, but for others it persists, because of common experience.
- 23 Association between the observer and the observed is the foundation of perception of the object and the subject as identical.
- 24 Avidyā (ignorance) is the cause of this association.
- 25 When it disappears, the false identification disappears as well. This means liberation or independence (kai-vaḷya) of the observer.

- 26 Undisturbed discriminative enlightenment is the cause of liberation.
- 27 The realizations (prajñā) emerging from discriminative enlightenment are sevenfold.
- 28 The work on purification gradually removes the impurities, resulting in a growing perception of wisdom, culminating in discriminative enlightenment.
- 29 Yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi are the eight limbs of yoga.
- 30 Yama consists of ahimsā (nonviolence), satya (truth), asteya (non-taking), brahmacharya (disciplehood) and aparigraha (release of possession).
- 31 When applied universally (sārvabhūmā), unlimited by caste (jāti), place (deśa), time (kāla) or circumstances (samaya), it is a great vow (mahāvratā).
- 32 Śauca (purity), saṁtoṣa (inner peace), tapas (purifying activities), svādhyāya (study of scriptures) and Īśvara-praṇidhāna (devotion to Īśvara) make niyama.
- 33 When adherence to those principles is disturbed by bad thoughts, the opposite thoughts should be developed.
- 34 The bad thoughts are violence and others (lie, theft, lack of restraint, desire for possession). They emanate from one's actions, and from the caused or approved actions of others, incited by desire or anger.
- 35 A man rooted in nonviolence creates an atmosphere of peace, and everyone abandons hostility in his presence.

- 36 The words of one who is founded in truth have a power of manifestation.
- 37 He who is rooted in non-stealing (generosity) is spontaneously bestowed with all wealth and fortune.
- 38 He who is rooted in restraint (brahmacarya) is bestowed with great energy.
- 39 To him, who is firm in non-desire for possession, comes knowledge of the essential nature of life.
- 40 Cleanliness (purity) creates repulsion from one's own body and from contact with the bodies of others.
- 41 This is also the way to attain purity of spirit, purity of emotions, concentration, power over senses and ability to behold Self.
- 42 The inner peace leads to attainment of supreme happiness.
- 43 The actions intended for purification (tapas) lead to perfection of body and senses.
- 44 The study of the holy scriptures makes it possible to establish a connection with chosen deity (iṣṭa devatā).
- 45 Devotion to Īśvara makes it possible to attain the perfect samādhi.
- 46 Āsana must be comfortable and stable.
- 47 Complete relaxation and observation (samāpatti) of the Infinite leads to the perfection of āsana.

- 48 The result of the perfection in āsana is liberation from the dual influences.
- 49 It is followed by prāṇāyāma—regulation of inhalation and exhalation of vital energy.
- 50 It consists of exhalation, inhalation and retention. Depending on space, time and count, it becomes long and refined.
- 51 The fourth prāṇāyāma begins when the difference between outer and inner disappears.
- 52 This removes the veil that blocks spiritual realization.
- 53 Steadiness (dhāraṇā) of mind (manas) is thereby increased.
- 54 When the senses, separated from the objects, dive into the nature of spirit, it is called pratyāhāra.
- 55 The perfect control of senses is thus attained.

3. On Purification and Spiritual Powers

- 1 Concentration of attention (dhāraṇā) is association of the spirit with the observed object.
- 2 Meditation (dhyāna) is a process of refinement of the perception of objects.
- 3 Samādhi is a state where the object shines in its own nature; it is a result of greatest refinement of the perception of the object, and there is no thought about the observer.

- 4 Those three (dhāraṇā, dhyāna and samādhi), when directed on an object together, are called saṃyama.
- 5 Mastery in saṃyama results in true insight.
- 6 (Saṃyama) should be applied gradually.
- 7 Those three (dhāraṇa, dhyāna and samādhi) are the deepest of the previously mentioned limbs (of yoga).
- 8 However, even those three are external in comparison with nirbīja (samādhi).
- 9 When the disturbed waking state and the state of meditative peace alternate, and when spirit can at any time associate with the peaceful state, it is called transition into a calmed state of spirit.
- 10 Such a state of peace is made possible by saṃskāras (experience).
- 11 Utter cessation of mental fluctuations, and development of undivided focus on one single thing, is called transition into the state of samādhi.
- 12 Growth toward the utmost focus of spirit, starting with the state of calmed mind, results in further change toward the state of undivided unity.
- 13 This explains the three changes in the body, the senses and the organs of action, namely the changes of nature, symptoms and states.
- 14 Transformations of the nature of the experiencer are triple: those that pass and calm down, those that are just arising, and those that are yet to be manifested.

- 15 The difference between them is caused by difference in order of appearance.
- 16 Applying saṁyama on the triple change results in knowledge of past and future.
- 17 When sound, object and idea match, a single impression occurs. Applying saṁyama on each of those respectively, one acquires understanding of voices of all beings.
- 18 With direct experience of saṁskāras, one acquires knowledge of prior existences (incarnations).
- 19 Saṁyama on the consciousness of another provides knowledge of the content of his spirit.
- 20 But knowledge about the cause of thoughts is not gained in this manner, for this is not the object (of saṁyama).
- 21 With saṁyama on appearance (of the body), and then on blocking its perception, the appearance vanishes from the sphere of visual perception, and one gains invisibility of the body.
- 22 The fruits of karma ripen quickly or slowly. Saṁyama on them gives knowledge about the moment of one's own death, or an accident.
- 23 (With saṁyama) on friendship and similar qualities one appropriates those qualities of spirit.
- 24 (Saṁyama) on the strength of an elephant gives one this strength.
- 25 (Saṁyama) on the inner light of higher sensory perception gives knowledge of a subtle, hidden or distant object.

- 26 Saṃyama on the sun gives knowledge of the cosmic spaces.
- 27 (Saṃyama) on the moon gives knowledge of the positions of stars.
- 28 (Saṃyama) on the North Star gives knowledge about the movements of stars.
- 29 (Saṃyama) on the navel gives knowledge of the bodily systems.
- 30 (Saṃyama) on the throat overcomes hunger and thirst.
- 31 (Saṃyama) on the turtle channel (kūrma nāḍī) gives stability (of mind and body).
- 32 (Saṃyama) on the light in the area of the head gives perception of the siddhas (the perfect ones).
- 33 (Saṃyama) on intuition gives universal knowledge.
- 34 (Saṃyama) on the heart (hṛdaya) gives insight into the spirit.
- 35 The worldly pleasures originate from the lack of discrimination between sattva and Puruṣa. Such experiences originate from Puruṣa. Applying saṃyama on the difference between buddhi and Puruṣa, one acquires knowledge of Puruṣa.
- 36 From this knowledge (of Puruṣa) come intuition, Divine hearing, Divine touch, Divine sight, Divine taste and Divine smell.
- 37 Those siddhis (perfections) are obstacles to samādhi, but high achievement to the restless state (of spirit).

- 38 When the causes of attachment have been weakened, and the changes of spirit known, the spirit can enter another body.
- 39 Mastering the form of prāṇa by the name of udāna, one attains ability to walk on water, mud and through thorns, without danger, and also the ability to leave the body at will.
- 40 Mastering the form of prāṇa by the name of samāna, brightness of the body is attained.
- 41 With saṃyama on the relationship between ākāśa (space) and hearing one gains Divine hearing.
- 42 (With saṃyama) on the relationship between body and ākāśa, and then on lightness like a thread of cotton, one attains the ability to fly across the sky (to levitate).
- 43 Maintaining the consciousness outside the body is called mahāvideha (great bodiless). (Saṃyama) on this state removes the obstacles on the path toward enlightenment.
- 44 (Saṃyama) on the coarse form, one's own nature (sva-rūpa), subtlety, substance and object of the five elements, gives one the mastery of the elements.
- 45 One thus attains various powers, for instance reduction of the body to the size of an atom, perfection of the body and invulnerability of the bodily systems.
- 46 The perfection of body consists of beauty, loveliness, strength, and firmness of a diamond.
- 47 Saṃyama on receptiveness, one's own nature (sva-rūpa), selfness (asmitā), substance and objects of the five sensory organs, gives mastery over them.

- 48 This produces great mobility (of body) like spirit, acting from a distance and control over Nature (Prakṛti).
- 49 Firmness in discrimination between sattva and Puruṣa leads to omnipotence and omniscience.
- 50 With renunciation of even that perfection, all the sprouts of impurities are dissolved, and liberation (kaivalya) is attained.
- 51 Invitations of the various heavenly beings are not to be accepted, nor should one be dependent or arrogant, for such an attitude can have undesirable results.
- 52 Applying saṁyama on the moment and the sequence of moments one gains discriminative realization.
- 53 Such a form of perception enables discrimination between two things that appear to be the same in kind, symptoms and position.
- 54 Knowledge that liberates, that encompasses all objects in all their aspects, that is immediate, is knowledge born from discriminative realization.
- 55 When sattva and Puruṣa are of equal purity, kaivalya takes place.

4. On Deliverance

- 1 Perfections (siddhis) can be innate, obtained from herbs, mantras, techniques of purification or samādhi.
- 2 The positive change of one's condition occurs because of the abundant flow of primordial energy (Prakṛti).

- 3 The causes do not initiate the processes in Nature. The processes take place because of removing blockages, like a peasant removing a dam (thus allowing the water to flood his field).
- 4 Every individual created spirit is created from the quality of selfness (asmitā).
- 5 The one and only Spirit guides all the created spirits in their activities.
- 6 A spirit born from meditation (dhyāna) is free (from the remaining saṃskāras).
- 7 The actions (karma) of a yogī are neither light nor dark, while actions of other (beings) are of three kinds.
- 8 They make the subconscious impressions (vāsanās) that correspond to the results (of actions).
- 9 Although the subconscious impressions (vāsanās) and their causes are separated by space, time and birth, they still remain similar because of likeness in form, memory (smṛti) and associated saṃskāras.
- 10 Those (vāsanās) too are without beginning, for the instinct for preservation is eternal.
- 11 (The impressions are) maintained because of the cause (desire for life), result, basis and dependence on objects. Disappearance of those factors results also in disappearance (of impressions).
- 12 The past and the future are present in their basic forms. The only difference is in the qualities their bearers obtain in time.

- 13 Those qualities are either manifested or hidden, and of the nature of the guṇas.
- 14 The true nature of things is that, which remains changeless in all the changes.
- 15 Although the reality of things is the same, there is a difference between objects and spirit because of the differences between individual consciousnesses.
- 16 The things are not dependent on individual spirit, for if they were, what would happen if the spirit's preoccupation with them came to an end?
- 17 The things are known, or not known, depending on the coloration of spirit (with things).
- 18 The fluctuations of spirit (citta-vṛtti) are always known to their master, for Puruṣa is changeless.
- 19 The spirit is not self-enlightened, for it belongs to the category of objects of knowledge.
- 20 Both (the observer and the observed) cannot be known simultaneously.
- 21 If one spirit (buddhi) were to enlighten another, it would lead to endless repetition of the spirits that enlighten, and also to the confusion in memory.
- 22 The unlimited consciousness, although changeless, takes the appearance of the individual, limited consciousness, and becomes its cause.
- 23 When the observer and the observed reflect in spirit, it becomes all-encompassing.

- 24 Although diversely colored by many hidden impressions, the spirit serves another (Puruṣa), and never acts independently from Him.
- 25 For him who sees the difference (between buddhi and Puruṣa), the quest ends.
- 26 The spirit is then drawn toward discernment (viveka) and naturally aspires to the state of independence (kaivalya).
- 27 During the interruptions (of discernment) the other concepts surface—the fluctuations caused by hidden impressions (saṃskāras).
- 28 It is said that they, too, need to be removed, like the kleśas.
- 29 Loss of interest even for omniscience, because of discernment, leads to samādhi called dharma-megha samādhi (a rain-pouring cloud of supreme harmony).
- 30 Thus ends the activity of kleśas and karma.
- 31 Because of the infinity of knowledge, from which all the veils have been removed, the sphere of knowable then reduces.
- 32 For those who attained this goal, the endless change of states and the play of gunas come to an end.
- 33 With cessation of the change of states, ends the conditioning by time.
- 34 Complete withdrawal of Puruṣa from the sphere of guṇas because of the lack of interest is the state of liberation, where pure consciousness is established in its own nature.

Glossary*

A

- abhiniveśa** – Fear of dying. *See also* kleśa. **2:3, 2:9**
- acintya śakti** – Unfathomable Divine power. **1:26**
- ahaṃ Brahmā asmi** – “I am brahman.” **2:39**
- ahaṅkāra** – Ego, “I act” attitude. **2:39**
- ahiṃsā** – Nonviolence. *See also* yama. **2:30, 2:35**
- aparigraha** – Detachment from possession. *See also* yama. **2:30, 2:39**
- apāna** – A downward, eliminating energetic current. *See also* prāṇa. **2:52**
- asaṃprajñāta (nirvikalpa) samādhi** – A state of unity between the objective and subjective reality, in which there is only the I Am. *See also* samādhi. **1:18–21, 1:23**
- asmitā** – Selfness, self-awareness. *See also* kleśa. **1:17, 2:3, 2:6, 3:47, 4:4**
- asteya** – Non-taking, the opposite to greed and stealing. *See also* yama. **2:30, 2:37**
- astral** – One of the fundamental levels of reality within the created world; a level of reality which defines the substance of name and form, or limitation. The term is most commonly used to denote the level of thoughts

* This glossary lists the less-known terms used in this book. *See* references point to the synonyms or to the more detailed division of term; *see also* references point to relevant terms. The number before the colon is the number of chapter from *Yoga Sūtra*, and numbers after the colon are verse numbers. Bold references give either a definition or substantial information on a term. References are not selective.

- and feelings; in Vedānta, this level is referred to as “sūkṣma,” subtle. *See also* levels of consciousness. 1:16, 1:30, 1:35, 1:38, 2:14, 2:49–50, 2:54, 3:6, 3:20, 3:22, 3:30, 3:32, 3:41, 3:44, 3:48, 4:1
- avidyā** – Ignorance, misperception of reality. *See also* kleśa. 2:3–5, 2:24, 2:25, 3:5

Ā

- ākāśa** – Space, ether. 3:41–42, 3:44
- ānanda** – Bliss; one of the fundamental Divine aspects. *See also* sat-cit-ānanda. 1:17, 1:18, 1:23
- āsana** – Posture, a steady position of the body in yogic contemplation. One of the eight limbs of yoga. *See* padmāsana; siddhāsana. *See also* eight limbs of yoga. 2:29, 2:30 n. 3, 2:46–48, 2:50
- ātmajñāna** – Self-knowledge, self-realization, knowledge of Ātman. 1:29
- Ātman** – Self. The term was initially used to denote “soul,” to obtain a somewhat different meaning in the Upaniṣads, in the light of understanding unity of the personal self and brahman. *See also* brahman; jīvātman. 2:20, 2:21, 2:25, 3:50, 4:18, 4:20–21, 4:28–29
- ātmārāma** – Self-sufficiency, fulfillment in Self. 1:24
- āyāma** – Control, restraint. 2:49

B

- bandha** – A “lock” of body parts in a certain position in order to direct energy in a certain way. *See also* mudrā; āsana. 2:30 n. 3
- brahmacarya** – One of the four periods of life (āśramas), a period of discipleship spent in religious studies. *See also* yama. 2:30, 2:30 n. 3, 2:38
- brahmacārin** – He who upholds brahmacarya; a disciple. 2:30 n. 3

brahman – Absolute, the fundamental reality. *See also* Ātman. 1:17, 1:20, 1:23, 1:25, 1:28, 1:31, 1:36, 1:45, 2:16, 2:24, 2:39, 2:40, 3:8, 3:11, 3:50, 4:2, 4:21, 4:22

Brahmā (Prajāpati) – Forefather of the universe, a being who created the physical world. *See* brahman. 1:24

buddhi – The higher mind, above intellect (manas). *See also* manas. 3:35, 4:6, 4:21, 4:25

C

cakras – Energetic centers, points of correspondence with the higher levels of reality materialized within the physical or other energetic bodies of a being. Most often mentioned are the mūlādhāra, svādhiṣṭhāna, maṇipūra, anāhata, viśuddha, ājñā and sahasrāra, the cakras associated with the main levels of reality. Beside them, there is a number of smaller, specialized centers in the body, that are sometimes mentioned. *See* maṇipūra; sahasrāra. 1:38, 3:25, 3:29–30, 3:34–35, 3:54

causal – The level of causality, one of the fundamental levels of reality within the created world. The layers within this level correspond with viśuddha, ājñā and sahasrāra cakras. *See also* levels of consciousness. 1:16, 1:30, 3:22, 3:35

cit – The principle of consciousness, one of the fundamental Divine attributes. *See also* citta. 1:23

citta – The substance of mind and thoughts. *See also* cit; citta-vṛtti; citta-vṛtti-nirodha. 1:2

citta-vṛtti – Fluctuations of citta, mental whirlpools. *See also* citta; citta-vṛtti-nirodha. 1:2, 1:5–11, 1:31, 3:6, 4:18

citta-vṛtti-nirodha – Cessation of the rotations of mind. *See also* citta; citta-vṛtti; vṛtti; nirodha. 1:2

D

darśana – A vision of God, or a direct insight of the Divine. Often used in meaning of sight of a holy person. 2:45

- darśanaśakti** – The power of direct insight. *See also* dṛk-śakti. 2:6
- deśa** – Place. 2:31
- dharma** – Principle of order, or harmony; righteousness. Dharma is a state in which the will of God is implemented in the world. Also the observation of the implementation of God’s will. 4:5
- dharma-megha samādhi** – “A samādhi that is a rain-pouring cloud of dhārma.” *See also* samādhi. 4:29
- dhāraṇā** – Concentration of consciousness on an object, one of the eight limbs of yoga. *See also* eight limbs of yoga. 2:29, 2:53, 3:1, 3:4, 3:6–7
- dhyāna** – Meditation, a state of pure consciousness. One of the eight limbs of yoga. *See also* eight limbs of yoga. 2:11, 2:29, 3:2, 3:4, 3:7, 4:6
- dṛkśakti** – “The power of him who perceives.” *See also* darśanaśakti. 2:6
- dveṣa** – Repulsion. *See also* kleśa. 2:3, 2:8

E

- eight limbs of yoga** – *See* yama; niyama; āsana; prāṇāyāma; pratyāhāra; dhāraṇā; dhyāna; samādhi. 1:29

G

- guṇas** – The three fundamental modes of Prakṛti: sattva, rajas and tamas. *See* sattva; rajas; tamas. 1:16, 2:15, 2:19, 3:35, 4:2, 4:13, 4:32, 4:34
- guru** – Teacher, a person who has attained enlightenment, and has the ability to lead others thereto. 1:26, 1:30, 3:23

H

- hṛdaya** – The heart. 3:34

I

iṣṭa devatā – The chosen deity. **2:44**

Ī

Īśvara – God, Almighty, literally “Lord.” *See* Puruṣottama.
1:3 n. 1, 1:23–25, 2:1, 2:32, 2:45

Īśvara-praṇidhāna – Devotion to God. *See also* niyama.
1:22–23, 1:28, 2:1, 2:28, 2:32, 2:45

J

jāti – “Birth,” the original name for the castes. **2:31**

jīvanmukta – He who during life attained liberation (mukti, or mokṣa). **4:31**

jīvātman – The self of a living being (jīvan). *See also* Ātman.
2:24

K

kaivalya – Deliverance, liberation. **2:25, 3:50, 3:55, 4:25–26**

karma (karman) – Action, deed. Also attachment to activity, and the fruits thereof. A general name for the sphere of activity. *1:19, 1:30, 2:12–14, 3:22, 4:7, 4:10, 4:30*

karmāśaya – Karmic seedling. *1:17, 2:12–13, 3:22*

kāla – Time. **2:31**

khecarī mudrā – A state of the energetic system where the tongue spontaneously raises backwards to touch the soft palate, redirecting several major energetic systems in a way that, as one side effect, stops breathing in kevala kumbhaka prāṇāyāma, and also infuses the body with the nectar of higher energy (soma). *See also* mudrā. **1:31**

kleśa – Obstacle, energetic blockage. *See* avidyā; asmitā; rāga; dveṣa; abhiniveśa. **1:3, 2:2–13**

kūrma nāḍī – The turtle nāḍī (energetic conduit). 3:31

L

levels of consciousness – See matter; prāṇa; astral; mental; causal.

M

mahāvideha – “The great bodiless state.” 3:43

mahāvratā – “The great vow,” the vow of universal application of yama and niyama. See also yama; niyama. 2:31

mamatā – A principle of ownership, “I own.” One of the fundamental qualities of ego. See also ahaṅkāra. 2:39

maṇḍala – A pattern of power. 4:1

maṇipūra – “The city of pearls.” The third cakra, of the solar plexus. The cakra of the astral body, of intellect (manas) and the lower ego. See also cakras. 3:29

manas – Mind, the discriminative intellect, Lat. *mens*. See also buddhi. 2:53

mantras – Words of power, founded in reality and having the power to influence reality. The mantras can be roughly divided into those that act by sound and those that act by meaning. See Om; ahaṁ Brahmā asmi; tat brahman aham; tat tvam asi. 2:41, 3:17, 4:1

matter – Gross physical matter, substance of the physical universe. See also levels of consciousness. 1:3, 1:16, 1:30, 1:31, 2:14, 3:1, 3:20, 3:22, 3:24, 3:30, 3:35, 3:44, 3:48, 4:1, 4:6

mental – A level of reality above astral and below causal. The level of knowledge and love. See also levels of consciousness. 1:16, 1:19, 1:30, 3:22, 3:33–34, 3:44

mudrā – A position of hands and fingers, connecting certain energetic points in a way that favors bringing the physical body in correspondence with certain states

of consciousness. *See also* khecarī mudrā. 2:30 n. 3, 2:49

mumukṣutva – Desire for liberation. 2:28

N

nirbīja samādhi – “Samādhi without seed.” *See also* samādhi. 1:51, 3:8

nirvicāra samāpatti – “Spiritual immersion without perception.” *See also* samāpatti. 1:44, 1:47

nirvikalpa samādhi – *See* asaṃprajñāta samādhi. 1:18–19, 1:31, 2:23, 4:23

nirvitarka samāpatti – “Spiritual immersion without thought.” *See also* samāpatti. 1:43

niyama – The principles to be upheld (śauca, saṃtoṣa, tapas, svādhyāya and Īśvara-praṇidhāna), one of the eight limbs of yoga. *See* śauca; saṃtoṣa; tapas; svādhyāya; Īśvara-praṇidhāna. *See also* eight limbs of yoga; mahāvratā. 2:29, 2:32

O

Om (omkāra, praṇava) – “Ommmm...,” the fundamental vibration of the created world. Omkāra, or praṇava japa, is pronunciation of the resonant sound of “om.” *See also* mantras. 1:27

P

padmāsana – The lotus posture, one of the main āsanās recommended in yogic practices. *See also* āsana; siddh-āsana. 2:46

paramātman – “The highest Self.” 2:24

Prajāpati – “Forefather,” a name of Brahmā. *See* Brahmā. 1:24

prajñā – Insight. 1:20, 3:5

Prakṛti – Nature, the passive created principle, which contains the answers to “how,” but has no answers to “why.” Puruṣa, however, gives the answers to “why,” but finds out “how” through association with Prakṛti. *See also* Puruṣa. **1:16**, **1:19–20**, **1:26**, **3:48**, **4:2**, **4:7**, **4:24**, **4:32**

praṇava – *See* Om. **1:27**

prāṇa – Energy, the subtle level of the material world, which is often regarded as a separate level, between matter and astral. *See also* levels of consciousness; apāna; samāna; udāna. **1:16**, **1:30**, **1:31**, **1:34**, **2:49–51**, **3:1**, **3:22**, **3:30**

prāṇāyāma – The techniques of breath control, used in order to achieve psychic changes. One of the eight limbs of yoga. *See also* eight limbs of yoga. **2:29**, **2:49–52**, **2:54**

pratyāhāra – Abandoning the association between consciousness and objects; one of the eight limbs of yoga. *See also* eight limbs of yoga. **2:29**, **2:54**

Puruṣa – Spiritual aspect of the world, a relative perspective of the Divine. *See also* Prakṛti; Puruṣottama. **1:16**, **1:20–21**, **1:24**, **1:26**, **3:35–36**, **3:49**, **3:55**, **4:18**, **4:24–25**, **4:34**

Puruṣottama – “Highest Puruṣa,” a name of Īśvara. *See* Īśvara. *See also* Puruṣa. **1:3 n. 1**, **1:24–25**

R

rajas – Guṇa of passion, also referred to as the rajo-guṇa. *See also* guṇas. **1:16**, **2:19**, **4:7**, **4:13**

rāga – Attraction, attachment. *See also* kleśa. **2:3**, **2:7**

Ṛ

ṛṣi – A wise man, sage. **2:36**

Ś

śauca – Cleanliness, purity. *See also* niyama. **2:32**

S

sabīja samādhi – “Samādhi with seed.” *See also* samādhi.
1:46

sahasrāra – “A thousand-petalled lotus,” the crown cakra.
See also cakras. **1:38**

saṃprajñāta (savikalpa) samādhi – A form of samādhi where spirit comes in touch with the Divine, but where still exists a difference between the two. *See also* samādhi. **1:17–18**

saṃskāra – Impression, a construct in the astral body, created by past experience. *See also* vāsanā. **1:17–18, 1:20, 1:48, 1:50, 3:5–6, 3:10, 3:18, 4:6, 4:9, 4:20, 4:27**

saṃtoṣa – Inner peace. *See also* niyama. **2:32, 2:42**

saṃyama – State of immersion of consciousness into the essence of the observed. **3:1–8, 3:16–17, 3:19–35, 3:41–44, 3:47, 3:52**

samaya – Circumstances. **2:31**

samādhi – A state of unity of the objective and the subjective world, the supreme state of yoga. One of eight limbs of yoga. *See* saṃprajñāta samādhi; asaṃprajñāta samādhi; sabīja samādhi; nirbīja samādhi; dharmamegha samādhi. *See also* eight limbs of yoga. **1:17–21, 1:23, 1:31, 1:46, 1:51, 2:2, 2:23, 2:29, 2:45, 3:3, 3:4, 3:7–8, 3:11, 3:37, 4:1, 4:23, 4:26–27, 4:29**

samāna – A form of prāṇa. *See also* prāṇa. **2:6, 3:40**

samāpatti – “Immersion.” *See* savitarka; nirvitarka; savicāra; nirvicāra. **1:41–44, 2:47**

sārvabhaumā – Universal application. **2:31**

sat – The reality; the principle of reality. One of the fundamental Divine aspects. **1:23**

- sat-cit-ānanda** – Reality-consciousness-bliss, the state of brahman. *1:13, 1:16, 1:17, 1:18, 1:20, 1:23–25, 1:29, 2:25, 4:21, 4:29, 4:33*
- sattva** – Guṇa of virtue, also referred to as the sattvo-guṇa. *See also guṇas. 1:16, 2:19, 3:35, 3:49, 3:55, 4:7, 4:13*
- satya** – The truth; that which has foundations in the reality. *See also yama. 2:30, 2:36*
- savicāra samāpatti** – Immersion in which exists an object of contemplation. *See also samāpatti. 1:18, 1:44*
- savikalpa samādhi** – *See saṃprajñāta samādhi. 1:17–18*
- savitarka samāpatti** – Immersion in which the coarser perceptions exist. *See also samāpatti. 1:18, 1:42, 1:43*
- sānanda** – “With ananda.” *See ānanda. 1:18*
- sāsmitā** – “With asmitā.” *See asmitā. 1:18*
- siddha** – A yogī who has attained the siddhis, or yogic powers. *See also siddhis. 3:32, 4:1*
- siddhāsana** – “The posture of perfection”; one of the main yogic āsanas, similar to the lotus posture, meant to awaken the energy and keep the spine erect. *See also āsana; padmāsana. 2:46*
- siddhis** – The yogic powers, or manifestations of the reign of spirit over matter. *See also siddha. 3:1, 3:37, 4:1*
- so’ham** – “I am That.” *1:17*
- svarūpa** – “Personal form,” embodiment. *3:44, 3:47*
- svādhyāya** – Study of the holy scriptures. *See also niyama. 2:1, 2:32, 2:44*

T

- tamas** – The guṇa of inertia, also referred to as the tamogūṇa. *See guṇas. 1:16, 2:19, 4:7, 4:13*
- tantra** – A dualistic spiritual view that strives towards unity of the principles of Śiva and Śakti. *2:30 n. 3*
- tapas** – Literally “austerity” or “heat”; the techniques of purification practiced by the yogīs. *See also niyama. 2:32, 2:43*

tat brahman aham – “I am that brahman.” *1:17*

tat tvam asi – “This art Thou.” *1:17*

tripuṭībheda – Cessation of triple division into observer, observation and observed. *4:23*

U

udāna – A form of prāṇa. *See also* prāṇa. *3:39*

Upaniṣads – Supplements of the Vedas that deal with philosophical concepts and yogic practice, created in more recent times, somewhat before Buddhism. *2:30 n. 3*

Ū

ūrdhvareta – Celibacy, the upward ascension of energy, sublimation of energy. *2:30 n. 3*

V

vairāgya – Detachment. *1:38, 2:28, 2:38*

vajra – Originally denotes the thunderlike weapon of Indra, which he used to fight the demon Vṛtra. Also means “diamond.” Denotes a high energetic substance. *3:44*

vāsanā – Hidden (subtle) desire, an outward projection of inner unfulfillment. *See also* saṃskāra. *1:17, 1:48, 4:8, 4:9, 4:10–11, 4:20, 4:27*

Vedas – The four revealed scriptures: Ṛg, Sāma, Yajur and Atharva. In a wider sense it means holy scriptures in general. *2:36, 3:28*

vicāra – Subtle object of contemplation. *1:17*

vidyā – Knowledge. *2:24*

vitarka – A sensory object of contemplation. *1:17*

viveka – Ability to discern between the real (nitya) and the unreal (anitya). *2:26, 3:53–54, 4:26*

vivekin – He who practices viveka. *See also* viveka. 2:15

vīrya – Manliness, decisiveness. 1:20

vṛtti – “Whirlpool,” a whirlpool of thought substance which is observed as thought or feeling. Also denotes fluctuation of thoughts and emotions, their disturbance. *See also* citta; citta-vṛtti-nirodha. 1:2

Y

yama – The five abstentions (ahiṃsā, satya, asteya, brahmacharya, aparigraha), the first of the eight limbs of yoga.

See ahiṃsā; satya; asteya; brahmacharya; aparigraha.

See also eight limbs of yoga; mahāvratā. 2:29, 2:31

yantra – A graphical shape of power. 4:1

yoga – Literally “yoke.” Denotes each technical system designed to lead one to liberation. 1:1, 1:2, 1:30, 1:33, 2:1–2, 2:3, 2:28–29, 2:30 n. 3, 2:30–32, 2:34–35, 2:55, 3:1, 3:3, 3:7–8, 3:9, 3:13, 3:55, 4:1

yogī (yogin) – Practitioner of yoga. A female yogī is called yoginī. 1:20–22, 1:28, 1:30–36, 1:38–40, 1:45, 1:51, 2:10, 2:23, 2:26–27, 2:29, 2:30 n. 3, 2:32, 2:35, 2:40, 2:44–46, 2:50, 3:2–3, 3:9, 3:10, 3:16, 3:18–20, 3:22–24, 3:33, 3:35, 3:38–39, 3:42–43, 3:45, 3:50–51, 4:2, 4:7, 4:10–11, 4:26, 4:28–29

Sanskrit Pronunciation

The Sanskrit alphabet is traditionally written in Devanāgarī script. In this book, however, standard Roman transliteration is used. This transliteration system is derived from the 1894 Geneva committee's recommendations, and uses diacritical marks to represent the various phonemes characteristic for Sanskrit. Since each letter in Devanāgarī is always pronounced in the same way in all words (unlike English *a* in *fat* and *fate*), Sanskrit is easy to pronounce once the correct pronunciation of individual letters has been learned.

Sanskrit is spoken by opening the mouth and moving the tongue and lips, while in English we move the whole jaw which requires a lot more effort and blurs the sounds. To speak Sanskrit, it is necessary to break English-speaking habits, open the mouth much wider than while speaking English, and pronounce sounds clearly and distinctly.

The macron (dash) above some vowels indicates a long vowel—twice as long as a normal vowel. Therefore *ā* is two times longer than *a*, and *ī*, *ū* and *ṛ* are two times longer than *i*, *u* and *ṛ*. The vowel *a* is always pronounced as in the word *hut*—not as in *hat*—and *ā* is pronounced as in word *farm*, while *u* is always pronounced as in *put* (not *hut*!), and *ū* as in *rule*. Sanskrit vowel *ṛ* is traditionally pronounced as *r*, but nowadays as short *ri* (similar to *risk*). Correctly pronounced as a vowel, *ṛ* can be prolonged indefinitely (*rrrrrrrr*). The vowels *e*, *ai*, *o* and *au* are always pronounced as long (*medical*, *aisle*, *thorn*, *loud*). Rarely seen, Sanskrit vowel *ḷ* should be pronounced as in the word *table*.

The consonants *ṭ*, *ḍ* and *ṇ* are pronounced as normal English *t*, *d* and *n*, with the tip of the tongue curled up and touching the top of the mouth (as in *tip*), while *t*, *d* and *n* are pronounced with the tip of the tongue touching the teeth (as in *thin*).

The letter *s* is pronounced as in the English word *six*, while *ś* is pronounced as *sh* in *shield*. A third variant, *ṣ*, should be pronounced as *sh* in *bush*. The letter *ṅ* is pronounced as in *name*, but *ṅ* should be articulated as in *tongue*, and *ṅ̃* as *ny* in the word *banyan*.

Transliterated letter *m̐* is usually pronounced the same as the English *m*. The letter *ḥ* is usually placed at the end of word and indicates an unvoiced breath (*aḥ* would be *uh* in *uhh!*), or in some traditions echo of the preceding vowel after the breath (*uhhuh*).

When *v* is written after a consonant in the same syllable, it is pronounced as in *wary*; otherwise, it is pronounced as in *vast*. The consonant *c* is always pronounced as *ch*, as in *chunk*, and *g* is always pronounced as in *get*.

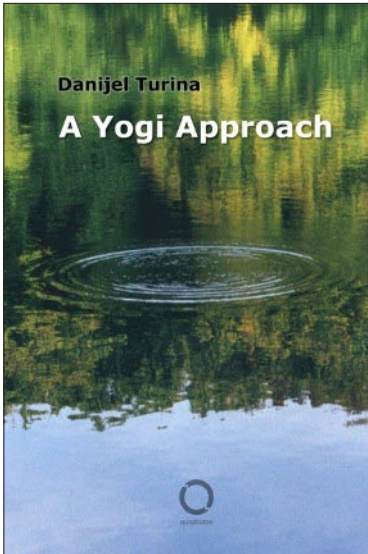
In the letters *bh*, *ch*, *dh*, *gh*, *jh*, *kh*, *ph*, *th* and *ṭh*, each consonant should be aspirated (as in *abhorrence*, *redhead* or *uphill*—not as in *physic*).

This is just a very basic guide to the pronunciation of Sanskrit; for more detailed and precise pronunciation guidelines, please consult a Sanskrit dictionary or Sanskrit grammar.

PUBLISHER'S NOTE: Although some Sanskrit terms exist in English in their anglicized form, we tried to stay as close to the original terms as possible. That is why we wrote *Kṛṣṇa* instead of *Krishna*, or *cakra* instead of *chakra*. Since Sanskrit doesn't know capital letters, Sanskrit terms are capitalized according to the rules of English grammar.

Ouroboros Publishing presents

Danijel Turina: A Yogi Approach



This is a book that will change your perspective of the world and spirituality—to people who consider themselves atheists because of disagreement with the superficial and senseless God concepts, this book could show that they, in fact, did believe in God for the whole time, but not in God presented in the form of the grumpy old grandpa sitting on his cloud, contemplating further restrictions of their sex life, but in God who is the joy in truth and virtue, who is the beauty in the harmony of all things, who is the foundation

of all things positive and good, that we can experience in our lives—God who is the true meaning and purpose of our lives, and the hidden object of all our longings.

The world will become perfect when it becomes inhabited by perfect people, and each individual has to work on his own perfection. Let us forget the missionary thing, forget preaching to others. Forget the “joyful news,” these are mere baits that divert us from our real problems. Let us turn to ourselves, and make ourselves into the examples of men, that we would wish to the world. Nothing more is expected from us. Let us attain the enlightenment ourselves, let us not attempt to enlighten others. If we ourselves are filled with God, others will feel it without us having to tell them, and if they feel the need they will come and learn. The treasury of secrets lies before us. All the secrets will be revealed. We will inherit the kingdom of God.

Let us begin.

(excerpt)

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*I am the flavor of water, o son of Kuntī.
I am the light of the sun and the moon.
I am the sound of Om in all the Vedas,
the sound in the space, the manliness in men.*

*I am the pleasant scent of the earth, and the warmth of fire,
I am the life in all beings, and the virtue of penance.*

*Know Me, o Pārtha, as the eternal seed of all beings.
I am the wisdom of the wise, and the courage of the brave.*

*I am the power of the strong,
free from desire and attachment.
I am the yearning of all beings,
which does not oppose dharma,
o best of Bharatas.*

(Bhagavad-gītā 7:8–11)

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