

Asamprajñāta-yoga-- nirvījāsa 8
nirodhakṣaṇacittānvayo nirodhaparīṇāmah 9 The subjugation abhībhava of the latent impression s --saṁskāra-- saṁskārayoḥ of the manifest state --i. Take a few breaths and consider if the thing arising is a perceived agitation, a fear, or a real perception. First Section: On concentration
Atha yogānuśāsanam 1 And now begins atha the instruction anuśāsanam regarding Yoga yoga 1
Yogaścittavṛttinirodhaḥ 2 Yoga yogaḥ is the suppression nirodhaḥ of the modifications vṛtti of mind citta 2
Tadā draṣṭuḥ svarūpe'vasthānam 3 Then tadā , there is an abiding avasthānam in the essential nature sva-rūpe of the Seer draṣṭuḥ 3
Vṛttisārūpyamītaratra 4 On other occasions itaratra , there is identity sārūpyam between the Seer and the modifications of mind vṛtti 4
Vṛttayaḥ pañcatayyaḥ kṣiṭā akṣiṭāḥ 5 The mental modifications vṛttayaḥ , which form a group of 5 pañcatayyaḥ , may be or may not be based upon Kleśa-s --afflictions-- kṣiṭāḥ akṣiṭāḥ 5
Pramāṇaviparyayaṅvikalpanidrāsmṛtayaḥ 6 Correct knowledge pramāṇa , false knowledge viparyaya , verbal knowledge about something that is nonexistent vikalpa , deep sleep nidrā and recollection --smṛti-- smṛtayaḥ are the five modifications of mind 6
Pratyakṣānumāṇāgamāḥ pramāṇāni 7 Direct perception pratyakṣa , inference anumāna and testimony --āgama-- āgamāḥ are the Pramāṇa-s pramāṇāni 7
Viparyaya mithyājñānamatadrūpapratīṣṭham 8 Viparyaya viparyayaḥ is illusory mithyā knowledge jñānam based pratīṣṭham on mistaking a particular form for something completely different atad-rūpa 8
Śabdajñānānupātī vastuśūnyo vikalpaḥ 9 Vikalpa vikalpaḥ proceeds anupātī from a verbal śabda cognition jñāna about something which is devoid śūnyaḥ of reality vastu 9
Abhāvapratyayālambanā vṛttimidrā 10 The modification vṛttiḥ known as Nidrā or deep sleep nidrā is based ālambanā upon the mental state pratyaya of nonexistence abhāva 10
Anubhūtaṅviśayāsampramoṣaḥ smṛtiḥ 11 Smṛti or recollection smṛtiḥ is the reproduction, without taking anything from any other sources asampramoṣaḥ , of the thing viśaya that was previously experienced anubhūta 11
Abhyāsavairāgyābhyāsm tannirodhaḥ 12 There is suppression nirodhah of that i.

Yoga Sutras of Patañjali: Ashtanga Yoga, Asanas, Pranayama

Also through cleanliness and purity of body and mind shaucha comes a purification of the subtle mental essence sattva , a pleasantness, goodness and gladness of feeling, a one-pointedness with intentness, the conquest or mastery over the senses, and a fitness, qualification, or capability for self-realization.

The Yoga Sutras

In that pure consciousness ishvara the seed of omniscience has reached its highest development and cannot be exceeded.

Patanjali's Yoga Sutras: A Beginner's Guide

You must find a continued commitment to the process. The point here is that while knowledge is initially essential in leading the yogi practitioner through the various levels of samadhi, concentrative states, it is only through yoga, for Vijnanabhiksu, that one can transcend the very intellect itself and thus the base of knowledge, to arrive at purusa, the ultimate state of pure, unconditioned awareness.

Pātañjalayogasūtra

These codes of self-regulation or restraint become a great vow when they become universal and are not restricted by any consideration of the nature of the kind of living being to whom one is related, nor in any place, time or situation.

The Real Truth About the Yoga Sutras of Patanjali

Concluding remarks The amount of time I have had to spend to complete this translation is really insane. Incorrect knowledge or illusion viparyaya is false knowledge formed by perceiving a thing as being other than what it really is.

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