

ENLIGHTENED LIVING
A new interpretative translation
of the
YOGA SŪTRA OF
MAHARṢI PATAÑJALI



by SWAMI VENKATESANANDA

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To
Krishnaji
The Light is his!



FOREWORD

When Yoga is becoming more and more popular and being recognised as universal, people should know the great work “YOGA DARSANAM”, also known as “YOGA SUTRAS OF PATANJALI MAHARISHI”.

My spiritual brother and widely known exponent of Yoga and Vedanta, Sri Swami Venkatesanandaji Maharaj is bringing out another contribution to the world by his new translation of ‘YOGA SUTRAS’. Having travelled far and wide and acquainted with the present needs and levels of understanding of various groups of people he has done a wonderful job presenting this work. I am sure this will throw more light on Yoga to many who may still think that it is just a set of physical practices.

I admire and thank dear Swami Venkatesananda for his noble work and pray for his continued service to humanity.

Swami Satchidananda

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INTRODUCTION

There are many spiritually elevated people in the world, but not many levitating yogis: and the *Yoga Sutra of Patanjali Maharishi* are meant to elevate the spirit of every man, not to teach him how to levitate. This is clearly the gospel of enlightened living, neither an escape from life nor a hallucinatory “light”. The attempt in this little book has been to expose that gospel, to avoid technicalities, and to relate the whole yoga-philosophy to the ordinary and simple daily life of everyone.

There are very many excellent translations of the *Yoga Sutra*: this, however, is an interpretative translation. There are several scholarly and erudite commentaries, too: this is definitely not one of them. This book is not meant for the research scholar but for one who is in search of truth which shall free him from self-ignorance.

The incisive language of the *Yoga Sutra* cannot be preserved in translation. An extraordinary feature of the *Yoga Sutra* is the avoidance of direct commandments, dogmatic assertions and the use of active voice. Whereas every effort has been made to retain the structure of the text, in a few cases (for example, in sutra I.49) slight changes have had to be made to sustain the easy flow of thought. (The words which represent the translation of the text are underlined.)

Anyone who translates a text which is in the Sanskrit language is confronted by two difficulties: (a) not all languages have concise words or phrases which accurately convey the exact sense in which the Sanskrit word is used in the text; and (b) the Sanskrit word itself has a number of meanings, and it is easier to choose the correct meaning when the word is used in a structurally complete prose or verse, than when it occurs in the *Yoga Sutra*. From a cursory glance at the very many available translations of the *Yoga Sutra* it is easy to see that each one has translated some verses differently, without being unfaithful to the text.

Some translators, eager to build a “philosophical system” on the foundation of the *Yoga Sutra* have treated some words in the text as proper names of specific philosophical categories. Such a treatment inevitably limits the understanding of the purport of the text. The text itself seems to use two or more words to refer to a single factor: for example, *samādhī* and *samāpattiḥ* are used synonymously. There is a danger of regarding words as names: for then they create forms or images which perpetuate ignorance while creating an illusion of knowledge. This pitfall has been avoided in this book, and the actual meaning of the words has been sought, regardless of how the “philosophical system” has classified them. When this is done, it is discovered that there is a continuous and smooth flow in the sequence of the *Yoga Sutra*. (Where the text clearly warrants another meaning, such an alternative meaning has also been given: examples are II.30, II.36, and IV.31).

The gospel of yoga suggests not a withdrawal nor an escape from the world, but the abandonment of the mental conditioning which creates a division between the “me” and “the world” (including the world of psychological experiences). Meditation is the vigorous search for the true identity of the “me”, not a psychic jugglery nor a technique

for deep relaxation. Seen from this angle, the fundamental categories of yoga (citta, vṛtti and nirodha – vide I.2) take on a character completely different to the one that prevails in the minds of most practicers of yoga: it is hard to translate citta and vṛtti, and the student has to discover the meaning in himself as Patanjali's message saturates his whole being. Nirodha does not imply suppression, restraint or control, in the usual (and brutal) connotations of those words, but a vigilantly watchful understanding of the movements of thought in the mind, – which is stillness of a different kind.

The reader will not fail to notice that the teachings of yoga are universal and that they do not interfere with one's religious faith or occupation or life-style. Everyone who lives is entitled to enlightenment which instantly transforms every-day life into enlightened living.

S.V.

SCHEME OF TRANSLITERATION

Vowels: a ā i ī u ū ṛ ṝ ḷ e ai o au ṁ ḥ

Consonants:

gutturals k kh g gh ṅ

palatals c ch j jh ñ

cerebrals ṭ ṭh ḍ ḍh ṇ

dentals t th d dh n

labials p ph b bh m

semi-vowels y r l v

sibilants s as in sun
ś palatal sibilant
ṣ cerebral sibilant as in shun

aspirate h

The above scheme does not facilitate the pronunciation of the syllable *jñā* which occurs often in the *Yoga Vāsīṣṭha* as also in yoga literature (*jñāna* means knowledge). The *j* is not really pronounced as *j* but almost as *g*. It is followed by the *n* which partakes of the character of the guttural and the palatal *ñ*. Added to all this there is also a suggestion of *y* before the appropriate vowel completes the syllable.

Om Namaḥ Śivānandāya
Om Namo Veṅkaṭeśāya
Om Tat Sat

ŚRĪ PĀTAÑJALA YOGA DARŚANAM
PATANJALI'S VISION OF ONENESS

CHAPTER ONE

I.1. atha yogā 'nuśāsanam

Now, when a sincere seeker approaches an enlightened teacher, with the right attitude of discipleship (viz., free of preconceived notions and prejudices, and full of intelligent faith and receptivity) and with the right spirit of enquiry, at the right time and the right place, communication of yoga takes place.

I.2. yogaś citta vṛtti nirodhaḥ

Yoga happens when there is stilling (in the sense of continual and vigilant watchfulness) of the movement of thought – without expression or suppression – in the indivisible intelligence in which there is no movement.

I.3. tadā draṣṭuḥ svarūpe 'vasthānam

In the light of non-volitional, non-moving and therefore spontaneous and choiceless awareness the undivided intelligence with its apparent and passing modifications or movements of thought within itself is not confused with nor confined to any of these. Then (when yoga thus happens), the seer or the homogeneous intelligence which is ignorantly regarded as the separate experiencer of sensations and emotions, and the separate performer of actions, is not split up into one or the other of the states or modifications of the mind, and exists by itself and as itself.

I.4. vṛtti sārūpyam itaratra

At other times, when yoga does not happen and when the mind is busily occupied with the movement, there is a cloud of confusion in the undivided, homogeneous intelligence. In the shadow of that cloud, there arises false identification or cognition of the movement of the mind-fragment and hence distorted understanding. The single concept or idea or the single movement of thought is mistaken as the totality.

I.5. vṛttayaḥ pañcatayyaḥ kliṣṭā 'kliṣṭāḥ

These apparent movements or states or moods of the mind, which are concepts, ideas or images in it, can all be grouped under five categories, irrespective of whether they are experienced as painful or non-painful, and whether or not they are covertly or clearly tainted by the five-fold afflictions described later.

I.6. pramāṇa viparyaya vikalpa nidrā smṛtayaḥ

These five categories of apparent movements of the mind are:

- (1) proven theory, which is often assumed to have been reliably proved and therefore to constitute right knowledge; (or, rationalisation of the movement of thought);
- (2) unsound thinking or wrong knowledge, assumptions, presumptions, beliefs (deductions and inference may also be included here); (or, verbal condemnation of the movement of thought as wrong);
- (3) fancy or hallucination or imagination totally unrelated to any proven or assumed theories, which may also include the delusion that one is already out of the movement of thought;
- (4) a state of dullness or sleep; (or, succumbing to the movement of thought, feeling it is impossible to go beyond it);
- (5) memory, or the recollection of a teaching or an experience which gives rise to the notion that it is possible to go beyond the movement of thought; such a notion forms an image.

I.7. pratyakṣā 'numānā ' 'gamāḥ pramāṇāni

What are proven theories?

Theories are said to derive their proof from one or the other of the following sources:

- (1) direct perception, sense-experience, or intuition;
- (2) deduction or extension of direct perception and sense-experience or beliefs: in the absence of direct proof or experience, indirect proof is deduced from the right or wrong application of principles of logic chosen by oneself, which often lead to vague generalisations or presumptions that “since the theory comes from a usually reliable source, it must be correct.”
- (3) scriptural or other trustworthy testimony or authority – where, again, one accepts as proof the statements of those whom one has accepted as THE authority, such acceptance being blind and fanatic.

I.8. viparyayo mithyā-jñānam atad rūpa pratiṣṭham

Unsound thinking or wrong knowledge is based on error, on mistaken identity, where the cognition is unreal and faulty and hence the knowledge is faulty, too, and where there is no agreement between the expression and the experience, between the substance and the description.

I.9. śabda jñānā 'nupātī vastu-śūnyo vikalpaḥ

Fanciful or hallucinatory expressions and even experiences or imaginations are “sound without substance”, empty words and phrases or descriptions which have no corresponding reality, however realistic or inspiring or satisfying they may appear to be: hence they are the most deceptive and least trustworthy.

I.10. abhāva pratyaḡā 'laṁbanā vṛttir nidrā

When nothingness or void is the content of the mind, when the idea of nothingness alone prevails, or when the mind thinks that it does not think at all, there is sleep, which is a state of mental or psychic inertia.

I.11. anubhūta viṣayā 'saṁpramoṣaḥ smṛtiḥ

Memory is the non-abandonment of the impression created by past experiences, which is revived with much the same impact on the mind-stuff as at the time of the original experience, but with or without the original details and emotional response.

I.12. abhyāsa vairāgyābhyām tan nirodhaḥ

The right understanding and the realisation of the real nature of these five categories of mental states, is gained by

(1) right exertion, and

(2) the simultaneous, effortless and wise avoidance of the distracting influences. The latter includes the non-arousal of cravings and attractions that compound one's confusion, and the steady perception in the inner light that the mistaking of the mental states for the undivided intelligence, is both the cause and the effect of the clouding of the light. Such perception is sufficiently strong and wise to know that the intelligence is forever uncoloured by ignorant waywardness.

I.13. tatra sthitau yatno 'bhyāsaḥ

Any steady and continuous or persistent and vigilant endeavour to stand firm in the understanding of the truth of the indivisibility of cosmic intelligence is known as spiritual practice (right exertion).

I.14. sa tu dīrgha kāla nairantarya satkāra ' 'sevito dṛḡhabhūmiḥ

But, when is one said to be well grounded in practice?

When this spontaneous awareness or cosmic consciousness continues without interruption, for a long time, and one is devoted to it with all one's being, in all sincerity and earnestness.

I.15. dr̥ṣṭā 'nuśravika viṣaya vitṛṣṇasya vaśīkāra samjñā vairāgyam

How does one avoid distracting influences, without being distracted by such effort?

When the consciousness functions in a masterly way so that the compulsive and overpowering craving for objects seen or heard of, is skillfully (that is, without suppression or expression, inhibition or indulgence) turned upon itself – there arises an intense and consuming quest in quest of the what, how and where of the craving itself: that is known as uncolouredness or dispassion.

I.16. tat param puruṣakhyāter guṇa vaitṛṣṇyam

Whereas in the earlier stages of yoga-practice, this “turning craving upon itself” may be (i) blind suppression, or (ii) an act of self-sacrifice with a reward in view, or (iii) at best an active expression of unquestioning faith in accepted authority – the spiritual quest transcends such qualified self-discipline, when THAT which is “beyond” the conditioned and therefore fragmented inner personality is directly seen to be free of all craving.

I.17. vitarka vicārā ' 'handā 'smitā 'nugamāt samprajñātaḥ

The realisation of the unconditioned being is at times associated with logical reasoning or examination, deep a-rational enquiry, an experience of bliss or of pure I-am-ness. Yet even at those times there is consciousness of the subject-object relationship, and knowledge of the physiological and psychological states, experiences and deeds.

I.18. virāma pratyayā 'bhyāsa pūrvaḥ saṃskāra śeṣo 'nyaḥ

Different from this is the practice which is based on cessation of all effort even at meditating: this practice leads spontaneously to tranquillity. In that, only the impressions or memories remain: of such impressions is the “me” constituted.

I.19. bhava pratyayo videha prakṛtilayānām

When such impressions remain, one retains the possibility (and the cause) of birth, even after being freed from the present body and after becoming integrated with one’s own or the cosmic nature. For, such impressions or memories nurture and perpetuate the awareness of continued personal existence.

I.20. śraddhā vīrya smṛti samādhi prajñā pūrvaka itareṣām

In the case of others, when such spontaneous realisation of the unconditioned does not happen, such realisation is preceded by and proceeds from faith or one-pointed devotion, great energy and use of will-power, constant remembrance of teachings and one’s own experience, the practice of samādhi (the state of inner harmony), and a knowledge or discernment of such harmony – all of which lead one gradually on to that state of yoga.

I.21. tīvra saṁvegānām āsannaḥ

However, lest it should be misconstrued that such gradual evolution implies cosmological or psychological distance to be covered, it should be added that the state of yoga or the unconditioned intelligence is close at hand irrespective of the approach followed by the seekers – if they are full of intense zeal, enthusiasm, energy and sincerity, and are thus able speedily to overcome obstacles.

I.22. mṛḍu madhyā 'dhimātravāt tato 'pi viśeṣaḥ

Yet, again, it is possible to see a distinction between mild, middling and intense zeal, energy and effort, although yoga (which is spontaneous realisation of oneness) and effort (which implies duality) are contradiction in terms.

I.23. īśvara praṇidhānād vā

Or, the state of yoga is attained by complete, instant, dynamic, energetic and vigilant surrender of the ego-principle to the omnipresent ever-existent reality or god. This is instant realisation of God as the only reality, when the (ego's?) quest of self-knowledge meets its counterpart, ignorance, and stands bewildered in choiceless encounter, and when the ego-ignorance phantom instantly collapses.

I.24. kleśa karma vipākā 'śayair aparāmrṣṭaḥ puruṣa viśeṣa īśvaraḥ

Who is god?

That unique indwelling omnipresence that is never tainted nor touched by the ground of actions and their reactions, which afflict ignorant individuals; that which is left-over after the ego-ignorance-collapse; that special inner ruler or intelligence which is unconditioned by time and whose will alone prevails even in the body. In it there is oneness, never divided. It is therefore beyond ignorance and its progeny.

I.25. tatra niratiśayaṁ sarvajña bijam

In that (god or surrender to god) there is the source of the highest and most excellent omniscience, for the self-limitation which is ignorance is dispelled by the removal of the ego-ignorance obstacle; (Or, the omniscience in that is natural and arouses no wonder).

I.26. sa eṣa pūrveṣām api guruḥ kālenā 'navacchedāt

That omnipresent reality, both in its manifest and in its unmanifest aspects, is the source of inspiration and intuitive enlightening experience of all the sages from beginingless time: for it is not conditioned (or divided) by time. The inner light is timeless. The enlightening experience is timeless, for, time is thought and thought is ignorance.

I.27. tasya vācakaḥ praṇavaḥ

That indwelling omnipresent sole reality is verbally alluded to as OM, which is the ever-new and eternal cosmic sound that is heard in all natural phenomena (thunderclap, roaring of the ocean, wind rustling trees in the forest, and the conflagration) and even in the reverberations of the musical instruments, the hum of engines, and the distant din of the carnival crowd.

I.28. taj japas tad artha bhāvanam

How to utilise that OM in the adoration of god?

By repeating it, at the same time, enquiring into, contemplating and saturating the whole being with, the substance indicated by it – that is, the reality or god, which is the real “meaning” of OM.

I.29. tataḥ pratyak cetanā 'dhigamo 'py antarāyā 'bhāvaś ca

When one repeats the OM in this manner, then the consciousness which is ordinarily scattered over the diversity, is gathered, concentrated and turned inward. The spirit of enquiry into the substance of the OM dispels all the obstacles or distractions without necessarily wrestling or struggling with them.

I.30. vyādhi styāna saṁśaya pramādā 'lasyā 'virati bhrānti darśanā 'labdha bhūmikatvā 'navasthitatvāni citta vikṣepās te 'ntarāyāḥ

What are the obstacles?

(1) Disease, (2) dullness, (3) doubt, (4) carelessness, (5) laziness, (6) inability to turn the attention away (from the obstacles), (7) perverted or distorted vision, (8) inability to find a firm ground for the spiritual investigation, and (9) even when such a ground is found, unsteadiness of mind and attention in the pursuit of the enquiry – these are the obstacles and distractions, for they bring about and constitute the apparent fragmentation of the mind-stuff.

I.31. duḥkha daurmanasyā 'ṅgam ejayatva śvāsa praśvāsā vikṣepa saha bhuvah

By the presence of the following symptoms can be understood the extent to which the mind is disturbed and distracted:

(1) sorrowful mood, (2) psychological despair, (3) the motions of the body, and (4) inhalation and exhalation. By being attentive to these factors, it is possible to arrive at an understanding of the degree of seriousness of the obstacles: for they co-exist with the distractions of the mind.

I.32. tat pratiṣedhārtham ekatattvā 'bhyāsaḥ

In order to overcome mental distractions one should steadily adhere to the practice of one method. Whereas any method will help one overcome distractions, frequent change of the methods adopted in one's practice will aggravate the distractions; (several suggested methods follow).

I.33. maitrī karuṇā mudito 'pekṣāṇām sukha duḥkha puṇyā 'puṇya viṣayāṇām
bhāvanātaś citta prasādanam

The following fourfold attitude to life's vicissitudes and in all relationships, being conducive to peace of mind, enables one to overcome the distractions of the mind:

(1) friendliness towards pleasure or those who are pleasantly disposed to oneself (friends),

(2) compassion for the sorrowful, and when one is in a painful condition, self-forgetful sympathy for those who may be in a similar painful condition,

(3) rejoicing in the exaltation of the noble or the holy ones, and

(4) indifference to unholiness, not being drawn into it nor holding others in contempt for their unholiness.

I.34. pracchardana vidhāraṇābhyām vā prāṇasya

Or, the distractions can be overcome by literally and physically exhaling the breath and holding the lungs empty, or by adopting such other methods like fasting or contemplation of death, etc., by which one symbolically “expires” and holds the prana or life-force outside, as it were.

I.35. viṣayavatī vā pravṛttir utpannā manasaḥ sthiti nibandhanī

Or, intense and vigilant attentiveness to the activities aroused within oneself by sense-experiences can also act as a binding force to prevent mental distractions. Needless to say that one should not get lost in such sense-experiences. Of such is attentiveness to breathing or to the movement of life-force, or to the “silent” sound of a mantra mentally uttered, to the subtle vision of the divine presence, or to the experience of “the space of consciousness” within the heart.

I.36. viśokā vā jyotiṣmatī

Or, one may be keenly attentive to an internal (the psychic blissful inner light) or an external person or phenomenon devoid of sorrow and full of resplendence, and thus overcome distractions of the mind-stuff.

I.37. vīta rāga viṣayaṁ vā cittam

Or, the mental distractions can be eliminated by the adoration of the consciousness of one or which is free from conditioning (or the psychological colouring of attachment or passion). To this category belong even divine images, celestial bodies like the sun, and enlightened living beings – or even babies – though surely one should constantly bear in mind that it is their unconditioned nature which entitles them to be thus adored.

I.38. svapna nidrā jñānā 'lambanam vā

Or, the distractions can be removed by holding on to the wisdom gained in dreams, whether they are parapsychological visions or symbolical dreams, as also the wisdom gained by a profound reflection on the “message” of deep sleep, in which there is total absence of mental distraction, and in which one experiences no diversity at all. In this state, free from obstacles, one “experiences” peace and happiness which are “recollected” on awaking from sleep.

I.39. yathā 'bhimata dhyānād vā

Or, the distractions can be overcome by adopting any contemplative technique, using any object of meditation, one likes most, for that which one likes most holds one's attention, and the technique one likes most makes contemplation easy – provided, of course, that neither the object nor the technique itself involves or invites distraction.

I.40. paramā 'ṇu parama mahattvānto 'sya vaśīkāraḥ

The mind or the intelligence thus freed from distractions encompasses or comprehends the smallest as also the greatest – for it is free from all limitations, from all conditioning, and from all colouring, and is therefore like the purest crystal.

I.41. kṣīṇa vṛtter abhijātasye 'va maṇer grhīṭṛ grahaṇa grāhyeṣu tatsthatad añjanatā samāpattiḥ

Lest it should be misunderstood that the intelligence freed from conditioning and colouring is dull, inactive, unresponsive and void, it should be remembered that, like a pure crystal which reflects without distortion or confusion any object that is placed near it, the steady and ever-alert intelligence, too, receives and reflects the colour (nature) of the subject, the predicate, and the object in all situations, instantly, spontaneously and appropriately.

I.42. tatra śabdā 'rtha jñāna vikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ

In the case of the understanding reached through logic or reasoning, there is confusion on account of the discrepancies that exist between the word (description), meaning (in both connotations as the substance described and as the knowledge of the word-meaning) and imagination or assumption. Hence, it is unclear and uncertain.

I.43. smṛti pariśuddhau svarūpa śūnye 'vā 'rthamātra nirbhāsā nirvitarkā

But, when the mind-stuff is cleansed of memory, the self or personality which was nothing but the fragmentation, the conditioning or the colouring (the impurity) is wiped out as it were; and the substance or truth alone shines, without distortion, logic or reasoning which is the function of the limited personality.

I.44. etayai 'va savicārā nirvicārā ca sūkṣma viṣayā vyākhyātā

Whatever has been said above also applies to similar distinctions between the other methods already suggested (like the method of enquiry) and spontaneous awareness. Thus, by this they and all the subtleties involved have been explained, leaving only the subtlest experienter of awareness to be dealt with.

I.45. sūkṣma viṣayatvaṁ cā 'liṅga paryavasānaṁ

When thus the subtle experienter of the inner awareness is observed without interruption one arrives at that which has no identification or distinguishing mark, but which is at the same time not a void.

I.46. tā eva sabījaḥ samādhiḥ

That indeed is the realisation of the homogeneous cosmic essence, though even in it there exists the seed of potential fragmentation, which is the consciousness of the individuality or the observer.

I.47. nirvicāra vaiśāradye 'dhyātma prasādaḥ

Proficiency in such observation dispenses with even self-enquiry, on account of the uninterrupted self-awareness being natural: then there is spiritual enlightenment, peace and bliss.

I.48. ṛtambharā tatra prajñā

Such enlightenment is saturated with harmony, order and righteousness.

I.49. śrutā 'numāna prajñā 'bhyām anyā viṣayā viśeṣā 'rthatvāt

This enlightenment, this understanding, this realisation is quite different from what one has heard about or deduced from teaching obtained from external sources. Whereas in the case of the latter the object of study, investigation and understanding is outside of the consciousness, the realisation arrived at in the former is of a special category.

I.50. tajjaḥ saṁskāro 'nya saṁskāra pratibandhī

This special realisation of spontaneous self-awareness completely transmutes the entire being and there is total change. All other habits and tendencies are overcome by habitual self-awareness.

I.51. tasyā 'pi nirodhe sarva nirodhān nirbījaḥ samādhiḥ

When even that special realisation (with the seed of fragmentation still present) is transcended, everything is transcended, and the seeker has, as it were, come one full circle. The Reality realises itself (it is) without the need for the individual even in his subtlest state. This indeed is the enlightenment in which there is no seed at all for the manifestation of diversity.

CHAPTER TWO

II.1. tapaḥ svādhyāye 'śvara praṇidhānāni kriyā yogaḥ

The kindling of the inner psychic fire that at once burns away all the impurities (colouring) and limitations of the mind-stuff, the study both of scriptural texts and one's own reaction to situations from moment to moment, and the meaningful, dynamic and devotional surrender to the indwelling omnipresence – these three simultaneously constitute active yoga, or practice of the indivisible unity.

II.2. samādhi bhāvanārthaḥ kleśa tanū karaṇārthaś ca

When it is clearly understood that the instant realisation of cosmic oneness which is yoga is not the product of any effort, how can one “practise” such unity?

Surely, active yoga is taught not because such practice results in the realisation of oneness. However, it can aid in the direction of one's attention towards enlightenment, and away from the elements that cause mental turmoil, which, as a result of such turning away, are weakened.

II.3. avidyā 'smitā rāga dveṣā 'bhiniveśāḥ kleśāḥ

The mind is restless because of the many unresolved problems. The elements that disturb mental equilibrium and thus generate psychic distress are:

(1) ignorance of the truth concerning

(2) one's self or egotism which seems to be the obvious truth in ignorance, and the belief in the separative individuality,

(3&4) psychological and unnatural extension of attraction and repulsion which, as neurological phenomena are natural, and

(5) blind clinging to the present physical “life”, born of the ignorant division of timeless eternity into life and death.

II.4. avidyā kṣetram uttaraṣāṁ prasupta tanu vicchinno 'dārāṇaṁ

Obviously, ignorance of the truth of oneness (or indivisibility of cosmic intelligence) is the cause of all the other sources of psychic distress – whether these latter seem to be completely hidden or dormant, veiled or weak, or actively spread out, creating the notion that they are not related to spiritual ignorance, that they are independent of ignorance, and can, therefore, be dealt with by means other than self-knowledge.

II.5. anityā 'śuci duḥkhā 'nātmasu nitya śuci sukhā 'tma khyātir avidyā

Ignorance gives rise to a “knowledge” of ego-sense – an assumed fact of the non-existent ego-sense. It is only in a state of spiritual ignorance that one identifies or confuses that which is impermanent with that which is eternal, that which is impure or coloured with that which is pure and unconditioned, pain with joy, and the unmodified consciousness (Self) with thoughts and modifications which are not-Self. Realisation of the spiritual truth or enlightenment on the other hand enables the impermanent, etc., to be seen as such, and the permanent, etc., to be seen as such.

II.6. dr̥g darśana-śaktyor ekātmatevā 'smitā

In cosmic consciousness all activities happen. Thus, for instance, seeing happens: the power of sight sees. However, when the consciousness fragmented by the shadow of ignorance identifies itself as the seer, there is the ego-sense.

II.7. sukhā 'nuśayī rāgaḥ

Attraction (or mental conditioning or colouring) follows, rests in, and is just another term for, the erroneous evaluation of an object or experience as pleasure. Because of the mental colouring something looks attractive.

II.8. duḥkhā 'nuśayī dveṣaḥ

Similarly, repulsion (which is another phase of attraction) follows, abides in, and is just another term for, the erroneous classification of an object or experience as pain-giving. On the other hand, what the human mind in ignorance regards as attraction and repulsion exist in nature and are inherent, invariable and constant in the manifestation of cosmic intelligence (e.g., the magnetic polarity). In nature, however, there is neither the cloud of ignorance nor its consequent ego-sense, and hence the attraction and repulsion in nature are of an entirely different quality to that found in the human psyche.

II.9. svarasavāhī viduṣo 'pi tathā 'rūḍho 'bhiniveśaḥ

Blind clinging to life is an inexplicable yet undeniable fact of life which is self-sustaining (since it is just another phase or face of ignorance) and is therefore found to be a dominant factor even in wise beings as long as the physical body which is the operative seat of ignorance exists. It is the operation of the power that preserves the physical sheath for the unfoldment of self-knowledge, combined with the habit of dependence on objective sources for enjoyment and sustenance and fear of losing them, and the inability to see other states of existence.

II.10. te pratiprasava heyāḥ sūkṣmāḥ

These sources of psychic distress are subtle, and not to be confused with their gross expansion as likes and dislikes, habits (good and bad), vanity and such personality

traits. However, these subtle sources of psychic distress can be dispelled by resolving each in its own cause (or by confronting each of them with its own true opposite).

II.11. dhyāna heyās tad vṛttayah

Both when these elements of psychic distress are mere ripples on the surface of the mind-stuff and when they become gross and operative, they can be dispelled by contemplation.

II.12. kleśa mūlaḥ karmā 'śayo drṣṭā 'drṣṭa janma vedanīyah

All actions bear to the five-fold psychic disturbance or distress a mutual cause-and-effect relationship, thus sustaining a chain reaction. Hence, actions lead to afflictions (notions of ego-sense) which manifest in the obvious physical life as experience of pleasure, pain, etc., and also in the subtle mental states (likes and dislikes), here in this life-span or in other not so obvious life-states – and such afflictions (the ego-sense and ignorance) generate further actions. However, this need not for ever be so; for from these effects the causes can be known, and the root-cause made inoperative.

II.13. sati mūle tad vipāko jāty āyur bhogāḥ

As long as the roots of these psychic disturbances exist generating their consequent actions, their expansion and fruition are inevitable. Their fruition takes place in different life-spans, perhaps in different species, and in diverse experiences. Such fruition is therefore an unmistakable pointer to the persistence of spiritual ignorance and its offsprings which are the fountain-source of sorrow.

II.14. te hlāda paritāpa phalāḥ puṇyā 'puṇya hetutvāt

These experiences which are the results of virtue and vice are the sweet and bitter fruits (causing happiness and agony respectively) that are found all along the path of life.

II.15. pariṇāma tāpa saṃskāra duḥkhair guṇa vṛtti virodhāc ca duḥkham eva sarvaṃ vivekinaḥ

However, the wise (though their own mind is totally free of all sorrow) consider all experiences painful as they are all the fruits of the actions of ignorance. The very pleasures are accompanied by the painful realisation that they are subject to change. Constant and violently painful craving for repetitive experience of pleasure in a vain attempt to cancel the change fills the interval with pain. All of this leaves an enduring impression on the mind, which (impression) creates the painful tendency to crave for the avoidance of pain which alone is therefore continuous. And, there is constant conflict in oneself as the psychological mood changes, with every change in the thought-form in the mind-stuff; and the conflict is sorrow.

II.16. heyam duḥkham anāgatam

Yet, all is not lost. For, sorrow that has not yet “arrived”, not yet reached the field of experience, can be avoided; unhappiness that has not yet befallen may be avoided, by avoiding psychic contact with it.

II.17. draṣṭṛ drśyayoḥ samyogo heya hetuḥ

How to avoid contact with the experience of pain? By understanding the structure of this experience. What is the structure of experience? The division or the polarisation of experiencing into the experiencer and the experience, and the subsequent conjunction or contact of the subject and the object of the experiencing – and this can be avoided. Experiencing being the sole reality, the subject and the object are of identical nature, and thought is the dividing agent. Thought is of pain, pleasure, etc.; and thought experiences pain, pleasure, etc., by the psychological action of division and contact. The possibility of the avoidance of pain is because of the unity of the seer (experiencer) and the seen (experience) without a division.

II.18. prakāśa kriyā sthiti śīlam bhūte 'ndriyātmakam bhogā 'pavargārtham drśyam

What is the object and how does it come into being? The object of the experiencing is threefold in nature – (1) the light of intelligence, (2) dynamic activity, and (3) material existence. While the external cosmos is the object of the senses, they themselves are regarded as the object of experiencing by the ignorant, both the external cosmos and the internal experiencer being indivisible from the experiencing. Yet, the “object” helps the intelligence to realise its true nature by intelligent experiencing, and thus be freed from ignorance.

II.19. viśeṣā 'viśeṣa liṅgamātrā 'liṅgāni guṇaparvāṇi

Such objects may even be of different kinds or categories: (1) they can be special – supernatural experiences, (2) they can be commonplace and routine experiences, (3) they may have distinguishing marks or characteristics, or (4) they may be subtle, without any distinguishing marks: and their qualities may be in different stages of development. Simply, the entire cosmos including the external world and the internal sensory system, is the object.

II.20 draṣṭā drśimātraḥ śuddho 'pi pratyayā 'nupaśyah

The truth concerning the seer (experiencer) is that there is only the ever-pure act of seeing (experiencing). Yet, there arises a polarisation on account of which a concept (which then becomes the subject or the experiencer) seems to experience (the reaction of the senses to the externalised world – all such externalisation being the result of the polarisation and the consequent apparent movement in the subject). An apparently independent entity called experience therefore becomes the object.

II.21. tad artha eva drśyasyā 'tmā

The existence or the very meaning of the object is but the sum and substance of the subject's fragmentary experience, brought on by the ignorant polarisation. This fragmentary experience is the contact with pain.

II.22. kṛtārthaṁ prati naṣṭaṁ apy anaṣṭaṁ tad anya sādharmaṇatvāt

To him who has attained fulfillment, when the (un)real nature of the polarisation of experiencing is truly understood, the contact with pain ceases: the only way to avoid pain is never to be separated from it (as the experiencer)! Yet, the potentiality of polarisation (separation) and the consequent contact with pain exist in other, ordinary circumstances. Hence, even an enlightened person may still experience pain when not in the total awareness of non-separation.

II.23. sva svāmi śaktyoḥ svarūpopalabdhi hetuḥ saṁyogaḥ

When the polarisation of the experiencing has taken place, the subject's desire for awareness of its own nature and its own voluntary and involuntary powers of action causes or acts as a link or contact between the subject and the object. (Here, the "subject" is the fragmented concept of self, and the "object" is both the sense-experience and the external sense-object).

II.24. tasya hetur avidyā

Obviously, all this is due to the ignorance of the spiritual truth or oneness. Ignorance alone is the cause for the polarisation, the fictitious separation which is the sole cause for the desire to become aware of "another" and for the contact of "the other".

II.25. tad abhāvāt saṁyogā 'bhāvo hānaṁ tad drśeḥ kaivalyaṁ

When that ignorance is dispelled, the polarisation (separation, division or fragmentation) and the consequent conjunction or contact of the experiencer and the experience is rendered meaningless. It is given up. This is liberation for the seer who is pure experiencing or the undivided homogeneous consciousness which alone existed. Liberation is not isolation nor independence from another, but union in the sense of non-division.

II.26. viveka khyātir aviṣṭavā hāno 'pāyaḥ

Briefly, the constant unbroken awareness of this truth alone is the means to the ending of this ignorance and its retinue.

II.27. tasya saptadhā prānta bhūmiḥ prajñā

This awareness is keen, intense and operative even in the field of the first seven of the eight states or limbs of yoga-practice whose description follows: This practice should therefore not be a mechanical, unintelligent, dull routine.

II.28. yogāṅgānuṣṭhānād aśuddhi kṣaye jñāna dīptirā viveka khyāteḥ

This awareness shines resplendent with the light of intelligence, when the inner psychic impurities that becloud the vision of truth have been eliminated by the intelligent practice of the “limbs” of yoga.

II.29. yama niyamā 'sana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo
'ṣṭāv aṅgāni

Discipline, observances, posture, exercise of the life-force, introversion of attention, concentration, meditation and illumination (at-one-ment) are the eight limbs of yoga or the direct realisation of oneness. Hence, these limbs should all be practised together, intelligently, so that the impurities of all the physical, vital and psychological limbs may be eliminated.

II.30. ahimsā satyā 'steya brahmacaryā 'parigrahā yamāḥ

When the light of intelligence or the awareness of the truth illumines the mind-stuff, psychological order comes to prevail which is manifest as the following articles of natural self-restraint or discipline: non-violence, perception of what is or truth, non-hoarding, an effortless movement of the total being in cosmic homogeneous essence, and non-covetousness. (The fourth article also specifically refers to continence or chastity.)

II.31. jāti deśa kāla samayā 'navacchinnāḥ sārva bhaumā mahā vratam

These articles of supreme (because effortless) self-restraint or order are universally invariable in everyone seeking enlightenment. They are compromised only when there is disharmony and contradiction between, for example, one's head – which seeks the order and one's heart – which seeks the concomitant of disorder, viz., pleasure. They are not affected or modified by distinctions of birth (class, tribal, etc.) nationality or geography, epoch (ancient, modern, etc.) or of circumstances (profession, life-style, contingencies, etc.).

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II.32. śauca santoṣa tapaḥ svādhyāye 'śvara praṇidhānāni niyamāḥ

In the light of intelligence illumining the life-style, arise the following observances: purity of body, mind and environment, contentment, psychic fire that simplifies life and purifies the heart, self-study or constant vigilance, and surrender to or worship of the indwelling omnipresence.

II.33. vitarka bādhane pratipakṣa bhāvanam

When distracted by wayward or perverted rationalisation, suitable counter-measures should be adopted to keep away or remove such obstacles, especially by the contemplation of the other point of view.

II.34. vitarkā hiṃsādayaḥ kṛta kāritā 'numoditā lobha krodha moha pūrvakā
mṛdu madhyā 'dhimātrā duḥkhā 'jñānā 'nanta phalā iti pratipakṣa bhāvanam

Wayward or perverted reasoning is often indulged in to rationalise violence, etc., whether such violence etc., are direct personal actions, or indirectly caused, or merely witnessed or acquiesced in. These can be mild, moderate or grave transgressions. However, they have greed, hate and stupidity as their antecedents, and they yield the bitter fruits of endless sorrow, and ever-deepening darkness of ignorance – such contemplation is the effective counter-measure; (or, hence the need for suitable counter-measure).

II.35. ahimsā pratiṣṭhāyām tat saṃnidhau vaira tyāgaḥ

When there is natural firmness in non-violence, all hostility comes to an end in its very presence. Conflict ceases in such a mind.

II.36 satya pratiṣṭhāyām kriyā phalā 'śrayatvaṃ

When there is firm grounding in the perception of what is, or of truth, it is seen that an action and reaction, seed and its fruits, or cause and result, are related to each other; and the clear vision of intelligence becomes directly aware of this relationship; (Or, one's words are fruitful).

II.37. asteya pratiṣṭhāyām sarva ratno 'pasthānam

When the intelligence firmly rejects desire to hoard, and when thus there is natural firmness in non-hoarding, even precious gems stand in front of the yogi, unable to deflect him.

II.38. brahmacarya pratiṣṭhāyām vīrya lābhaḥ

No effort is involved in living or acting in itself – effort implies disorderly movement of energy in several directions as lust, anger, greed, etc. Hence, when the whole being moves effortlessly in the cosmic homogeneous essence, and thus there is movement of energy in a single direction, which is really non-movement, there is great conservation of energy. It is not dissipated in diverse sensual and psychic activities. The worst dissipation of energy is sexuality. Hence the yogi is wedded to chastity in thought, word and deed, which he carefully preserves through the practice of yoga postures, pranayama, right diet, contemplation, holy company, and prayer. Effortless chastity promotes energy.

II.39. aparigrahasthairye janma kathantā sambodhaḥ

When the inner light of intelligence illumines the state of mind that has firmly rejected all greed and there is contentment with what life brings unsolicited, there arises knowledge of the mysteries of life and its why and how.

II.40. śaucāt svā 'ṅga jugupsā parair asaṁsargaḥ

The habit of cleanliness, if it is not mechanical and ritualistic but intelligent with an understanding of the nature of decaying physical organism, reveals the impure nature of the physical body: and, there arises disgust for the body and a disinclination for contact with those of others.

II.41. sattva śuddhi saumanasyai 'kāgrye 'ndriya jayā 'tma darśana yogyatvāni ca

And, such a habit of cleanliness also leads to the purification of the whole substance, peace and basic goodness of mind, one-pointedness, mastery over the senses, as also the ability (and the qualification) to attain self-knowledge.

II.42. saṁtoṣād anuttamaḥ sukha lābhaḥ

From contentment there flows the most excellent happiness and delight.

II.43 kāye 'ndriya siddhir aśuddhi kṣayāt tapasaḥ

The inner psychic fire destroys all impurities of the heart and mind, and brings about the health, sanity, wholeness or perfection of the physical and vital being (the inner senses).

II.44 svādhyāyād iṣṭa devatā saṁprayogaḥ

By study (not necessarily nor exclusively) of scriptures, and of oneself, the consciousness is united with the desired or loved divinity. This divinity may well be a “luminous” internal transmutation-experience or its externalised psychic manifestation, or “an enlightened being”.

II.45. samādhi siddhir īśvara praṇidhānāt

Perfection in self-awareness instantly follows total, dynamic and intelligent surrender of the individual ego-sense (in the sense of the realisation of its unreal nature) or the merging of it in the indwelling omnipresence (in the sense of the direct realisation of the falsity of the “me”, the ego-sense, and therefore the sole reality of the indwelling omnipresence).

II.46. sthira sukham āsanam

The posture of the body during the practice of contemplation and at other times, as also the posture of the mind (or attitude to life) should be firm and pleasant.

II.47. prayatna śaithilyā 'nanta samāpattibhyām

Such a posture can be attained (1) by the abandonment of effort and the non-use of will, and (2) by the continuous awareness of the infinite eternal existence.

II.48. tato dvandvā 'nabhighātaḥ

Then follows immunity from the onslaughts of the pairs of inseparable opposites – like pain and pleasure, heat and cold, success and failure, honour and dishonour.

II.49. tasmin sati śvāsa praśvāsayor gati vicchedaḥ prāṇāyāmaḥ

Simultaneously, the interruption and reversal (and therefore the balancing) of the flow of inhalation and exhalation, of the positive (life-promoting) energy and the negative (decay-promoting) energy, constitutes the regulation of the life-force which is then experienced as the totality of all its functional aspects previously and ignorantly viewed as the building up and the breaking down opposed to each other.

II.50. bāhyā 'bhyantara stambhavṛttir deśa kāla saṁkhyābhiḥ paridr̥ṣṭo dīrgha sūkṣmaḥ

Different techniques involve holding the breath within (after inhalation), or without (after exhalation), or the suspension of the breath, with conscious effort. There are different types, too: some prolonged, some subtle (and short) – different also in regard to the place where the breath is held, the duration of the retention, and the number of times it is practiced.

II.51. bāhyā 'bhyantara viṣayā 'kṣepī caturthaḥ

There is a fourth type which is the spontaneous suspension of breath, while minutely observing something external or internal.

II.52. tataḥ kṣiyate prakāśā 'varaṇam

Then, the veil of psychic impurity and spiritual ignorance that covers the inner light is thinned and rent asunder.

II.53. dhāraṇāsu ca yogyatā manasaḥ

And, the mind attains the ability to concentrate, to focus its attention.

II.54. sva viṣayāsamprayoge citta svarūpānukāra ive 'ndriyāṇām pratyāhāraḥ

There is psychological freedom when the senses function spontaneously in complete harmony with the inherent intelligence (without thought – or will-interference) without being drawn into contact with their objects by cravings or false evaluations. This freedom is the fountain-source of energy since in it there is effortless (and therefore non-) movement of the energy.

II.55 tataḥ paramā vaśyate 'ndriyāṇām

With such an abundance of energy it follows that there is complete mastery (in the sense of ever-vigilant understanding) over the senses, as all psychological conflicts and confused movements of thought and energy cease, and the senses function intelligently without disorder and disharmony, inhibitions and excitation.

CHAPTER THREE

III.1. deśa bandhaś cittasya dhāraṇā

When the attention of the mind-stuff is directed in a single stream to a chosen field, without being dissipated and thus distracted – that is concentration.

III.2. tatra pratyayai 'katānatā dhyānaṁ

When the cognition is entirely concentrated in that field thus becoming its own field of observation – that is, when the observer is observed – it is meditation.

III.3. tad evā 'rthamātranirbhāsaṁ svarūpa śūnyam iva samādhiḥ

When the field of observation and the observing intelligence merge as if their own form is abolished and the total intelligence shines as the sole substance or reality, there is pure choiceless awareness without the divided identity of the observer and the observed – that is illumination.

III.4. trayam ekaśa saṁyamāḥ

When these three happen together, there is perfect inner discipline. This can happen during what is commonly known as the practice of meditation, and during any other form of physical or mental activity.

III.5. taj jayāt prajñā lokāḥ

When such inner discipline is mastered, there arises the vision that is wisdom.

III.6. tasya bhūmiṣu viniyogaḥ

This vision (or the eye of intuition, or the eye of wisdom, or the inner light) can be directed to many fields of observation.

III.7. trayam antaraṅgam pūrvebhyaḥ

These three are inner spiritual practices compared to the other five already described – viz., discipline, observances, posture, exercise of the life-force, and introversion of attention.

III.8. tad api bahiraṅgam nirbījasya

But even these three are external to that enlightenment in which the very seed of duality ceases to exist.

III.9. vyutthāna nirodha saṁskārayor abhibhava prādurbhāvau nirodha kṣaṇa
cittānvayo nirodha pariṇāmaḥ

Here, again, it is possible to conceive of three stages, though such sequence is not inevitable. At first there is the effortless, though not mechanical, habit of shutting out an undesirable or disturbing thought. This ability arises when there is direct awareness of the moment of the rise of the movement of restraint and the cessation of the movement of thought, and thus there is the understanding of the dynamics of thought. This understanding itself is the formation of the faculty of restraint of undesired thoughts.

III.10. tasya praśāntavāhitā saṁskārāt

Though at first this may seem to involve effort, struggle and striving, when the habit of restraint is formed, there is effortless, tranquil and spontaneous flow of the movement of restraint, and the prevention of the undesired movement of thought.

III.11. sarvārthatai 'kāgratayoḥ kṣayo 'dayau cittasya samādhi pariṇāmaḥ

The second stage is the non-arising of distractions on account of the weakening of the numerous distracting thoughts, and the effortless and natural unidirectional flow of the mind-stuff. At this state, the mind-stuff is favourably disposed towards illumination as the obstacles to such illumination are rendered inoperative.

III.12. tataḥ punaḥ śāntoditau tulya pratyayau cittasyai 'kāgratā pariṇāmaḥ

When the two movements of thought-arising and thought-subsiding, the movements of distraction and of restraint, are of equal force, the mind-stuff is in a perfectly balanced state, which is one of non-division or no-polarity. There is neither (volitional) thinking nor suppression of thought, and the intelligence has its natural, effortless unidirectional movement which is in fact no-movement.

III.13. etena bhūte 'ndriyeṣu dharma lakṣaṇā 'vasthā pariṇāmā vyākhyātāḥ

Thus (that is, by explaining the dynamics of thought) the nature, characteristics and changes in the states relating to all the cognitive faculties and their objects have been explained: for they are closely related to and are essentially non-different from the movement of thought in the mind-stuff.

III.14. śānto 'ditā 'vyapadeśya dharmā 'nupātī dharmī

For, a substance itself is put together and recognised as such by, and is non-different from, a particular characteristic which may be in a dormant state, in an emerging state or in an uncertain or potential state.

III.15. kramānyatvaṃ pariṇāmānyatve hetuḥ

Surely, it is because of the existence of such a clear distinction of character of substances and of the order in the sequence of the changes, that there is predictability of the transformation.

III.16. pariṇāma traya saṃyamād atītā 'nāgata jñānaṃ

Therefore, knowledge of the past and of the future (and such knowledge as not already possessed) follows the practice of the three-fold inner discipline (concentration, meditation and illumination together) in relation to the fundamental principle of the three stages of the movement of thought – the movement of restraint, the non-arising of distractions, and the perfectly balanced state.

III.17. śabdā 'rtha pratyayānām itare 'tarā 'dhyāsāt saṃkaras tat pravibhāga
saṃyamāt sarva bhūta ruta jñānaṃ

Language, meaning and conceptualisation are always superimposed on one another, causing habit-patterns in communication. By the practice of the threefold inner discipline on their differences there arises an understanding of the sounds uttered by all beings.

III.18. saṃskāra sākṣātkaraṇāt pūrva jāti jñānaṃ

By the practice of the threefold discipline on the inherent tendencies, and by the direct perception of such tendencies, knowledge of previous existence arises.

III.19. pratyayasya para citta jñānaṃ

In an intimate knowledge of the ground of the Mind, there is what at first sight appears to be a supernatural knowledge of “other” minds, too, because in fact the intelligence that is misunderstood as the mind is indivisible.

III.20. na ca tat sā 'lambanaṃ tasyā 'viṣayībhūtatvāt

This, however, does not imply particularised knowledge of the other personalities, –e.g., the motivations, the conditioning or the background of the “other” minds – for knowledge of the “other” mind is impersonal and devoid of images and details.

III.21. kāya rūpa saṃyamāt tad grāhya śakti stambhe cakṣuḥ prakāśā 'saṃprayoge
'ntardhānaṃ

By the practice of the threefold inner discipline on the form and the substantiality of the body, one can comprehend directly the energy that makes it possible to “grasp” it with the eyes and so forth (for the flow of light-waves is the form); and when this energy-

function is suspended, the dynamics of perception is made inoperative, the link between the perceiving eye and light is severed as it were – and invisibility occurs.

(Some editions have an additional sutra here suggesting similar phenomenon with the sense of hearing.)

III.22. sopakramam nirupakramam ca karma tat samyamād aparānta jñānam
ariṣṭebhyo vā

Action performed here yields results either immediately (if the action is of great intensity) or in course of time (if it lacks intensity). By the practice of the threefold inner discipline on the intensity or on the chain of action-reaction or the law of cause and effect, there comes knowledge of death (though not knowledge of the ultimate extinction of the ego-sense or liberation). This knowledge can also be gained by such discipline directed towards omens and portents.

III.23. maitryādiṣu balāni

By the practice of the threefold discipline on qualities like friendship, one becomes an embodiment of such qualities naturally, and thus one gains great moral, psychic and spiritual strength.

III.24. baleṣu hasti balādīni

By the practice of the threefold discipline on various kinds of strength (physical, mental, moral, psychic and spiritual) one grows to be as strong as, say, an elephant.

III.25. pravṛtṭy āloka nyāsāt sūkṣma vyavahita viprakṛṣṭa jñānam

By correctly directing and focussing the light of perception in which the senses and their objects (the whole of nature) function, knowledge can be gained of the subtle, the hidden, and even the remote objects or phenomena.

III.26. bhuvana jñānam sūrye samyamāt

By the practice of the threefold discipline on the sun, a knowledge of the physical universe is gained.

III.27. candre tārā vyūha jñānam

By the practice of the threefold discipline on the moon, there arises a knowledge of the stellar system.

III.28. dhruve tad gati jñānam

By the practice of the threefold discipline on the pole star, there comes a knowledge of its movement (or the movement of the stars).

III.29. nābhi cakre kāya vyūha jñānam

By the practice of the threefold inner discipline at the psychic centre at the navel (the Maṇipūra cakra) the knowledge of the physiology of the body is gained.

III.30. kaṅṭhakūpe kṣut pipāsā nivṛtṭiḥ

By the practice of the threefold discipline at the pit of the throat (or, the psychic centre known as the Viśuddha cakra), freedom from hunger and thirst is gained.

III.31. kūrma nāḍyām sthairyam

By the practice of the threefold discipline on the kūrma-nāḍī, steadiness of the body and the mind is gained.

III.32. mūrdha jyotiṣi siddha darśanam

By the practice of the threefold discipline on the light that appears in the crown of the head during meditation, one has the vision of sages who have attained perfection.

III.33. prātibhād vā sarvam

All these can also be gained by direct intuitive perception; (Or, by the practice of the threefold discipline on the inner light, all knowledge is gained).

III.34. hṛdaye citta saṁvit

By the practice of the threefold discipline on the spiritual heart (or the psychic centre Anāhata) there arises knowledge concerning the mind-stuff or the undivided intelligence.

III.35. sattva puruṣayor atyantā 'saṁkīrṇayoḥ pratyayā 'viśeṣo bhogaḥ
parārthatvāt svārtha saṁyamāt puruṣa jñānam

The external object is totally distinct and different from what the experiencing personality thinks it is. When, in a state of ignorance, the personality forgets this, and as the object is imagined to be external for the enjoyment of another (which is the enjoyer), he experiences pain and pleasure. When the threefold discipline is directed towards the substance of this self or personality (or, towards the selfishness), there arises the knowledge of the indwelling intelligence, with its conditioning which is the ignorance.

III.36. tataḥ prātibha śrāvaṇa vedanā 'darśā 'svāda vārtā jāyante

Thereupon (since knowledge of ignorance is the dispelling of ignorance, and the intelligence that comprehends the mental conditioning is unconditioned) there come

into being enlightened hearing, feeling, seeing, tasting and smelling – free from the perversions, limitations and distortions born of ignorance.

III.37. te samādhāv upasargā vyutthāne siddhayaḥ

But, even such excellent sensations and feelings and the psychic powers described thus far, which on the surface appear to be desirable and encouraging aspects of perfection, are in fact impediments to enlightenment as they, too, distract and externalise the attention.

III.38. bandha kāraṇa śaithilyāt pracāra saṁvedanāc ca cittasya para śarīrā 'veśaḥ

When there is loosening of the bondage of the consciousness to the body, as also an understanding of the proper channel of the consciousness's entry into and its withdrawal from the body, the mind acquires the ability to enter another body.

III.39. udāna jayāj jala pañka kaṇṭakādiṣv asaṅga utkrāntiś ca

When the anti-gravitational vital force that has an ascending flow is directly understood, there follow powers of levitation and passage over water, mud, thorny bush, etc., without coming into contact with them.

III.40. samāna jayāj jvalanaṁ

When the vital force which maintains equilibrium and which fills the entire body with light, life and power, is directly perceived and understood, there is effulgence and radiance of one's personality.

III.41. śrotrā 'kāśayoḥ saṁbandha saṁyamād divyaṁ śrotraṁ

By the practice of the threefold discipline on the relation between space, as the medium of sound, and the sense of hearing, supernatural hearing is gained (since the flow of sound-waves is identical with ether or space).

III.42. kāyā 'kāśayoḥ saṁbandha saṁyamāl laghu tūla samāpatteś cā 'kāśa
gamaṇaṁ

When the threefold inner discipline is directed towards the relationship between the body and the space in which it moves, and when there is contemplation of the weightlessness of cotton, the body acquires the quality of weightlessness and moves in space with ease.

III.43. bahir akalpitā vṛttir mahā videhā tataḥ prakāśā 'varaṇa kṣayaḥ

Beyond all these is the state of consciousness which is not the product of thought; and that is the cosmic intelligence which is independent of the body (or bodies – physical,

astral and causal). By the practice of the threefold discipline upon that, the veil that covers that light of cosmic intelligence is removed.

III.44. sthūla svarūpa sūkṣmā 'nvayārthavattva saṁyamād bhūta jayaḥ

By the practice of the threefold discipline on the gross (tangible, with form) and the subtle (intangible, formless), and their conjunction, and the direct perception of their apparently substantial nature, there arises the perfect understanding of the elements that constitute that existence.

III.45. tato 'ṇimādi prādur bhāvaḥ kāya saṁpat tad dharmā 'nabhigātaś ca

Thence follow psychic powers like the ability to reduce the body to the size of an atom, etc., and perfection of body and its immunity from the ravages of the elements of nature.

III.46. rūpa lāvaṇya bala vajrasaṁhananātvaṇi kāya saṁpat

What constitutes perfection of the body? Beauty, grace, strength, and adamant firmness.

III.47. grahaṇa svarūpā 'smitā 'nvayārthavattva saṁyamād indriya jayaḥ

By the practice of the threefold discipline on the sense-functions (their action, their characteristics, their fragmentary nature, their mutual relationship, and their substance or their meaningfulness in relation to the indwelling intelligence on account of which alone they are able to function) comes their total understanding and true mastery over them.

III.48. tato manojavitvaṁ vikaraṇabhāvaḥ pradhāna jayaś ca

When such understanding has been gained, the senses function with the speed of the mind, and there is direct perception without the need of intermediary instruments (even the sense-organs) and the realisation of oneness with the entire cosmic nature.

III.49. sattva puruṣā 'nyatā khyātimātrasya sarva bhāvā 'dhiṣṭhātṛtvaṁ sarva jñātṛtvaṁ ca

The direct realisation of the independence of the indwelling intelligence from the mind, that is from the conditions to which the psychic and the physical nature is subject, brings with it superintendence over all states of being, and omniscience.

III.50. tad vairāgyād api doṣa bīja kṣaye kaivalyaṁ

When there is no craving or attraction even for such supremacy and for such omniscience, all of which suggest a division in consciousness, and when the sense of duality which is the seed for imperfection, impurity, or conditioned existence ceases,

there is total freedom and a direct realisation of the indivisibility and hence the independence of intelligence.

III.51. sthāny upanimantraṇe saṅga smayā 'karaṇaṁ punar aniṣṭa prasaṅgāt

Invitations that involve the demonstration of such powers or of the characteristics of enlightenment, even when extended by those in authority whether on earth or in heaven, are summarily rejected without being swayed by attachment or even curiosity. Otherwise, undesirable consequences may arise again, by the revival of duality, superiority, hope and despair, etc.

III.52. kṣaṇa tat kramayoḥ saṁyamād vivekajaṁ jñānaṁ

Undistracted by these, one should proceed to transcend time. By the practice of the threefold discipline in relation to the truth of the moment, without the interference of thought which creates the false sequence of time, there arises understanding which is born of the faculty to perceive the false as false and hence truth as truth.

III.53. jāti lakṣaṇa deśair anyatā 'navacchedāt tulyayos tataḥ pratipattiḥ

From such understanding flows knowledge or the natural ability to distinguish between reality and appearance, even where they do not have other obvious distinguishing marks related to their species, characteristics and location and hence seem to be similar. The possibility of confusion is thus completely overcome.

III.54. tāraṇaṁ sarva viṣayaṁ sarvathā viṣayaṁ akramaṁ ce 'ti vivekajaṁ jñānaṁ

Such wisdom born of intuitive and immediate understanding is the sole redeemer. It is everything. It has everything. It encompasses everything. It is the unconditioned and undivided intelligence spontaneously functioning from moment to moment in the eternal now, without sequential relationship.

III.55. sattva puruṣayoḥ śuddhisāṁye kaivalyaṁ

When thus there is pure equilibrium which is non-division between the indwelling consciousness and all (objective) existence, between the non-moving intelligence and the ever-moving phenomena, between the unconditioned awareness and the rise and fall of “the thousand thoughts” – there is freedom and independence of the infinite.

CHAPTER FOUR

IV.1. janmau 'śadhi mantra tapaḥ samādhiḥ siddhayaḥ

The attainments listed in the previous section are not only the fruits of the threefold inner discipline, but they are congenital in some, and in others they may follow the right and intelligence use of certain medicinal herbs or of certain mantras (mystic formulae or advice), or they may follow the kindling of the psychic fire.

IV.2. jāty antara pariṇāmaḥ prakṛtyā 'pūrāt

However, congenital endowments are not accidental, as the incidence of birth is determined by the character or quality with which one's whole being is saturated.

IV.3. nimittaṁ aprayojakaṁ prakṛtīnām varaṇa bheda tu tataḥ kṣetrikavat

To be so saturated does not involved acquiring or adding some new quality; for the transmutation of one's nature is not effected by the introduction of a new cause but by the removal of that which obstructs the realisation of that nature. The new practice is a catalyst and is otherwise useless: and people of different natures make different choices. As in agriculture: there is fertility in the seed and the soil, and effort is directed at the removal of the weeds and the pests.

IV.4. nirmāṇa cittāny asmitā mātrāt

Any attempt to introduce a new transforming influence can only erect one more barrier – as such a construction of the mind-stuff (as the new influence or image is) is obviously and only a product of the ego-sense.

IV.5. pravṛtti bhede prayojakaṁ cittaṁ ekam anekeṣāṁ

However many such images one may build within oneself, all these are projected by a single ego-sense in the mind-stuff, though the operations of the diverse successive images may vary, giving the false feeling of methodical and rapid spiritual progress.

IV.6. tatra dhyānam anāśayam

Hence, the no-image that is born of meditation is the best – because it does not create a receptacle for itself, entrench itself as a real image, and colour the mind.

IV.7. karmā 'śuklā 'kṛṣṇam yoginas trividham itareṣāṁ

The yogis' actions, springing from such no-image, are therefore neither pure nor impure whereas in the case of others, actions are of three classes, kinds or types – viz., pure, impure and mixed.

IV.8. tatas tad vipākā 'nuguṇānām evā 'bhivyakttir vāsanānām

The images that are built in the mind and the actions that flow from them colour the mind creating tendencies which manifest when conditions are favourable.

IV.9. jāti deśa kāla vyavahitānām apy ānantaryam smṛti saṁskārayor eka rūpatvāt

The relation between the actions, the tendencies they create, and the manifestation of these tendencies in behaviour may be vague: especially when the behaviour and its antecedents are separate in time, place, and embodiment – yet the latent impressions (tendencies) and memory are identical in nature.

IV.10. tāsām anāditvaṁ cā 'śiṣo nityatvāt

However, it is difficult to determine their exact operation, and it is futile to analyse them. These memories and these tendencies are beginningless – for hope or desire-to-live is permanent.

IV.11. hetu phalā 'śrayā 'lambanaiḥ samgr̥hītatvād eṣāmbhāve tad abhāvaḥ

Yet, since these tendencies have a cause-and-effect relationship with ignorance (that is, they are the result of ignorance and also the cause of its perpetuation) they disappear when the cause (ignorance of the spiritual truth) is dispelled, and vice versa: they support and promote each other and are bound to each other.

IV.12. atītā 'nāgataṁ svarūpato 'sty adhva bhedād dharmāṇām

But that does not imply that the past (the memory and the tendencies) is false and that the future is abolished (by their disappearance). The past and the future exist in reality, in their own form – because the characteristics and the natural differences of countless beings follow different paths.

IV.13. te vyakta sūksmā guṇātmanaḥ

These differences are of the quality of the beings, not of the being itself. And, they may be either subtle or obvious.

IV.14. pariṇāmai 'katvād vastu tattvaṁ

Surely, the material world exists: though it is seen that it constantly undergoes change, there is some substance which thus undergoes change.

IV.15. vastu sāmye citta bhedāt tayor vibhakttaḥ panthāḥ

The world of matter is entirely neutral and homogeneous. Differences (like good and evil, beauty and ugliness) are perceived because such differences are created by viewpoints oriented to different directions or goals.

IV.16. na cai 'ka cittatantram vastu tad apramāṇakam tadā kim syāt

An object or a substance in this world is not dependent for its existence on one mind. Else, would it not cease to be if that mind does not cognise it?

IV.17. tad uparāgā 'pekṣitvāc cittasya vastu jñātā 'jñātam

However, a particular object or substance is comprehended or ignored in accordance with whether the mind is or is not coloured by that object, and is therefore attracted or repelled by that substance. Hence the quality or the description of the substance is dependent on the mind: whereas its existence is independent of it.

IV.18. sadā jñātās citta vṛttayas tat prabhoḥ puruṣasyā 'pariṇāmitvāt

All such changes, colourings and modifications of the mind are always known to the lord of the mind, the indwelling intelligence, since that intelligence is changeless.

IV.19. na tat svābhāsam drśyatvāt

Surely, it cannot be said that the mind is self-luminous and can know itself; it (its changes and modifications) is perceived only by the inner light or the indwelling intelligence.

IV.20. ekasamaye co 'bhayā 'navadhāraṇam

Nor can it be said that the mind is simultaneously both the perceiver and the perceived, the observer and the observed. For, then there would not be rational comprehension.

IV.21. cittā 'ntara drśye buddhi buddher atiprasaṅgaḥ smṛti saṁkaraś ca

If it is assumed that there are two minds – the observer and the observed – this would result in logical absurdity (since both are based on the same intelligence, who designates the distinction?) and also confusion of memory or universal schizophrenia, which is not found to be the case.

IV.22. citer apratisaṁkramāyās tad ākāra 'pattau sva buddhi saṁvedanam

The undivided intelligence or homogeneous consciousness in which there is no movement of thought is aware of its own enlightened or awakened nature on account of its awareness of the apparent movement of thought. There is paradoxical movement in non-movement which is the total intelligence.

IV.23. draṣṭṛ drśyo 'parakṭam cittam sarvārtham

The same mind takes on the role of the observer and the very same mind then observes the colouring of the mind which becomes the observed – the subject and the object: it is indeed everything. Hence, the self is but an idea.

IV.24. tad asaṁkhyeya vāsanābhiś citram api parārtham saṁhatyakāritvāt

Though the mind is motivated in its actions by numerous and diverse tendencies, in reality, it exists and functions for another because it is able to function in conjunction with the undivided indwelling intelligence. The mind does not exist apart from that intelligence and the diverse tendencies.

IV.25. viśeṣa darśina ātmabhāva bhāvanā vinivṛttiḥ

One who sees this completely and clearly is freed from the false and imaginary notion of self.

IV.26. tadā vivekanimnam kaivalya prāgbhāram cittam

Then the whole mind flows towards wisdom and the realisation of complete freedom or liberation.

IV.27. tac chidreṣu pratyaḡā 'ntarāṇi saṁskārebhyaḥ

It is possible, during such periods when this awareness of this freedom is interrupted, there arise other thoughts on account of the mind's past habits of thinking.

IV.28. hānam eṣāṁ kleśavad ukttam

These habit-moulds are also to be treated as sources of psychic distress or disturbance and got rid of in the manner described already.

IV.29. prasamkhyāne 'py akusīdasya sarvathā viveka khyāter dharma meghaḥ
samādhiḥ

Where there is no interest in or attraction whatsoever even for the highest kind of intellectual knowledge and experience and where there is uninterrupted self-awareness, there comes a state of enlightenment which is like a cloud that showers virtue or order.

IV.30. tataḥ kleśa karma nivṛttiḥ

When thus order is restored in the mind and therefore in behaviour, all actions that favour psychic distress are effortlessly avoided.

IV.31. tadā sarvā 'varaṇa malāpetasya jñānasyā 'nantiāj jñeyam alpaṁ

Then, since all the veils have been removed and all the impurities have been destroyed, there is infinite knowledge – little remains to be known or experienced (or, the objects of knowledge or experience are seen to be conditioned, finite and worthless.)

IV.32. tataḥ kṛtārthānām pariṇāmakrama samāptir guṇānām

Thus, they who have realised this have fulfilled their mission in life. And the beginningless succession of changes of the qualities or characteristics, that was falsely assumed to be related to the self which itself was the first notion – comes to an end; (Or, the succession of changes of qualities which have reached the fulfilment of their purpose comes to an end).

IV.33. kṣaṇa pratiyogī pariṇāmā 'parānta nirgrāhyaḥ kramah

What is regarded as continuous succession is only a series of individual and independent moments. When the last moment is not apprehended as being part of a continuum, the false notion of succession and therefore of time comes to an end.

IV.34. puruṣārtha śūnyānām guṇānām prati prasavaḥ kaivalyaṁ svarūpa pratiṣṭhā vā
citiśaktir iti

The qualities and the characteristics of a person have no goal nor motivation any more. They return to their cause, ignorance! There emerges creative independence. The undivided cosmic intelligence which is omnipotent regains as it were its own identity.

OM TAT SAT

FOOT – NOTE

To illustrate the translator's unique position, six important words that occur in the text are given below with a complete list of their meanings as found in a medium-sized dictionary.

1. cittaṃ:

1. Observing, attending.
- 2 (a) Thought, thinking, attention;
(b) desire, intention, aim.
3. The mind.
4. The heart (considered as the seat of intellect).
5. Reason, intellect, reasoning faculty.

2. nirodhah:

1. Confinement, locking up, imprisonment.
2. Enclosing, covering up.
3. Restraint, check, suppression, control.
4. Hindrance, obstruction, opposition.
5. Hurting, punishing, injuring.
6. Annihilation, complete destruction.
7. Aversion, dislike.
8. Disappointment, frustration of hopes (in dramatic language).
9. (With the Buddhists) Suppression of pain.

3. pranidhāna:

1. Applying, employing, application, use.
2. Great effort, energy.
3. Profound religious meditation, abstract, contemplation.
4. Respectful behaviour towards.
5. Renunciation of the fruit of actions.
6. Entrance, access.
7. (With Buddhists) A prayer, an entreaty.

4. pratyaya:

1. Conviction, settled belief.
2. Trusty, reliance, faith, confidence.
3. Conception, idea, notion, opinion.

4. Surety, certainty.
5. Knowledge, experience, cognition.
6. A cause, ground, means of action.
7. Celebrity, fame, renown.
8. A termination, an affix or suffix.
9. An oath.
10. A dependant.
11. A usage, practice.
12. A hole.
13. Intellect, understanding.
14. An assistant or associate.
15. An epithet of Vishnu.
16. (With Buddhists) A co-operating cause.
17. An instrument, a means of agency.
18. Religious contemplation.
19. A householder who keeps a sacred fire.

5. samādhī:

1. Collecting, composing, concentrating.
2. Profound or abstract meditation, concentration of mind on one object, perfect absorption of thought into the one object of meditation i.e., the Supreme Spirit (the 8th and last stage of Yoga).
3. Intentness, concentration (in general), fixing of thoughts.
4. Penance, religious obligation, devotion (to penance).
5. Bringing together, concentration, combination, collection.
6. Reconciliation, settling or composing differences.
7. Silence.
8. Agreement, assent, promise.
9. Requit.
10. Completion, accomplishment.
11. Perseverance in extreme difficulties.
12. Attempting impossibilities.
13. Laying up corn (in times of famine), storing grain.
14. A tomb.
15. The joint of the neck; a particular position of the neck.
16. (In Rhetoric) A figure of speech.
17. One of the ten gunas or merits of style.
18. A religious vow or self-imposed restraint.
19. Support, upholding. (samapattih: Meeting, encountering, accident, chance, accidental encounter.)

6. vr̥tti:

1. Being, existence.
2. Abiding, remaining, attitude, being in a particular state.
3. State, condition.
4. Action, movement, function, operation.
5. Course, method.
6. Conduct, behaviour, course of conduct, mode of action.
7. Profession, occupation, business, employment, mode of leading life.
8. Livelihood, maintenance, means of subsistence or livelihood.
9. Wages, hire.
10. Cause of activity.
11. Respectful treatment.
12. Gloss, commentary, exposition.
13. Revolving, turning round.
14. The circumference of a wheel or circle.
15. A complex formation requiring resolution or explanation.
16. The power or force of a word by which it expresses, indicates or suggests a meaning; general character or force of a word.
17. Style in composition.
18. Customary allowance.
19. Manner of thinking.

