

The Yoga Sutras of Patanjali

Introduction, Commentaries, and Translation

What are the Yoga Sutras and who is Patanjali?

Over fifty different English translations of the *Yoga Sutras* are extant, standing as a human testament to how Universal Truth is celebrated in terms of a rich diversity. Rather than the common and external type of knowledge (emanating from book knowledge), the following translation and commentary are a result of an intimate familiarity and direct experience both with an authentic yogic tradition and with western culture, psychology, and language that has been refined, tested in fire, and integrated for over thirty five years of intense practice (sadhana). This work is dedicated toward revealing the universal message of authentic yoga that the sage, Patanjali, first wrote down approximately 2000 years ago.

Patanjali is not the inventor of yoga, but rather yoga's most popularly known scribe. What has become known simply as the "*Yoga Sutras*" (sutra means thread) or almost equally as common, as the "Yoga Darshana" (the vision of Yoga), is actually a compendium of an ancient pre-existing oral yoga tradition consisting of both practical advice and theoretical context. The most accepted format of the *Yoga Sutras* consists of four chapters (called padas) written in the Sanskrit language approximately 2000 years ago in Northern India while utilizing the terminology of the time, i.e., Samkhya philosophical trappings. The dates ascribed to the *Yoga Sutras* vary widely from 250 BC to 300 AD. 250 AD is very improbable based on comparative analysis with similar texts, grammar, and concurrent philosophical ideas of the era. This latter date is a conjecture based on the lack of any prior commentaries on the *Yoga Sutras* before this date. What can be said is that Patanjali's era was proto-tantric, Buddhist, Jain, Hindu, and eclectic. Because authentic yoga has been mainly an oral tradition (versus a written tradition), the practices of course precede the texts, but it is impossible to say how far ahead, because of the lack of prior literature. Today many people believe that yoga practices, spirituality, or even Ultimate Spirit (God) preceded from texts and man's beliefs, but we will deconstruct that as an absurd position. From the life story of the Buddha (who was a yoga practitioner circa 500 BCE) and other accounts such yoga practices pre-existed perhaps prior than 1000 BC. A thorough historical analysis based on style, language, and literary techniques however can fairly accurately date Patanjali's Yoga Sutras, but such a discussion is beyond the scope of this presentation ([see Accessing Patanjali for more on this subject](#)).

For our purpose we will accept the entire traditional four chapters of the "*Yoga Sutras*" as being authentic (although acknowledging the controversy as to the possibility of additional sutras being added post-humorously). Although classical Indian historians pay little detail to linear aspects of time, suffice it to say that the *Yoga Sutras* were most likely penned somewhere around the time of Jesus, plus or minus 200 years. We will assume that Patanjali was an educated man who in his middle or latter life received oral instruction in raj yoga practices and took up the practices of yoga in the remote caves, forests, or river banks which were the most frequent practicing grounds of the time. There Patanjali the yogi, gained the siddha (perfection) of nirbija samadhi (seedless samadhi), the crown achievement of yoga. As the remote havens of the yogis were receding and the true aspirants dwindling, it is thought that Patanjali decided to record the most essential Yoga teachings which was his guide and inspiration to enlightenment.

As a system, the type of yoga as put forth by Patanjali, is non-theistic, having not even the slightest suggestion of worshipping idols, deities, gurus, or sacred books; but at the same time it does not contain any atheistic doctrine either. Although this fact has been contested by self interested groups, a careful unbiased study of the Yoga Sutras, especially the discussion of what Patanjali means by the word, "isvara", will prove the aforesaid fact as incontestable.

Meditation (dhyana), Practice (abhyasa), and Vairagya (non-grasping) are the Keys

Within the broad category of what is called yoga, the *Yoga Sutras* most properly belong to the school of Raj (Royal) Yoga, which succinctly can be defined as yoga practices which are culminated in meditation (dhyana) leading to samadhi. A careful reading of the *Yoga Sutras* will reveal to the astute meditator, an elucidation of the hindrances to meditation (in the forms of kleshas, samskara, vasana, vrtti, and karma which in turn are caused by avidya or ignorance) as well as their remediation through the various effective processes of liberation (mukti) that occur and/or are available through the main remedy of meditation and its auxiliary practices such as the practices found in ashtanga (eight limbed) yoga, kriya yoga, etc. Thus it is safe to say that the *Yoga Sutra* is an excellent companion for those who would use meditation as a path. Here one may use the Yoga Sutras as a lab book. Read a little, then practice, read some more, practice, read, and so forth in that way. The lab book enhances the practice. Here it is the **practice** which reveals. **It is our experience which educates our beliefs. Our beliefs must conform to "reality", not the other way around. Such then are mutual synergists. Patanjali warns against domination of the vrtti of preconceived beliefs (no matter how authoritative), and tells us to be present in our experience.**

Although meditation (raj yoga) is the main practice, other adjunctive practices also are offered including a number of proto-tantric elements can be found in the *Yoga Sutras* (the latter especially in chapter three, Vibhuti Pada (mainly dharanas utilizing samyama). As such the Yoga Sutras can be read as a lab book to successful meditation (dhyana) and samadhi (absorption). Without a doubt the *Yoga Sutras* can not be understood by a non-meditator. Practice is the key -- pause for practice and more practice.

The *Yoga Sutra*, is not a philosophy book to be studied with the intellect or ordinary mind, but rather it is an experiential workbook that is revealed by an open heart. Wisdom is by its nature, trans-rational and transconceptual -- broader than any manmade conception or constructed thought wave, and Patanjali everywhere confirms that hypothesis. Wisdom as well as intellect comes from an innate sourceless intelligence of the universal boundless mind. That is the light behind consciousness -- param purusha. Patanjali tells us that at the end of ordinary linear thought processes is where meditation begins; while the end of meditation itself is samadhi (total integration). This is the practice of yoga (integration) where yoga is the verb, practice, and process; while nirbij (seedless) samadhi in kaivalyam (absolute freedom) realizing our true natural unconditioned Self (swarupa) as purusa-sattva is the objectless ever present goal. Success in Yoga is through practice. It is not reached by reading about it, dissecting a book, nor discussing it.

The practice of yoga (called sadhana) through meditation (dhyana) brings the practitioner (sadhak) far more aligned and connected than what is capable via the ordinary mental machinations classified as vrttis (such as conceptual thought, philosophical speculation, the study of semantics, grammar, memorization of rules or fact, ceremony, prayer, and so forth). Indeed, Patanjali says that when yoga is accomplished through the cessation of the vrttis, then one abides in swarupa, a recognition/revelation of our self existing uncontrived true nature -- the unconditioned and sacred natural self. Prabhava is thus associated with pravrtti, while swabhava is associated with swarupa. These terms will be explained in the text proper.

Thus Patanjali repeatedly warns against the futility of approaching meditation via the intellect, but rather to attain the wisdom which lies beyond through abandoning conceptual frameworks. The first signs of success in the experience of meditation is the removal of such limitations by directly realizing them as hindrances. Thus the sutras can be understood more deeply only after one has practiced some meditation, allowing one to reflect upon the sutras from the context of one's own direct meditative experience. Then one can reflect on the sutras utilizing the deeper presence and living wisdom of the unbiased heart; and as such then true and lasting benefit will accrue. The point is not to study the *Yoga Sutras* as an end in itself (the goal of philosophy or academia) or as an external object that can be clenched, but to use the sutras as a

synergistic aid to the practices, which when combined in a balanced manner evokes wisdom and liberation (primarily via a functional meditation practice) which manifests in our daily lives.

What the Yoga Sutras are Not

Making the "*Yoga Sutras*" accessible to the burgeoning numbers of Western students of yoga, a new readable translation rooted true to the context of yoga itself (versus traditional religious orthodoxy) has long been needed. Even well intended Swamis and yoga practitioners have made the same error i.e., of dispositioning orthodox authority into the text, rather than recognizing that Patanjali is pointing to our own practice (sadhana) in one's own yogic experience as the instructor, not books, religious paraphernalia, ceremony, ritual, puja, priests, books, or gurus. Thus both the focus and context too often has become co-opted, colored, and/or perverted.

The *Yoga Sutras* rather, in order to be taken to heart, have to be read in context of one's own meditation experience. There exists no other adequate way to evaluate it, because the vary context which it tries to elucidate lies outside of the individual intellect, conceptual reality, duality of any separate self -- of any disconnection from anything else itself, from labeling, categorizing, or the process of identification itself. This of course sounds strange to some one who is intellectually bent, but through meditation one understands this with an absolute certainty.

The Sutras exist for one purpose, to help the meditator (the sadhak) in their spiritual journey of re-connection (yoga). Understanding and learning the *Yoga Sutras* in and by itself can be a vain intellectual diversion/distraction, while the real work is in understanding the Authentic Self which resides in All -- which shines forth through the fog covering of ignorance (avidya) from the eyes of the accomplished sadhak (siddha).

This interpretation of Patanjali will thus remain grounded in the non-dual context of yoga, rather than the assumptions of intellectuals, academicians, ideologists, religionists, grammarians, western dualistic thinking, modernity, and/or others whose interpretations are anything but yogic -- from whence much confusion, needless complications, endless elaborate contrivances, lack of relevance, deadness, bias, prejudice, obtuseness, and perverse interpretations of these sutras can be attributed.

Almost any one can learn Sanskrit, but that is not sufficient. Even a Sanskrit grammarian unless they are adept within a personal yoga practice (and especially dhyana) will not understand the **yogic** ideas which are central to understanding these

sutras. Understanding Sanskrit, English, and yoga is still not enough, for one to translate this effectively into English, rather one also has to understand the psyche of the modern Westerner as well as Patanjali's psychic milieu and times in order to make the translation relevant to the modern English speaking reader.

Here we will make the assumption for the moment that the *Yoga Sutra* is not a philosophy, a belief system, a religion, or any other "ism" The same goes for any "ism" -- bereft of ideology, dogma, propaganda or attachment to ideas. We will assume that the sutras do not have anything to do with rote memorization of facts or obedience to creed, moral activities, region, nation, race, sex, or pride. Then we are free to entertain the potential deep meaning of Patanjali's genius.

For within Patanjali's *Yoga Sutra* such are mere superficial and symbolic neurotic abstractions/distractions from the intimate spiritual connection which functional yoga intends. Such limited interpretations is a result of being fixated and habituated in a preexisting split, duality, separation, estrangement, lack, scarcity consciousness, -- a programmed rend from one's true purpose, an attempt to sublimate and compensate, a disconnect from the embrace of eternal love, an error of failed transconsumation, the act of neurotic compensation -- the result of an amnesiac who has fallen into divine forgetfulness.

Such ersatz compensations and reactive restructuring tends to solidify and superimpose a specific structure and bias upon that more primary and ultimately natural place, thus further fixating oneself on the neurotic split rather than its consummation. Unfortunately this estrangement becomes further fixated by the glue of further assumptions based on the primary false assumptions, further suppositions, and elaborated ideological frameworks which form the veil superimposed upon the intrinsic and profound clarity of "what-is-as-it-is-as-itself" (swarupa). So these artificial (manmade) contrivances and fabrications further harden the glue of that veil (avarana) -- the veiling of ignorance (avidya), rather than its cessation and annihilation (nirodha) where Reality is revealed. Such words based on intellectual filtering or logic can not adequately substitute or supplant a living oral instruction and/or consistent personal practice (sadhana) both of which are designed to produce direct experience and insight -- a requisite for inner realization. Through practice one learns how to let go (vairagya) of these neurotic mental attachments and habits (vasana). Authentic meditation (as any meditator knows) does not support mental such machinations (vrtti). Such is the sublime essential and authentic context of the *Yoga Sutras*. Without such a basic recognition of the *Yoga Sutras* being a lab guidebook, as an aid to the experiential, rather than as a replacement for actual yoga sadhana, no translator can be successful in the yogic sense.

While acknowledging the rich diversity and breadth of Indian spiritual traditions, practices, and thought, at the same time we point out that the **institutionalized** corruption of Indian "thought" is nowhere more obvious than in the example of the bias found in the average *Yoga Sutra* translation, which if taken by itself reflects a simple and profound truth; clear to a completely illiterate yogi cave dweller, if such be a dedicated meditation practitioner. However the stubbornness in which such a rigidly perverse dogma and prejudice has become attached to such yogic sacred teachings, occurs whenever any culture or tradition honors the past more than the future, tradition over children, the extreme high regard for conformity to written law, grammar, philosophy, intellectual debate, logic, ritual, and over objectification -- all of which unfortunately appear to be the province of religion, but finds no sanctuary in authentic yoga.

One famous intellectual genius, Vyasa, is credited with the oldest "authoritative" commentary (approximately 500 CE), which was followed by a plethora of further commentators, all in turn building upon the previous commentators, until the commentator's analysis themselves were held as authorities (even when they contradicted Patanjali's original meaning). Thus up to the present day a gradual and insidious huge corpus of self-serving institutionalized literature has been created which takes Patanjali's *Yoga Sutras* in a specific ideological direction which is institutionalized, tenacious, and strongly resistive to change, not unlike other legal or religious institutions or ideologies.

In this translation we will assume that Vyasa and those who followed him actually created their own unique modified philosophical system based on their own bias, preferences, and predilection that is dependent upon the limitations of classical Brahmanism and samkhya philosophy. It sits as a testimony only to their own glimpse into Patanjali (if they were entirely sincere), but this translation will take a different tack. It will go in a different refreshing direction which is not so dependent.

Yes, admittedly it is very easy to identify, name, and label "the other" interpreters as being corrupt since they do not depend upon Patanjali's words as authority, but rather put words into his mouth. This may seem like this translator here is congratulating herself or perhaps elevating one's ego, by condemning the others. No, rather this translator is presenting a new, refreshing, and unorthodox interpretation as counterposed to the standard interpreters and is thus has no need to justify her stance. Whether or not the academic orthodox interpretation was a perverse redirection created intentionally to lead people away from Patanjali's non-Brahmanical and non-orthodox exposition, or if it was done merely by prejudiced scholars simply acting out of the errors of their own limited beliefs can not be determined in an absolute sense. But it is this author's feeling that Patanjali's own exposition, as stated without such a filtered interpretation, posed a threat to the authority of the classical orthodox

Brahmanic priesthood and tradition of grammarians, scholars, and other invested self interest status quo groups, so that its adherents attempted to hijack/expropriate it through a heavy handed pro-Vedic and pro-samkhya direction because of their perceived threat.

If this assumption has any credence, then this is like making new assumptions upon already erroneous false assumptions. In my opinion, such only helped increase the obscurity, obtuseness, inaccessibility, and unavailability of the original yogic intent of the *Yoga Sutras* to those other than academics or scholars.

The legacy (be it intentional, innocent, or unconscious) of this "shelving" and censoring presentation of Patanjali is the main reason responsible that the average modern translations have become needlessly obtuse and inaccessible (and may I say mainly of academic interest) because most translators are addressing the sutras through this severe and insidious filter (of past commentaries) at the detriment to the meaning of the original Sutras. This happens only because they have not had any success in meditation or as many openly admit, they do not even practice dhyana or yoga.

As time passed these simple but profound straightforward *Yoga Sutras* aimed for yoga aspirants further became depreciated as such into being classified variously as scripture, sacred text, philosophical treatise, dharma, and/or even as a religion, where in fact it is for the most part a meditation guidebook/lab book to samadhi. So this translation will prove to be refreshing, attempting to cut through predilection and prejudice wherever it can be identified, cutting to the yogic core of the *Yoga Sutras*. After all the *Yoga Sutras* is a guide to and by yogis and is not intended to be expropriated by academia, philosophy, grammar, or religion.

Even the worship of Patanjali, himself, has become vogue. Mythic stories contrived long after his death have been written about his miraculous birth and life, while the truth remains almost nothing is truly known about the yogi, Patanjali, historically except that he was an accomplished (siddha) yogi who knew Sanskrit. Such tendencies are typical in religious circles, but clearly pervert the original spiritual yoga purport and context from which it emanated. Patanjali in the *Yoga Sutras* supports none of that -- nothing is mentioned about gurus, devotion, or invocation except in the section about the pranava (the sacred symbol, AUM). Also some suggest that chanting the *Yoga Sutras* are sufficient as the sounds are sacred. So many have memorized the sutras in Sanskrit and chant them, but many of these same people do not practice what the sutras say, nor can they even translate the words that they chant. Although the chanting may help one learn/memorize the sutras, it should in no way supplant its understanding and from that implementing or integrating its practice in All Our Relations as an integrative system.

This is not to say that the traditional commentaries and interpretations based on Vyasa's commentary are completely worthless, rather they are one possible tack. They may add some information or they may distract us from the authentic yogic meaning. They should be studied within the historical and cultural context of their particular era, place, bias, and predilection, but foremost the ***Yoga Sutras* should be studied within the Yogic Context**. Except for the historian, scholar, or researcher, the traditional commentaries may add very little value to a practicing modern yogi and in many cases distract/obstruct the yogic meaning, heretical as this may seem to "conventional scholars". In other words, **Vyasa no matter how ingenuous himself, offers a specific direction of interpretation which has subsequently become standard, amassing a vast corpus of interpreters, commentators, and glosses. Most subsequent translators or interpreters translate what the *commentators* have said, rather than what *Patanjali* has said. No matter how creative or innovative such tactics have corrupted the original intent and created what is now an institutionalized academic/intellectual and religious non-yogic bias. Thus this new interpretation goes back to the source, what Patanjali, himself has said, as the authoritative basis of the translation. Taken in this way the *Yoga Sutras* affords an intelligent and coherent integrity capable of standing by itself in a way that has not been presented in English previously.**

A New Yogic Interpretation

What appears to be needed in the twenty first century is an independent and penetrating translation which places more emphasis upon Patanjali as authority, rather than Vyasa while making the unconventional assumption that Vyasa may have even made some incorrect assumptions. Whether or not Vyasa's interpretation is correct or not is not the concern of this translation, but rather the purpose here is to contribute an entirely fresh, unconventional, creative, and thought provoking translation making different assumptions than the extant top heavy institutionalized tradition.

It appears to this translator that at least five qualities must be present in order to be at least half way successful in the translation of the ***Yoga Sutras*** into English. They are:

- Sanskrit knowledge,
- English knowledge,
- yogic experience,
- knowledge of the Western mind and terminology, and
- knowledge of the Indian era, cultural assumptions, language, style, and mindset when the ***Yoga Sutras*** were written.

The following translation of the *Yoga Sutras* however will show that yoga is aimed at universal truth, beyond any one religion, culture, era, or nation -- certainly beyond all concepts, ideology, religion, or language. This is the Universal Truth that Patanjali (and authentic yoga) intends.

Here we make the assumption that the yogis of old were individuals living mostly in forest hermitages, caves, in nature, along rivers, a simple and natural meditative life - the ancient rishis and Munis of India. Their teachings were strictly oral in nature -- that is it was not knowledge gained through book study. They did not go to temples to worship external gods, they did not memorize and recite the ancient texts -- they did not go to the caves and hermitages to train in grammar and philosophy, but rather lived a very simple spartan (appearing ascetic to the materialist) way of life.

Rather they studied with teachers who themselves were yogis living reclusive in caves or forests. They studied in what was called the living oral tradition which although involved some oral teachings, the teachings were passed down through a living energetic yantra composed of gestures, gazes, sounds (such as mantras or chants), as well as other methods of non-verbal energetic wisdom transmission. There was however one pre-requisite; i.e., the student (sadhak) had to practice (sadhana). In such living traditions, it is not the tradition, lineage, or the guru (the one who removes the darkness) who is important, but rather that this innate teaching/teacher be recognized and evoked from within, and then outwards. When one's eyes opened -- all is seen as truth. This is approximated in the ancient idea of the gurukula. Here if we take the guru to reside within as the param purusha (the teacher of even the most ancient teachers) then one can glimpse the profundity and depth of the yogic teachings.

Sadhaks actively sought out teachers and teachers tested the sadhak as to their sincerity, capacity, and worthiness. If a physical teacher was not available, the energy body/subtle body teachers appeared to the sincere seeker. Sadhaks naturally took up such a life as a joyful liberation, rather than as a willful act of self abnegation or sacrifice (we will discuss in more detail the difference between tapas and self abnegation/self hatred later). The practices consisted of a simple way of life embracing ahimsa, satya, aparigraha, tapas, vairagya, isvara pranidhana, (and the rest of the yam/niyams), which all worked synergistically and naturally toward fulfilling their practice of asana, pranayama, pratyahara, concentration (dharana), contemplation, and especially meditation (which will be discussed later). Here there was one aim only, not to master the techniques nor the practices themselves -- not to master the body or the lower self, but rather to gain ultimate unconditional liberation -- kaivalyam.

Yoga sadhana has been practiced in the Indian subcontinent (India, Afghanistan, Pakistan, Tibet, Nepal, Mongolia, China, Ceylon, and parts of Russia) for thousands

of years. For example Buddha was a well known practitioner of this yoga, which he most likely learned from the yogis Alara (Arada) Kamala (Alar Kalam) and Udraka Râmaputra (Uddaka Ramaputta). This type of yoga was taught many years before Buddha's birth from an ancient oral tradition/transmission. Buddha's disciples were the first to write down some of these teachings in the sixth century BC, much of which which were incorporated in what today is known as the Pali Canon. This is not say that Buddha did not make some significant contributions to yoga in his formulation of the middle way free from extremes, the elimination of caste distinction, the rejection of blood sacrifice, trans-theism, and so forth in comparison to the Vedic religion of his time (Hinduism). However it must be brought into question whether or not the Yogic tradition itself was rooted in Vedism or simply co-existed in its dominant milieu. It will be the assumption of this study that the yoga as taught by Buddha and written down by Patanjali had the same roots in the munis and sages of the indigenous pre-Aryan India.

Approximately five hundred years after the Buddha's parinirvana (somewhere between 250 BC and 250 AD) Patanjali practiced yoga and then after realizing siddha he compiled the *Yoga Sutras* which were threads (sutra means thread) of this same ancient teaching, being entirely devoid of any sectarianism, religionism, authoritarianism, or theism and containing much the same general principles and practices of that which Buddha practiced and taught himself.

Authentic spiritual teachings are teachings from direct experience. Worse dead oral teachings and/or the written teachings learned by memorization and obedience are prisons and traps. Dead teachings act as poison, while true living dharma liberates because they are designed to defeat and go beyond ordinary ways of simple obsequiousness, conformity, unquestioning faith, memorization, and mere intellectual ways of knowing -- beyond words and definitions. They are deeper than mere technical, grammatical, and reductionist analysis; because such teachings recognize that these very same things are most often corruptive forces. Thus the large differences in the terms "spiritual" and "religious" must be pointed out where spiritual refers to the universal spirit and teacher not bounded to place or time; while religion is usually created by men most often being species dependent based on temporal language, race, nationality, philosophical systems, and other such non-universal bias. External ideological structures created by the ideologues, dogmatists, academicians, intellectuals, and religionists would only lead to the expropriation, co-option, and corruption of universal spirit. As such religion as an institution is the antithesis of true self inquiry (swadhyaya), which leads to "self" realization. Patanjali was aware of this tendency to become seduced by words, symbols, neurotic objectified images, and the like -- he specifically warned people against it, albeit with less effect upon the human population than he may have liked. But once something is written down with words,

the philosophers, intellectuals, and academicians take it as their own possession and then claim authority over it.

Here by the word, "corruption", it is meant simply that the context becomes corrupted simultaneously when the bias of the translator is added. Yoga teachings are not dependent upon words or concepts, but rather they are designed to eliminate such superficial and limited ways of living. Yoga teachings are designed for us to touch the heart of life and live from that non-dual omnipresent universal core consciousness. In one sense, all translations will be so corrupt, and this is true only if we do not affirm a universal context. So for example if one has a Vedic and samkhya bias, then one would interpret the Sutras with this slant being predominant. That is unfortunately the norm, but it does not work well for a truly spiritual interpretation.

A universal context is almost impossible to adhere to, but in this case we have a unique opportunity because the ***Yoga Sutras*** were meant to be Universal -- they are set in the Universal Eternal as will be demonstrated, and thus the ***Yoga Sutras*** does not belong to any one ideology, belief system, religion, nation, race, man made (artificial) system, boundary, or separation as the context is all inclusive (non-exclusive). We will show in plain language that the yoga that Patanjali had advocated aims at the universal, immeasurable, and unlimited -- the Timeless and Unbiased.

Regarding the various interpretations of Patanjali, I think it is refreshing to assume that Patanjali was a yogi (versus a scholar or grammarian), who wrote down threads that formed an integral fabric (yoga). The ***Yoga Sutras*** reveal a profound internal integrity sutra by sutra by themselves. They are not random fragments as proposed by those whose eyes are still closed. . To take his words as they are without the aid of Vyasa is something not commonly published, but I feel it is of value. Since Vyasa is usually dated around the 5th century AD, and Patanjali about five centuries earlier, the author has decided to then take that possibility further and see what came up as a meditator and yoga practitioner. Such a possibility has yielded rewards beyond trying to interpret Patanjali through Vyasa's lens or through samkhya.

After all yoga is yoga and samkhya is samkhya – even the traditional classification of the Six Darshanas recognize their differences. Maybe Patanjali expects one to be well versed in samkhya first, but really, such is not necessary, if we assume that the Yoga Sutras are a complete system (its revelation coming through practice (abhyasa). It is more than refreshing not having to interpret every sutra in terms of a samkhya lens which leads to far reaching possibilities. Although Patanjali uses some terms that samkhya also uses, but it doesn't mean that he uses them the same way.

For example understanding samkhya is not essential to understanding Buddhism or the teaching of Shakyamuni Buddha (unless one wants to study Buddhism

historically, philosophically, or academically. Such may be useful for those with a historical and/or intellectual/philosophical bent to study samkhya or the Vedic backdrop. Buddha was also influenced by Mahavir and Jainism, but also again it is not necessary to study Jainism in order to understand the Buddhist teachings (except as a historical or academic way) . rather Buddha and Patanjali taught transconceptional knowledge and understanding, independent of such (or at least that is their own words). Of course the reader is welcome to view these teachings anyway they like, but both Buddha and Patanjali taught practice – the main practice being transconceptual meditation. Once the veil is lifted from in front of the EYE, then all becomes clear/revealed through practice.

As we assume that the **Yoga Sutras** have a similar connection to the yoga that the Buddha practiced prior to his enlightenment, then the author here is making the fresh assumption that it was not a teaching that required a library, commentaries, glosses, book knowledge, and/or a heavy grammatical emphasis or analysis. Simply then this translation assumes that Patanjali wrote down the basic outline of the yoga practice of his day with all the essential and basic teachings included, albeit lacking in detailed instruction wherein he believed that continued practice would be self instructing.

No one can say for certain, but this has been this author's admitted assumption. Such a reading is more refreshing and more useful than reading traditional commentaries which often seem to miss the essential points of meditation entirely. I think many other interpreters don't give Patanjali as much credit as he deserves. The majority, of course take Patanjali as a philosopher, a scholar, or even a grammarian, but from his own words, such a reading does him justice. Some even worship him and chant his sutras, which appears to this author antithetical to his teachings. So occur the many abrogations of history.

In summary then, this author does not feel that it is necessary to interpret Patanjali through a samkhya or orthodox lens nor as a dualist. One can do so and of course and come up with the well known "classic" result, but if one does not, then one comes up with another result. For example, it seems that Patanjali lived during the tantric cusp. The tantric literature of hatha and kundalini yoga did not just appear all at once, but cooked for awhile as a proto-tantric soup. It has been useful to entertain this possibility for the Yoga Sutras – that such realization was realized by Patanjali, but not specifically elaborated nor articulated upon. Here the translator admits then to a tantric, Buddhist, and even dzogchen bias, but it is an honest bias, as this interpreter is assuming that Patanjali was intimately familiar in his spiritual experience with such experiences, even though the philosophic terminology to fully express these views had not yet been formulated. This interpretation does not claim authority or superiority over the "other" interpretations, but it is rather the translator's sincere attempt to

suggest that the *Yoga Sūtras* is far deeper than traditional scholars have yet given it its due.

Patanjali's job thus was daring. It was to put these sūtras (threads) down as written words, while at the same time warning the reader of the limitations and folly of words, concepts, analytical dualistic thought processes, mere logic, theories and beliefs (pramāṇa), symbolic reality, and the manifold artifices of the alienated/conditioned mind, while not feeding those dualistic tendencies of the mind. From this vantage point I think that was his clear intent -- an attempt to avoid mis-interpretation and corruption by the religionists as an authoritative scripture, by the academics as law, or the samkhya dualists as a samkhya restatement. Thus he placed many warnings about this kind of corruptive extrinsic interpretation throughout the *Yoga Sūtras* (as we have taken pains to point out).

Patanjali had scrupulously avoided the possibilities of interpretations that fed the religionist or academic expropriation of yoga. Despite this effort, history has shown that so far Patanjali has been widely misappropriated, and hence misunderstood (in my humble opinion). The religionists and intellectual orthodox tradition have studiously succeeded in institutionalizing their bias and color to the Sūtras because they felt threatened by it. This has occurred in India, but this perversion doesn't have to be repeated elsewhere. So this all the more reason to offer this nontraditional indigenously based translation which is both inter-lineal and literal re-establishing its yoga context. This translation is literal, because we will not be reading in from the colorings of other traditions (such as the Bhagavad Gita, Vedas, Upanishads, Vedānta, etc.) nor will be reading through the eyes of the traditional "experts" and commentators. Rather here will be found an attempt to let the sūtras stand on its own i.e., that Patanjali is saying exactly what he means without putting words into Patanjali's mouth. If there be any slant in the following translation, it is due to the prejudice of the translator which admits to an indigenous, tantric, and mother positive bias. One thing will be true, that this translation will be fresh. The objection by the orthodox that the sūtras were intended to be commentated upon and philosophized to death is a miscreant contention, since sūtra does not mean terse, but rather thread. Sūtras such as the Buddhist Sūtras or Brahma Sūtras can be long and can stand on their own. This translation is also inter-lineal because it addresses the silence, emptiness, stillness, and ineffableness of which Patanjali centered his compendium.

How to Read this Book

Since Yoga and Sanskrit assume a different contextual framework than that of English and the Western Mind, then in order to make the *Yoga Sūtras* accessible to Western students an inter-lineal based literal translation and commentary has been very much

needed, especially so if put into plain and understandable English. For the most part, there exists no word for word equivalents between Sanskrit and English because the basic word meanings in Sanskrit often assume entirely contradictory and incompatible contexts when translated into English. Rather an inter-lineal literal translation will lend its merit toward disclosing the universal context beyond race, nationality, ethnicity, religious persuasion, or time which the *Yoga Sūtras* themselves are designed to disclose. Technically, the *Yoga Sūtra* is devoid of verbs, but this translation is dedicated to placing the meaning of the words into understandable plain language and hence there has been no attempt to mimic the original technical style or structure found in the Sanskrit original. Indeed history has well shown that translations from one language to another which mechanically attempt to use the same word order, structure, and number of words of the original language, actually corrupts or distorts the meaning when translated into the other language. So much more so relevant here because of the vast differences between English sentence structure and grammatical rules when compared with that of Sanskrit. Hence no such attempt is attempted in this translation. In other words, this translation is geared toward explaining the yogic meaning of the original text, rather than in providing a hair splitting technically correct grammatical presentation.

This translation is written not to add to the already over accretion of additional commentaries, most of which add no meaningful new insights. Rather this translation strikes off in many new refreshing directions with conscious intent addressing yoga's application to the current context of the twentieth century. It is rather simpleminded to follow in the footsteps of the earlier commentators, and simply add a few nuances or details, but this translation has chosen a very different course, going to the source material (the *Yoga Sūtras* themselves) and drawing on personal meditation practice and sūtra study of over 40 years.

Where the previous translations tend toward a Vedic, samkhya, or religious bias, this translation tends toward a yogic, proto-tantric, Buddhist, Jain, and even eclectic bias. Granted Patanjali was not a full-bore tantric, yet many of the basic principles are most definitely proto-tantric, especially chapter three, Vibhūti pada. Thus it can be easily gleamed (heresy though it is) that the *Yoga Sūtras* are a precursor to of tantric and hatha yoga. Indeed it is my hope that this translation will serve as a segue to future more tantric (non-dual) interpretations. The author has chosen to leave the Sanskrit words in brackets or else has declined translating key words such as yoga, vṛtti, kleshas, samādhi, kaivalyam, saṃskara, and the like because there is no adequate English translation. Those terms however are well defined in English in the commentaries. The commentaries provided also describe much of why/how the present state of interpretive confusion has occurred acknowledging the presence of the institutionalized "standard" translations and pointing out how this particular

interpretation one differs and why. It is the author's hope that this will provide fertile ground for future translations in English which will have no need to justify its divergence from the mainstream and thus be allowed to eventually render the Patanjali's *Yoga Sutras* into a free flowing and more poetical English.

This translation does not require the lengthy commentaries which are mainly added to elaborate the meanings, justify the unorthodox interpretation, and suggest new and I hope refreshing extensions of Patanjali's meanings. I suggest that one first simply read the translation and only if more information is desired, then read the commentaries which are entirely optional).

In afterthought, I realize that the translation is really a work of my youth and that I can not do justice to Patanjali nor to the art of yoga in mere English words. Indeed the more I read the translation, the more I see my sorry coarseness -- a lacking of the profound subtlety, and the ineffable wisdom which is always present -- always available. As such I am humbled by that Great Silence beyond mere words which Sri Patanjali has succinctly pointed out. At the lotus feet of that eternal teacher, I dedicate these words as a humble offering. Entirely inadequate as it may be, it is none-the-less my hope that it will shed some new light upon the experiential art and genius which is known as yoga.

The four chapters of the *Yoga Sutras* below exist thus in a modern interlinear translation attempting to convey their spiritual essence to us in daily life, rather than simply as an academic exercise belonging to intellectual skill or pride. Click below to the various links and enjoy the beneficial wisdom of this valuable document.

The Yoga Sutras of Patanjali

Chapter One: Samadhi Pada

Samadhi Pada (chapter one) is an overview of Raj Yoga describing the situation of how the Unlimited Infinite Mind, Source of Consciousness, causal spiritual essence, beginningless eternal spirit, or seed of the Intelligent Consciousness Principle (called citta) becomes obscured, distorted, corrupted, modified, fragmented, covered, disconnected, interrupted and/or discontinuous to the individual "mind", and then how the limited individual mind is again re-united/connected through yoga (union). In short, man's spiritual milieu is that his cognitive faculties are disconnected from the Great Web of Creator/Creation. This disconnection or spiritual self alienation is called ignorance (avidya) and is the cause of his suffering (dukha).

Thus yoga is the process of taking us back home to our unobscured true nature. In the Yoga Sutras, the modifications or bias of the mind is called vrtti in Sanskrit. The state, called citta-vrtti, is mankind's ordinary/normal (but not natural) condition, rather it is a distorted and impaired state of disturbed or agitated (vrtti) consciousness (citta) which manifests as a wavelike ripple, a colored filter, pattern, and/or limited skew which is habitually imposed (as normality) upon the natural unobstructed, vast, and profound panorama of pure natural unconditioned consciousness (citta). Vrtti attach to the citta producing vrtti-citta; that is, producing artificial, biased, skewed, prejudicial, and limited thought patterns -- in short, a spin -- which solidifies the stagnant and coarse state of chronic separation and spiritual self alienation which characterizes common dualistic thinking.

This citta-vrtti, characterized by specific thought patterns and activities, are our past programs and patterns of conditioning which limit our experience of the now and hence it is the vrtti (with its concomitant samskaras, kleshas, vasana, and karma) which are the operating principles of avidya (ignorance) which are the causal constituents of the spiritual disconnect/discontinuity. Authentic yoga practice in turn cancels out and annuls (nirodha) these vrtti and then we are thus enabled to reconnect -- reuniting eternal spirit with our embodiment -- as a manifestation of living love in the present, thence it is said that we abide in our own true self nature (swarupa). Thus yoga is defined as the process which removes the vrtti while the corpus of yoga are the processes and applications of the techniques (sadhana) which attenuate and remove (nirodha) the acquired component stains upon pure consciousness (citta), thus allowing a balance, harmony, and synchronicity to occur between our consciousness and our actual state of being or rather the unitive state of pure consciousness, pure beingness, and pure bliss co-arise (satchitananda). Then yoga is a process of bringing us back into our natural true state (swarupa).

Yoga is the process, the action, verb, technique, and cause; while samadhi (reunification) is the object, fruit, result. Simply put, this is what the entire *Yoga Sutras* are about and which is the essential statement of chapter I, sutras 1-3 of the *Yoga Sutras*.

"The chitta, by its own nature, is endowed with all knowledge. It is made of sattva particles, but is covered by rajas and tamas particles; and by pranayama this covering is removed." -----Vivekananda, page 181 *Raja Yoga*

Thus the many practices (sadhana) of yoga can be described as "processes" and procedures of deprogramming this negative conditioning -- liberating the individual's modified consciousness from the conditioned matrix of limited "reality" back into this Original, Natural, and Unmodified state -- Source of inspiration, genius, and creativity. This is described as the realization of the non-dual state (where eternal

spirit is no longer absent) of Union (as Yoga). Thus the *Yoga Sutras* describe processes how a confused, lonely, alienated, nihilistic, and fragmented existence can be reunited, harmonized, and integrated with natural order and thus unite in forming a natural and intimate sense of belonging in the world, of profound well being, contentment, fulfillment, peace, and joy devoid of fear or attachment.

In the first three sutras (sutra means thread) Patanjali weaves a concise definition of Yoga. Concisely, he says; "Yoga is a process of becoming free from limited definitions of the field of consciousness. Then the unfettered Source of all Seeingness -- of pure consciousness itself -- abides as the seer inside. To complete this union and make it whole is to realize our true nature (Sutra I.2 and I.3). This is the natural alignment and integration of beingness and consciousness --Sat and Chit, which brings about absolute fulfillment, completion, and peace (ananda). In a tantric non-dual sense then, yoga becomes the culmination of love where creator and creation (as shiva/shakti) join together in this evolutionary creative action, spirit and nature are joined, sky and earth, mind and body, sahasrara and muladhara, manifesting as a continuous self abiding living implicate order of pure integrity -- of **All Our Relations**. Through functional yoga practice this "reality" is integrated more completely and continuously -- increasingly shining through not only in meditation and "spiritual" practices, but also in our daily lives -- in all our relationships.

Yoga is thus the process which brings us into samadhi (the experience of transpersonal and non-dual union/absorption), or rather more specifically into the final stage of self realization called nirbija samadhi (samadhi without seed), wherein even the seeds of future vrttis have become eliminated and dissolved (nirodha) in the state of citta-vrtti-nirodha.

The scene of Pada I, Sutra 1 is (as it always has been) the underlying all pervasive Eternal Now, which is beyond words, name, and form; yet includes and underlies all form. The speaker, Patanjali, emerges out of this eternal now to break the profound silence and describe in words for the benefit of the present and future generations that all pervasive Great All Inclusive Reality of Integrity in **All Our Relations** - That Boundless Reality which is beyond the power of words to define or describe. These teachings of yoga differ vastly from book knowledge, where before Patanjali wrote them down they were part of a living oral tradition passed on from generation to generation into fit vessels, where the practice itself is designed to reveal the teachings -- to activate the inner teacher. Patanjali says in many places that success in yoga is dependent upon going beyond the individual human process and beyond words. For example in sutra 9, Patanjali says: **shabda-jnanaupati vastu-shunyo vikalpah** (true wisdom where the ordinary monkey mind stops its spinning is when the words and concepts cease). Hence this translation will necessarily remain an interlineal

interpretation, where the true and most profound teachings awaits the sincere seeker in the more subtle and silent spaces in-between the lines.

Patanjali tells us right from the start in pada One, that the context of yoga is all inclusive and lays beyond the grasp of the intellect (conceptual mind), and thus he tells us that we must develop the innate wisdom in order to successfully "understand" the subject. Thus the way to study the sutras is to read them and then to mediate and reflect upon them, rather than to approach it as an intellectual exercise.

Christopher Chapple, in "The Yoga Sutras of Patanjali", Satguru Publication, New Delhi, 1990, says in his introduction:

"To understand Patanjali's success, we must keep in mind that the text is one not of positions but of practices. Furthermore, the telos of the various practices, whether described as nirodha, kaivalyam, or samadhi, lies beyond language, beyond intellectual speculation: and this experience, which is itself beyond syncretism or synthesis hold the text together. The text has meaning in that its practice obliterates all meaning. Patanjali has no point to prove: he does not advance one practice above another. The practice which is effective is the one to be used, as indicated in Sutra I:39; yatnah abhimata dhyanad va (or from meditation as desired). Patanjali provides us with an important clue regarding his method in the first pada. When listing all the practices to be undertaken, he uses the connecting particle va (or), not ca (and)...

This method is similar to that employed in the Bhagavad Gita where again and again Arjuna asks Krishna for one truth and again and again Krishna offers Arjuna yet another perspective, another chapter, another yoga. Each view, whether that of a god being sacrificed to or a yogic discipline being practiced, is given life as long as it proves effective. Multiplicity is the rule, without one perspective, one god, or one yoga gaining ascendancy. The culmination of yoga comes when all differentiations are obliterated in nirodha or samadhi. This is not to say that life ends, but a state of being is attained wherein, paraphrasing Sutra I.41, 'like a crest jewel, one has unity among the grasper, grasping, and grasped,' a state of yoga wherein totality is embraced without denying multiplicity."

This translation will try to keep those wise words, in mind.

The ***Yoga Sutras*** begin by Patanjali breaking the silence -- the roar of the great stillness, so to speak, to tell us how the universal flux of pure consciousness and pure beingness becomes corrupted, fragmented, restricted, rigidified, distorted, and oppressed (by the action of vrtti -- causing one to experience the vagaries of cit) -- and about the path called yoga, which leads us back into direct communion, integration, wholeness, and complete wholesome fulfillment - to our core center which is the heart

of hearts -- into our eternal home once again -- back into sacred synchronicity - which intimately connects us to our true authentic Self and Source.

INTERLINEAR TRANSLATION OF SAMADHI PADA

Samadhi Pada: Sutras 1-3

Sutra I Atha yoganushasanam

From the portal of the Eternal Now (atha) -- freed from the structure of linear time and space -- from the non-ending beginningless ineffable stillness -- the eternal truth -- the Universal Intelligent Source from which all traditions and written laws are mere poor substitutions-- from **HERE** -- emanates the authentic instruction of the transcendental non-dual method that restores integrity called yoga (the process of joining together and making whole) -- unfettered by temporal limitation and corruption. In Pure Integrity in **All Our Relations**, yoga is all-ways available here and now (in the sacred present), and as such, it is at once, the arrival, the abiding, and the unborn universal presence which when experienced is recognized instantaneously as our true spiritual home. We will then truly know when we have arrived home.

Sutra 1. 2 yogash citta-vrtti-nirodah

Yoga occurs when the machinations, vacillations, perturbations, whirlings, spinning, and agitations (vrtti) of the mind-field (citta) dissolve, cease, and become still (nirodha)

Commentary: Yoga is the process of dissolving (nirodha) the wavelike operations or machinations of the ordinary thinking processes (vrtti) of the dualistic mind which colors, limits, and distorts the originalness Pure Universal Mind (citta). Yogic processes are designed to annihilate, annul, still, or dissolve (nirodha) the fractal and limited wavelike patterning and conditioning (vrtti) of the perceiver's mind field (citta) so that the unconditioned clarity can shine forth illuminating the darkness and stilling all anxiety and stress continuously -- without interruption. Thus vrtti can be defined as the interruptive patterns and wavelike operations which occlude the continuous flow of citta from manifesting.

Here vrtti are defined as the wavelike movement of thought patterns, thought processes, wavelike operations, mental machinations, or oscillations which are the beginning of mental turmoil, agitations, swirlings, revolutions, or spinning's that occur in the ordinary restless, disturbed, or dulled mind field. In short the vrtti evince the whirlpool of ordinary thinking processes which create a turbulence, a directive spin, or bias -- which condition, program, color, and distort the original unobstructed true

pure nature of the unbiased and universal clear light of consciousness or Infinite Mind (citta). Thus vrtti muddle, color, distort, and obscure that sweet wholeness of consciousness (citta-prasadanam) from penetrating and manifesting into everyday consciousness. The presence of habitual vrtti upholds the fragmentary or corruptive mind which thus becomes habituated to the secondary traumatic spiritual rend of separation from our true Self (the primal trauma). In yoga it is that compensatory habit, bondage, or attachment formed to that afflictive state (klesha) which is the cause of our suffering (dukha) as elucidated by Patanjali in Sutra I.5. When the vrtti cease or become dissolved (nirodha) then the clear light of absolute reality shines forth as our true nature (swarupa). That is the *process* of yoga.

The word, nirodha, means cessation, dissolution, stillness, or extinguished. Literally it presupposes a pre-existing blockage of some pre-condition. Translators often confuse the word nirodha as being active as in the act of stilling or even worse as the act of controlling, but rather the word, nirodha, is definitely passive i.e., it is stillness not stilling, dissolution not dissolving, cessation not the act of restraint. Of course there is an object that is being transformed from activity to stillness (the citta-vrtti), but it is salient that it is not the mind-field (citta) that is being stilled or controlled, but rather the machinations (vrtti) which have become attached to it and have been revolving the afflicted mind in circles. In yoga such machinations come to a halt, then the larger Mind's eye is opened. The wisdom eye is activated and shines forth inside out and then "Reality" is seen as-it-is in its true nature (swarupa).

Thus it is the vrtti which occludes-- it causes distortion, obstruction, bias, obscuration, and restlessness of the citta (pure consciousness) which eventually ceases (nirodha). When such limited associations, self identifications, or attachments with the thought **processes** (vrtti) cease (nirodha), then the self resides in its true non-biased abode -- as the True Self or natural unconditioned mind (citta). Nirodha, as cessation is thus passive to an extreme, yet yogic processes (sadhana) themselves are activities (active) as we shall see. They are designed to bring upon this effect (dissolution) of the vrtti.

The ordinary person who does not meditate has much to look forward to as meditation practice reveals the truth and true happiness contained herein, because meditation is the act of dissolution/cessation of the citta-vrtti. As this dissolution occurs the practitioner (sadhak) has the opportunity to know their own mind (the instrument and window of consciousness) directly, thus becomes clear and from inside out wherein the true nature of Self and existence is revealed. What could be more empowering and direct?

When we meditate we become aware of the instrument of our own mind, its wavelike operations, and mechanisms. This awareness allows us to see more clearly -- fine tuning the instrument so to speak and bestows upon the sadhak (practitioner of yoga)

great liberation. This is greatly empowering, because we now have the opportunity to see how the mind mechanisms and habits work to color and distort "reality-as-it-is. When the dirt and obstructions from the lens is removed (shuddhi), perception becomes unclouded and expanded as heightened awareness.

After we start to meditate, we notice that the "ordinary mind-field " (victimized by the vrtti) is moving constantly from "place" to "place". We can call that the monkey-mind which moves through the action of vrtti. In Sanskrit there are many words for mind depending upon what is governing the mind. The "normal" ordinary mind (called manas) as well as intellectual function (buddhi) are a dim reflections of pure citta. All intelligence depends upon the pure citta (or as we will see in later sutras upon purusha) as its source. Indeed the mind comes from citta, but it is severely limited and distorted because the pure citta has become modified, biased, taken on a spin, and conditioned (by the vrtti). Meditation is the process where the vrtti reach cessation, subside, and rest in stillness and complete dissolution. When the cessation (nirodha) occurs, then samadhi begins -- the clear light (the light that brings forth clarity) of pure universal transpersonal consciousness (citta) dawns. At first there exists small glimpses as the clouds of vrtti dissipate, while later the experience of samadhi becomes increasingly integrated and continuous as **All Our Relations** (culminating in nirbija samadhi).

Water, if you don't stir it,
will become clear;
the mind, left unaltered,
will find its own natural peace."

Sogyal Rinpoché

Thus nirodha can be interpreted as dissolution, removal, purification, annihilation, stilling, quieting, the elimination, or simply as cessation. Thus yogic practices (sadhana) consistently applied (abhyasa) are designed to bring about nirodha (cessation), which is devoid of any activity of the individual conditioned dualistic mind. This doesn't mean that the mind loses consciousness, rather the opposite. The

entire organism is connected with the Source of Goodness (Siva the param purusha). It is filled with unlimited consciousness as unobscured citta shines forth.

The vrtti can take many shapes and forms. Dynamically, the vrtti's wavelike operations form patterns and vortices of manifold modifications, fluctuations, movements, oscillations, agitations, disturbances, perturbations, spins, disruption, revolvings, swirlings, or mental turmoil which are at the root of our anxieties, bio-psycho and spiritual tensions, conflicts, stress, afflictions (kleshas), distortions of reality, and confusion. Vrtti can be described as a corruptive agency or fractuous unsteady condition that attaches itself to the citta (pure consciousness) and thence obscures the individual's mind-field. This is the state of ordinary dualistic fragmented and afflicted consciousness (the ordinary mind called manas), where corruptive influences such as spin, bias, taint, kleshas, vasanas, samskaras, karma, and ignorance have become dominant and taken their toll in samsaric (fragmented dualistic existence) as dukha (suffering). All that is necessary is to still the vrtti. The following sutras identify the five general categories of the vrtti and then methods such as abhyasa and vairagya which allow us to become free from the influences of vrtti.

Devoid of vrtti, pure citta is all inclusive and pervasive than any one isolated discrete mind-scene consisting of a separate seer (the one who sees), the object seen, and the process of seeing (See Sutra I.41), because pure citta (when the vrtti has ceased) is universal -- it is not defined within the dualistic context of a separate ego ("I" sense) or the normal framework of object relations (pratyaya). When this natural unmodified/unconditioned stage of citta becomes churned, distorted, traumatized, rendered, disjointed, perturbed, dis-continuous, or distorted into fragmented patterns, then disharmony, conflict, anxiety, disturbance of the mind-field, disease, discomfiture, and "lack" occur. In this corrupted state of vrtti-citta the mind-stream is traumatized, disrupted, and rended discontinuous.

Thus citta-vrtti-nirodha is accomplished (as yoga) when the self limited thought patterns, biased programming, corruptive fragmenting fluctuations, and negative conditioning on the mind-stream, its mental faculties, and their bio-psycho processes are de-stressed and all remediated. When that veil is lifted, one's field of consciousness no longer being self limited, distorted, nor inhibited, then citta shines forth as inherent self luminous wisdom and lucidity allowing one to arrive home to sacred ground of indigenous self abiding -- of **All Our Relations** -- our natural state. Another way of saying this is that functional yogic processes create citta-vrtti-nirodha, yoga being both the process and the result. (For more on nirodha, see nirodha parinama in [Pada III-9](#)).

Again when this yogic process is continuous, integrated, aligned, and synchronized in **All Our Relations** -- synergistically in delicate balance and harmony in the light of experiencing our true nature (swarupa) then yoga is easily understood as the process of interconnecting, reintegrating, and synchronizing with our natural unconditioned true self. Then that result is called samadhi (union/absorption, re-integration). Yoga being the process while samadhi is the result, however Vyasa says that yoga is samadhi.

When our intimate alignment of pure consciousness and pure being is artificially modified, obstructed, made discontinuous, fragmented, interfered with, strained, distorted, skewed, stressed, or agitated into fragmented or disparate patterns, then we can recognize that the vrttis are dominant. Then we can apply the remedy of yoga sadhana (for example meditation, the eight limbs (ashtanga yoga), samyama, etc. Thus once we have awareness of the true nature of our afflictive conditions, we will naturally desire release and then learn how to implement the remedies of yoga effectively. Thus the practice of true authentic yoga eliminates the vrtti (modifications of the citta) and establishes the reunification of seer, seen, and process of seeing back into its natural unconditioned, unconstructed, non-dual, uncontrived, harmonious, and naturally interactive dynamic alignment with creator, creation, and creativity (creative spirit). That unification bears ultimate fulfillment in Nirbija Samadhi without containing any seeds that allows one to fall back into samsaric existence. Thus Patanjali defines at the end of Samadhi Pada, nirbij samadhi as such. One thus aligns with all of creation/creator and enters into that sacred realm, no longer bearing the seed of further suffering stemming from the illusion of a separate "self" (ego).

Sutra I. 3 tada drashtuh sva-rupe'vasthanam

So that (tada) the original clear light (drashtuh) of our inherent original true nature **as-it-is** (swarupa) can shine through. We then strongly and firmly abide (vasthanam) and become consummated in our original true nature (swarupa) of pure consciousness [without being uprooted in false identification, dissipation, dissuasion, distraction, or disease of consciousness by action of the vrttis].

Commentary: It must be emphasized again that the term, nirodha, is passive. Thus yoga is not the restraint, suppression, nor control of the mind (as is too often mistranslated), but rather it is the cessation, elimination, dissolution, or remediation of the vrtti (which restrains, colors, conditions, and limits the citta). When the vrtti cease, the mind field is silent and self liberated, allowing space for a greater intrinsic intelligence to appear -- the innate dormant wisdom that is not misidentified to dawn. This is the realm of sat-chit-ananda (pure beingness, pure consciousness, and absolute bliss). This experience is gradually and increasingly experienced through effective

yoga practiced as one result. Such naturally calls out to the practitioner who seeks integration/yoga.

Swarupa, means what-is-as-it-is, residing in its own abode or in its true natural form without modification, distortion, or artificial conditioning. Swa means as-it-is by itself, while rupa means form. Thus swarupa can likewise be defined as being in its own true form as-it-is or natural true "self". In yoga the true form devoid of the modifications (vrtti) is not an existential, indifferent, catatonic, nor neutral state, but rather a profound transpersonal realization and expression of the unconditioned natural mind. The universal mind stuff shines forth out of Source and as such, beingness and existence are unified, One then sees Reality and all things as-it-is in their true form without distortion or spin. There is no externally imposed limitation of a separate, limited, or biased viewpoint, viewer, or seer, because one's eyes have been opened in this transpersonal non-dual profound sense (as a Seer (Rishi or Rsi) to see Self in all-- in the sacred sphere of **All Our Relations**.

Drastr in this context then is the seer (the one who sees), but disclosing the principle behind seeing, the process of seeing, the light behind the process because now the seer is resting in its **true abode**, where vasthanam means simply to abide within -- resting as-it-is without any restlessness. Where the common man's consciousness ordinarily wanders from object to object through the attachment of the vrtti -- through attachment to apparently separate "selves" through processes of limited false identifications or in short through ignorance (avidya), here the seer is not so attached, but rather rests in its true nature or authentic self without delusion. **HERE** the seer "rests" (vasthanam) in their own inherent true nature (swarupa).

So this, yoga, is a union of consciousness with beingness, then the seer rests in his/her own true nature. In a tantric sense this is when siva (the consciousness principle) and shakti (as the creatrix or manifesting process) are wedded in shiva/shakti -- in the profound union of satchitananda -- of pure consciousness, pure being, and pure fulfillment and completion. Similarly we can say that yoga is the process that brings us into this completeness -- this resting in our natural unalienated and universal timeless state where the machinations of the citta-vrtti have ceased.

Yoga thus is the liberation of the individual mind from its ordinary habitual illusory prison of fragmented estrangement, held together by grasping onto conditioned imprints of discontinuous past experiences framed in duality and separateness; so it can abide again and dwell in its rightful spotless natural abode (swarupa). In later day tantric terms the practice of yoga then becomes the processes of clearing out the pathways within the body/mind (nadis) and pranic sheaths for unconditioned citta-shakti to evolve and manifest. When the karmic obstacles are removed through applied yoga practice, the prana that flows through the nadis will become balanced

and strong -- they will work together in mutual harmony activating the dormant potential of transpersonal non-dual knowledge and bliss. Eventually the alignment of the inner ecology of the body/mind synchronizes with the outer ecology of the universe and then the non-dual and trans-rational synchronicity of yoga occurs in harmony with formless Source.

In hatha yoga terms this occurs when the pingala and ida nadis are strong and synchronized so that they perfectly activate the evolutionary energy in the central column (sushumna) which in turn unites consciousness and being.-- sky and earth, spirit and nature, sahasrara and muladhara, siva and shakti, eternal love with embodied love, undifferentiated consciousness with differentiated consciousness, creator/creation -- as a continuous whole in **All Our Relations**. In hatha and tantric yoga this is a gradual process that comes about through a balanced and skillful practice (sadhana).

Sutra I. 4 Vrtti-sarupyam itaratra

When we are not "home" or not present (itaratra) -- not abiding in our true self nature (swarupa) -- then consciousness (citta) is colored and modified (vrtti). It assumes the form (sarupa) that is shaped by the modifications of consciousness (vrtti) rather than as unmodified universal citta (consciousness) as it truly is in reality.

Commentary: Otherwise or at other times (itaratra) when the vrtti operate then our body/mind energetics will be out of synch -- the citta (consciousness) will be distorted, disturbed, agitated and fluctuate as it becomes swept up identifying with objects (sarupa) and we will be out of sorts so to speak. Sa, means with, while rupa means, form. When we are not united, aligned, or connected in our true authentic nature (swa-rupa) through yoga, then disharmony and distortion (vrtti) will appear catching us up in "our fragmented dualistic world" where phenomena appear disconnected (sa-rupa) or disjointed - a separation between creation/creator, mother nature/father sky, earth and heaven, root and crown, existence and consciousness, natural manifest order and divine order, the weave of the universe and the universal source obstruct and restrict our synchronistic joyful participation.

Without previously recognizing our corrupted or perverse condition, and without having taken up any expedient, proficient, or skillful method of remediation or reintegration [such as yoga], we become habitually lost identifying with the modifications and aberrations (vrtti) of the mind as an ingrained way of corruption (as "reality") to a point of unconsciously reinforcing our own imprisonment and illusion at the hellish altar of familiarity. Thus in this way, the dualistic false identification and spiritual self alienation (as existing separate as an ego) thus become our solidified as our "reality".

In the sacred sense, our everyday experiences are best approached as sacred grounds where authentic yoga is to be practiced all the time, while identifying the forms that the vrttis take, realizing how they distort and color our "reality", and then taking this opportunity to remediate/transform the fragmented situation into completeness and integrity -- so that we abide in swarupa (true nature).

In other words there truly exists in reality our sacred true experience as-it-is within the context of eternal Infinite Mind. On the other hand the "thinking mind" which extracts us from Living Spirit thinks "about" specific limited situations habitually revolves about one object of thought to another object attachment to another. It gets lost in simple fragmented object relationships. That way the ordinary mind has become conditioned to skirt Reality, rather than to abide within it. Normally the ordinary mind spins/whirls outwards into various false identifications (sa-rupa) with the vrtti unless we practice yoga that attenuates and eliminates the vrtti -- unless we are graced to recognize and rest in our true self nature -- in the great Unlimited and Absolute Integrity of **All Our Relations**

*Pabhassarm 'idam' bhikkhave cittam 'tan' ca kho 'agantukehi' upakkilesehi
'upakkilittan' ti pabhassaram idam bhikkhave 'cittam tan' ca kho 'agantukehi'
upakkilesehi vippamuttan ti*

*Oh! 'Bhiksus'. The mind is pure! It is defiled by the adventitious defilement. Oh!
'Bhiksus'. The mind is pure! it obtains liberation through the adventitious defilement.*

Here in the Anguttara-nikaya (1:5) the practice of meditation leads to a luminous and inherently pure mind (pabhassar citta) devoid of vrtti. Here also a secret of meditation is disclosed which Patanjali later elaborates upon as well.

In yogic practices such as meditation we learn how to come back home to swarupa -- Reality-as-it-is. As we meditate we see how the interpretive mind has the tendencies to get caught up in objects (either physical objects or mental) and we learn how to let them go (through vairagya and abhyasa as will be presented in I.13). Thus the vrttis are at first lessened, recognized, then remediated, let go, and eventually they cease.

Sutras 5-11 then identify the specific vrtti (modifications, spins, disturbances, fractuals, agitations, and corruptive influences of the mind-field). Then sutras 12 to the end provide their attenuation and removal (cessation) so that one can eventually stabilize the realization of seedless samadhi (nirbija samadhi).

Sutra 5 Vrttayah panchatayah klishtaklishtah

These vrttis (wavelike distortions, spins, and aberrations of our psychic field of consciousness) are of two types (tayah) i.e., those which lead to pain and suffering (imbued with klesha or emotional defilement producing afflictions), and those which are devoid of such emotional defilement and affliction, not necessarily leading to pain or suffering being neutral (aklishta). They can be classified and broken down into five (pancha) broad categories (tayyah).

Commentary: Here Patanjali broadly classifies the vrttis in five broad categories each of which may be afflictive (kleshas which cause suffering) or be neutral (free of afflictive results). We remember from the previous sutras that yoga is the removal of the influences of all vrttis (fragmentary, conditioned, and biased thought patterns) so that reconnection with spirit in **All Our Relations** is made whole and continuous. The kleshas are defined as emotional defilements or negative afflictive activities which cause suffering (dukha) are generally agreed upon to stem from the primary ignorance/confusion (avidya), of which a separate sense of self existence or ego delusion (asmita), attachment (raga), aversion (dvesa), and fear of discontinuity or "death" are also associated. They can be broken down further in many permutations of the above such as in lust, greed, pride, jealousy, hatred, anger, etc., but the major point is that the kleshas are taints which poison and enslave our mind and behavior, thus our liberation is dependent upon its purification (cessation).

Patanjali here does not attempt to delineate which kleshas are caused by which vrtti or conversely which vrtti add to which klesha. Suffice it to say that they are associated in holding together the spiritual malaise of alienation, disconnection and separation. Later we shall see that Patanjali suggests tools as yoga processes/practices (called sadhana) which are designed to remove these fragmentary fluctuations of the mind (vrtti) by practices which remove the kleshas, samskaras, vasana, and negative karma. Again as such, this is a process of purification or cessation (nirodha).

A practitioner of authentic yoga can thus gauge their success in practice, by asking if we are less enslaved and burdened by the oppressions of the vrttis, kleshas, samskaras, vasana, and karma or not? Are we less agitated, more empowered, more creative and fulfilled, not only in our yoga practices, but also in our daily activities as well? Do we notice (viveka) the disturbances coming up sooner and do we stay in awareness residing inside of our core energy, our true nature, our center, or heart ever more increasingly? We may ask what helps remove (nirodha) the vrttis and their manifest distractions, dissipations, cravings, anger, grief, jealousies, greed, and other kleshas fall away and cease?

Patanjali says that some vrttis are associated with klesha and others are neutral in respect to klesha (aklishta). The word, "kleshta" is most often misinterpreted as pain or suffering, but the Sanskrit word, dukha, is the term used by Patanjali to mean pain or

suffering. Also "aklishta" is sometimes misinterpreted as something desirable or beneficial, but it is valuable to point out that aklishta merely means the absence of afflictive emotion (klesha) or neutral in this regard. This common misinterpretation of klishta/aklishta occurs because of the bias of the ideologues, religious fundamentalists, and academicians attempting to exhort the "goodness" of pramana (the first vritti translated as proven theories or "right" knowledge). The common confusion of pramana will be cleared up in the immediately preceding sutras.

What Patanjali simply states in I.5 is that the following five categories of vrttis are capable of reinforcing or exacerbating klesha (afflictive emotions and defilements) or they simply may be neutral in this regard. In the reverse way, it could be said that the kleshas, especially ignorance (avidya), amplify the whirling of the mind (vritti). In any case when the vritti cease, so do the kleshas, but one way to get **HERE** is to abandon the kleshas (we will see how in later chapters).

Sutra 6 Pramana-viparyaya-vikalpa-nidra-smrtayah

Ordinary consciousness is full of a myriad combination of vrttis (that which distorts the mind field preventing us from seeing clearly); hence Patanjali breaks them up by the five mind-vagaries (citta-vrittayas) of:

1) **Pramana** -- The filtering, modification, and patterning of consciousness due to belief systems, "conventional theories", so called proven theories or so called right knowledge held together by ordinary dualistic perception (pratyaksha), deductive reasoning or inference (anumana), consensus reality, and the testimony of external authorities (agama) is pramana. Pramana (so called accepted or politically correct views/beliefs) is thus a vritti (modification consciousness) and thus a hindrance which must be eliminated (nirodha) in order for the process of Yoga to be realized (see sutra I.2).

A proven theory or belief is just that, not the Reality, just like a map is not the actual territory. It may or may not lead us to the "Real thing". In fact, stubborn fixations upon belief systems is a pervasive filter creating a strong barrier to the realization of samadhi as we will show in detail later. Especially when people believe strongly in their tradition, religion, ideology, provincial prejudice, or "righteousness", these type of pramanas are very difficult to surrender. **HERE** Patanjali says pramana has to be surrendered up on the altar of truth. Further this is the crucial statement that separates yoga from philosophical systems; i.e., yoga is based on experiential practice which informs the sadhak (practitioner) and transforms fragmented dualistic consciousness back to its profound natural unconditioned state (swarupa). It is not based on memorizing facts nor conforming to external belief systems.

2) **Viparyayah** (Filtering and modifications of consciousness due to mistaken beliefs based on errors of perception, lies, propaganda, dis-information, confusion, ignorance, perversity, false identification. falling into this category is anything that may be proved to be wrong as well as incoherent, schizoid, hypocritical, and/or corruptive thinking). This is similar to pramana except there is an error in the process of perception, the process of inference and/or deduction, and/or in the process of the external confirmation (agama).

3) **Vikalpa** (Filtering and modifications of consciousness due to fanciful thought processes, contrived and artificial thinking methods, hallucination, day dreaming, imaginary conditioned cognition, conceptionalization, fabricated thought, and in general the monkey mind discursive mentations of the ordinary mind, based on frontal cortex processes).

4) **Nidra** (Filtering and modifications of consciousness due to dullness of mind, inattentiveness, sleep, being in a daze, torpor, stupor, and alike)

5) **Smrti** (Filtering and modifications due to past memories, past legacies, residues, impressions, experiences, nostalgia, grief, trauma, etc.)

Commentary: In everyday life these five vrttis usually do act individually, but rather in combination with each other forming and shaping the many obscurations, patternings, and modifications of the citta-vrtti. Hence we can have half truths, interacting with stupor, logical reasoning, past conditioning, and trauma which combine together as a karmic activity that was activated by an afflictive emotion, which in turn was colored by these vrttis.

These five vrttis (fractious modalities) can be either innocent distractions and dissipations possessing no negative karmic effect (aklishta) or they may be part of a seed bearing cycle of negative karma (with klesha) such as the vrttis caused by negative propensities and reactions (the kleshas due to ignorance, i.e., attachment, pride, anger, hatred, fear, greed, jealousy, and similar) depending upon how occluded our mind stream (chitta) has become and whose purification eventually provides the antidote as the field of consciousness expands.

The very wavelike operations of the citta-vrttis are always the result of past negative karma (conditioning) and hence an element of avidya (the chief klesha) is thus present. Here though Patanjali is saying that the citta-vrtti can and do produce more kleshas (literally poisons) and as in sutra I. 2 the goal of yoga is reached when the citta-vrtti cease (nirodha) their operations. Then there is unalloyed, uninterrupted, unfiltered, and unbiased continuity of cosmic consciousness. As we will learn at the end of this chapter, it is the vrtti which occlude the self luminous light (prakasa) of

consciousness which comes forth when the bonds of the intuitive insight (prajna) is loosened.

Yes, so yoga answers the question of what is consciousness itself and what are the processes which reveal it as well as what are the processes which occlude it. At first we will discuss what it is that occludes and colors it (the vrttis). Then how through *practice* (sadhana) how to see (vidya).

Yoga answers these questions through practice, not by giving people ready made up answers or texts to memorize or chant. The very process of perception is dealt with. The errors occur not only how we interpret what we perceive such as assigning meaning to a sense object through the filters of proven belief systems (pramana), misconstrued beliefs (Viparyayah), contrived ideation processes (vikalpa), through the limited interpretation filters based on our past experiences (smrti), or through subconscious habits of partial sleep (nidra), but more so than removing these clogged filters *vrtti), yoga practice alters the way we perceive itself -- the process of perception by rearranging the relationships of the object which is observed, the observer, and the process of observing. This new way of non-dual perception goes further than the perception of ordinary sense objects as discrete self existing objects through the agency of the five or six senses, but rather yoga teaches the awakening to our evolutionary nature -- to the true nature of Universal Mind.

Sutra 7 Pratyakshanumanagamah pramanani

The vrtti (spinning operations of the mind) called pramana is constituted of pratyaksha (spinnings around a sense object, then anumana or inference (operations of the mental processes around the input of the sense object, and finally the wavelike operation of the mental processes around the validation process from scripture, authoritative teachers, gurus, accepted authority, trusted friends, or even consensus reality (agama) all of which externalize one's attention and energy.

Commentary: Some common English translations of the word, pramana are valid cognition, valid proof, valid theory, proven theory, proven conclusion, judgment, or right knowledge. Pramana is most often the essential or core building block in forming fixed belief systems (which is another vrtti of course). As stated the problem of vrttis in general is that they agitate and churn the mental processes providing a limited bias thus occluding the full spectrum of mind-field possibilities. Thus the pure citta, pure underlying source of intelligent awareness (or param purusha) which lies at the Source of consciousness is occluded, interrupted, and disrupted which is the opposite of the goal of yoga practice.

As any experienced meditator knows such a biased mind has no place in dhyana (meditation) as described by Patanjali. When we meditate we must let go of all such vrttis or suffer the negative consequences. "Right knowledge" or "proven theory" is often used in daily life to rigidify the mind stubbornly fixated upon biased beliefs and creeds colored by culture, geography, race, sex, religion, sect, nation, and species. In other words, it is a veil/filter that man grasps upon stubbornly because he/she finds their ego in "it" -- it reinforces their view of separate self. When any true spiritual seeker (sadhak) becomes so fixated, they only reinforce their alienation from the universal Self -- they stand off their spiritual progress. Especially when it is colored by the belief that their creed is right, good, superior, or better, thus it holds one back from the universal citta. Pramana then is indeed another coloring of the mind.

Pramana is the conclusion or judgmental processes of what is right (and thus what is wrong). It forms the basis of assumptions, firmly held (stubborn or fixated) belief systems and similar constructs of the mind which are supported and upheld by the glue (proofs) of external authority (agamah), inference and reductionist logical methods or proofs (anumana) governed by the intellect, and by pratyaksha (dualistic perception and ordinary provincial awareness) which may appear true within a limited situation or context, but which if applied elsewhere serves only to bolster bias, prejudice, pride, and/or further confusion and limited dualistic false identification which most often serves to reinforce straight plane left brain thinking, but at the same time extracts us further from the simultaneously arising universal ground of being.

This is a key sutra where Patanjali makes it clear that yoga is neither a religion nor a philosophical system. It is not based on right knowledge nor wrong knowledge, rather yoga is an empirical grass roots inner experiential system based on practice (sadhana) or direct experience. This direct experience is not pratyaksha as ordinary dualistic perception, but rather a deeper kind of non-dual wisdom (prajna) beyond subject/object duality. Nirbija samadhi (as the goal of yoga) is also not based on pramana (right knowledge), inference (anumana), or philosophical speculation. Although philosophers and scholars are free to speculate on the yoga Sutras, something that they have perhaps over done, Patanjali says repeatedly that it is through practice that the inner wisdom will shine forth and that this occurs when the vrttis are dropped such as in dhyana or samadhi. Dropping pramana then is a necessary step, albeit one of the hardest, because most people have become fixated to external belief systems. They find themselves in external structures and then defend their ego fixation vehemently through argument. Indeed this is the stuff that taken to the extreme religious arrogance, bigotry, crusades, holy wars, pogroms, and jihads are made from where even the murderers deny that they are doing anything "wrong" or harmful, rather they believe that they are doing God's work as interpreted by "authorities" from their holy book.

As such this sutra is most often left ignored, left unchallenged critically, or misinterpreted by scholars, academicians, intellectuals, ideologues, religionists, and philosophers, who themselves have contributed to the plethoric morass of traditional biased written interpretations (who also do most of the translations). They are themselves addicted to pramanas and if one dialogues with them they can not imagine dropping pramana. It is unthinkable to them. Thus they most often translate pramana as "right knowledge" and deny/ignore that Patanjali considers it a vrtti (a coloring). Thus they "interpret" this particular vrtti as being some how beneficial, despite Patanjali's clear statements to the contrary.

One can just pick up most any translation of the yoga sutras and check out how academicians and others who are frontal lobed dominated translate and interpret this key sutra. Even the very idea of valid cognition is dependent upon an object of cognition. This is not meditation (dhyana) as Patanjali describes where one has to let go of even the most subtle thought process. Reading 1.7 in other translations will let you know if the translator is a parrot, ideologue, and/or traditionalist on one hand, or on the other hand, an authentic yogi who is guided by inner wisdom and light -- by their own genuine practice and direct yogic experience. Parroting traditional authority without honest critical or creative insight indicates little yogic experience and integration which in turn creates a disservice to the earnest student as it is misleading.

"There are two kinds of knowledge to be acquired – the higher and the lower; this is what, as tradition runs, the knower's of the import of the Vedas say. Of these, the lower comprises the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, the science of pronunciation etc., the code of rituals, grammar, etymology, metre and astrology. Then there is the higher (knowledge) by which is attained that Imperishable. (By the higher knowledge) the wise realize everywhere that which cannot be perceived and grasped, which is without source, features, eyes, and ears, which has neither hands nor feet, which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing and which is the source of all. As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from a living man issues out hair (on the head and body), so out of the Imperishable does the Universe emerge here (in this phenomenal creation). Through knowledge Brahman increases in size. From that is born food (the Unmanifested). From food evolves Prana (Hiranyagarbha); (thence the cosmic) mind; (thence) the five elements; (thence) the worlds; (thence) the immortality that is in karmas."

[Mundaka Upanishad](#), Translated by Swami Gambhirananda

As we are beginning to see, yoga is based on direct yogic experience that emanates from yogic practice (sadhana), not theory (valid or not). It is this practice (called sadhana or abhyasa) applied wisely which awakens the innate wisdom. In order for

that journey to bear fruit, theory, ideology, theology, and even logic must conform to the evidence -- it must be tempered by yogic experience. For the average intellectual dominated by the frontal lobe of the brain, the external locus of authority must be shifted, eventually being surrendered upon the altar of universal truth. Theory and the world of objective facts, finally being seen as the stagnant matrix separating the practitioner to the organic universal flux of where universal spirit acts as the universal being.

Patanjali is saying very straightforwardly that what we tenaciously defend and grasp onto as "right knowledge" -- what is politically correct; what we believe to be right, true, or good -- is a coloring of Universal reality -- is a vrtti, as long as it is supported by outside authority, consensus reality of our trusted peers, scripture, or any external source which we have become dependent upon (agama); reductionist logic, inference, or reasoning methods (anumana); and ordinary mental faculties of dualistic perception (pratyaksha). This vrtti like the rest must cease in order for the yogic practitioner to realize the higher states of union (or samadhi). Patanjali makes a very salient point in this profound sutra; i.e., that people are suffering from the spin of ideology, top-down mental processes, and theories imposed upon our moment to moment experience by the imbalances and over dominant processes of the cerebral cortex, where normal judgment and decision making processes occur. In short the cognitive process requires an object of cognition and the cognizer, thus creating a dualistic separation from the process of consciousness itself. Cognitive based people are constantly objectifying their "reality" -- constantly placing a separate "it" from the separate observer (I), thus dualistic bias is unfortunately fixated upon. This escape from reality is really an aversion -- a pushing aside the subjective side of consciousness. Fear and the other kleshas exacerbate this imbalance. The imposition of fear and excess fixated pramana upon the rest of the neurophysiology of the living human organism creates both neuro-physiological as well as psycho-neurophysiological impairment

Although pramana may be a theory "proven" through certain methods, one must also take into consideration the limitations of the methods of proof. This glue which often forms the "apparently" benign stagnant fortresses of fixated, opinionated, and stubborn firm belief systems, dogma, ideology, radical fundamentalism, prejudice, and prideful identifications actually is a self limiting vrtti as false identification, a wedge of separateness that separates us from the universal consciousness. Indeed pramana it is a limited manmade, artificial thought construct, bias -- a mind prison produced by preconceived notions, prejudice, and institutionalized fear. -- all of which reinforce false identification and avidya, is perhaps one of the most tenacious and insidious of all the vrttis, because the adherents of pramana, cling helplessly upon the very instrument which is drowning them. The proofs of the theory which such people

who cling upon pramana hold as "right belief" winds up as the justification of their own false identification with artifice and continued methods of "Self" denial.

We all know superficial people who are walking encyclopedias of external knowledge, experts or "authorities" in various fields of philosophy, semantics, or religion, but who have no self knowledge or wisdom -- who have no realization -- who have not brought this knowledge into the heart. Patanjali doesn't say that "correct" views or right knowledge are all "bad" or afflictive (klishta), only that such can and often does get in the way obstructing the complete realization of yoga. These vrtti given the right circumstances create klesha, which in turn creates further negative karma and suffering (dukha) such as aversion, hatred, condemnation, fear, etc). Some vrttis may be neutral in relation to being associated with afflictions (aklishta), but regardless all vrtti, must be let go of and cease in order to walk into the clear light of original deathless mind (in satchitananda).

Through practice uncomplicated, unbiased, and clear observation will reveal that it is more difficult for some one to give up their beliefs, valid theories, ideology, judgments, and prideful attachment to false identifications which have become familiar and comfortable veils and filters of reality because they are rigidified through surface evidence (pratyaksha), logic or inference (anumana), external authority (agama and smrti) or consensus reality. Anyone who has tasted meditation knows that such superficiality is a coloring (vrtti) and obscuration to the full dawning of the inner light. It must be surrendered at the altar of direct experience. Rather the type of "Realization" that Patanjali is presenting is not dependent upon such superficial and external dualistic means, but rather their extinction. He is saying that such methods have to be given up in order to realize *citta vrtti nirodha*.

Here Patanjali discusses the glue (proofs) that holds together the fixation of pramana. Pramana, because it is assumed to be "right" knowledge" and/or is otherwise most often reinforced by the group illusion of the time, group prejudice, group pride, and temporal authority and beliefs becomes more difficult to let go of than knowledge or belief that can be proved to be wrong or perverse (viparyaya). Classically the tenacious glue of pramana (**fixated belief systems, conclusions, judgments, theories, rigid mindsets, and so forth**) are glued together through the three agencies of:

- **pratyaksha** (observation) is often defined as form of perception undertaken by the five senses based on the dualistic assumption that there exists a separate observer, an object of observation, and the process of observation as being discrete. Pratyaksha also assumes that the separate object is "real" and truly exists in and by itself. This is the basic assumptive tool of the Vaisesika

Darshana (along with anumana or logic). It is interesting to note that Vaisesika differs from Nyaya only in so far as Nyaya uses agamah (as well as comparative analysis) for determining pramana (right knowledge). Pratyaksha holds true only in a dualistic sense of a separate object and observer, i.e., the objectified "I-it" world, as opposed to the yogic non-dual/transpersonal world. In studying the Yoga Sutras Patanjali considers pratyaksha and pratyaya limited forms of cognition which the meditator must eventually abandon. Later in Pada II of the Yoga Sutras Patanjali presents the practice of pratyahara (the fifth limb of astanga yoga) which is designed to remediate the dualistic limitations of pratyaksha (or mind grasping onto empty objects). Here we must also recognize that modern physics and linguistics also supports Patanjali's low regard of basing pratyaya on pratyaksha. See [Physicist David Bohm \(River of Truth\)](#) and also [Bohm's dialogue with Krishnamurti](#),

- **anumana** (inference) or logical, deductive, reductionist, analytical, or intellectual machinations of the ordinary mind which validate, support, or otherwise confirm the conviction or conclusion (pramana) as appearing real, true, or substantive.
- **agamah** authoritative witnesses, scripture, parents, expert testimony, and others who testify toward the formation of the conclusion (pramana). Agamah can be very insidious as every race, country, religion, sect, time, and village has the potential for reinforcing a mass illusion/delusion built on prejudice, fear, and pride. Especially religious pride can be very entrenched as is transgenerational pride, ignorance, prejudice, aversion, anger, and violence especially found in radical fundamentalist traditions. No where in the Yoga Sutras does Patanjali advocate following tradition (sampradaya) for to do so would contradict his purpose.

Following are a few examples. They can be broken down into two categories; i.e., one where the pramana is later proven to be false, but one at first thinks it to be true, and the second category is that the pramana appears to be true, but it still limits our consciousness and spiritual experience (chit and sat).

A common example is that the world was once thought to be round because people observed (pratyaksha) that the horizon appeared to be flat, then inferring (anumana) that the earth was flat, and this was then confirmed by the church and kings (agama). Later some one came along and "proved" that the earth was round and thus people fixated on that. In reality the earth is not round but spherical and even that has many

subtle "anomalies", twists and turns to it. That is the theory or picture of it still does not conform to what it really is. Not even modern scientific theory can account for the shape of the earth and its many changes, yet the earth is as it is despite our many theories of it. That is-as-it-is is direct non-dual perception known when the dualistic tendencies of the mind are put to rest.

Similarly at one time in Europe it was considered to be proven that the universe revolved around the earth. Advocates used certain observations (pratyaksha), reasoning (anumana), and the church and kings (agama) to back them up. If you disagreed you ran the risk of being tortured and killed. Of course today we know that was a "mistaken view" (viparyaya), but one may ask how many mistaken views do we hold today that are generally considered pramana and how is that holding us back from vital and functional living?

A young Palestinian boy observes that an Israeli bomb and soldiers have killed one's mother, brother, sister, and father. That Israelis are occupying his town and beat, arrest, and order around his few remaining friends creating fear and poverty. Through inference, he sees Israelis as the enemy. His religious authorities and town mayor validates this. His hatred and anger (kleshas) toward the Israelis thus reinforced and he decides to be a terrorist killing Israelis and those who support their evil ways.

In Gujarat India, there has just been a murderous riot. One's entire family and village has been murdered. You observed it and saw the perpetrators (pratyaksha). Through inference (anumana) it deduced to be Moslems and the tribal chieftain arrives and declares that all Moslems are our enemies. Out of fear and hatred a belief is validated (pramana) that all Moslems must be killed in order to feel safe and survive. His parents, peers, and leaders confirm that belief. Hence mob hysteria is fed from a proven theory (proven by pratyaksha, anumana, and agama).

One can go on with a myriad examples of false generalities, stereotyping errors, and false conclusions based on limited observation, inference, and validation which are mistaken. Are the above pramana or viparyaya?

Now for the second category, pramana which are not necessarily false, but are still limiting -- still producing fractal modifications of the citta. It is not only that relative observation through the sense organs can be faulty, that logic can be faulty, but also what authority is absolutely trustworthy except the Sat Guru? According to Patanjali there is no external teacher separate from the innate teacher, the teacher of the most ancient teachers (isvara as purvesham). Even a theory which actually corresponds to the Truth, if not derived from direct experience too often may prevent such. For example:

"I am not the body". True statement? It is stated in the negative and thus can create limitation. In one sense we are not just the body, the ego, or separate from the all, but who in truth am I (the true seeker asks)? If the "I" atman is one with Brahman, then it is all inclusive and not separate (according to a certain school of advaita), thus it includes the body (there being no place where Brahman is not). One can use observation, inference, and authority to validate neti, neti (not I, not I), but this is not the same as experiencing its truth. One may be filled with pride that one has this knowledge, but it is merely pramana, it did not come from direct experience. The above is very similar to the Buddhist negative pramana of proving that there is no independent self. After all where does the ego abide? But pramana based on observation, inference, and external validation should never substitute for the spiritual experience itself which is a more widespread mistake of academicians, fundamentalists, philosophers, and intellectuals than they might presume.

One could go even further by categorizing pramana as to being positive or negative, religious or scientific, partial and contingent, or true and objective, but its common limitation to a yogi is that pramana is both fractualizing and spiritually dysfunctional as it blocks the natural flow of citta -- it holds us back in practice. The larger spiritual knowledge beyond the vrttis is not dependent upon the processes of mere observation, rational inference, and external validation. Take it or leave it, but don't stop there. Pramana is not labeled a vritti only because the processes of observation, inference, authority, and validation may be limited or faulty, but rather pramana is a very limited and fractional dualistic veil in which the common man peers out into the world with a "spin" on life. It colors the world and reinforces bias (avidya) and bondage preventing us from going further into true spiritual experience, awakening, and liberation (avidya being the major klesha).

Patanjali is really making a profound point here in categorizing pramana as a vritti precisely because of the common fixation of most of the religious "authorities" and bigots of his day. As such this kind of fundamental questioning forms the basis of heresy. Patanjali is profoundly telling us that yoga sadhana is a search for truth -- where theory and belief are derived from our own direct experience. For this fundamentally spiritual search to be successful it is necessary to first admit our ignorance by saying that we do not know. Secondly yoga sadhana demands that we do not adopt nor hide behind some one else's system, no matter how politically correct it appears, but rather we must find the truth within. Adopting an objectified world based on agama and anumana spells death to the authentic spiritual pursuit. There exists no dark soul of the night for those who have given up their attachment to separateness.

Yes, orthodoxy will tell us that pramana is necessary, valid cognitions, proven theories, belief systems, religion, and ethics keeps us from going too far astray. "It

keeps us out of trouble", they say, but Patanjali is saying that it also separates us from genuine spiritual sadhana and as such it is the cause of spiritual affliction (klesha). Patanjali is not attacking the "other" philosophical systems, but rather he says that those who adhere to fixed beliefs or simply belief systems (BS) in general that are not based on direct experience will maintain spiritual stagnation. Thus they can not reach the direct experience of universal consciousness -- of **All Our Relations**.

On the other hand, yoga sadhana such as advocated in Sadhana Pada (Chapter 2) and in particular, meditation, takes us considerably further beyond the limitations of fixations on any belief systems (pramana) based on dualistic perceptions (pratyaksha), authoritative testimony from books or authority figures (agama), and logical or intellectual methods (anumana). So in sutra I -12, Patanjali says not to get caught up with any vrttis, because they reinforce the vrtti of pramana. Especially not those things (such as agama, anumana, and pratyaksha) that uphold the vrtti of pramana, because in the authentic yoga that is being taught here, that is not where liberation or samadhi comes from, rather they hold one back. Those methods may be helpful for studying engineering, mathematics, law, mechanics, or construction, but they should be put aside (vairagya) when practicing yoga -- especially so when applied to the main method, the practice of meditation.

The point is that the theory is not the experience, while rigid theories (even though not erroneous) too often precludes it because it is severely "limited". Granted a good theory may lead us eventually to the experience (and the experience may even prove that the theory was correct), but in truth the reductionist objectification process which is pramana, must in either case cease altogether if we are to get to the universal boundless Mind which is the true nature of Mind. Pramana is like a theory, principle, or "derived" law while agama, anumana, and pratyaksha are its apparent operators of proof; but Patanjali says that as such this will reinforce the vrtti. In other words walking around with such constructs in the mind (mindsets), we superimpose artificially a very severe limitation upon the potential and very profound/sacred innate depth of our experience, i.e., Reality-As-It-Is -- or swarupa. This filter, matrix, or veil serves as an obstruction, which yoga meditation is designed to utterly destroy. When this dissonance between consciousness and beingness (between sattva and purusha) is destroyed the underlying profound non-dual transpersonal and trans-conceptual REALITY is revealed.

Thus in the end of Pada III in Sutra 55, Patanjali says: III. 55 sattva-purushayoh shuddhi-samye kaivalyam. Translated: "By perfectly balancing (samye) pure beingness (sattva) with pure undifferentiated universal consciousness (purusha) the obstructions are removed (shuddhi) thus disclosing and opening the gate to kaivalyam (absolute liberation)."

Pramana as a surrogate or adopted belief system, ideology, mindset, or "ism" may be difficult to let go of, especially so when we have not been brought up to do our own critical/creative thinking and true self inquiry; but rather to become dependent upon the "boss", master, experts, or consensus external prejudice of our culture or times (so called "reality"). This is where the limitations of dogma and ideology become rigidified as well. This is another good reason to drop it, because real yoga can not be achieved in such a sorry state. This is also the defect of religion, where it demands conformity to behavior, but fails to provide revelation. In fact the dogma compensates for authentic experience and most precludes such. Rather, genuine spiritual discipline is based on providing direct communion. Thus Patanjali quite clearly says that pramana, that which are dependent upon the proofs of pratyaksha (observation), anumana (inference), and agama (authority), may be at best neutral in some situations, but for a yogi whose intention is to realize the Truth in samadhi, all vrtti must be dropped.

It should be mentioned that some advanced spiritual souls may want to point out another kind of belief or world view (which some may call a pramana but is not so defined by Patanjali) which is not a theory, judgment, or conclusion based upon observation (pratyaksha), anumana (inference), and agama (external authoritative sources), but rather which is derived from direct yogic experience of **All Our Relations**. Then would that be the kind of pramana which Patanjali calls a vrtti? No, Patanjali is defining pramana in his own way (as a theory proven by agama, anumana, and pratyaksha), and as such it is a vrtti (all of which are to be discarded). If however our view of reality and self is conditioned by our yogic experience, that understanding taught by the direct experience of the Great Continuum is neither pramana nor vrtti according to Patanjali.

Ordinary people limit their experiences, sometimes quite severely, through limited belief systems. In the past accepted authoritative beliefs like: "the world is flat, the sun rotates around the earth, such and such is impossible, and so forth held people back". Likewise today many conventional beliefs supported by apparent observation, inference, and authority severely constrict people back (on and off the meditation cushion). This limitation is due to the imposition of beliefs (right or wrong) upon present experience so that we do not allow ourselves to experience anything outside the box (except in dream or fantasy). The opposite way to go is to have our experiences inform the neo-cortex (where the conceptual functions reside) as to what is going on instead of the neo-cortex dictating to the neurology what is real and what is not. If our experiences can actually feed the entire nervous system as a whole -- without distortion, resistance, or conditioned interpretation born from the imprints and adaptation of childhood games, fear of punishment, desire, ego, pride, jealousy -- in short the kleshas, then a greater sense of inter-connectedness is experienced, greater

wholistic function, health and creative expression is realized. This in turn sparkles over into a deeper kind of direct profound experience -- a deepening of the ordinary modality of sense perception or mind perception to a synchrony of both inner and outer worlds -- the inner and outer ecology pulsate as one -- experience and consciousness --heaven and earth -- are merged. It is this profound inner non-dual transpersonal interconnection which then informs, leads the mind, and shapes the view, not ordinary perception, logic, or the testimony of others.

When we acknowledge and honor our deepest spiritual experiences as our guide in everyday life and are open to this in All Our Relations, then we have no need of the dictates or guideposts of beliefs that are born from books, authority, the process of ideation, conceptional fabrication, rational constructs, or ordinary dualistic methods of perception for we have gained insight.

Now the above statements may sound bizarre to most people, but it is the common language of the trade in meditation circles, which is my main practice. Also in these same circles it well known through experiencing/practicing meditation that the conceptual tendencies of the frontal cortex (in its function of mental fabrication and rationalizing) gratefully ceases, rests, or is stilled. Meditation may or may not be the common man's game, but it is designed to provide this fruit. That is why I recommended Patanjali's "Yoga Sutras".

In this non-dual "reality" which is not constructed by man, but exists by itself from the very beginning then -- this profound or sacred non-dual state, then even the process of feeling other people's grief or simply -- of being empathic, is also not being interconnected with all beings and all things -- with the grand integrity of everything, but rather it is a fixation on one event or person at the sacrifice of everything else.

An example may reveal the common plight of those afflicted by pramana. One may gather "right knowledge" and facts and has even been taught how to organize these facts "correctly", so that for instance, one may believe that God is omnipresent, Eternal, Pure Love, and other similar details that may be true in one sense, but still one is not closer to realization really. Unfortunately, here we have even taken a step backwards if our acquired external knowledge creates pride, delusion, false identification, and even greater over-objectification and alienation, which is often the case. Such beliefs are based simply on facts and logic, not the experience. It is rather an objective theory, not the experiential truth or realization. Part of the spiritual malaise is that mankind (especially in the West has already become over objectified -- lost in mental theories, abstraction, and mental processes (vritti) which have not been reconciled with his everyday experience, but rather tend on the most part to preclude or diminish subjective experience. This is not the way to experience direct spiritual truth.

It does not matter much if these theories coincide with the way things "really are" or on the other hand if they are a miscalculation (viparyaya), dream, hallucination, etc., because one still remains separate and estranged from experiencing Reality directly if we become rigidified around it -- unable to let it go, so that we can experience the universal reality which awaits us **HERE**. One can try to put all these facts and beliefs in one's pocket or computer or even learn to memorize them and recite them at will, but that is not the enlightenment that authentic yoga aims toward. The bigger danger here, is that such walking encyclopedias of politically correct belief systems (BS) too often confuse their external knowledge from spiritual wisdom and thus self perpetuate their own spiritual stagnation unknowingly. Rather it is far more expedient to skip this neurotic behavior from the start as Patanjali recommends, emphasizing the value of developing direct experience through yogic practice, revealing the inner wisdom, or innate buddha nature. This is why yogis always say, that yoga is neither a philosophy nor a religion. It is not based on theory, on books, nor words, but on direct experience through yoga sadhana.

In practice, we may find ourselves ignorant and not knowing. It is far better to humbly acknowledge our ignorance and thus humbly say to ourselves that we do not know, than to act in acts of defensive/offensive denial and justification. By saying that we do not know in humility, we bequeath upon ourselves the ability to learn and become expanded. This way we seek out the truth and reinforce our passion for self understanding. It would be counter-productive to instead to adopt some one else's belief system (BS), no matter how authoritative (agama), logical (anumana), or seemingly objective (pratyaksha). Rather it is this very humble search of the true seeker who is not afraid to say that "I do not know" -- who is not satisfied with patented answers, that serves as the flame that rekindles the eternal and authentic spiritual fire within.

Another practical example which is relevant to our daily sadhana occurs where one has acquired special or expert relative/dualistic temporal "knowledge" that holds true (as real) in a limited sense -- only conditionally (true for a given place, time, or special condition), but which holds one back from Universal Gnosis. Such relative fixation especially can create stagnation, blockage, and disturbances in our meditation practice unless it is identified and let go of. For instance, it may be true in a relative sense that the body is sitting in a room meditating and that one is witnessing one's body sitting thusly, but if one holds onto this belief held together by ordinary perception of a separate self perceiving apparently separate sense objects (pratyaksha), one will miss the universal reality of one residing in all places, at all times, with form and beyond form -- one will continue to miss nirbij-samadhi. Here the real yogi must constantly attempt to place oneself within the overall context of yoga (continuity) -- in unity with the Great Continuum where all is in creative flux when the practitioner aligns, abides

in and is in unity with the core/heart center (hridayam). This is antarika (from the bottom of our heart) sadhana and as such it destroys the vrtti.

All vrtti then must enter into stillness, become nullified, suspended, and cease because they have the potential to produce further hindrances (kleshas) for yogis - further obscuring the field of consciousness. This is at first to be practiced in dhyana (meditation practice) which proves Patanjali correct from our own experience. The practicing yogi must go beyond ordinary pramana to **Direct Inner Non-Dual Experience** -- to awaken the inborn self effulgent intelligence within (Rtambhara -- see Sutra 48). Later on in the sutras Patanjali elaborates the methods of yoga that destroy the vrttis by destroying ignorance (avidya) itself, but this can not be accomplished without giving up pramana in practice. It is this basic ignorance which obstructs our essential self nature -- our self existing innate natural wholeness called swarupa. For a true yogi, any "view" which is not universal, eventually must be surrendered into the fire of yoga -- all limited views based on time and place must be thoroughly challenged, melted down, purified, disengaged from, and surrendered -- this is the deeper meaning of which the authentic practice of vairagya, isvara pranidhana, tapas, and swadhyaya reveals by itself (through practice).

Now this is easier in meditation but the problem is how do we extend that to all our relationships? If you are working, driving an automobile, engaged in complex mathematical calculations, or running dangerous machinery you have to depend on your senses, reasoning, trusted indicators of course. Even then though we can maintain as much awareness/communion with transconceptual consciousness as possible as use it as a guide, but such "demanding" everyday circumstances tend to draw our energy and awareness outward and dissipate it. Living in retreat and/or in nature it more easy to see the one in the many, to live in a non-dual state where dualistic perception, reasoning, and agama are irrelevant -- where sacred presence is immanent. Thus in yoga we try to continue to extend that non-dual realization (samadhi) into **All Our Relations** all the time.

Eventually we can throw out all of that "philosophy" thing, all of good and evil, all of belief systems, dogmatic faith, ideology, the imposition of a straight plane rigidity upon the innate creative healing and beauty way of life, once we have realized to some degree the living reality of the organic world as being a reflection of the creator once we see its true nature and how it is an obstruction.

But no, a beginner usually can not effectively throw out all structure before they establish a trusted or firm grounding in some true clarity of the nature of the unconditioned mind (IM), but we can practice at least in meditation letting these structures go (vairagya) while seeing what comes up. This doesn't mean that we are losing anything, but rather we may be gaining something by creating space, just as

one clears out old junk from the shelves, then something new that has more functionality may fit there. This suspension of belief is the same as to entertain asking for guidance -- surrendering to isvara. That is part of the practice.

If we are playing a game or buy into some common rules, then within that framework there exists at least a temporary or conditional belief system that has concluded a right and wrong or good/bad, but if two people are of a different religion or value system, how would anyone be able to conclude good or bad or right or wrong. I already said this before in this thread, but again, only if one presumes a universal ethic or principle acceptable to all (such does not exist) -- only then, it would be useful to use the words "good" or "bad", so I avoid it as I have found these merely statements that affirm personal like or dislike, preference or aversion, desire or fear, and the like. that for example is a way one could approach ethics as a philosophical system.

This is not just another way of saying that good/right and bad/wrong exist, but that I chose different words in order to avoid relative confusion. Well, yes it is by all means necessary to use different words, because good/bad and right/wrong depend on the game -- they are culturally or religiously conditioned/determined -- they are artificial results (the works of man) unless we assume the imposition of a universal ethic or principle. Actually I do believe that Reality has such universal principles, but it can't be translated in terms of good and bad. Secondly not everyone is ready to intimately see and live in such a Reality (yet) so such principles can not be universally accepted and described as even being desirable by all let alone "good". But even beyond desirable and undesirable, that is where the Reality of "what-is-as-it-is" (swarupa) the Reality of I-AM is found without being filtered by preference or preconception. That is not a neutral existential reality, but rather a profound non-dual transpersonal sacred communion with everything, everywhere, and all the time. To talk "about it" (philosophize) extracts us from it. At this stage of my experience this is the culmination of yoga for me. Here one even goes beyond dislike/like (aversion and attraction) -- all attachment is dissolved in the living presence of the Great Integrity in which we are.

Nothing is "wrong" or "bad" about the world as it is, it is only people bitching and complaining or stating their preferences, their needs, cravings, and sense of separation really. First there was inseparable unity, but then came the rend, rift, separation, estrangement, spiritual self alienation of ego. That illusion/delusion has become institutionalized by a conspiracy of men's forces aligned with the matrix of ignorance -- programming, manipulating, and exploiting future generations of man to provide for their neurotic security, comfort, and self gratification. The Reality is that such alienated men will never find fulfillment unless they re-enter the living community -- the whole and find their place as one -- acknowledging their place in the over all context of the inseparable inter-connectedness of the web of life. The good news is

that this Reality is always accessible and by its originaless nature inseparable, because the very fabric of the matrix is illusory -- an artificial game .

So Patanjali and Buddha give us practices to transform illusion, ignorance, estrangement, and suffering into realization. It is instructive that Patanjali not once uses the words good or bad and his system of yama/niyama is not at all meant to be a system of ethics or moral laws as so defined in the Western context. The latter system of ethics is simply another way of manipulating and intimidating people.

The Blight of Dogma, Ideology, Belief Systems, Radical Fundamentalism, which are based on valid cognition but not on non-dual insight.

In a parallel way, if we look at any belief system we see a structure or way of ordering the world. This structure is always based on principles (conscious or not). There is a cause and effect relationship formed in such "beliefs" about reality. These structures or beliefs obey certain inter-relationship rules. Many people have tried to map such out in many systems. For example, Science of Mind, theology, religion in general, cognitive science (or biology in general), psychology, phenomenology (Hegel), philosophy in general, physics, metaphysics, astrology, etc. These are all ways of viewing or seeing which have their own laws or theories of inter-relationships/connect-ability.

Now when these "beliefs" actually conform to the way it really is to a point synergistic synergy is experienced -- wow it all becomes clear and things work! Eureka! Here great inventions are discovered/expressed rather than contrived. This is similar to how Einstein described his own discovery. However all the above are recognized as limited as they offer some doorways into discrete specificity expressions of the whole, but still does it connect us with the whole itself more completely? Not that there exists anything "wrong" or "bad" about the specific expression, or that even one must limit the whole by expressing it (which is not what I am saying), but rather the natural uncontrived reality contains in its completeness an inherent order that can not be contained by man's intellect alone (as the intellect depends on words or other symbols). It can not be contained within the brain or nervous system, yet at the same time each and every cell can resonate in harmony attuned with that all inclusive Infinite Universal Integrity.

That Reality is beyond belief. It has its own innate order and laws which obviate the need for manmade structure and artificial systems of thought -- which eliminates neurotic need entirely. I think we agree on this.

This unfabricated "REALITY" is the profound "as-it-is-as-it-is" goal of yoga meditation, according to Patanjali. Patanjali does not define meditation as any

technique, any doing, any objective practice rather he defines it as its absence. He defines the practices of mere techniques as preparatory to meditation proper in order to help create the stable stage of meditation where ordinary thought processes (the monkey mind) ceases. So Patanjali's definition of meditation is defined as the process of dropping all thought constructs, objectifications, beliefs, as well as techniques unless we define this cessation/dropping of techniques as a technique itself. So then in the end this is the last technique to drop, before samadhi self arises. (as David indicates as the true nature of Mind or the Natural Mind itself (unconstructed from the beginning). This type of meditation is experienced as an emptying process of all these spinning mental processes (called vrtti) which were produced and held together by the kleshas, karma, vasana, and samskara. Then when this spinning is stilled, the mind contents emptied, even beyond the most subtle objects or processes of individual thoughts, then we are allowed to merge in alignment/attunement to that which is profoundly and innately present -- ineffable and unlimited. That is what he calls nirvicara samadhi. In meditation we get glimpses of that. When the mind starts to spin again and fill up, then we empty. Then we taste nirvicara samadhi again. Eventually through repeated practice, it becomes longer lasting and integrated better. For some it becomes permanent samadhi (nirbija samadhi). So in Patanjali's meditation practice (called dhyana) there is no doingness or technique, rather the goal is the letting go of doingness and technique itself -- emptiness, non-doeness, or boundless big openness is experienced.

Being open to THAT -- that inseparable inter-connectedness that permeates all and everything which we allow to pierce through our close minded veil when concepts and beliefs are suspended in meditation. That BIGGER order of things -- the Logos, Dharma, Inherent Natural Mind -- call it what you will -- when we are so connected -- we are filled and don't need the crutch of belief systems. Meditation is a great practice, but the meditative experiences are to be gradually integrated into daily life, just like the lessons or experiences learned from asana, pranayama, contemplation, visualization, chanting, art, music, etc.

In fact pramana is vrtti for many reasons. Through dualistic subject/object duality in the process of perception of an object, the apprehension process of the mind in which the sense data is being placed (called pratyaya) and then processed is inherently dualistic. It may have value outside (it is first). The inference process itself which is inherently limited (being a mere faint reflection of the Intelligent Source (Param purusha) as well as dependence upon any external validating authority -- all are inherently flawed.

Man falls back to the beliefs and conceptual mental constructs only when there is an absence of divine Grace or Divine order, like why Adam and Eve had to cover themselves after being kicked out of the God's Garden, albeit that is a story with

parallel/multi-dimensional meanings. So in saying that in my experience there does exist a divine order, cosmic laws and principles, does not say that I feel it is contrived by man, nor that man can fully comprehend it in his conceptual mind or belief systems, but rather man can only experience it fully when he opens to it fully without any pre-conceptions and especially after dropping belief systems which create abstraction/extraction from "IT". Here one simply aligns with it, abides in harmony with it as an integral part of it (to borrow a phrase from Erich as a wave on the ocean). If we are really there (centered and aligned with it, then there is no other need to fabricate, no fear, no desire, no anger, rather an ecstatic love rules.

So maybe we can distinguish between three types of belief systems, only the last one being no belief system at all. The first are the common types based on dualistic experience and ordinary perception (pratyaksha), conceptual and rational thought (anumana), and/or authoritative witnessing and testimony (agama). This creates a top down neuro-physiological conditioning imposed by the frontal cortex upon our psycho-neurophysiology and hence limits our experiences according to the limitations that belong to such beliefs.

Belief systems thus can be broken down into three broad categories.

- 1. Ordinary dualistic experiences**

A) experiences that totally dominated by the belief system so that new experiences and information which does not conform to one's firmly held belief system are discarded and or ignored -- they do not compute. This is the common situation of arrogant, closed minded, bigoted, prejudiced. dogmatic, stubborn, ideological, or fundamentalist people.

B) experiences are allowed to inform the belief system, they are taken into consideration and are capable of expanding one's vision of reality. But these are still limited, because the nature of the experiences are based on mistake of dualism (separation from all things) rather than one's intimate inter-connection. Thus although the belief system and one's experiences is a two way street, such still severely limits our "reality" and experience. This is the experience of the true scientist, true searcher, or beginner's mind of open-minded people.

- 2. The second type of person uses their spiritual non-dual experiences to inform their belief system. here the belief system still kicks in, but it is both**

informed and allows for the non-dual and sacred more-so in everyday life, switching back and forth to various degrees.

- 3. The third type of person is informed directly through sustained or continuous non-dual experience where there is no need for belief systems because one is being directed and guided by it constantly or to a great degree. Here there is basically no difference between one's belief about the existence and non-existence and existence and non-existence as it truly is-as-it-is, because the ordinary belief processes have become suspended and replaced by an integration of being (sat) and consciousness (citta) . That merger brings as a result ecstatic joy (ananda) brings which is yet another Mahavakya (Satchitananda).**

One could assert then that most of what is called pramana does not differ from what Patanjali calls in the next sutra, false, wrong, corrupted, perverse, or fragmented beliefs (viparyayo) which are mistaken and confused, because any belief based on dualistic cognitive functions are an error in judgment which upholds ignorance -- the illusion of separateness and is hence confused. Only in type two does the "theory" of what-is actually start to conform with the "Reality" of it. Only in part two does the imposition of self limiting theory start to loosen up and allow for more authentic and sacred experiences.

In the third type then the conditioning/programming by our past dualistic experiences cease as the unconditioned natural state of Mind dawns. Here yoga practice and especially meditation is a powerful deprogramming tool; then we rest in the natural mind (swarupa).

Yes, to experience number three it requires some trust or courage, but not blind faith. Rather asking for guidance is trusting in the sacred enough to seek it out in **All Our Relations** settling for nothing less. If we can not find the sacred, at least we are conscious of its absence, so that we are able to continue the search/practice. Now if THAT relationship is not functioning (is ignored), if it is not present, when we can't find the great breath, or our practice (sadhana) isn't working, only then, does one desire a need for belief systems such as in #2 or #1 to compensate for that rend from Reality-As-It-Is.

See the essay "[Yoga Sutras Made Accessible](#)" for more on the institutionalization of self gratuitous intellectual provincialism, self indulgent, and stubborn fixed beliefs which fixate traditional values and prejudice that have become dominant within the

established order and tradition of Indian (status quo) academia. Such a rigid institutionalization of "right" and "wrong" severely stifles creative thought, fending off its detractors utilizing defensive/offensive modalities of self denial which ultimately is spiritually corrupt.

The only "right knowledge" which is worth anything (according to Patanjali) is not ordinary beliefs (based on observation (pratyaksha), anumana (inference), and agama (authority), but rather direct Gnosis/Jnana based on yogic experience, i.e., the type of right knowledge is not pramana but prajna. It is the result of authentic yoga practice (sadhana) produced through direct spiritual experience, where sattva and purusha are united -- where the vrtti are eliminated. This "prajna (gnosis) is not be confused with pramana. It has to be coincident with direct yogic experience (not held together through agama, anumana, smrti, nor pratyaksha). That knowledge (gnosis) that is gained through authentic yoga is thus based on an experiential unity (samadhi), not separateness -- it is not learned through simple memorization, parroting, obedience, conformity, and jumping through hoops; but rather it is the non-dualistic Gnosis (Jnanam) of being inextricably united with the holographic Universal Transpersonal Non-Dual All Pervading Infinite Self (no separate self). This is what separates yoga from philosophy and religion. It is thus authentic knowledge of the Heart of Hearts (Hridayam), which is thus the authentic goal of yoga, and as such it is not pramana. See for example Sutras I-47, 48, and 49.

Some people say that Patanjali contradicts himself here, after all he wrote the "Yoga Sutras". Yes, he wrote them down, but not as a belief system to follow. Rather he added this wisdom for a very important reason; i.e., that it should not replace one's inner way of knowing, but rather bring forth the inner wisdom/teacher, so that one comes face to face with the eternal teacher -- teacher of the most ancient teachers (isvara as purvesham). He says that through yoga we develop direct experience leading to samadhi, yoga being a tool, his book a guide book to the intrinsic guide, an aide toward perfecting the inner realization of the yogic process. Thus the Yoga Sutras are not meant to be scripture nor an authoritative work from an outside authority, but rather a lab book or user guide offered by one who has well traveled the path of yoga before us, compassionately pointing out some things to look for on one hand, and on the other hand, the potential dead end roads. Instead of selling us the map, the map is only temporarily borrowed, being meant to take us into the territory of direct experience. It is that direct experience of God, truth, or Reality (call her by any name you chose) that is the goal of authentic yoga. As such this direct numinous experience should be the goal of any spiritual discipline as well as religion. **Any manmade system that substitutes compensatory or symbolic representation for this direct experience is at best a distraction.** The latter adds to man's confusion and institutionalizes man's spiritual alienation.

Worshipping Patanjali would also be an oxymoron, as that would only reinforce the spiritual estrangement and alienation that yoga intends to heal and put back together. The Yoga Sutra is thus a tool to cut through belief systems, to cut through books, words, religion, superstition, ritual, ceremony, past concepts, and symbolic forms of worship to the real thing -- the universal inner teacher/teachings which remove the veil of illusion.

"The head (sahasrara) is the ocean of delight,
The seat of bliss,
The thousand-petalled lotus,
The seat of liberation.
Knowledge of this is not found in books --
It is inherent in the brain!

Books are made up of parts
But the knowledge that shines in the head is
One undivided whole.
A book has many chapters,
But this knowledge has only one.
Books are for those not established
In this knowledge.
For the person with realization,
Knowledge is stable, eternal, and indivisible.

A person is born with a brain -- not a book!
At the moment of death, there is no book.
Only in between do you take up a book.

Swami Nityananda, translated by M.U. Harengdi

Similarly

"When the heart is full, tongue is silent; when the mind is still, intuition functions; when the passions are quelled, devotion dawns; when the senses are controlled, soul force is obtained; when the intellect is silent God speaks; when the 'I' dies, 'He' shines as Radiant Reality"

Swami Sivananda

Sutra 8 Viparyayo mithya-jnanam a-tad-rupa-pratishtham

False beliefs, wrong theories, or corrupted cognition (viparyaya) are rooted (pratistham) in corruptive and perverse process of cognition where the process of establishing the cognition has been corrupted (mithya-jnanam) where contexts become confused (a-tad-rupa-pratistham) -- where one's very perceptual process is mistaken.

Commentary: Here false identifications and mistakes of perception as well as the processes of inference are also faulty (one or both) lead to misconceived perceptions creating wrong conclusions, theories, and beliefs because they are based on a lack of perception (pratyaksha) and/or an overall inaccurate context in which to ascribe true meaning to it - such as the common fragmented and dualistic context of seeing things in separate pieces. Here the modern idiom, "garbage in, garbage out" bears a similar message.

Many examples abound. In a perceptual sense one's faulty vision is blurred and sees an object faintly at twilight which looks like a tiger to a mind already biased toward the klesha of fear. Combined with one's faulty vision, one believes/concludes that a tiger is there, but later one finds out it was only a large cat. Is it the "mind's bias that has created the wrong conclusion or the fault of the eyes? We can call this an error of perception due to lack of light, but really it is an error due to a combination of events both mental and physical.

In a simple sense, one may hear a sound of an engine and conclude/believe that it is a lion and run away. That is a result of a faulty "interpretation" of the sound (a mistake in the computational function (anumana). Both are viparyaya (false beliefs or wrong views). But on a spiritual sense any conclusion or belief based on separation or duality that one is separate from **All Our Relations** is ignorance or based on a false belief. Even though in a physical sense a belief appears to be confirmed through the ordinary channels of pratyaksha, anumana, and agama unless it is informed by direct spiritual insight it upholds the fragmented limited view, rather than the view that includes the sacred whole. In other words we have become conditioned to see "objects" as solid and the physical only, but physicists and babies tell us that all things are fluid, energetic, and inseparable.

Like I might see a light in the sky distorted in the smog and because I have astigmatism it may appear as something else. Can the sense organs be fooled? Certainly. Viparyaya is not dependent solely upon either faulty inference or faulty perception, but either or both can be faulty. I can conclude it is a flying saucer. Even others may verify that it is a UFO or maybe not. Is my sense perception incorrect, my process of inference, or my system of validation incorrect in making such a conclusion? What if my parents and teachers (agama) taught me that the world was flat. My limited sense perception (pratyaksha) might seem to corroborate it, but then

in the 15th century we learned that this was an illusion or wrong knowledge even though it was based on sense perception, inference, and agama. is that pramana or viparyaya or does it matter? History is full of examples of established theories being demolished by new correct theories established by new data and confirmation. Rather it doesn't matter very much to Patanjali if it is viparyaya (erroneous views or pramana (valid cognition) they are both dualistic vrttis to dissolve.

In one sense only when we abide in the true Self as-it-is (swarupa) will have have an undistorted view -- will vidya shine forth destroying avidya. As long as we see things in the dualistic context of I-it (as separate) instead of the non-dual transpersonal world of **All Our Relations** then in a profound sense, we suffer from errors of perception. Obviously many people are afflicted with the vrtti of wrong and misleading "views" either through a misapprehension of objects of the senses even before the objects become processed (anumana), but also through basic errors of the objects of the mind (where we place our thoughts). Here this basic state of viparyayah can be called simply confusion or delusion, but more specifically here Patanjali is saying that confusion including false identification (viparyayo) false knowledge (mithya-jnanam) which is based upon (pratistham) a misapprehension of an object either by the senses or the mind (a-tad-rupa). Here Patanjali is not even referring to confusion caused by faulty inference or reasoning abilities (anumana), nor even faulty methods of validation (agama), but merely the confusion arising out of perception (a-tad-rupa). Wrong views are similar to right views, but they are based on an erroneous methodology. Why is the methodology faulty, because it is based on a mistaken perception in the first place (here faulty perception), let alone errors in logic, misreadings, superimpositions of fragmented contexts, incorrect application of context or standards -- or any combination of these and more. The anumana and agama will fail, because the pratyaksha (correct perception) is lacking, but even if we were to assume "accurate perception", infallible logic is actually as rare as infallible expert testimony or external indicators.

These erroneous assumptions thus color the citta and obstruct the sadhana and thus also have to be given up. Here viparyaya are often more easily given up, than pramana (so called "right" views), because they are not widely backed up by external authority (except in cases of mass insanity or conventional held illusions/prejudice), logical proofs, or ordinary objective methods of perception (such as found holding together pramana). Here at least viparyayo caused by errors in perception can be more easily pointed out, identified, and recognized, thus capable of being eliminated more easily. They are more easily given up, i.e., because they may have less external reinforcements and support (pratistham) so that true wisdom (prajna) can come forth more easily.

This is made clear in Sutra 48-49: Rtambhara tatra prajna shrutanumana-prajnabhyam anya-vishaya vishesharthatvat: "Then Supreme Truth Bearing (rtam-bhara) Wisdom (prajna) self-arises, dawns and prevails, which must be distinguished (anya) from the mere knowledge (prajnabhyam) based on anumana (inference, deduction, logic) and shruti (scriptures, belief, faith, external or objective authoritative sources of knowledge) no matter how "seemingly" authoritative, which is always less reliable and more coarse than this very special insight (visaya) of direct truth bearing wisdom (rtam-bhara), which is based on **inner direct spiritual experience and knowledge.**"

On a daily basis, there are many possible examples.

We sit in dharana staring at a candle. The eyes tell us that it turns into two candles. We come out of concentration and shift our position slightly and see that it is really one candle, but the eyes (instruments of perception) had gotten tired and slightly crossed, so that the object was misapprehended as two.

A policeman goes into a dark bar and sees what appears to be a gun handle in a man's side pocket. This man sees the policeman and almost immediately appears to grab for the gun. The policeman hurriedly grabs his gun and fires it at the man. When the man is searched, it is found at a closer look that he was grabbing for a metal flask of liquor.

We live in Chicago, Illinois. A loud noise rings out, like a gunshot. Without thinking we duck for cover, but later find out it is only an automobile backfiring. This is an example of a conditioned viparyayo or a conditioned reflex without using anumana or agama.

We hear an airplane, but are reminded by its noise an airplane crash that we witnessed 20 years ago while serving in the military as a soldier. On an emotional level we start to sweat and want to run for safety, but we are walking down the street with other people, so we try to cope. This is an example how two vrttis can work together; i.e., viparyayo and smrti (memory) as a citta-vrtti.

A person is brought up in a cave where the source of light is a torch. Bigger torches bear greater light. One concludes logically (with anumana) and this is confirmed by the elders (agama), that light comes from a torch. At an advanced age, the inhabitants of the cave finally find an exit and see the stars, moon, and sun. They then believe that the sky contains very large torches (in their sense they are correct), but in reality something far deeper is occurring. There is almost no end to the permutations of the vrtti. When the vrtti are all given up in yoga, then we are able to see clearly.

Once we are shown our error (in viparyayah), we are usually much more receptive and open minded toward exploring something new -- letting go of the mistaken view

or in this case exploring better ways of knowing such as "inner" knowledge and direct experience. However those who are "settled" in pramana (proven theories) backed up by perception and inference) however, may more often stubbornly cling onto their own self made limitations unless "the view" dictates them to look within, give up the glue (observation, inference, and validation) of the vritti, and experience "reality" for one self directly, without any such filters. This is what Patanjali is saying in the rest of the *Yoga Sutras*, i.e., self realization comes forth from within from direct experience when the mental processes and external clinging are completely remediated - their interfering waves (vritti) are annihilated (nirodha). This is why Patanjali includes pramana as the first vritti, as it is the most stubborn (more difficult to let go of than viparyayo). Pramana is vritti that most lends itself to the kleshas of self delusion (avidya), attraction (raga), pride (asmita), arrogance, false identification, hatred, envy, fear, and the rest. Here we will include both objects of sense perception as well as objects that the mind focuses upon in our definition of Viparyayah, noting that the classic commentators take the mind's wandering upon objects of thought as vikalpa (as in the next vritti).

Sutra 9 Shabda-jnanaupati vastu-shunyo vikalpah

Knowledge and notions (jnana) dependent upon (anupati) on language, words, or such symbols (shabda) often propel the mind into machinations (vritti) of imaginative daydreams and fancies -- the contrived products of the conceptualization process (vikalpa). They are empty (shunyo) of real meaning (vastu) by themselves and thus are mere semantic fancy entirely manufactured by the mental processes.

Commentary: Vikalpa are the artificially constructed preferential propensities based on manmade words (which we will see are essentially empty) and thus carry our attention away from realizing true intimate union (yoga) unless they are surrendered in authentic meditation. Vikalpas are mental constructs, ideations, and conceptionally based thinking processes, and no matter how logical they may be, they remain artificial. What is "bad", about artificial one may ask? Patanjali does not say that it is "bad", only that it being a vritti, it will hold the yogi back from realizing the underlying unconstructed and unconditioned truth which uncovers the profound Reality of the Great Integrity -- of **All Our Relations**.

In general the ordinary minds get stuck in the severe limited filter of conceptional realities (vikalpa) just as as they do in other vrittis such as fixed beliefs (pramana) or erroneous beliefs based on faulty logic, perception, or misreadings (viparyayo). Vikalpa (misconception) differs from the confusion of Viparyayah in such that it is dependent upon the more complex processes of a series of words (shabda) which are placed in various sequences and patterns that further fragment and corrupt the mind acting as citta-vritti. Here these patterning of words (shabda) form conceptional

processes accompanied by neuro-psycho-physiological patterning that distract and bias the body/mind energetics when mental objects are engaged, thus severe limitations/modifications results (by what a meditator would call the monkey mind. The "normal" discursive activity of the ordinary mind) occludes the pure mind and stainless mind. This skewed assignment of meaning through coloring/filtering the perceptual processes is another vritti which meditation practice destroys (in nirvikalpa samadhi).

Conceptualization imposes an insulated wall between the observer and that which is observed and prevents direct Gnosis in samyama or samadhi -- in direct knowing reality as-it-is; hence vikalpa upholds/creates a modification (vritti) of the citta. Words (shabda) themselves are the basic coarse building blocks of vikalpa, while all words, are mere symbolic representations, not the actual reality. Thus they are devoid (sunya) of any true substantiality (vastu). Meditation is designed to destroy vikalpa by first recognizing the conceptualization and fabrication habits of the conditioned mind. Vikalpa also thus includes elements of daydreaming, fancy, speculation, and all artificial induced thought constructs based upon conditioning and words where there is an object, which because they serve as substitutes for "reality" as-it-is. As such we call them also, hallucinations.

We participate in this farce by assigning words to objects (objective reality) which appear useful in everyday conventional reality to the extent that these objects do not block out the overall vista (vision) causing avidya. Negative conditioning based on chronic left brain over dominance institutionalizes a chronic state of cognitive dissociation where one's daily reality becomes habituated into a symbolic representations (vikalpa) which bounds the ordinary man to his self perpetuating neuroses. Here again we are reminded that the map is not the territory.

The ordinary person who has not cultivated self awareness,-- who has not practiced meditation which provides access to the self luminous wisdom of residing in the intrinsic gnosis of things-as-they-are does not know yet how self limiting and dysfunctional their ordinary mental thinking process has become. When such starts to meditate, one sees things as they are, hears what is heard, smells what is smelled, tastes what its tasted and does not impose conditioned meanings upon experience. Although this new awareness of the chattering monkey mind may be alarming to the ego's delusion of "self" at first, it is eventually seen as the liberation of grace once one realizes that it has been pre-existing, but previously unnoticed. It is through the sadhana of meditation that we start to observe that our attention (what we call the ordinary mind) wanders from object to object. What we call ordinary "thinking" about "something" is thus also vikalpa. After a bit of self awareness and expanded consciousness, we gradually begin to notice that the mind tends to attach itself to objects as we ordinarily "think 'about' an object".

Ordinarily these objects of attention change from one object to another driven by the winds of karma, vasana, and the kleshas. "This" or "that" object is described (usually in words) and thus we observe it as mind chatter (shabda). In meditation we do not "judge" this wandering as "bad" nor do we try to suppress or control it, but simply notice the monkey mind's propensities. We do not repress nor react to it, thus we do not indulge it. We neither ignore nor attempt to transcend it, thus we do not fuel our aversion, fear, or preferential mind. By giving it no fuel whatsoever, and we thus do not allow it to deplete our cit-prana (attention and energy). Eventually it ceases to command our attention at all and ceases by itself (as being self liberatory). This happens through a joint effort of vairagya (non-attachment) and abhyasa consistent practice). See sutra I.12 below.

That is, as we notice as the monkey mind wanders, we become aware of the process of noticing, the presence of a more expansive underlying awareness that is aware of the wandering attention of the small mind, and which is aware of itself. Thus through repeated practice (abhyasa) we stop getting caught in and carried away by the vikalpa. In other words we observe that the mind is wandering, but there is some larger "Mind" (citta) that is watching the individual mind's machinations (manas). In meditation we get to know and cultivate this more expansive and all encompassing Mind which does not wander which is timeless, universal, and eternal -- we discover its headwaters so to speak. When this stage becomes stabilized or rather when we abide within this awesome all encompassing stillness, then if the mind starts to "think", roam, or chatter, we automatically, spontaneously, and naturally notice this as it arises and even before the first word in the process is uttered, it disappears and is engulfed into this roaring silence until the wandering ceases altogether (in nirvikalpa samadhi). Yet Patanjali tells us that nirvikalpa is not the end, rather we have to go through nirvicara samadhi and finally nirbija samadhi (see Sutras I.47-51 below).

After consistent practice (abhyasa), the yogi realizes that the ordinary thinking of the monkey mind always depends upon an object. Even when that object doesn't change, for example in concentration (called dharana), there is still an object of attention, a separation between the "I" and the "object". Later on in the Yoga Sutras Patanjali suggests allied practices which help to remove the restless characteristics of the individual mind, how to still the thought process, eliminate the vrtti, and empty the mind from what often appears as a cacophony of chatter. But concentration on objects (dharana) no matter how "holy" eventually needs to be let go of in authentic meditation (dhyana). After practice we eventually come to see that obsessing/fixating around any separate object of attention -- what we are thinking about, is not only bondage, but an illusion, i.e., that it only appears separate because we have defined it to be so in our limited belief systems. In the "Reality" of **All Our Relations**, this seemingly separate object that is grasping our attention) or rather which our attention

has temporarily become fixated upon and/or is attracted toward) is empty (sunya), it does not exist as a separate object of the mind (pratyaksha). Thus we enter the more subtle formless realm void of coarse form -- void of form and duality (nirguna) -- an ever present undifferentiated and non-dual consciousness is embraced. We increasingly become aware of this underlying sacred presence in **All Our Relations**.

Although Patanjali has only briefly touched upon the conditioned tendency of the ordinary mind to grasp upon objects (called pratyaksha), he elucidates this subtle process on how to identify and remediate this and other similar hindrances (all of which become revealed during meditation) in the rest of the Yoga Sutras. In fact when read correctly, one understands that Patanjali's purpose is to explain the process of success in Raj Yoga. The yogi does not have to understand any of these terms in order to gain success in yoga. Sadhana such as meditation alone is capable of bringing success, but it is Patanjali's aim to aid us in this sadhana.

Thus to sum up, vikalpa can be said to be the "ordinary" mind's thinking process which artificially isolates our attention from Reality as-it-is in **All Our Relations**. Vikalpa as the normal state is thus often symbolized as a daydream, a mirage, or hallucination, while "reality as-it-is is revealed when we awake from the our dream. Thus as a vrtti, vikalpa is distinguished from the true nature of the Awakened Mind -- which is non-dual, universal, all inclusive, and eternal. Thus vikalpa too must be eliminated (nirodha) like all the other vrttis. When the distraction of vikalpa is annulled/eliminated (nirodha), then thought constructs also cease, then the mind rests in its own intrinsic self nature (swarupa). Then the real nature of Mind thus can be directly realized. See in also Sutra I.42.

Sutra 10 Abhava-pratyaya-alambana vrttir nidra

The vrtti of drowsiness, stupor, torpor, inattentiveness, and sleep (nidra) is experienced (pratyaya) when the supporting base (alambana) of the content of the mind (pratyaya) is not present (abhava) -- [the overall continuity or integrity in **All Our Relations** of the intelligent principle of consciousness] is occluded that links the contents of the mind in an overall intelligent integrity (through bhava).

Commentary: Because of the word structure, this sutra is often interpreted that Patanjali is only referring to the experience of deep dreamless sleep. Certainly in deep dreamless sleep the mind is empty and devoid of consciousness and conscious intent (bhava) and the contents of thought (pratyaya) stops. Although a deep rest may occur and any object that occludes or disturbs consciousness (cit-vrtti) is eliminated, there none-the-less exists a deep modification/occlusion (vrtti) of consciousness because here consciousness is entirely blocked even in deep dreamless sleep (sushupti).

It is valuable here in order to clear up unfortunate common traditional misconceptions to point out that the word, nidra, refers to any state of sleep; while specifically, the word, sushupti, is the Sanskrit word for deep dreamless sleep. Nidra, as any aspect of sleep, is another particular vritti that occludes recognition of any object or non-object - of any individual consciousness itself also ceases. This is indeed a severe cit-vritti where consciousness appears to be entirely absent in the individual. Here some temporary deep respite, regeneration, and rest from the conceptional (monkey) mind can occur, but actually without conscious integration what remains is the possibility of a severe dissociation and blockage between the source of consciousness and the individual's ordinary daily consciousness.

Consciousness and its modifications are often broken down into four states. The first is called jagrit which is a severely modified, limited, identification -- what we call ordinary daily dualistic waking consciousness which supports (alambana) the illusion of incompleteness, the ignorance of separation, desire, aversion, greed, and of lust may be very stressful and greatly unselfconsciousness. Although we call it waking consciousness, it is mostly ignorant and thus characterized as a dream, illusory, partially asleep, or unenlightened. Such differs from dreaming only relatively to the degree of conscious, intellectual control, individual will, and one's degree of interaction with coarse sense objects.

The second unawakened state is what we call normal sleep with dreams (usually occurring at night, napping, or day dreaming). In Sanskrit it is called swapna. This state is where the deeper unconscious forces dominate relatively more as compared to that of jagrit (the above state where daytime worldly dualistic and coarser sense object activities supported by the intellect and will) conscious intent predominate. Both of these first two states of partial sleep (jagrit and swapna) can be very restless until they are integrated as one non-dual consciousness through yoga. Dream yoga integrates these by at first realizing the relative interactive nature between jagrit and swapna and then seeing that unitive connection of actions and results within both jagrit and swapna reflect an overall continuity (yoga) of consciousness and karma revealing the innate timeless unformed great universal unconditioned (turiya). Details of dream yoga will only be roughly outlined here.

The third state of ordinary limited states of mind called sushupti, or deep dreamless state. Another common name for this is swapna nidra, which simply means dreamless sleep. The individual's mental processes (manas) are entirely at rest. That fact alone is beneficial, because the monkey mind (such as vikalpa) are absent. Here by the absence of the other vrittis, mental objectifications, and false identifications one can approach experiencing pure beingness to a great extent. Here rest and regeneration can be achieved. The yoga scriptures (Shastras) proclaim that deep dreamless sleep (sushupti) is very close to samadhi, because the discursive mind is absent (indeed it is

nirvikalpa), but for samadhi to occur recognition or consciousness must also be present -- for absolute pure beingness to occur there must be mergence with absolute pure consciousness (as we shall see later on in the Yoga Sutras. However in deep dreamless sleep we are not conscious (abhava) of anything. Here also there are no objects of the mind, so pramana and Viparyayah is absent as well. Only in deep dreamless sleep, is consciousness entirely absent and there is no linkage to the other three states. Obviously any spiritual intent (bhava) is also latent.

Thus this state of deep dreamless sleep is very restful and beneficial because the discursive monkey mind is no longer chattering, but this is not the fulfillment of yoga because it lacks consciousness, rather it is simply deep rest. So to avoid the common outsider's misinterpretation (which includes many Buddhists as well) that samadhi or sunya is merely a swoon, a self hypnotic state, or a self induced catatonia, Patanjali makes it clear that yoga is definitely about consciousness, not sleep, and hence nidra is classified as a vrtti. This confusion is exacerbated by some classical interpreters who equate sushupti with prajna (wisdom) or sunya (emptiness) because their "reality" assumes a fundamental split (the dualistic separation of Atman and Brahman). Rather yoga, prajna, or true sunya is about waking up which Patanjali clarifies unmistakably in Chapter 4. Yes, indeed if we include all three sleep states of partial wakefulness (jagrat), partial sleep (swapna), and deep dreamless sleep as having Turiya as its underlying (but unrealized basis) then there is from the beginning no separation (only consciousness has become isolated and discontinuous). Indeed this is the goal of yoga -- to unite the illusory fragmentation (vrtti) and split offs of consciousness and make it complete, whole and continuous (yoga). Thus in yoga one does not go off into a separate dualistic trance merging with the absolute while ignoring manifest creation (the natural world of evolution) but rather samadhi is an all encompassing transconceptional non-dual experience.

Similarly this example should make it clear that nirvikalpa samadhi is not the goal of yoga either. This is because in dreamless sleep there exists no vikalpa, but yet there is still no samadhi (enlightenment). The goal of yoga thus as being merely the nirvikalpa state has to also be given up. Such a dualistic assumption is unfortunately a very common error first promulgated by Vyasa and followed to this day. Rather the authentic goal of yoga according to Patanjali is not dreamless sleep (sushupti), but rather the innate turiya state which Patanjali defines as nirbija samadhi which can only be accomplished through the merger of pure consciousness and pure existence where all suffering is dissolved -- in Sat-Chit-Ananda.

Waking up is also synonymous with samadhi. Thus as shown the third stage of deep sleep; i.e., the deep dreamless sleep of classical sushupti, is considered very close to samadhi as that there exists no objects of thought that are grasped onto, no restlessness of the mind, no attachment, no fear, no stress, no aversion, no kleshas

(except the samskara of ignorance), and no sense of separateness except for one -- separateness from consciousness. Here all one has to do is wake up! Wake up not into the dualistic world of sense objects but into that non-dual transpersonal emptiness which completes all time, everything, and everyone. Hence jagrit, swapna, and sushupti all are linked by an element of sleep -- even deep sleep would not be necessary for rest, respite, and regeneration if jagrit and swapna were not by their nature stressful and tiring.

This waking up process heralds in turiya, the fourth or "other" state beyond sleep. It is synonymous with samadhi and encompasses and truly makes the previous three states obsolete. Turiya is not limited by time nor place, nor dimension. In turiya there is no separation, no stress, no conflict, no degeneration, no corruption and hence no need for regeneration or integration. Turiya is the trans-dimensional aligned and integral state represented by the great living yantra.

Jagrit thus is the ordinary dualistic fragmented consciousness governed by sense objects, intellect, and individual intentions and kleshas. Although called conscious, contains much subconscious forces. The second state of ordinary dreaming sleep (swapna) is usually translated as subconscious, but it has many semi-conscious elements and is influenced by our daily life (jagrit). Study proves that the conscious and semi-conscious states as defined in Western terms can not be entirely separated. Likewise sushupti is specifically differentiated as being "unconscious"; yet it too is influenced by and influences both our daily life (jagrit) and dream states (swapna). Given the above all three states of jagrit, swapna, and sushupti can also be considered unawakened states (simply variations of nidra). Here we can "see" deep dreamless sleep (sushupti) as a relative calm in the overall hurricane of cit-vrtti (fluctuations and disturbances of the ordinary mental patternings). Only in turiya, which is the natural unconditioned state of freedom and which is the same as nirvicara samadhi, do we truly wake up.

Likewise in yoga nidra (yogic sleep), consciousness and continuity exists between the states of deep restfulness, awareness of the surroundings, and dream like images that well up from the unconscious and the collective unconscious. Yoga nidra occurs in modified states of turiya and includes the elements of what is called lucid dreaming.

So we take the term, nidra, to pertain not only to deep dreamless sleep, but rather elements of nidra operate in any ordinary situation where the average man has their bhava (spiritual focus) distracted, subdued, limited, and distorted. In fact most of mankind are deep asleep to Self, thus yoga becomes the process of awakening us to our true self (in swarupa) -- to our higher creative potential -- awakening the kundalini, latent Buddha nature, or innate potential Christ within, through the elimination/cessation (nirodha) of the vrtti. Thus in the integrity which is yoga, nidra

can mean any awakened state including drowsiness, dullness of mind, or in a gross form a sluggish and stupor like ignorance. Bhava means spiritual intent, mood, or focus -- the divine passion and presence that twinkles in the eyes of a "turned-on" practitioner. Abhava then is the opposite, where divine passion or sacred mood is absent. As one progresses in yoga, the vrtti dissipate -- the citta is less turbulent, the spiritual passion increasingly becomes focused, and thus a greater inward clarity, calm, peace, and strength abides. Here, nidra becomes less dominant, and indeed in many realized souls ordinary sleep also ceases. In deep dreamless sleep with consciousness, yogic sleep is possible (yoga nidra). The sadhak (practitioner) increasingly becomes more awakened and attuned to divine presence -- beyond even the most subtle continuously without a break between night and day, but rather the integrity of the night and day is affirmed. Divine bhava awakens us to Self. This is called waking up from the sleep of ignorance (avidya) or mukti. Abiding increasingly "HERE" in All Our Relations -- devoid of inner psychic disturbances, tensions, conflict, or stress one will need less sleep to regenerate -- there is less to recover from.

Another interpretation of sutra 10 is that the vrtti of nidra (sleep) is experienced (pratyaya) when the individual mind is occupied by phantom-like objects supported (alambana) by empty symbolic representations devoid of real form (abhava). Another similar interpretation is that in lack of spiritual presence and intent (bhava) creates the conditions of nidra (sleep) where thought devoid of any coherent context is generated. Simply this can describe the ordinary unawakened mental processes (manas) of the common "normal" modern man who is asleep to one's true nature -- to All Our Relations.

Since bhava means spiritual intent, mood, or focus -- the divine passion and presence that twinkles in the eyes of a "turned-on" practitioner, thus abhava is the opposite, i.e., absence of sacred presence. Thus the vrtti of sleep (vrtr-nidra) is the result (alambana) of absence of bhava (abhava-pratyaya). Compare this with Sutra I.19, the practice of waking up in transcognitive awareness (asamprajnata) by bhava-pratyayo (where the spiritual mood is focused and present).

Prayer by Shankaracharya, Translation & Commentary by Vimala Thakar

Pratah smarami hridi samsphura ta twam
Sthitau paramahansa gatim turiyam
Yat swapna jagara sushupta mavaiti nityam
Tad brahma nishkalamaham na cha bhuta sanghaha.

"In the morning as I meet the dawn, I remember that my heart contains the God, the Beloved, who has not yet been defined and described. I remember that it is He who vibrates within my heart, enables me to breathe, to talk, to listen, to move. When I am

thus aware, that it is He who lives and moves within me, then the three phases of consciousness, jagrat, swapna, sushupti : wakefulness, dreaming, and profound sleep, they are transcended into turiya, the fourth dimension, which is behind the wakefulness, the dream-consciousness, and the sleep-consciousness.

When I thus remember, that the underlying current behind the wakefulness, the dream, and the sleep-consciousness is He, who lives and moves within me, then that awareness gives me sat chit sukham, the flavor of the truth, the reality, and the bliss that is the nature, the basic primary nature of life.

Sat chit sukham. When I am always thus aware of the real nature of life, then I arrive at paramahansagatim turiyam. I arrive at a state of being that has been called by the ancient wise Indians "Paramahansa", a swan that swims through the waters of duality. That is how a sanyasi is called a paramahansa, one who lives in the renunciation of that austere awareness that it is not he who lives, as separate from the universe, but that he is only an expression of the universal.

The state of paramahansa is the state where a person is aware that he is not a conglomeration of sense organs and only the five elements, but he is the nishkala Brahman, the supreme Brahman, the divinity, who has taken the dense form of a mind and a physical body."

Sutra 11 Anubhuta-vishayasampramoshah smrti

The vrtti of smrti (memory) is the process where objects (vishaya) of past experiences (anu-bhuta) still occupy (a-sampramoshah) the present. This identification from the past obscures and interferes with the mind-field creating disturbances (vrtti) of the mind-field (citta).

Commentary: Smrti includes all colorings of past experiences, our past conditioning and programming, the knee jerk reflexes from past traumas, acquired habits (vasana), and the like. Normally we "think" that memory is "good" and useful and in ordinary everyday experiences it can be as long as it does not seriously distort the sacred profundity of the eternal now -- of "Reality-As-It-Is" without the distorted imposition of past impressions. However in the practice of meditation, which is what raj yoga is all about, ordinary memory is a vrtti which holds back, restrains, and obscures the pure self effulgence of infinite consciousness. When we meditate, we want to let go of such obstructions and habits of past modalities of the thinking processes (vrtti). That is the subject of the next sutra (Sutra 12).

The ordinary problem is that the ordinary dualistically oriented person carries this black cloud of past traumas, dramas, memories, and past dualistic false identifications

and fixations along with them wherever they go. Thus a new experience may occur such as hearing a sound, seeing a color, tasting, smelling, touching, sensing, but then that experience then is patterned and re-ordered according to one's memory of past experiences rather than allowing the experience to be experienced fully as it is without prejudice.

Past events, traumas, samskaras, verbal, preverbal, post natal, prenatal, peri-natal, karma, and their associations make up the past imprints which fuel the myriad dramas and compulsive habits (vasanas) that occupy our attention and thus occlude the mind-field (vrttis created from smrti). Past experiences and habits condition and often color the way we view "Self" in a biased, prejudicial, and limiting way which obscures Universal Presence. It is worthwhile to note that also on a physiological level, past memories are stored not only in an energetic and psychic field (now identified by modern neuro-physiological psychology) in which they shape individual mental, emotional, and behavior processes, but also they are stored as cellular memory, neuromuscular armoring, and the neuro-endocrine system often far removed from the central nervous system and brain. Body psychotherapy and psycho-neuroimmunology recognizes such memory imprints and attempts to both read and access them through trans-verbal (right brain) methods such as through touch, tonality, gesture, and movement.

Later Patanjali will address how specific types of actions produce certain effects such as psychic impressions (samskaras) and afflictions (kleshas) that impinge upon and color the present. Indeed yogic sadhana (practice) is designed to subsequently remediate/integrate our past experiences so that they no longer obscure profound presence in swarupa by creating vrtti.

Smrti is also the same word used for the vast body of stories and dramas found in the indigenous ancient Puranic literature -- the legacy of the past so to speak. When these stories become wisdom stories clarifying the mind field rather than dissuading consciousness away from the eternal present, only then do they cease to be a distraction, diversion, or vrtti. Ordinary dualistic memory processes are thus to be distinguished from Divine (non-dual remembering. Mostly people simply memorize the smrti, so that they act as surrogate/symbols for divine remembrance but stop short of removing dualistic veils. In fact they can reinforce the separateness (or duality) -- the rend from our own divine spiritual nature.

Likewise it is through divine re-membrance (as non-dual as opposed to ordinary dualistic memory processes) that remembrance of who we truly are (swarupa) in the great integrity of **All Our Relations** accompanies the cessation (nirodha) of the cit-vrtti.

Past actions thus leave a karmic residue which can be said to reside in a personal storehouse consciousness (called alaya vijnana). These residues have an impact upon our present relationship and consciousness until cleared. When this is cleared then one no longer is victimized by the karma of the past actions, but is free (*mukti) or liberated. Here the citta-vrtti cease for the individual. Collectively all past actions of all beings are stored in a collective karmic storehouse (the collective alaya vijnana). When the collective storehouse consciousness (alaya vijnana) has become remediated, then the present world of suffering ends -- all beings are liberated and unconditionally happy. Here all the citta-vrtti cease.

All past karma (actions) are evidenced in the storehouse of our own or our collective storehouse of consciousness. The realization of alaya vijnana thus remediates the limitations, colorings, and patternings (vrtti) of ordinary smrti upon the citta itself. Indeed it is through yogic practices (sadhana) that we "see" that the common man who is immersed in everyday dualistic fragmented consciousness is most often living inside of an old drama/story, while yoga brings us to greater awareness of our role and scripts freeing us from its grasp, acknowledging sacred presence. Likewise smrti (modifications of the thinking process due to the impositions of past memories, past legacies, residues, impressions, experiences, nostalgia, grief, trauma, etc) implies a limited, colored, biased, or false identification and hence attachment to specific objects or events that occurred in the past. As such, the vrtti of smrti acts as the residual framework for bondage to klesha, karma, vasana, and samskara. Those tendencies prevent us from being present. Yoga is designed to break up old habits (vasana), remove old samskaras (psychic imprints and trauma), remove afflictive emotions (kleshas), and remediate old karmic patterns.

In memory we often call up past experiences to identify an object or situation. This is not being in the present, but rather coloring our present unique experience with the past. Each moment "in reality" has the potential to contain all of Reality (past and future) -- The present as it is -- not colored by past habits is precious as well as timeless -- it is a self luminous manifestation (sat) of pure consciousness (cit) which rests in the feeling of ananda (ecstasy).

Too often when we see, smell, hear, taste, or feel an object, it is the memory which ascribes meaning to "it" in a past context which discolors, occludes, and modifies our experience. Through yoga we learn to see things as they are in the magical and sacred moment of eternity. This timeless way of seeing is ultimately fulfilling, but can not be rushed. It is not dependent upon our past experience, yet through consistent yogic practice (abhyasa) it can be realized.

"When one has removed all trace of delusion together with the habitual tendencies producing it, this is called 'fruition' Buddha nature. States of confusion do not belong

to the essence of mind. When they have been removed, clear light luminosity, which is essential to mind, directly manifests. When this takes place, fruition sugatagarbha is achieved. One has achieved the enlightenment of the Buddhas.

At the point when the Buddha nature is obscured by the adventitious stains of delusion one might think, 'If the basic nature of my own mind is obscured by the incidental stains coming from my own delusion, how am I supposed to know how to rectify the situation?' The point is, such knowledge is accessible, because the Buddha nature contains within it the seeds of knowledge (prajna) and compassion. Because the seed of knowledge is naturally present, listening to, reflecting over and meditating on the dharma is able to catalyse a growth and development of this knowledge. This growth in knowledge in turn corrects the deluded state."

from "Beautiful Song of Marpa the Translator" by Khenpo Tsultrim Gyamtso Rinpoche & Zhyisil Chokyi Ghatsal Publications 2002.

The practice of yoga that Patanjali teaches brings out our natural uncontrived state which is ever-present inherent and within, but remains obscured through the wavelike operation of the kleshas and vrtti. We will see in Sutra 12 how vairagya is the perfect remediation for all the vrtti. See also Sutra 43.

Sutra 12 Abhyasa-vairagyabhyam tan-nirodhah

These vrttis (operations and machinations of the mental processes) are dissolved, eradicated, eliminated and cease (nirodha) by sustained and continuous application in **All Our Relations** of the practice (abhyasa) of vairagya (letting go, non-attachment, non-craving, non-grasping and non-expectation).

Commentary: Another similar translation would be that the cessation/dissolution of the vrttis (machinations) can be accomplished through engaging the process of consistent integrated practice (abhyasa) without attachment to results (vairagya) . Thirdly, the most common translation, has Patanjali saying in effect that the cessation of the vrttis (nirodha) can be obtained through two non-contradictory methods, i.e., of non-attachment (vairagya) and also through consistent practice (abhyasa). These different statements share a common direction and differ only subtly, but not in intent (i.e., the cessation of the vrtti occur through consistent applied yogic practice with vairagya (without attachment to results) or perhaps the vrttis cease through sustained application of releasing the tendencies toward mental processes as a whole.

Please note that abhyasa, consists of abhy (repeatedly and intensely facing the goal) and asa (to sit or abide). Thus abhyasa connotes intensely abiding in the practice. Vairagyam being non-attachment to results, expectation, preference, or any desire

then connotes that **abhyasa-vairagyabhyam** are not two separate practices to **eliminate the vrtti, but are to be taken both as one together as one practice, never separated.** The spirit of vairagya is to be accompany and applied in every yoga practice. This is a most profound process oriented (versus goal oriented) synthesis. As practitioners know from experience, it is too easy to get goal oriented and lose the sense of sacred presence. Too often a practitioner will become drawn into, obsessed, and fixated/attached to the goal of the practice that the result is not precluded such as in incessant striving. Here is the yoga statement that success comes from both grace (isvara pranidhana) and sadhana (practice). It is not an either/or proposition (is it grace or sadhana). The two meet as one -- divine will and individual will are married/synchronized here. This is how nirodha (cessation) of the vrtti is established.

Now the ordinary man who has become addicted to cognitive processes of objectification and who has lost their sense of subjective experiential wholeness (beingness) may not be able to imagine surrendering his mental operations/processes (vrtti) or having them cease. Indeed in everyday life that discursive mind (often labeled as the monkey mind) with its inertia of incessant mental processing is usually chattering save for brief times of taking pause, awe, grace, or serendipity. However in meditation the monkey mind can calm down and cease as the mind lets go of its grasping onto mental objects. This letting go process of grasping onto mental objects as well as concepts in meditation practice is vairagya. To sustain that in sitting meditation (dhyana) is abhyasa. One continually applies abhyasa-vairagyabhyam

Applying abhyasa-vairagyabhyam continually, intensely, and repeatedly creates much open space eventually leading to the dissolution of the vrtti back to its source, allowing a mergence into the of self effulgence luminous big space empty space -- sunyata or the boundless mind to coalesce. This is where taking a retreat, going to the mountain, roaming in the desert, vision quest, meditation (dhyana), as conscious practices manifest. Most modern people can't afford elaborate retreats but but everyone can meditate (as a complete let go) for ½ hour or so a day and practice other yoga techniques as well in this same spirit. Then we can start trying to modify our life style (aparigraha) so that abhyasa-vairagyabhyam allows for complete and continuous illumination eventually ending in samadhi.

The idea of the co-existence of "non-attachment" (vairagya) in relation to practice ("abhyasa") is understandingly difficult to the Western novice, because too often non-attachment and consistent practice may appear oppositional; i.e., the word, practice, too often connotes willful effort, hard work, and control. However what about a freely flowing enthusiastic type of practice which is loving, passionate, playful, joyful, and not based on putting one's nose to the grindstone? In other words a successful practice does not have to be forced. fixated, driven, willful, and neurotic.

By abhyasa-vairagyabhyam, we understand that vairagya (non-attachment to results) is the essential key practice (abhyasa) in and by itself which can be applied consistently in **All Our Relations**, then the contradiction between abhyasa and vairagya ceases. Indeed we shall see how sustained intense practice (abhyasa) applied without attachment to results (vairagyam) is a profound principle when applied to **All Our Relations** is the key to yogic union. Such activities expand (tan) the process of citta-vrtti nirodha.

The non-yogi may logically ask how then can a loving, passionate, enthusiastic, and dedicated practice exist without attachment. This is precisely where Patanjali is heading -- the uninterrupted flow of Divine consciousness.

It requires two things for attachment to take place. In terms of yoga there seems to exist the seeker or practitioner (sadhak) on one hand, and there seems to exist the object or goal of yoga on the other, but in the Integrity/Reality of **All Our Relations** there exists no separation, rather in yoga the true self abides in swarupa (in one's true form) which is not governed by the vrtti. This profound theme is what Patanjali will be addressing throughout the remaining of the *Yoga Sutras*. Here there exists a natural propensity, love, dedication, devotion, and zeal without attachment because it exists only in the sacred world of the Natural Mind -- without expectation. There in Indigenous Time -- in the Eternal Present, there is no goal orientation, no separate object relationships, and no sense of alienation from Self. Indeed the natural inspiration for practice is due to this communion with this timeless Reality, while effective practice moves us deeper. In other words sustained practice must be framed within the non-dual context of the eternal here-now in order for it to become effective/expedient (upaya). This eternal now is where we are going in yoga, but at the same time it is now and always has been from beginningless time. To mistakenly think that it is somewhere else, is reinforcing an illusion. Thus again we are encouraged to entertain instant presence in **All Our Relations**.

Starting here with Sutra I.12, Patanjali enters into exposition of the specific remedial activities (sadhana) of yoga which lead to samadhi and foremost of them is the very causative application of tan-vairagya (extending the non-grasping) - the process of letting go -- of non-attachment, which facilitates the mind being present -- having arrived home. If there exists one basic application in meditation which is infallible, it is this -- Being present -- at one with Sacred Presence.

Here vairagya can be translated not only as non-attachment to results and release, but perhaps more valuable as letting go of all expectation (non-expectation) -- to expect the unexpected. This is the necessary open minded attitude where functional success in yoga is realized. The cessation (nirodha) of the fluctuations, modifications, and distortions (vrtti) of the citta (mind) are catalyzed through the practice of vairagya --

the non-expectation of the beginner's mind. How else could rapid dissolution of the vrtti occur? **HERE** in this context is where we can achieve liberation. The practice itself (abhyasa) teaches us vairagya (non-attachment as release). It teaches us that it is futile to clutch, grasp, or hang on to the vrttis (although this can be a life time lesson for many). The major vrtti are pramana (politically correct and logical beliefs), viparyayah (erroneous or false notions), and vikalpa (conceptional artificial thought constructs in general) which glue together the largest false identification/belief i.e., that of a separate self (ego). It is this liberation from the limitations of ego delusion which must be realized. It is done so through the consistent application of the practice of vairagya in **All Our Relations**

The practice itself is an opportunity to let go of grasping and to get into that beginners mind (expecting the unexpected). This kind of non-willful practice itself thus facilitates the vairagyam. Such is not performed by using the judgmental process (should I practice or should I not practice), the intellect, or will (which belong to avidya), but rather this kind of practice facilitates vidya by itself.

"Clear mind is like the full moon in the sky.

Sometimes clouds come and cover it, but the moon is always behind them.

Clouds go away, then the moon shines brightly.

So don't worry about clear mind: it is always there.

When thinking comes, behind it is clear mind.

When thinking goes, there is only clear mind.

Thinking comes and goes, comes and goes,

You must not be attached to the coming or the going."

—Zen Master Seung Sahn

The importance of vairagya as an integral part to all yoga sadhana cannot be over emphasized. It along with isvara pranidhana (surrender to our higher potential) occupy more space in the yoga sutras than any other practices. Vairagya indeed leads us to kaivalyam (absolute liberation). See III. 50 tad-vairagyad api dosa-bija-kshaye kaivalyam

Summary of the above Sutras 1-12 so far.

Patanjali first has stated the goal of yoga, the nature of the modifications of consciousness to be eliminated (citta-vrtti nirodha), then he described their oscillating operations. Sutras 4-11 thus name, describe, and categorize the causes of the vrttis (disturbances, agitations, or fractals of the mind field) while sutras 12- 16 introduce the two proficient remedies that dissolve, remove, and/or eliminate vrtti i.e., **vairagya (the continuous practice of letting go, non-attachment, or non-expectation)** and **abhyasa (consistent or continuous yoga practice)**. According to this pada, when vrtti is dissolved or annihilated, yoga or union with infinite mind is realized which is called samadhi.

Sutras 4-11 have been given far too much academic attention than they merit (mostly by scholars rather than yogis). Those dependent upon mental constructs (vrtti) tend to make this appear far more complex than it really is, because they themselves are not able to step outside of thought constructs i.e., they are unwilling to take Patanjali's remedy which meditation affords. Here Patanjali is simply saying that the vrttis can be classified into five categories. These five categories of vrttis again can be analyzed whether or not they are associated with kleshas (defilements) or not). Here Patanjali addresses the disconnection i.e., what is not yoga-- what obstructs our spiritual unification. Intellectual scrutiny especially through reductionist means of inquiry will be found to be counter-productive, rather it will be found later that Patanjali prescribes trans-rational methods.

To demystify verses I. 5-11, Patanjali is addressing the vrttis and how to eliminate them. He does not limit the vrttis to five, but simply says that they can be so arranged or classified --placing them into five possible categories. Most vrttis exist as a combination of two or more of these basic categories.

This is a cogent point, because the vrttis (as conditioned thought patterns/machinations) can take on myriad forms. We all know what a vrtti is (the ordinary person experiences vrttis almost all the time except in rare moments of clarity, vision, inspiration, beauty, satori, revelation, meditation, or samadhi). The problem being is that when cit-vrtti is dominant, we are not normally conscious of its coloring effects; i.e., we are unable to step outside of it and notice or be aware of its influence. Thus one who meditates starts to notice the arising and falling of the vrttis. Eventually through awareness they no longer are capable of misleading us. Thus vrtti is not meant to be some abstract intellectual, but any thought pattern that occupies or possesses our mind field of attention -- any limiting modality of patterning that colors, obscures, perverts, corrupts, limits, restrains, or prejudices our experience of our inherent true nature (swarupa), original mind or infinite mind.

Likewise kleshas are also not to be viewed as some abstract or esoteric mystical concept, but rather referring to everyday ordinary experiences which unfortunately

arise and surface at many times during the day or night (as well as in meditation) - anytime our buttons are pushed, our chain is yanked, fuses are blown, red flags are waved, -- when we feel disconnected, desirous, or incomplete; when we "react", become perturbed, uncomfortable, needy, compulsive, defensive, angry, fearful, paranoid, grievous, anguished, jealous, hateful, judgmental, disparaging, or are otherwise modify the basic natural condition of Infinite Mind with the aberrations, confusions, or disturbances associated with negative conditioning, past programming, and habits -- when we act out of ignorance, rather than wisdom. Thus simply stated, it is the removal (nirodha) of these vrttis and kleshas which the process of yoga facilitates as we move into greater clarity and self empowerment -- into our true and authentic Self (swarupa).

The traditional intellectually bent commentaries often enter into dense nitpicking and often obtuse philosophical detailing on the specific mechanisms and dynamics of the vrttis (disturbances and fractals of the ordinary machinations of the dualistic mind), but it is precisely this intellectual academic reductionist circumlocution that Patanjali tells us can be circumvented in yoga meditation. These are the pitfalls that must be dropped for they will bear no lasting fruit.

Sutras 5-11 are not important sutras because they simply describe what yoga is **not** about; however they have elsewhere been made so overly complicated and obtuse through self indulgent over intellectualization on behalf of scholars, intellectuals, and religionists (versus practicing yogis) that many interested readers have been discouraged to continue. Since I have already pointed out this tendency to bastardize the sutras, from now on this translation will pay less attention on what yoga is not, but rather attempt to spend more time on what yoga is, namely samadhi or union, which is the main focus undertaken in I. 17- 51.

In this middle section of Pada One (13-15) Patanjali discloses two key remediations that lead to nirodha (vairagya and abhyasa). Patanjali is saying in effect that the cessation of the vrttis (nirodha) can be obtained through two non-contradictory methods, i.e., of non-attachment (vairagya) and also through consistent practice (abhyasa). We will actually see later that the entire remainder of the Yoga Sutras deals with letting go (releasing) our attachment upon objects (coarse or even the most subtle). This is achieved in asana practice as well at the end of dharana where we surrender the dualism of any object as well as the observer of concentration into the objectless/goalless state beyond "even the most subtle" where all separation melts down. **HERE** through successful dhyana thought modifications (vrtti) no longer arise -- there is no longer anything left to let go of.

Sutra 13 Tatra sthitau yatno'bhyasah

There (tatra) through a consistent and sustained dedication, devotion, zeal, or concentrated enthusiasm (yatnah) in our practice (abhyasa), then a certain steady, still, stable, and balanced (sthitau) self supporting state is achieved.

Commentary: This way we form the stable base to progress in yoga practice. A sustaining, dedicated, devotional zeal, and/or natural concentrated enthusiasm enters into our practice. It provides an increasingly accessible still, stable, and balanced self supporting impetus in which to proceed. Thus, Patanjali defines yoga practice (abhyasa) as that activity which leads us toward, supports, and strengthens the presence of a sense of balanced and steady stillness (sthitau) where the polar turbulences or conflicts no longer tug nor nag the mind stream. Here the word, sthitau, is translated as a passive firmness, stillness, or a restful steadiness, something like what we can experience in sama-sthiti or tadasana, rather than associate it with the idea of, fixity, which conjures up a contracted and active image of rigidity. Yogis do not pursue rigid minds and bodies. One translation of sthitau is a coming into a stable situation of rest, stillness, and quietude -- a steady abiding at REST.

Abhyasa should lead to a relaxed, stable, calmness, steadiness, restful, and self supporting stillness and stability of the mind-field (sthitau). After it is firmly established it self perpetuates its own power and intelligence.

Swami Veda Bharati interestingly translates Vyasa's commentary (bhashya) on I.13 as:

"Stillness or stability (sthitau) means the mind-field (citta) flowing pacifically when it is without vrttis. The endeavor tending towards this purpose is virility or exertion. Practice is the observance of the means thereto, with the will to achieve its fulfillment."

Later SW. Veda Bharati comments on Vyasa's commentary:

"The endeavor is directed towards sthitau and is explained by Vyasa by offering two synonyms:

virya: virility, vigour, strength, energy, potency, the qualities of a hero

utsaha: enthusiasm, perseverance, fortitude, firmness, exertion, vigorous pursuit.

Obviously an endeavour should be undertaken with these heroic qualities turned inwards and their intense concentration directed at the effort to bring the mind to stillness."

from the Yoga Sutras of Patanjali with the exposition of Vyasa, Volume I, Pandit Usharbudh Arya (Swami Veda Bharati), Himalayan Intl, Inst. 1988.

Again the mutuality of abhyasa (as the sustaining practice) and vairagya (letting go) in I-13-16 is very profound skillful balance taken together (upaya) because "ordinary" mental processes which are operating under the dictation of dualistic mentation (the normal situation of the ordinary discursive mind) very often create a confusion between "practice" on one hand, and "letting go" (vairagya) on the other. This occurs because ordinarily we often confuse/associate practice with individual willfulness. In yoga balance is key. For example in India where there may be much abundance of indifference and surrender then abhyasa is often emphasized as vairagya is taken for granted. However in the West there is more fixation, goal orientation, obsession, and attachment so vairagya has to be emphasized in order to achieve synergistic balance. For the hatha yogi, HA or pingala nadi represents abhyasa and THA or the ida nadi represents vairagya. Their balance provokes a mutual synchronization, synergy, and activation in the central channel (sushumna nadi) where a stable self supporting (sthitau) enthusiasm (yatnah) manifests.

Those of us lost in duality mistakenly think that practice on one hand and non-attachment to results on the other, are conflicting, and thus a needless tension is created. Really they are meant to work together as will be illustrated in the following sutras. Consistent practice eventually reveals what we are holding onto; i.e., what is holding us back. Thus release (via vairagya) catalyzes our liberation (mukti) from bondage. Similarly, just the intent of taking up a practice is an affirmation of making a change in one's life and that it concomitant with letting go of something. Here effort and non-effort form the yang and yin -- the two poles of the great process of yoga sadhana that Patanjali is describing in Samadhi Pada. Just as profound is the question whether it is through man's work or divine grace that ultimate realization dawns. Is it earned or is it bestowed? This is easily answered that by vairagya one does not mean a passive collapse or state of inertia because Patanjali calls it a practice. It is a particularly advanced practice that lets go of all attachments, even that of practice, thus creating space for Grace -- for the higher transpersonal wisdom to dawn (as we will see in Sutra 49 (Rtambhara prajna). One finds that in order to even find our practice and to have the grace to "do" practice, as well as to be successful in practice, such is due to Grace alone due in the end to Grace -- a higher and more profound transpersonal wisdom and identification. But this does not mean that abhyasa does not act as an invitation to Grace when practiced wisely (upaya).

Consistent practice over time by itself builds up its own intelligent momentum and acts as the innate always accessible transpersonal teacher, especially apparent when we are able to give up expectation and preference (attachment to results) other than to simply abide in the sacred space which is always available and present within. This

enables us to focus upon the innate beauty and power of the practice as an ongoing **self revelatory process** which provides access within to the timeless attributeless eternal universal transpersonal source which resides in all (isvara). **HERE** inspiration, zeal, dedication, devotion, and natural enthusiasm (yatnah) work reciprocally so that the practice becomes self perpetuating, self sustaining, **effortless**, energizing, and self inspiring. All activity becomes a moving meditation which reveals the ever present true Self and thus the practice takes on a life by itself, becomes energized and empowered, self actualizing, self empowering, self liberating, fertilizing the pregnant fields (abhumih) which gives forth beginningless birth, and which endows the fount of inspiration (virya). Eventually this practice become continuous (the esoteric meaning of the word, yoga, in **All Our Relations!**)

Sutra 14 Sa tu dirgha-kala-nairantarya-satkarasevito drdha-bhumih

Then after a sustained period of time (dirgha kala), with attentiveness (satkara), and consistent dedication (a-sevitah), then the practice itself will become self perpetuating and inner directed (nairantarya).

Commentary: Practice will eventually spontaneously manifest from the inside out as a natural result. Practice becomes continuously inner directed (nairantarya), gains its own integrity, maturity and basically becomes well established through repeated prolonged or consistent application (dirgha-kala) especially when combined with the concentrated energetics of dedication, diligence, devotional attentiveness (satkara) which are assiduously cultivated (asevito). Simultaneously as our practice matures in stages, the quality of our enthusiasm, dedication, devotion, and desire to practice synergistically improves. In other words we find that functional practice leads to even more enthusiasm to the fertile soil (abhumih) of an even more functional (a-sevitah) practice i.e., it becomes natural, flowing, and self perpetuating. In terms of psycho-neuro-physiology a positive biofeedback loop is formed.

This is a natural continuation of Sutra 13. Although Patanjali will offer many specific practices (sadhana) later, he expands upon this theme that through a consistent and sustained dedication, inspired enthusiasm, and devoted concentration (yatnah) in our daily practice (abhyasa), then a certain steady and balanced (sthitau) state is achieved which liberates the naturally fertile and self perpetuating potential of the practice over time. Here the practice itself becomes steady, self established, self liberating, and inner directed (nairantarya) having established a direct communion and intelligent energetic dynamic of its own because the inner conduits (nadis) of the (cit-prana) animated by cit-shakti has now become opened. A good practice grows on us naturally and is naturally expansive, self liberating, and self instructive.

This practice creates a realignment and karmic shift paralleling that of the intelligent energetic dynamic which the functional practice itself creates over time. We can call this regaining the natural intelligence of the body-mind or simply a spiritually self empowered, practice which empowers our inner wisdom while irrigating the evolutionary centers. To go deeper in trying to express this profound mutuality of an empowered practice most often becomes difficult to express in words. At first (to those who have not yet experienced it), it may sound like "mumbo jumbo", but advanced practitioners will take this reading as a confirmation. This activated power of the practice becomes a springboard itself -- its ability to become spontaneously self instructing and self liberating has become fertilized. This is what is meant by virya (as shakti pat) in its more esoteric sense. Thus the true yogi goes to his/her practice for instruction and guidance as it brings forth the inner wisdom and inner teacher, while a religionist or academician goes to ancient books or external authorities for guidance.

"The moon and sun unite
within your body when the breath
resides in the meeting place
of the two nadis ida and pingala.
It is the spring equinox
when the breath is in the muladhara,
and it is the autumn equinox
when the breath is in the head.
And prana, like the sun,
travels through the signs of the zodiac;
each time you inhale,
hold in your breath before expelling it.
Lastly, an eclipse of the moon
occurs when the breath reaches
the abode of kundalini
via the channel ida,
and when it follows pingala
in order to reach kundalini,
then there is an eclipse of the sun!
The Mount Meru is in the head
and Kedara in your brow;
between your eyebrows, near your nose,
know dear disciple, that Benares stands;
in your heart is the confluence
of the Ganges and the Yamuna;
lastly, Kamalalaya
is to be found in the muladhara.

To prefer 'real' tirthas
to those concealed in your body,
is to prefer common potsherds
to diamonds laid in your hands.
Your sins will be washed away...
if you carry out the pilgrimages
within your own body from one tirtha to the another!
True yogis
who worship the atman within themselves
have no need for water tirthas
or of gods of wood and clay.
The tirthas of your body
infinitely surpass those of the world,
and the tirtha-of-the-soul is the greatest of them:
the others are nothing beside it.
The mind when sullied,
cannot be purified
in the tirthas where man bathes himself,
...Siva resides in your body;
you would be made to worship him
in images of stone or wood,
with ceremonies, with devotions,
with vows or pilgrimages.
The true yogi looks into himself,
for he knows that images
are carved to help the ignorant
come nearer to the great mystery."

Yoga Darshana Upanishad, 4.40-58 trsl., J. Varenne, Yoga in the Hindu Tradition,
Univ. of Chicago Press, 1976.

Then in I.15 (after addressing abhyasa) Patanjali addresses the practice of vairagya
(what some may call the practice of non-practice).

Sutra 15 Drsta-anusravika-visaya-vitrnsasya vasikara-samjna vairagyam

When the mental operations no longer is focused (drsta) upon external teachings
found in tradition (anusravika) nor any externalized objects based within a relative
conditional framework (visaya), then a mastery (visikara) and freedom from desire
(vtrsnasya) toward the external world of the sense objects (visaya) is established.
Then our practice comes together and is touched by the intimate knowledge (samjna)

[which is gained through the activity of efficacious release called non-willful doing (vairagyam)].

Commentary: **HERE** we are moved by the non-dual wisdom which brings joy, being free from the limitations of ordinary conceptually and extrinsic grasping -- the outward spinning discursive thought patterns and mind-sets which oscillate in the narrow corridors of the conditioned (visaya) neurotic mind (citta-vrtti). The expedient proficient activity which cultivates inner flow when outflowing cit-prana is redirected inward (vasikara), is vairagya (release of self efforting and attachment to results); which is accomplished when the yogi is no longer possessed by nor possesses neurotic cravings of external objects (visaya) of fulfillment (vitrsnasya) in the dualistic mindset of a separate "I" and "it"; thus the seer rests in undisturbed non-attachment and release (vairagya). Thus desirelessness (vitrsnasya) is achieved through perfection (vasikara) of vairagya which coincides when one comes into an integrated inner understanding (samjna) that the objects of senses (visaya) such as what we see (drsta) and hear (anusravika) and all other such conditional frameworks based on sense objects (visaya) will only distract the mind and energy (cit-prana) further. When the cit-prana is no longer drawn outward by apparently separate objects (seen, heard, heard of, sensed, or imagined), then vairagya is perfected. **Thus the consistent practice (abhyasa) of vairagya greatly aids us remain centered in our core (heart).** It also brings us into kaivalyam when we let go of the artificial distinction between purusa and sattva (Sutra III.50)

Perhaps a simpler interpretation is that the word, samjna, merely means equivalent, so that Patanjali is saying that the practice of vairagya produces an accomplished state where a freedom from (vitrsnasya) from limited relativistic and dualistic frameworks (visaya) is achieved which were previously limited to things seen, heard, or imagined in the past. Here one wakes up in true attentiveness, no longer being distracted and dissipated into a disparate dualistic world where the separateness of self (spiritual self alienation) is validated.

An esoteric interpretation is that Patanjali is saying that through truly seeing (drsta) and listening (anusravika) with the third eye (beyond the dualistic method limited by the senses) then true understanding (samjna) of the emptiness (sunya) of the sense objects will be realized, thus leading to the natural mastery and freedom from desire (vitrsnasya), therein vairagya becomes perfected in swarupa (abiding in our natural true self). **HERE** in the profound non-dual transpersonal sense there is no separate self and separate object of attention.

Traditionalists, fundamentalists, and orthodox Hindus however take anusravika in the Vedic sense of "listening to tradition, authority, or the Vedas", but since Patanjali never mentions the Vedas nor since he considers pramana to be a vrtti, this would

seem to be putting a Vedic spin on his rather plain and obvious meaning regarding vairaga and abhyasa. Such adherents also of course take vasikara as being forceful and willful control as opposed to referring to the occurrence of a mastery which no longer subject to the polar assaults of separate subject/object. Traditionalists seem to read-in a lot of their own ideological agenda in their interpretations.

However if we take Patanjali literally as meaning exactly what he says; i.e., as the authority rather than his Vedic interpreters then the value of the sutra takes on a profound Yogic message rather than a Vedic message. If Patanjali meant something very different, then he would have said it. When we look at the Yoga Sutras in that way they make a lot of sense in regard to what our own practice teaches, but when we take the institutionalized orthodox interpretations, such makes little sense other than as an intellectual exercise or philosophical discourse on the Vedas or samkhya philosophy. In any case, in this sutra Patanjali states that by releasing our hold on things that hold us back -- things of the past as well as fixations (expectations) upon the future and especially the way the mind grasps onto "objects" we can achieve a thirstless/desireless state which in its positive side provides fulfillment and completion. This desireless state (vitrnsasya) awaits us in the non-dual present of **All Our Relations**.

Along the same lines it seems that the idea of subjugation, control, nor even anything to do with the Vedas (as in the common interpretation of may be reading in something that was not intended (certainly it was not said by Patanjali). For example vasikara/vashikara can be mastery or perfection, not necessarily stemming from active methods of willful control or subjugation (especially so when we are applying this to vairagya). If Patanjali meant willful control, then we must ask "who" is it that gains that mastery and over what? Control refers to struggle, but vairagya refers to release. The inclusion of normal willfulness would just be reinforcing the illusion of separateness, avidya, and specifically the klesha of asmita? Patanjali however is far more advanced than that, rather he specifically says that vairagyam is accomplished when thirst/desire ceases (vitrnsasya). It's simply over when we relinquish it.

Similarly the word, samjna, is here translated as "coming into understanding" or born of self awareness . Samjna is composed of sam (together) and jna (to know or understand), so that vairagya and vitrnsasya are being equated.

Again there is no intention of restraint or control (which is unfortunately too often mistakenly attributed to vairagya), but rather mastery or perfection (vitrnsasya) so that the outflowing of the cit-prana ceases (in perfected vairagya). To a willful and left brain dominant person mastery may conjure up force, control, or restraint, but here it should be obvious that the mastery is one of release, letting go, and surrender pertaining to vairagya (non-attachment -- non-control). Vairagya is a let go, a release,

or simply non-attachment of any anticipation and hence anxiety also departs. Here goal orientation is utterly defeated as well as dependence upon conditioning (visaya). In this way unconditional joy and well being is naturally affirmed and self sustaining. It is not unusual that the traditionalists will bring in the Vedic spin and issues of control in their interpretations in 1.12-16, because Patanjali is speaking about the exact opposite of control, tradition, and the past, i.e., vairagya. Vairagya as release becomes clear to advanced meditators (those who practice over time). The ordinary mind tends to wander toward objects of attention, yet applying vairagya consistently (not through control, suppression, nor restraint but simply by repeatedly releasing the thoughts and words of the monkey mind as they start) then the arising of thoughts eventually becomes pacified and eventually cease for longer and longer durations until this becomes recognized as our Natural (unconditioned) Mind in swarupa.

"If while speaking of the samadhi of oneness, you fail to practice straightforward mind, you will not be disciples of Buddha. Only practicing straightforward mind, and in all things having no attachments whatsoever, is called the samadhi of oneness. The deluded person clings to the characteristics of things, adheres to the samadhi of oneness, and thinks that straightforward mind is sitting without moving and casting aside delusions without letting things arise in the mind. This they consider to be the samadhi of oneness.

This kind of practice is the same as being insentient like a rock and is the cause of obstruction to the Tao. Tao must be something that circulates freely; why should we impede it? If the mind does not abide in things, the Tao circulates freely; if the mind abides in things, it becomes entangled."

from the "Platform Scripture", Hui-Neng

Through tasting the effects of vairagya in daily practice (on or off the meditation cushion or practice mat) in **All Our Relations** as to where our thoughts are wandering and letting them go (not following them), then our attention is naturally brought back to the core center in vasikara samjna vairagya. We become aware of the discursive (monkey) mind wandering and we bring it back through pratyahara. Here vairagya is the remedy for all outward cravings and anticipation -- specifically the remedy for the kleshas of raga (attraction) and dvesa (repulsion). It is the very reversing outward flow as in pratyahara away from outward dissipation/distraction, then back into the center or sushumna creating inward and upward flow in the core center (sushumna). Through vairagya and/or pratyahara we withdraw the clinging of the mental energies toward duality (external objects either mental or physical) and draw the energy back to the Source of consciousness. Thus we prevent the cit-prana (consciousness and vital energy) from dissipating and spinning outwards through implementing and directing the inner gaze. This rekindles our natural innate yearning and passion for Self -- it is

at once inspiring, strengthening, potenziing, and invigorating. When this re-alignment is well established over time (through authentic abhyasa and vairagyam), it establishes its own energetic dynamic revealing the non-dual (inner/outer) teacher. This creates a karmic shift paralleling that intelligent energetic which the practice itself creates over time. We can call this regaining the natural intelligence of the body or simply a self empowered, practice which empowers our inner wisdom.

This way we re-educate our pre-existing errant mental, emotional, physical, and energetic proclivities toward seeing the Universal Self continually in **All Our Relations**. Thus we conjoin the **process** of unifying with the intelligent Source of cit-prana) more deeply communing with it here and now in sacred presence. We both welcoming it while it simultaneously it welcomes us in the Reality of the Great integrity of the unconditional eternal (Infinite Mind). We gradually become more at home residing in the Eternal **HERE**. Such reprogramming is the result of functional and authentic yoga practice.

This is done by releasing old thought patterns which obsess upon the future or the past, old karmic patterns, old mind sets, or any such other goal oriented fixations, false identification, neuropsychological dysfunctional patterns, goal dependent orientations, or more simply put attachments, expectations, prejudices, and anticipations dependent upon the past or future. This release of anticipation spontaneously directs the vital energy and attention inward to a centered and still place, and thus one's proclivity and passion toward its benefits increases automatically and naturally; i.e., a new positive biofeedback loop or habit is formed, while the practice of "vasikara samjna vairagyam" becomes the practice of no practice -- effortless, invigorating, energizing, self inspiring, self liberating, and free from "self"-will.

On a simple level, vairagya is the acceptance of the present without anticipation, apprehension, fear, desire, longing, expectation, or even preference. Vairagya does not mean some neutral passionless state of detachment, spaciness, indifference, withdrawal, or abstraction; but rather as we will see in the next sutra, **vairagya** can be equated with the divine passion for ultimate union with param-purusa (reconnection/reunification with universal spirit and consciousness) as our everyday embodiment/manifestation --as our Reality in **All Our Relations**) is maturing. In other words when we empty out the pot of dank water, it can then be filled with fresh nectar. Thus this is a simultaneous process of letting go of dysfunctional attractions and anticipations (the kleshas of raga and dvesa) while at the same time deepening our passion/communion in sacred presence. Vairagya as such redirects the cit-prana from an outward, dissipating externalized distraction, back into Source and back into the body as an inner directed act that catalyzes divine passion. As such on many parallel

levels with such practices as pratyahara, pranayama, aparigraha, santosha, tapas, isvara pranidhana, bandhas, mudras, and others.

When that sense of a deep heart felt "connection" is strengthened through practice, then in turn neurotic distractions spontaneously and naturally lessen. That light of consciousness (citta) which was previously obscured through the action of vrtti (the veil of ignorance) starts to shine through more often, further reminding us to let go of old corrupting and dysfunctional modalities of tension, strife, and disintegration. As vasikara (mastery) becomes slowly perfected (as no longer being subjugated to outward flows of consciousness and prana), it is here also that the bandhas become engaged spontaneously, the inner seeing becomes amplified, our practices become extended to **All Our Relations** producing virya (empowerment), and unconditional joy re-enters into daily life more continuously.

Sw. Venkatesananda's commentary on this Sutra talking of samjna and vasikara says;

"The attention that was flowing outwards suddenly begins to flow toward yourself. That is called vasikara which means that it comes under your control. That is control of a very different kind. There is neither expression nor suppression, but intense self-awareness. When in the light of self-awareness the mental colouring is seen and the object is then seen not to have that value, simultaneously the craving disappears...That is not yoga because you get so dreadfully committed to the vrtti called control. Yoga has slipped through your fingers".

This state of thirstlessness leads us well into the key of understanding and applying sutra 1.16 in the lofty terms of nonattachment to the gunas (guna-vaitrsnyam) as param-purusa-khyater (the revelation of param purusa).

Sutra 16 Tat param purusa-khyater guna-vaitrsnyam

Through that [practice] where total non-fixation and independence (vaitrsnyam) from the illusion of differentiated physical objects (the gunas) occur then one realizes (khyater) the param purusa (the Infinite Mind).

Commentary: Progressively then as the strength of one's practice increases, the vrttis also correspondingly subside, we eventually wind up in stillness and clarity of the bigger transpersonal non-dual and transconceptional Mind. Then the individual mind has become transformed/enlarged resting/abiding in its true nature (swarupa) as a realization (khyater) dawns of param purusha (Infinite Mind, Supreme Self, or Absolute Universal Transpersonal Consciousness). this awareness grows on us through practice. It becomes increasingly present as sacred divine presence. Thus through this dawning realization (khyater) of param purusa one wins the freedom

from any distractive desires (vaitrsnyam) for external objects (the attractive outward spinning of the mind toward the gunas are stilled) as we focus on the unitive Cause of relativistic duality/differentiation (the gunas). This is the realization (khyter) of param purusha (the transcendent All Encompassing Universal Consciousness) [which is brought about through not being caught up (vairagya) in the multitude differentiations of mundane relativistic existence (gunas) as being separate individual/differentiated forces (discrete). Simultaneously the yogi wins freedom (vaitrsnyam) from the cause of bondage to differentiated objects which only appear to be separate but in Reality are all united in the Whole.

By realizing the transpersonal non-dual whole (param purusa) -- the Great Integrity, Big Self, or Boundless Mind, by the cessation (nirodha) of habitual superficial dualistic mappings of the mind (visaya) which occur through the distorted lens where consciousness is abstracted into differentiated physical objects of existence (gunas), then the dualistic colorings, filters, veils, shrouds, enslavements, hindrances, and other such limitations based on the delusion of separate object and a separate perceiver (ego), which is called ignorance (avidya), are loosened, eventually dissolve, and are utterly destroyed (nirodha)

Here the word, guna, simply refers to the differentiating process of any or all physical phenomena i.e., the phenomenal world consisting of separate things and qualities. At this stage in our practice we realize that further extrinsic pursuits into the myriad characteristic differentiations of material existence as separate phenomena (as symbolized by the gunas) will not bring forth true and lasting happiness. Rather Spirit/Source lies in a different direction. When it is realized inside, it is simultaneously realized in all things -- as omnipresent and eternal. No separate thing (phenomena) can be such.

That is, reductionist and analytical thinking (although useful in mathematics and technology) is not up to the spiritual task which is yoga. It will not be adequate nor helpful toward bringing forth integration -- the Integrity which is yoga. Rather the practitioner is learning through the practice (abhyasa) of vairagya that it is the **process** of knowing this very instrument of seeing itself-- the inherent intelligence behind the eye (the inner or third eye) which determines everything (whether we see clearly and completely on one hand, or not clearly in the confused and fragmented way called avidya or ignorance).

It is valuable to point out that in yoga, the param purusa is not itself a separate object like God, but it is a state of self realization (khyater) -- it is an heightened way of observing/seeing. It is not a separate witness consciousness although at first it may appear to be separate from our inner intelligence. rather it is the great flame which

lights intellect and all intelligence (the intelligent principle if you wish) but it is a principle not based upon any condition or theory.

This way the practitioner begins to pursue the non-pursuable, expects the unexpected, begins to see beyond the sense (the third eye is opened), and the yogi then becomes more attuned to the underlying ever present eternal unifying universal current of unbounded consciousness (param purusha) which has always existed behind the scenes of what we have previously labeled as gross temporal materiality. As we become increasingly aware of this absolute, universal, and eternal consciousness underlying the consciousness principle (param purusha) and see through the clear glass of its Reality, we abide effortlessly in our true nature (swarupa) thoroughly devoid of desire (vaitrsnyam) . It is this lens which is no lens at all, which is free of distortion and all aberration. Then the agitating and disturbing patterns (vrtti) moving us away from our core energy naturally subside and come to rest in a joyful and timeless stillness (nirodha).

It is valuable to point out that vaitrsnyam refers to freedom from desire or distractions and connotes the successful completion of vairagya (non-attachment). It would be contradictory to the essential purport of the word, vairagya, to misinterpret vaitrsnyam in terms of any willful control (as traditionalist left brain dominant academia assert) for certainly **HERE** there is no ordinary effort, but rather natural transpersonal inspiration, spiritually motivated zeal, enthusiasm, and divine passion reign. Also it is perhaps salient to point out that vairagya and vaitrsnyam as meaning freedom from distraction and dissipative cravings, then it would connote (samjna) the accomplishment of the opposite direction of distraction which would be attentiveness and attention. Similarly the opposite direction of vaitrsnyam would be continuous fulfillment or completeness such as santosha, aparigraha, and kaivalyam (See the following padas for more on these). Here the cit-prana is remediated inward activating the previously dormant non-dual evolutionary energy leading to Sat-Chit-Ananda.

Guna is simply the word that denotes a patterned philosophical system (the samkhya) that characterizes, defines, and creates separation and differentiation between the various aspects of what we normally call the phenomenal or objective world. It is superimposed upon the world of phenomena as an artificially imposed filter by the samkhya philosophers to evaluate/quantitate the differentiations of dualistic existence. Samkhya adherents will say that is the way it really is. For them they believe it, but it is just their preferred filter, coloring, or vrtti.

For a philosopher, scientist, or other reductionist thinkers who wish to catalogue phenomena one may become immersed in endlessly elaborating upon the gunas in analytical and reductionist thought, but it is not an effective methodology for a yoga practitioner who is rather attempting to extract themselves from the causal extraction

process itself. Not that Patanjali is saying that analytical techniques are not of use in "the world", but rather in functional yoga practice, one eventually benefits from a transcendental release or freedom from such reductionist practices.

The samkhya idea of the gunas is simply the unfolding and differentiation of the physical world which can be discerned or identified as form having discrete qualities. Here in yoga (versus samkhya) Patanjali says repeatedly in different ways that no, they objects of form may appear isolated, fragmented, and separate, but from the unitive non-dual and transpersonal standpoint of param purusha or Infinite Mind, they are inextricably woven together (yoga). The Buddhists call this relative truth, the world of cause and effect where all things are mutually interdependent within the whole (not separate). In Sanskrit it is called pratityasamutpada.

Here Patanjali is not denying the richness of prakrti (as traditional interpreters surmise), but au contraire, he is affirming that the reductionist approach of separating creation into its parts, is distracting and limit the magnificence of the non-dual unbounded whole of **All Our Relations** as it truly is in swarupa. Thus one needs **not** to know the intricacies of samkhya or Vedic philosophical systems to understand the import of the **Yoga Sūtras** according to the teachings of Patanjali, because the teachings of pure yoga is independent of such systems. One does however need to understand well the value and efficacy of the practice of release (vairagya) of grasping onto separate objects of attention, onto external systems, upon objective fixations, upon any "god" that is not omnipresent. This release is a release of distractions and dissipations which keep us imprisoned in duality -- a process of reclaiming the outward spinning of the cit-prana's distraction which then provides the energization necessary for evolutionary embodiment which in turn frees the psycho-neurological circuits that have become overloaded, bonded, blocked, fixated, distracted, externalized, and dissipated in temporal outward flow through negative conditioning, programming, habits, vasana, samskara, vrtti, and/or karma. Hence Patanjali is slowly outlining the way toward the empowerment of samadhi.

Here some translators point out that in the previous sutra (I.15) Patanjali introduces the basic practice of vairagya (as freeing the mind from objects through release), but here in I.16 Patanjali is describing a natural and more mature (param) vairagya which happens after the yogi has obtained a more complete glimpse, clearer insight and vision of our innate integrity and identity as purusa. Indeed vairagya leads the yogi into the highest insight and realization, and for such it is a direct vehicle to ultimate attainment. Shankara says in his commentary on this sutra, that for a yogi so possessed (by the skill of the unpossessor) there is no need for further practice of any other means for attaining kaivalyam (absolute liberation) or "etasya hi nantariyakam kaivalyam",

Sutra 16 then is simply an extension of Sutra 15 where *vairagya* (16) is the strengthened form of *vairagya* (15). So some may call this the highest (param) type of *vairagya* where desireless is obtained. I prefer to have this refer to the beginning of the dawning realization of the highest self (param purusha) or the innate buddha nature. To reiterate, *vairagya* is not just a neutral dispassion, indifference, an escape, nor a catatonic withdrawal from Reality, but rather the opposite; it is part of the process where we withdraw from the illusion of fragmented existence and then almost simultaneously commune more passionately with the divine in **All Our Relations**. Thus proficient *vairagya* (release) produces at first a realization (*khyater*) about how the basic ways that we are ordinarily dissuaded from Infinite Mind (param purusha). Through realization we learn how not to be so uprooted from it. By light of consciousness we become aware that the mind and energy (*cit-prana*) has wandered and become misappropriated to an external object, so then we implement "letting go" by releasing our own chains which is the same as embracing the Param Purusha. This Reality becomes experiential -- we experience it inside. On an energetic level, *vairagya* is the process of turning our attention or consciousness away from external distractions and shifted inward upon the Great Self (the Great all inclusive Integrity of Infinite Mind -- param purusha) or inner teacher which exists inside ALL things; and as such it is closely allied with the practice of *bandha* on the physical level, as well as the practice of *pratyahara* as being the bridge between the energetic or pranic level and *dharana* (concentration).

Such yoga practices are designed to free the practitioner from being preoccupied and fascinated by illusory dualistic existence and its recurring cycles of physical and emotional craving, desire, aversion, envy, greed, anticipation, anxiety, tension, disappointment, grief, anger aversion, and suffering. As our practice progresses over time, the joyous realization and spontaneous celebration of "Self" as the imperishable Reality of the truth of existence -- of "who we truly are" considerably deepens. Here we are letting go of everything which fuels old mind sets, compulsive and dysfunctional emotional patterns, old mental activities (*vrttis*), old politically correct belief systems (*parama*) which didn't fit, as well as old life styles which were based on past ignorance. *Vairagya* as such is closely associated with the spontaneous practices of *saucha*, *santosha*, *aparigraha*, *tapas*, *swadhyaya*, *isvara pranidhana*, as well as *pratyahara*, *pranayama*, *dharana* (*samyama*), the implementations of the *bandhas*, and especially in the practice of *dhyana* (meditation).

"The Kensei comes to see that his light and the light of the sages is essentially one and the same. The way of action emerging from stillness is the non-action of the sages."

from the "Light of the Kensei" by G. BlueStone

Also

"You have these obstacles only because you have not realized the emptiness of the
eons...

If you were able to stop the mentality in which every thought is running after something, then you would be no different from a Zen master or a Buddha. Do you want to know what a Zen master or a Buddha is? Simply that which is immediately present, listening to the Teaching. It is just because students do not trust completely that they seek outwardly...If you want to be no different from a Zen master or a Buddha, just do not seek outwardly. Do not allow any more interruptions at any time, and everything you see is It.... Don't stop with learning Zen or Tao on the surface as something outside yourself...seeking 'buddahood', seeking 'mastery', seeking 'teachers', considering them conceptually. Make no mistake about it; turn your attention back on yourself and observe."

from "The Five Houses Of Zen", Lin-chi (9th century)

Translated by Thomas Clearly (1997)

As an analogy, eventually we are able to see the valley once we have climbed the mountain. Here the true operation of the gunas (the dualistic conditioned reality of cause and effect) become instantaneously revealed, thus removing their power to obstruct, color, or limit consciousness. This is facilitated through our acknowledgment and embrace of param purusa (the non-dual transpersonal self). This is achieved through releasing our tendencies to seek answers within the sea of our pre-existing dualistic conditioned confusion. No matter how familiar we are with our prisons, we can never leave it, if we are not willing to surrender its chains. We can not shoot a picture of the sun until we get out of our shadow and hence Patanjali says in Sutra I.43 **"Smṛti-pariśuddhau svarūpa-sūnyē va artha-mātra-nirbhāsa nir-vitarka"** This is the gradual direction which we are headed. The gradual realization of vairagya has to penetrate into our life styles and become integrated in **All Our Relations** in order to remove/release spiritual tension/resistance.

When our cravings end,
We arrive
In the present

When we arrive home
Here -- Abiding in the Natural Mind
In our natural Self

Complete Fulfilled Grateful
All separations Cease

All Cravings end
What else is there to say?

Purusa (introduced first here in Sutra I.16) is a much misunderstood term because the Vedic, samkhya, and academics tend to read-in their own agenda into it. Patanjali is leading us in increasing intensity toward isvara pranidhana the surrender omni-present purusa, which is defined in 1.23-27. There is no coincidence that vairagya (as release) and purusa (as in isvara pranidhana) are thus linked, because isvara pranidhana as will be elaborated later is the surrender to our highest potential or Buddha nature. Indeed vairagya and isvara pranidhana operate as two sides of the same coin as we shall see through practice. Vairagya and isvara pranidhana are not only practices, but also profound teachings. Abhyasa as presented here is also both a practice and a teaching in itself.

This then leads us into the discussion leading to the progressively deeper stages of samadhi or infinite mind and how can this be realized. This is the theme of the remaining verses (17-51) of chapter I and in particular Sutras 17-45, which depends upon the acknowledgement of this deeper transpersonal Self (param purusa) which we are told in the next sutra is devoid of egotism (false identifications of a separate self).

See Sutra III.50 regarding the practice of vairagya in relationship to purusa and sattva and how that leads to absolute liberation (kaivalya). See also Pada IV. Sutras 32-34 along the same lines of the unification of purusa and sattva.

Here we have introduced the two major remedies and teachings of yoga (vairagya as non-attachment and abhyasa as consistent and regular practice). Thus following we progressively exposed to the yogic ideal of a continuously and permanently accessible samadhi (nirbija samadhi) -- an all encompassing spiritual connection which includes both life and death in **All Our Relations** -- a sacred presence within the context of a Great Universal Integrity outlining the various gradual processes and steps of temporary and partial realizations, revelations, and satoris as minor temporary samadhis (sabija samadhi) which forerun nirbija samadhi (samadhi without seed). This is realized when one realizes the fundamental unity of pure absolute consciousness and pure absolute being -- where pure consciousness manifests in the human form as pure awareness and receptivity -- as absolute beingness. **HERE** in Sat-Chit-Ananda -- only in param purusa can absolute and pure objectivity and absolute and pure subjectivity be married. In the Great Integrity of universal Consciousness and being siva/sakti, spirit/nature, and the mind/body become completely non-dually integrated.

Here the clear road to nirbija samadhi in Samadhi Pada continues on its own accord through the self liberatory practices rooted in vairagya (the process of non-expectation).

Sutra 17 vitarka-vicara-ananda-asmita-rupanugamat samprajnatah

[This gradual process which is called the practice without attachment to any results] is at first accompanied by the attainment of a limited knowledge based on the cognitive processes (samprajnata), which in turn is accompanied with (anugamat) various forms of pleasure (ananda), due to coarse false identification/objectification processes (vitarka), subtle identification/objectifications (vicara) such as attachment to mental objects of form (rupa), giving forth a limited sense of pleasurable gratification associated with a definite feeling of "I-it" belongingness/gratification as well as I-It separateness (asmita).

Commentary: Here we must start the journey from where we are at. We move from mental attachment and identifications with the gross (vitarka) forms (rupa), to the more subtle (vicara) forms, to the most subtle, to beyond even the most subtle (sunya) as we will see toward the end of this chapter, Samadhi pada).

Thus samprajnata (ordinary cognition processes that are fixated on form) is an incomplete poorly integrated form of self identification or self absorption (asmita), which is still polluted by gross and discursive thought processes (vitarka) which have become distracted outward toward physical objects. This abstraction process (samprajnata) and false identification (asmita) includes as well mental attachment to the more subtle mental objects (vicara); all of which are still caught up with fragmented mentations of an apparently separate objects as in the appearance of objective form (rupa) and the confining sense of a separate self (asmita) which reinforces the klesha (affliction) of separateness. that is the nature of the world of form (coarse and subtle objectification processes) accompanied (anugamat) by objects of temporary self gratification (ananda).

We will learn that Patanjali later calls asmita (sense of ego or ownership) is one of the five broad classifications of afflictions (kleshas) -- it is due to ignorance (avidya), grasping, (raga), and dualistic false identification. Hence it is clear that Patanjali is saying that vairagya is designed to destroy asmita, which eventually leads us into the broader and ultimate (param) identification or integration with param purusa (IM). This is not complete (param) until vitarka and vicara fixations which give rise to temporary self gratification (ananda-asmita) cease (nirodha).

Avidya is a confining space of nescience which calls out to be released by the practice of vairagya. introducing the words, vitarka and vicara here, thus show where Patanjali

is going with them and the entire idea of cognition; i.e., he is going from the dualism of a separate seer and object that is seen (samprajnata) toward a clarity of pure lucidity and grace -- the self effulgent light of "**vaisharadye'dhyatma-prasadah**" mentioned in sutra I.47.

However in the mental state of restricted object relations (called samprajnata) which is characterized by vitarka-vicara-ananda-asmita-rupa-anugamat. the small self or ego (asmita) still falsely identifies with the process of attraction, attachment, and (be)longing (raga) for/to gross (vitarka) or subtle (vicara) objects (of form or rupanugamat) which is associated with the glue of temporary pleasure (ananda) when one finally apprehends, comprehends, or grasps the object of craving. The pleasure (ananda) attendant upon this temporary union (goal gratification which is the result of craving after an object, and then its possession) is both temporary and neurotic providing a short release of tension, stress, or striving until the next craving arises. This feeling which is normally ascribed to as pleasure rather is due to the temporary extinction of the craving, when the individual mind obtains its object. But since grasping upon objects of self gratification (through asmita) never bring lasting happiness, then this monkey mind which is confusedly looking for completion, fulfillment, and lasting happiness in dualistic objects, being lost in avidya, starts its search into separate objects looking for happiness again (**rupanugamat samprajnatah**) and then again experiencing temporary experiences of ananda and then dukha -- then ananda and dukha, etc.

The temporary release of the craving through union with an object of thought is called the pleasure of self gratification (ananda-asmita), while its loss manifests in a suffering mistaken by the deluded mind as the klesha called raga (desire or craving). This can be likened to any fulfillment or possession of any object of desire (gross of subtle). The desire for sexual union may be the most obvious symbolic representation of being lost in the cycle of craving, fulfillment, and separation. However all these activities based on samprajnata (object relations), which here we define as the process of dualistic objectification (the separation of the seer from the seen) reinforces the illusory separation from seeing eternal sacred presence in **All Our Relations**. Such chronic dualistic objectification processes (samprajnata) thus reinforces the spiritual split. These cycles exist within avidya, ego delusion, or what is commonly called, samsara. Writhing in the cycle of dukha (suffering) is thus the all too common experience and it is mandated until the lesson is learned, past karma annihilated, and samskaras extinguished, thus allowing entry into transpersonal sacred space in **All Our Relations**. Here the remedial practice is again vairagya -- releasing the object from the mental apparatus.

The normal person lost in avidya and in particular the klesha of asmita confuses the craving with pleasure (ananda) because they "expect" to achieve the goal. Thus

tragically need, desire, and craving become held onto insidiously. Patanjali is calling this ordinary way of "seeing", samprajnata, where one falsely identifies with the process of identification with the object which one perceives (one becomes objectified). In other words, without vairagya, the monkey mind tends to wander onto objects (physical or mental). This is the nature of samprajnata.

This craving toward "something" and its gratification provides a certain amount of temporary self gratification (ananda-asmita) and pleasure (ananda). Thus in the beginning of practice, the yogi runs into samprajnata both coarse (vitarka) and subtle (vicara). It actually is one's common experience. But first we have to recognize it and go from where we are at. Just this recognition of the suffering of samprajnata is thus helpful to overcome it. Next in I.18 through practice immersed in vairagya we see that eventually this tendency is reduced (asamprajnata). Thus samprajnata goes hand in hand with the nature of the kleshas and especially raga (craving), while the successful application of vairagya obviously brings forth its remediation.

Vitarka can be defined as absorption in a **gross object** while vicara is absorption in a discursive **thought process**. Although vicara is subtle as compared to vitarka, both are forms of limited absorption because the i-it dualistic fixation is still present (there exists an object separate from the perceiver which occupies and limits the mental contents of the mind (cognition)). In this intermediary and fragmented state called by Patanjali samprajnatah, there still exists goal orientation, conflict, dissociation, disorganization, sequential fixations, and discursive thought in meditation. A compensatory sense of joy (ananda) which accompanies release and then fixation (the false self's sense of loss and then possession/apprehension) wavers and is transitory because as one releases one attachment another eventually attracts our attention, but as soon as it is apprehended another rises up again and again. Samprajnatah is a temporary and unstable beginning part of meditation practice on the path to samadhi accompanied with much mental agitation which is mistaken for pleasure by the ego (asmita). Later Patanjali will give many other practices to remediate samprajnata such as isvara pranidhana, aparigraha, santosha, pratyahara, samyama, tapas, brahmacharya, dhyana, etc.

Unfortunately this sutra is generally misunderstood by an intellectually based tradition which has become entrenched in academia that attempts to classify numerous kinds of samadhis (the word, samadhi, there in this tradition being defined in a loose sense of any absorption) and thus samprajnata is mistakenly categorized as a base samadhi by such interpreters. They say that this is what Patanjali means, but the truth is that Patanjali never called this, samadhi. If such an absurd definition of samadhi were allowed, we would have football samadhi, TV samadhi, and countless others. It is salient to note that samprajnata as well as the term samapatti (attainments) are not synonymous with samadhi as academic classifiers mistakenly are wont.

In other words some call savitarka (focusing on physical objects) as a samadhi by itself, which opens the next door to savichara samapatti (focusing on the more subtle mental objects of the mental concentration itself), which in turn leads to a third samadhi which some call sa-ananda samadhi (joyful samadhi). In truth there are a myriad types of minor absorptions possible, but they are not samadhis as defined by Patanjali, rather they are all disparate attachments and fixations of the cit-prana that call for release (vairagya) through yogic practice (abhyasa). Although certain mental states may occur in gradations moving from the coarse (vitarka) to more subtle (vicara) thus releasing the tension and suffering implicit in the past, only the more inclusive and integrative non-dualistic, trans-rational, and transpersonal samadhis are worth pursuing such as nirvitarka (devoid of gross fixations), nirvicara (devoid of subtle mental fixations), and nirbij (devoid of seed). Patanjali clearly states that only nirbij (seedless) samadhi brings about enduring liberation and that is the stated goal.

These other graduated absorptions that Patanjali herewith addresses, although perhaps indicative of graduated stages of freedom, are all to be released (in vairagya) -- they are not to be held onto nor should one become engrossed nor self satisfied with them.

Regardless on what tack we take on the interpretation of this sutra, the progressive stages of the expansion of consciousness progresses from:

Prenatal non-awareness or consciousness of the world including any objects (the objective world).

Post natal subjective awareness of the world where one identifies with the objects.

Mature development of differentiated consciousness (elementary discriminating awareness) where one discriminates between the variety of objects and learns to separate subjective feelings from external events.

The divine non-dual awareness where the world of seemingly separate objects appears to be real, they are experienced as inter-connected -- **All Our Relations** - in the unitive wholistic experience where one simultaneously perceives an object as an effect of a cause and as a possible further cause in the chain of karmic events while at the same time the Source awareness that has no beginning or end persists -- beginningless time and uncreated space abides as eternal profound and sacred presence. This last stage is beyond any human words or power to objectify. It can neither be grasped by the individual mind, but rather exists within the innate unity where pure consciousness and pure beingness reside -- in the non-dual holographic multidimensional mesh of turiya -- in satchitananda or Natural Great and Perfect Awareness As-It-Is

undisturbed by manmade colorings (vrtti) and projections. **HERE** the goal of yoga has become achieved where cit-vrtti has ceased (nirodha). Here Patanjali is pointing us toward the goal (samadhi) of yoga in stages.

For a further elaboration on vitarka, savitarka, nirvitarka, vicara, savicara, or nirvicara, see the similar discussion in sutras I.42-44. In short one progresses from the coarse to the most subtle. For a further discussion of the kleshas of raga, dvesa, and asmita see Sutra II.6-8. Then once prepared we enter beyond even the most subtle into the formless, objectless, non-dual, non-separate, non-dual, and timeless realization of **All Our Relations** when the ground has become prepared -- when we are readied through authentic yogic sadhana.

Sutra 18 Virama-pratyayabhyasa-purvah samskara-seso'nyah

As yogic practice deepens (abhyasa), another (anya) deeper kind of trans-objective absorption (not dependent upon objectification) is practiced (virama-pratyaya-abhyasa). This is not dependent upon support by the cognitive faculties and is not dependent upon an object of thought nor objects of attention (pratyaya) either coarse or subtle (nirvitarka or nirvicara). Here objectification (samprajnata) which is based on apparent or superficial causes dependent upon objects or form (pratyaya) ceases (virama). Thus leaving only the residual (seso) imprints (samskaras) of the past (purvah) to be cleared away.

Commentary: This describes the process of creating the requisite space through vairagya for the dawning of the highest samadhi (nirbija samadhi). Since this practice (virama-pratyaya-abhyasa) is devoid of objectification or attachment to form it is often labeled as asamprajnata (versus samprajnata of sutra 17). Here Patanjali is saying every attachment is cleared away -- consciousness no longer attached to any objects of form, but it is only the residual imprints (samskaras) which now have to be dissolved. This is why commentators say that Patanjali is calling this asamprajnata samadhi (devoid of objects of form), but in reality Patanjali never uses the word, samadhi here.

The Sanskrit word, pratyaya, is often misunderstood. The term, pratyaya, refers to ordinary dualistic perception where there appears to pre-exist a separation between the viewer and the object which is being viewed. In one sense this type of cognition or recognition is a necessary element in ordinary dualistic analytical or reductionist mentation where the mind compares the differences between one physical "isolated" object and another. However in a yogic sense, which is not dependent upon such processes of dualistic objectification processes (pratyaya), but rather yoga is based on the Reality of the unitive realization of **All Our Relations** which is a higher transcognitive realization, where we are capable of relating on a more intimate

transpersonal non-dual ongoing modality, then pratyaya is seen as superficial and incomplete, and hence false as its true nature remains obscured by being engrossed by the denseness of the apparent separate object. In other words much more can be included in our every day modality of consciousness, but it is the dualistic rigidification of the mind-set strengthened by pratyaya which must be dropped.

Thus for this higher process to be activated Virama-pratyayabhyasa-purvah is a realization due to practice where any separate object of focus by the mind is seen as a distraction, an obscuration, and impediment and no longer heeded (in successful practice of vairagya). Cognition as a processes is not entirely discarded, but rather it is put on pause -- it no longer limits the scope of the known, rather the Universal Mind is called into play.

Thus the direction where the ordinary mind is headed can be redirected through virama-pratyaya; i.e., by resisting the tendency to objectify, name, or identify with any independent object as separate from the intrinsic unity of **All Our Relations**. This dissociation ultimately leads to the dissociation of a separate self (ego) but at the same time it creates the requisite space to embrace the All and Everything.

For the common man (non-yogi) most ordinary thought processes are limited, unfocused, unclear, and blurred, but yogis do not take objective thought forms as being an ultimate beneficial influence toward their spiritual goal of samadhi (non-dual union). Rather the yogic direction is to go beyond ordinary mentation, ordinary individual cognitive functions, and goal orientation itself. Pratyaya is thus a necessary "element" in "ordinary" cognition processes of objectification it is an essential element in ordinary dualistic cognition itself, which Patanjali called samprajnata in the previous sutra (17). But here since virama means cessation, so this practice (abhyasa) is one where intentional dualistic thought processes toward an object (pratyaya) is terminated. Since pratyaya is necessary for samprajnata (objectification) to occur, then this virama-pratyaya causes a transcognitive state which many commentators call , asamprajnata (where ordinary samprajnata is defeated).

This practice is called purvah (former or proceeding), which means that by constant practice of eliminating the objectification motive force (virama-pratyaya-abhyasa-purvah) then what remains to be accomplished (purvah) is only the past imprints (samskara-seso'nyah) or samskaric residues to be eliminated. We will see later that only in the very highest samadhi (nirbija samadhi) in I.51 will these residues of samskara be fully eliminated. Indeed removing the samskaras is at the forefront of all yoga practices and much more is to be said about them.

A similar interpretation is that this sutra advocates a practice (abhyasa) called virama pratyaya which eliminates ordinary cognition (dependent upon superficial

appearances and secondary causes (pratyaya), which in turn the past residual imprints (purvah--samskara-shshos) are loosened. This next type of absorption (which is not an objectification) occurs in the beginning stages of successful meditation. Vyasa, the earliest commentator on the Yoga Sutras, interprets this to be a "asamprajnata" or trans-cognitive samadhi (as compared to samprajnata which is described in sutra I.17, because it is not accompanied by i-it objectification (duality). Rather it is devoid of both coarse objects (vitarka) as well as more subtle discursive thought (vicara), form (rupa), and any sense of separateness (asmita). Virama here also means cessation and refers to the cessation of pratyaya (the objectification process where objects are experienced as apparent mental contents/fixations of the mind). The ordinary contents of the dualistic ordinary mind who cognizes "reality" based on superficial appearances out of context with the non-dual whole (pratyaya) then cease (virama). What is left is a transcognitive consciousness. However the residues of past psychic signatures, cellular memory, psycho-neuro-physiological lesions, neuromuscular armoring, energy cysts, and the like (called samskaras) are still not yet completely destroyed. Only after the samskaras are destroyed, then one conjoins nirbija samadhi as described in Sutras I. 50-54. In general this is an accurate overall statement of where we are headed (to nirbija-samadhi) by eliminating all mental fixations (asamprajnata) -- the world of object relations or all limited self identifications (asmita) is ceases to imprison Self.

In the previous sutra we saw that samprajnata (cognitive) absorption was difficult and unstable creating an rigidified externalization, fixation, and over objectification, but after consistent yogic practice (abhyasa) which attenuates, empties, and eliminates the secondary causes of these fixations, they become loosened especially in the practice of meditation where vairagya can be most easily practiced. Then the transcognitive and non-dual asamprajnata (objectless or acognitive) absorption process which is starts to occur more regularly. This is an objectless state, but still it is not completely wholly conscious, rather it creates the space for more consciousness. Most people are not used to not grasping onto an external object nor are they used to not fixating the mind on a mental object, so it takes some practice to allow this experience to occur and have it grow on us. This asamprajnata realization is not a situation where the mind wanders being being spaced out or incapable of focusing, rather it is a result of a liberating, transconceptional, and very centering experience. It is easily achieved in meditation through consistent practice of vairagya. It can also be reached through other yogic practices which will be delineated in padas II and III.

This graduation (into what is called asamprajnata) develops over time from consistent regular practice (abhyasa) and vairagya (letting go of the mind's tendency to fixate upon objects) where the previously existing state of over objectification, self extraction, and spiritual self alienation of externalization cease (virama), but the

samskaras (the residual imprints of past conditioning) which still remain awaiting final exorcism. Indeed the Yoga Sutras are full of describing this process in many different terms. Especially see sutras III.2 and III.3 in a further discussion of pratyaya and its dissolution (sunya) through meditation allowing for the intrinsic clear light of lucidity to shine forth from within (nirbhasam) in swarupa.

Pratyaya being the relational and comparative contents of the mind-field -- the view of the ordinary dualistic mind in terms of external objects -- the "normal" realm of I-it separation where it appears that objects (mental or physical) are possessed by the mind. this is the realm of "normal" perception which occurs in the corrupt state where separate objects appear to be solid and real, while the observer appears to live in a chronically estranged and disconnected world detached from the apparent separate objects as a separate viewer which defines the biased context of ignorance of the true nature of mind -- Satchitananda.

When however we practice virama-pratyaya-abhyasa then asamprajnata (a non-dual or transcendental way of seeing) dawns.

Thus we emphasize that the "objectlessness" state is not one of a space cadet, but au contrae, the mind simply stops craving after external objects to grasp. Being at peace, objects are no longer desired or a source of self gratification or neurotic pleasure, thus allowing space for greater natural expansive awareness and clarity to shine forth. Even the more subtle waves of mental abstraction cease (nirvicara) for awhile, and a sense of interconnectedness and wholeness is experienced in a deep peaceful non-dual stillness, although momentary and temporary. There exists no ulterior future goal, goal orientation ceases, the sense of separateness and craving is remediated. However this asamprajnata type of absorption is intermediary as it does not destroy the samskaras. So these respites from the dualistic mind are temporary, i.e., the old patterns (vrtti) start up again after a short respite. Further practice thus is still necessary in order to exorcise and cathart the samskaras (past energetic signatures, the deepest and most subtle biopsychic imprints and impressions, and cellular memories). Asamprajnata thus is a short glimpse into or taste of nirbij samadhi which is to come.

"Think not thinking. How do you think not thinking? Non thinking. That in itself is the essential art of zazen." or

"Sit stably in samadhi. Think of not-thinking. How do you think of not-thinking? Beyond-thinking. *This is the way* of doing zazen in accord with the dharma. Zazen is not learning (step-by-step) meditation. Rather zazen itself is the dharma-gate of great peace and joy (nirvana). It is undefiled practice-enlightenment."

from "The Way of Zazen" by Eihei Dogen Zenji.

After giving up striving (virama) by practicing vairagya (non-attachment) and abhyasa (as consistent application), then further success in yoga is accomplished (here through virama-pratyaya). Here during meditation even the idea of practice itself can get in the way -- goalless, objectless, formless the sky clears disclosing the brightest sun. The meditator starts to become educated as to the true nature of formless mind and gradually integrates this experience into his/her life. In sutra I.50, Patanjali mentions the samskara that ends all the others; i.e., that precious truth bearing wisdom which is not derived from scripture (sruti), from inference (anumana), nor objective knowledge of things or events.

It is this sutra where it is pointed out that yoga clears out the residual (seso) imprints (samskara) of the past (purvah). It is thus through abhyasa (consistent practice) and vairagya that this transcognitive (asamprajnata) state is achieved, but then only the samskaras remain as the sole impediment. Later Patanjali will present how yoga practice clears out all samskaras (a major benefit of effective yoga practice) in the summum bonum of yoga, nirbija samadhi.

Sutra 19 Bhava-pratyayo videha-prakrti-layanam

By melting into (layanam) the formless nature (videha) of nature (prakrti) a special spiritual attitude or feeling awareness (bhava-pratyayo) permeates the content of the mind. To put this in another way it could also be said that through the practice of bhava-pratyayo a non-cognitive (asamprajnata), formless absorption (layanam) into the unconditioned state of nature as-it-is dawns.

Commentary: When one becomes absorbed (layanam) in the true nature of nature (prakrti), a transcognitive state (asamprajnata) allowing one to overcome the duality of ordinary pratyaya dawns. This is catalyzed by the practice of bhava-pratyaya in which ordinary dualistic processes of cognition is defeated. Here one generates spiritual bhava and becomes absorbed in communion with formless prakrti (creation). As such one reaches the creator (as creation and creator can not be separated) in the Reality of **All Our Relations**. Again pratyaya refers to the mind's habitual tendency (vasana) to fragmentize the natural Mind.

Bhava may be defined as the power of pure intention, but more so spiritual motivation. In yoga, if intention is truly pure, it is pure not only in the technical sense, but more so in the spiritual sense. Thus it is clear that Patanjali, by utilizing the word, bhava, here is addressing the great power of pure non-dual spiritual intention/motivation which clears the mind out of limited fixations. Here spirit shines through the yogi as divine intention. Generating bhava, or the idea of divine union is both on one hand a well known yogic technique to clear the mind and set the mood, and on the other hand for the more advanced practitioner it is a spontaneous and

natural expression. Likewise spontaneous and natural self realization is possible simply through spiritual reflection (bhava) into our intrinsic "re-membrance" of our part in the unconditioned formless aspect of nature. Are we apart from it or **a part of it**? Does such bhava samadhi as divine rapture break up the extrinsic tendency to over objectify and hence lead us into an asamprajnata (transcognitive state)?

We are able to envision the mental tendencies in their "normal" formative processes creating the content of our normal mindfields and occupying the mind (pratyaya) within the greater identification of bhava-pratyaya (spiritual vision) -- within the integrity of **All Our Relations** then the awareness of how self imposed limiting dualistic thought processes occur which chronically obfuscate the normal dualistic mentations, then through that awareness, such dualistic limitations can easily be let go (vairagya) and cease (nirodha). What is left is the pure natural unconditioned intelligence itself (videha-prakrti-layanam) as the intelligence of siva/sakti. This is our natural and unconditioned state that can be experienced beyond normal human cognition (in asamprajnata) where ordinary cognition again is preempted by a spiritual direction (bhava-pratyaya) where we are not fixated upon any one limited object. In this case we become absorbed in the nature of nature which some call the divine creatrix or mother. As creation comes HERE through the creative act of creation -- through the Divine formless beginningless spark of the creator, then it is natural that prakrti provides the ground that the true self is known.

As we have seen ordinary dualistic cognition is dependent upon pratyaya, which as we have seen depends in turn upon a focused intent and direction on the part of the ordinary mind toward an isolated object (physical and/or mental -- coarse or subtle; i.e., a form is thus formulated). Since bhava meaning the power of spiritual intent, motivation, mood, spiritual focus, or loving feeling -- the divine passion and presence that twinkles in the eyes of a "turned-on" and accomplished yogi carries along with it its own intelligent powerful force and direction. Then bhava-pratyaya is a focused and reinforced spiritual intent and motive power based on the communion/absorption (layanam) into the formless nature of creation -- of sacred presence in **All Our Relations**.

There exists much confusion about the word, bhava and hence the intellectuals and traditionalist non-yogis severely misunderstand this sutra. Technically bhava is used by philosophers as the technical "intent" to be, or then the force that brings things into existence (a "bad" thing for the nature-phobic and other-worldly", but in authentic yoga where the task is to embody spirit here and now, its meaning is entirely spiritual as first put forward above. It means that our spiritual intent that we generate as our spiritual mood is equated with divine intent or pure love -- that what we hold in our mind, directs the mind toward the desired goal (divine union). In the pursuit of non-dual yoga the goal is sacred union and as such bhava manifests as the backdrop --

setting the spiritual mood and intent of our practice and keeping us on track. In a Buddhist sense it can be equated to the generation of bodhimind (bodhicitta) the powerful divine motivation or wish to gain enlightenment in order to free all others from the suffering of unenlightenment. Bhava, as in establishing our firm intent is a very powerful organizing force in our practice, in meditation, and in our everyday life. It focuses and strongly moves the cit-prana. In similar bhakti yoga circles, bhava is the trans-conditional intent equated with divine inspiration, rapture, or the spiritual gaze. If our practice is devotional, then the practice of bhava-pratyayo is even more relevant.

In India bhava samadhi (as spiritual rapture) is well known. It is looked down upon as a trap by the intellectuals, philosophers, and staid priests, but none-the-less practitioners claim that such practice is transformative -- adherents claim that they become moved by God and they experience stages of samadhi. As a yogi, Patanjali was well aware of bhava, and is suggesting a transcognitive (asamprajnata) practice that we can go (bhava-pratyayo) which leads to this formless absorption in nature (videha-prakrti-layanam). Thus bhava-samadhi can be an aid helping a practitioner to experience transcognitive samadhi as long as they do not get addicted to the rapture (spiritual rapture and divine attitude being another common definition of bhava samadhi). As such prabhava is the act of coming into swarupa --our true natural self beyond the limited and false extrinsic identification processes (pratyaya) related to ordinary cognition processes (samprajnata). Here we affirm and generate the "good mind" and simultaneously embrace the profound "right view" beyond judgment, methods of inference, willfulness, philosophical ideas, conceptual artifice, or perception. Thus this "right" view is the one beyond conception and any artifice. It is established through direct spiritual experience and is thus due to the dawning of the intrinsic light in authentic darshan untouched by form, time, and limitation.

Thus in this way we practice the special spiritual attitude (bhava) born of an absorption (layanam) on the ongoing process of an unconditioned formless (videha) natural mind as-it-is -- creation (prakrti) as manifested through the intelligent evolutionary force disclosing the creator/source in every atom. This is a special formless and objectless spiritual intention called bhava-pratyayo, which is not directed by individual cognition (asamprajnata), but rather directed by transpersonal and non-dual absorption (as asamprajnata type of knowing without an object). See the end of Pada IV for more about this profound mergence.

Especially when one identifies with the underlying formlessness (videha) that is united and underlies (layanam) all of nature (prakrti), there exists kinship and a lack of separateness -- a formless (videha) quality which pervades the entire universe (prakrti) is acknowledged and recognized. This created and uncreated (shakti/shiva) is available to those who have become reabsorbed (laya), re-united, and have reclaimed

the birthright of their formless non-dual self nature in nature which is the unity of self in nature and nature in transpersonal Self (prakrti layanam). This transpersonal acknowledgement is not the result of ordinary cognition (pratyaya), but rather is asamprajnata formed by bhava-pratyaya. This taste of the universal intrinsic authentic true self is the dawning of swarupa (the realization of our true natural unconditioned self) where the matrix or veil of superficial appearances (maya) is cleansed revealing the Reality of Creator/Creation (Shiva/Shakti). It is not dependent upon form; rather it is achieved through recognizing the underlying authentic formless true nature of "Self" in **All Our Relations**. Here shakti is the gateway to shiva, creation the gateway to the creator, nature is the gateway to our true nature. In fact this is a two way street. They define each other. We go to undifferentiated Source from creation, but within the reality of seemingly individuated creation, lies the dance of Self. Embodiment is the spirit's container. The journey is neither just to the up to Source, nor down to the earth, but rather it pulsates between the two in a greater Divine Integrity.

See Sutra II 18:

prakasa-kriya-sthiti-silam bhutendriyat-makam bhogapavargartham drsyam

When we perceive an object through the dynamic activity of the inner light of consciousness -- from our light and energy body (prakasa) -- we are able to see its inherent light as well. From this unity consciousness gazing upon what previously appeared as a fragmented material object (something steady, solid, and stable (sthhiti-silam) being composed of the apparent slow vibratory motion of the elements (bhutas), but by acknowledging the splendor of this inner light (prakasa) then know the senses (indriyat) to be a liberator and revealer (apavarga) of the Great unity -- as all our experiences in everyday life becomes our teacher, rather than as an avenue for dissipation, duality, and fragmentation.

Or similarly, the true non-dual intelligent liberatory energetic nature of the unity of creator/creation which is the essence of "things" seen or unseen, is illuminated and disclosed by this deeper power of transcognition (in which the seer, all which is seen, and the processes of seeing) are a common reflection of an inherent all inclusive and all pervasive luminous intrinsic power (prakasa) and common Source, which is simultaneously experienced (bhoga) and thus this process of identification with this self illuminating activity (prakasa-kriya) becomes self liberating (apavarga) even in our daily experiences.

See also: IV Sutra 2 jati-antara-parinama prakrty-apurat

The diverse embodiments (of spirit) are conveyed through the flux of creative natural evolution. Spirit as such is intrinsic, part of our essential nature although hidden by ignorance in the “normal” condition.

And similarly Sutra IV.3

nimittam aprayojakam prakrtinam varana-bhedas tu tatah ksetrikavat

Through our daily intercourse and experience with nature/creation the coverings (varana) which are obstacles to the realization of the Great Integrity and continuity of THAT manifestation are removed (bhedas) naturally without necessitating force; but rather can occur naturally like a cultivator with a green thumb who naturally gravitates toward cultivating both the soil and the plants as part of one’s larger family or kin – as a partner or co-creator.

Also see Sutra I.33 for more on generating bhava to clarify the mind (citta prasadanam).

So how is bhava-pratyaya cultivated? One can live in forest hermitages, huts, near the banks of holy rivers, inside the caves of sacred mountains, or elsewhere in the wilderness seeking the transpersonal inspirational blessings that is inherent in natural creation which in turn reflects the creator. Here communing with and worshipping the divine creatrix in nature accelerates the practitioner swiftly into the non-dual transpersonal Reality of **All Our Relations**. The ancient Rishis, Munis, and yogis knew this and always sought out the wilderness as a valued ally to their practice. In the modern urban age, it is not always easy to find a quiet place in nature for spiritual retreat and practice, but such influences are non-the-less very powerful in creating asamprajnata. All aspirants are encouraged to practice in this way in order to help activate the bhava of the mother -- the Divine Creatrix. Bhava-pratyaya can also be generated by divine re-memberance by remembering who we are in **All Our Relations**, that separate forms are illusory, that we are not separate from the trees, oceans, stars, deer, the formless realms and each others. In this way we can invoke the presence of the yogis of the three times (past, present, and future) to help instruct and guide us.

In a similar sense we can receive darshan and grace from creator/creation -- shiva/shakti in **All Our Relations** at every moment in all things everywhere. In this way we receive darshan from nature as well as from inside the body as being an integral part of nature (not apart from it). Thus antar darshan melds with the darshan of the mother as hridayam darshan. This is the culmination of bhava-pratyayo or non-

dual spiritual intent where our own intent melds with the intent of the universe and as such a non-dual synergistic and synchronistic alignment comes into being.

The generation of divine intention/motivation or the "good mind" (bhava-pratyaya) is a very powerful motive force linking both practice and grace. Pure gratitude being perhaps the deepest natural expression of divine grace.

"thy will be done, on earth as it is in heaven."

also

"suddha-sattva-visesatma prema-suryamsu-samya-bhak rucibhis citta-masrnya- krd asau bhava ucyate" *Sri Caitanya Caritamrta Madhya-lila* 23.5)

Please note that Patanjali is indicating here a profound practice which available to us through recognizing the formless nature inside of all of nature; i.e., that purusa is shining out at us from **All Our Relations**. It is obvious that Patanjali is not addressing samkhya dualism here, but an integrative relationship between prakrti and purusa; i.e., within THAT which is contained in prakrti (nature) there is a formless presence (purusa) which is the true nature of the Self (swarupa). Here the profound mergence of sattva, purusa, prakrti, isvara, and swarupa is being pointed out which is flatly stated in the last Sutra of the last [Pada the most lofty \(Kaivalyam\) Sutra IV.34](#). Indeed purusa as isvara is known as self only through the agency of prakrti, not as a separate Self.

Sutra 20 Shradda-virya-smrti-samadhi-prajna-purvaka itaresham

In the case of others (itaresham), [if bhava-pratyaya or virama-pratyaya have not been successful through consistent practice and vairagya to loosen up duality, then as a recourse] others may proceed (purvaka) through the self disciplines that cultivate confidence and devotion to our practice (shradda); enthusiasm, zeal, courage, and strength of practice (virya); reminding oneself of the path, its purpose, and practice (smrti); and the cultivation of gnosis, insight, and vigilant self awareness (prajna). These practices will help augment the occurrence of asamprajnata (transcognitive and non-dual) samadhi.

Commentary: For those others (itaresham) when asamprajnata through virama pratyaya or bhava-pratyaya is not sufficient to move us forward -- where abhyasa and vairagya appear to need some further assistance, then it is time to augment our practice and ramp it up, so that transcognitive absorption can eventually result (purvaka). Here purvaka, thus denotes that shradda, virya, and smrti are preliminary practices which catalyze prajna and samadhi. One can ramp up their practice and

increase effort and energy (virya), engage upon practices which increases confidence (shradda) in one's overall practice, surround oneself with an environment that tends to remind us in ways of sacred reverence (smrti) to cultivate that which increases absorption (samadhi) in wisdom (prajna). Implementing such remedies will positively affect our practice. Here also we are reminded that the practice is intended to evoke the intuition or innate wisdom and bring it forward into effecting an even more efficacious practice.

Swami Venkatesananda says, from ["Enlightened Living"](#) :

"In the case of others, when such spontaneous realization of the unconditioned does not happen, such realization is preceded by and proceeds from faith or one-pointed devotion, great energy and use of willpower, constant remembrance of teachings and one's own experience, the practice of samadhi (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."

In other words an effective practice automatically creates its own enthusiasm, strength, zeal, a greater degree of self confidence and centered empowerment, sense of purpose, remembrance, insight, inspiration, and feeling of being connected with **All Our Relations**. A yogi/yogini who is to be successful really needs great courage and strength, but sometimes our practice may be lacking or unskillful. Then we might lose sight of our spiritual focus. Then confidence (shradda), zeal, and direction in our practice may be diminished, lost, or doubt may set in, that may create a significant impediment toward practice and thus our eventual realization. So confidence and enthusiasm for the practice must be increased by remembering and being reminded (smrti) of what we really are striving toward (nirbija samadhi). Here these methods can become invoked as remedial safeguard (as a practice to increase the practice), when our practice needs a boost. As **such shradda, virya, smrti, prajna, can help us to become focused and engaged in our practice, but should only be seen as a temporary adjunct toward reestablishing an effective practice which provides its own natural inspiration, spiritual passion, insight, enthusiasm, and encouragement.** Here an effective practice creates its own and increases prajna (insight) virya (inspiration and courage), shradda (centeredness and self confidence), and re-membrance of **All Our Relations** -- so that our practice doesn't become mechanical or deadened.

Various practical methods help in this regard such as studying inspiring works, satsang, engaging upon a deeper connection with spiritual friends and/or a spiritual community, living in an inspiring spiritual environment, darshan (being in the presence of enlightened beings human or otherwise), removing distractions (aparigraha), tapas, isvara pranidhana (the practice of listening for and surrendering to

the eternal teacher/teachings in **All Our Relations**, eating pure and sattvic food, assimilating clean air and water (saucha), practicing the hatha yoga kriyas, meditation, the practicing of the other yam/niyams such as found in astanga yoga, the practice of layanam such as found in the dharanas, etc. All these will act synergistically to empower one's practice.

See also Pada 2 for the practice of Tapas that also kindles the spiritual flame when practice appears to sag.

Sutra 21 tivra-samveganam asannah

Such practices will increase the passion and strength of one's overall practice. Samadhi is most close at hand and reachable (asannah) to those whose passion (samveganam) for it is the most intense (tivra) for they are less likely to be dissuaded from it). Those remain centered in their core energy and claim their natural position in the greater scheme of things. They find success, grace, and poise in the greater integrity of **All Our Relations** which is always **very near**.

Sutra 22 Mrdu-madhyadhimatratvat tato'pi visesah

Thus one may further measure (visesah) one's momentum toward samadhi dependent upon the strength of one's spiritual passion and focus as to weak (mrdu), medium (madhya), or complete, ultimate, or immeasurable (adhimatra).

Commentary: Clearly Patanjali is saying that if we are fickle in our passion for yoga, if we are easily distracted or allured, unfocused and insincere in our practice and intention, then our success in yoga will be delayed or adversely affected. Conversely, if our practice and passion for yoga is strong, enthusiastic, sincere, undivided, attentive, and sublime, then success will be insured. Those who merely dabble in yoga as a fad, fancy, or ego gratification will find that they are wasting their time holding on to such an approach.

Through the aforesaid methods we eventually become naturally ardent practitioners (samveganam) The nearer (asannah) we get to realization, the closer aligned we are with our natural self, the stronger (tivra) the intensity of natural inspiration, enthusiasm, dedication, attentive devotion, and zealousness will spontaneously manifest, so that self discipline becomes completely transformed (adhimatra) where an effortless self perpetuating divine passion manifests.

So as we become more dedicated to our practice in I.21-22 we also become dedicated to realizing our highest potential or highest self (purusa). Next, it is fitting that Patanjali dedicates Sutra 23-29 to the **practice** of Isvara Pranidhana to indicate that

success is not a matter of individual will power or individual intention alone, but rather it involves an transpersonal but intimate affirmation. Also see the discussion in pada II on isvara pranidhana as a niyama practice) as well as Pada III-1 (Kriya Yoga). As a path of surrender to the ultimate intimate transpersonal, isvara pranidhana, is a "non-practice" practice as it is non-willful -- as in "thy will be done on earth as it is in heaven". As such a sincere and dedicated practice becomes equated with an inspired and devotional practice (abhyasa).

Sutra 23 isvara-pranidhanad va

Or (va) further progress is realized through surrender, dedication, or devotion (pranidhanat) to the great all inclusive Integrity - to the body of Great Belonging - the final and complete integration which is the untainted Self without skew or blemish and which knows not the limits of separateness (isvara pranidhana) -- the Great Integrity of **All Our Relations**

Commentary: Simply put we surrender here to our highest potential or highest self (isvara). One could also translate isvara pranidhana as the surrender of the limited dualistic illusion of separateness and delusionary self identifications in favor of the identification with the Supreme Integrity or Self (purusa). Isvara is that which is not capable of being defined, but Patanjali will give some of isvara's characteristics in the succeeding sutras. Isvara is the name given to our higher Self, who we really are when all the vrtti are dissolved. This is thus a dedication of our small "self" of limited consciousness to realizing our true "Self", our higher or buddha potential. Yogis often surrender to the lord of Yoga, Siva, while Buddhists surrender to the innate Buddha nature. As tantric yoga developed, Maheshvara became identified with Siva.

Followers of Christ affirm the Christ within and embody that, while the advanced yogis who have realized their true self nature (swarupa) have surrendered to Self -- they have remembered who they really are as the manifestation of Infinite Love. Tat Tvam Asi.

Svara means master, while the word, ishta, means, special, precious, or intimate. Another breakdown says that Is means command and vara means eminent or precious, but the secret meaning is that Isvara means the innermost teacher. Who is isvara, we will see next. For more on Isvara see commentaries in Sutra 24-27 above, Pada II: sutras 1 and 45.

Sutra 24 Klesha-karma-vipakasayair apara-mrshta purusa-visesa isvarah

Isvara is the purest (a-para-mrshta) aspect (visesa) of pure undifferentiated universal consciousness (purusa) which is untouched and unaffected by taint (klesha), karma,

and the seed germs (asayair) that result (vipaka) from ordinary desire and propensities.

Commentary: Isvara is the one purusa untouched by klesha, karma, results, or dormant seeds. Isvara is formless. How does one perceive or conceptualize the formless? Obviously this is not possible. It is beyond perception and conception, yet it is available through direct experience. Isvara is always available through isvara pranidhana (see Pada II. Sutra I and 45). Always available, that is, if we look for that formless grace as **All Our Relations** -- if we ask for eternal and sacred spiritual presence to guide us at each moment. Again we are "re-minded" that isvara is the highest purusa (pure being). Reminded of Sutra 16 where Patanjali first talks about purusa, it is vairagya which leads to param purusa. Thus surrender to isvara and vairagya are two sides of the same coin; i.e., losing the small self (ego identifications) while simultaneously embracing and being embraced by expansive non-dual reality of siva/sakti.

"The Purusha is Divine, formless, existing inside and outside, unborn, free from Prana and mind, pure, and greater than the great unmanifest.

Purusha is one who fills all space or who resides in the cavity of the heart. The Purusha is immaterial, and therefore, divine in nature. For the same reason it is inside and outside. It is unborn because it is causeless. It does not undergo any process such as of life and its experiences.

The Universal Self knows without the ordinary Pramanas or proofs of knowledge. Its knowledge does not consist in perception, inference, verbal testimony or any kind of commonly known proof. Worldly knowledge is relative and mediate. There is no necessity for the cognitive or perceptive organs in the highest Self, because in it knowledge consists in Self-realisation or realisation of Itself. Even the distinction which is ordinarily made between the sheaths of a person, cannot be made in the true Self. Virat, Hiranyagarbha and Isvara are of the nature of Pure Consciousness. The apparent distinction which is seen to exist among these three aspects of the Divine Being, is more the result of a convention or habit of the mind to find objectively what it experiences in itself. Logically this distinction cannot be proved, though it is simply believed in. Hence, the Upanishad says that the Divine Being is without Prana or mind. The Pranas and the mind are limiting factors, and therefore, they have no basis in the unlimited Divine Being. The Mantras of the Vedas and the declarations of the Upanishads which describe the Divine Being as having heads, eyes, feet, etc., are only figurative, meant to convey its universal nature. There is neither the vibration of Iccha Sakti nor of Kriya Sakti in the Divine Being; therefore, there are no sense-organs also. In short, there is nothing in It which belongs to the special characteristic of the individual."

Swami Krishnananda, on the Mundaka Upanishad, The Divine Life Society, Rishikesh.

Sutra 25 Tatra-nir-atishayam sarvajna-bijam

There (tatra) [isvara] is the seed and origin (bija) of absolute (nir-atishayam), unsurpassed, and complete omniscience (sarvajna).

Commentary: See also Pada II.1 and II.45. Isvara is the all inclusive and unlimited identification containing all differentiations and diversity and their seeds (bijam) within its most wholesome and all inclusive great integrity within the non-dual realization of **All Our Relations**, wherein all feelings of loneliness and incompleteness are fulfilled.

By remembering to practice we affirm and generate the "good mind" and simultaneously embrace the profound "right view" beyond judgment, methods of inference, willfulness, philosophical ideas, conceptual artifice, or perception. Thus this "right" view is the one beyond conception and any artifice. It is established through direct spiritual experience and is thus due to the dawning of the intrinsic light in authentic darshan untouched by form, time, and limitation, Although religionists attempt to limit isvara with names and form, Patanjali clearly indicates that such tendencies are an externalized corruption by assigning the meaning to a symbolic representation, while extracting the meaningful experience from intimate experience. Here the yoga of isvara pranidhana is the alignment and integration of divine will with individual will, spirit with nature, grandfather Sun with grandmother moon, consciousness with beingness (satchitananda), sahasrara (crown) and muladhara (earth), pingala (ha) and ida (tha), or siva/shakti in the sushumna (central channel).

Sutra 26 purvesham api guruhkalena anavacchedat

Unlimited by time (kalena) this great integrity (anavacchedat) is the primal (purvesham) eternal teacher (guru) even (api) the teacher of the most ancient teachers. Being all inclusive, unlimited, and eternal (kalena), Isvara is found within the unobscured instantaneous eternal moment -- here and now -- ever accessible to the true devotee.

Commentary: Isvara pranidhana is a practice. **HERE** our every intimate experience becomes our teacher when we ask for guidance in the eternal moment by not identifying with false and limited dualistic beliefs of separation (avidya), but rather when we see eternal spirit as sacred presence in **All Our Relations**. This Sacred Presence is also called "being present". The teacher/teaching is always **HERE**. The teacher/teaching is always **HERE**. The teacher/teaching is always **HERE**.

The most common definition for the word, guru, in yoga circles is the remover of the darkness, and in a secondary way, the guru is the one who brings forth light and grace. In one sense then all of our experiences and relationships act as our teachers (in the long run), but certainly most of us appear to suffer from the "hard" lessons not quickly learned that has brought about some temporary darkness, avidya, and pain (dukha). When we reside in sacred presence, **HERE**, when our HeartMind is open, we are all learning our lessons. Thus everyone everywhere and everything in is in this greater perspective our gurus -- in the integrity which is **All Our Relations**. The true teacher thus directs us back to the true Self within. That true teacher resides in the cave of the heart.

That said, in the the classical orthodox Hindu guru-shishya -- parampara diksha system the guru once evaluated and accepted is to be obeyed unquestioningly and in complete surrender seeing her or him as a manifestation of the Sat Guru. This interpretation of guru is not what Patanjali is referring to. Rather in the Yoga System as put forth by Patanjali the situation is quite different than orthodox Brahmanism, where the guru is not even mentioned except in this very sutra alone. Rather Patanjali refers to devotion to the PRACTICE as the practice, and here there is surrender only to the highest formless "Self" (purusa) in isvara pranidhana (which becomes a constant practice). Patanjali suggests surrendering directly to isvara, as it is said that isvara is the teacher (guru) of even (api) the teacher of the most ancient teachers -- the darkness dispeller of the darkness dispellers.

Isvara is the innermost teacher and is always accessible inside. As such isvara is our highest potential or said in another way, our innate Buddha nature, or yet in other words, the eternal teacher (Sat Guru) as the light removes the darkness. In yoga, the practice (isvara pranidhana) is indeed the teaching, the teaching is in the practice, and the teacher is in the teaching. Every time we do the practice in an attentive way all of this comes together (if we are lucky) in our own embodiment of it (more or less).

So practically Patanjali tells us that worshipping idols, books, or external teachers is dissociative and distracting unless they point us back to the eternal light which resides within. We can thus look at each of our yoga teachers as reflections of isvara or purusa (as their true nature) and try to allow that light to brighten us up (Sri) as much as the pre-existing darkness of our conditioned mind (in its habitual mode of ignorance) can allow. This is darshan acknowledging the inner light in **All Our Relations**. In a similar way all our interactions with the trees, stars, moon, other animals, star systems, and formless dimensions also are our teachers reflecting the eternal light -- the darshan of all the teachers and enlightened ones of all times. **HERE** we surrender at all times to the ever present teacher. This is pure grace to allow this to be continuous.

Sutra 27 Tasya vachakah pranavah

Isvara is expressed and represented (vachakah) by the vibratory energy contained in the pranava (the sacred syllable, om).

Commentary: Isvara can not be defined or limited because Isvara by definition is indefinable infinite mind, however he can be symbolically represented by the expression of pranava - by the vibratory essence that the sacred sound, om, approximates. Thus isvara is often accessed through the pranava which is om.

Tasya means "it". Vacakah means "expression" from the root vac to speak. Pranavah means "the sacred syllable AUM" derived from "pra" (before) and nava (from the root, sound). So the straight translation is simply, Its' (referring to isvara as the teacher of all the teachers as discussed in the previous three sutras) expression is the pranavah (the sacred sound). Notice Patanjali himself never mentions AUM, but rather pranava. It is also of interest that Patanjali does not say "word", but rather pranava, sacred "sound".

Who can really say adequately in words, what is essentially ineffable, an all encompassing supramundane transgalactic Reality which exists by itself unable to be boxed in by human words, concepts, or fabrication. IM by definition is infinite, it's boundaries can not be defined or limited because it has none. Thus to try to define it is both counterproductive and impossible (not that we don't try sometimes :blush). So to define any word that represents IM or God would depreciate it/demean it, and that is why I believe that the name of God is sacred and unutterable.

Words are by definition symbolic representations for things -- it is not the thing itself. Like looking at a map is not the same thing as experiencing subjectively the here and now of the territory (as in the well known adage the map is not the territory), words likewise (although useful at times) can and do tend to over objectify our situation, create separation, and reinforce dualistic thinking (dualistic conceptualization is impossible without words or symbolic logic). Simply put, words and concepts may be useful for some tasks, but in meditation or yoga they are counter-productive tending to hold up the separation and duality.

So the question then, is AUM an exception? As a sadhana (practice) I agree with Patanjali, it can be effective, but like all practices, I question whether it is the integrative experience itself. The universe may indeed be pregnant with AUM -- permeating all of space and emptiness -- or it may be deafening silent -- or it may well be far beyond sound itself (some animals do not have ears). So from my limited experience of Infinite Mind (isvara), I think that the intoning of AUM is still a

conveyer, a pathway, a sadhana which leads us into the greater vibration, pulsation, and inter-dimensional energetic hologram which has no beginning or end -- where both sound and words have little meaning.

Some commentators who see God in all religions try to show how they all point to the same living Spirit. So in the West it is often attempted to take examples from from Judeo-Christian texts as well

"In the beginning there was the word, and the Word was with God, and the word was God". Such has been hacked over literally by thousands of scholars, but to this commentator the relevance to this sutra means that there is a creative and meaningful vibration of God/from God at the time of creation (big bang) -- AT THAT MOMENT between non-creation and creation, a meaning to life or "word" emerged -- a word thus was spoken -- is BEING SPOKEN NOW as creation/evolution as the creative evolutionary energy (shakti). But this is not an ordinary word, as we may find in English, Hebrew, or even Sanskrit as it was not pronounced by man in the beginning. I believe is all we can do is hear THAT and maybe sing a long a bit. Thus if I concentrate on the pranava, AUM, it is a powerful sound capable of leading me into dhyana or samadhi.

One can take many directions from HERE but first I'd like to acknowledge that in Sanskrit which is a highly developed phonetic language -- in Sanskrit linguistic structure, the word, AUM, can be proved to convey all the other sounds in the alphabet -- all possible sounds that human's can make. As such (and Hindus take the Sanskrit language and script as being sacred), AUM represents more than the whole. One would have to study Sanskrit to go further and such is beyond the scope of this translation.

However Patanjali is going for a universal and eternal Truth in isvara, beyond man's language and culture. To be fair the Jews for example, believe the same thing about the Hebrew language and their bible. There are huge volumes of books written trying to figure out the right pronunciation of the word, for God, (some call it Jehovah) as they also believe that it is sacred. Other religions (including native American) believe that their language is also sacred and that the word for the creator has great transformative power as well. So in presenting yoga sutra (I.27) to Westerners in terms that they may understand (Judeo-Christian) may often miss what patanjali is really saying here. Patanjali actually said that the pranava is the expression of isvara -- the omniscient teacher of all the teachers. Practically speaking however all vital and living religions agree, that is to focus on the creator in creation. That is spiritual practice. So the practical meaning would be the same i.e., practice intoning aum and/or listening for aum as the self existing expression of isvara (the divine purusha).

Patanjali is thus offering this sutra as one practice that may be effective in clearing out the vrttis and obscurations leading us eventually to Infinite Mind.

Sutra 28 taj-japas tad-artha-bhavanam

Through generating (bhavanam) constant repetition (taj-japa) of the pranava (om) the meaning (artha) behind the sound is realized and becomes manifest (bhavanam).

Commentary: The vibratory energy contained in the vibration of the sound, Om (the pranava), connects with isvara. Japa means the repetition of mantra, in this case the sound of OM. Thus japa (mantra repetition of om) is given as a practice. Much is available elsewhere on the significance of the vibratory nature of OM and how to practice japa. One simple suggestion is to allow the AUM to be expressed in three parts after inhaling deep into the core, i.e.,

- Ahhh rising up from the depths through the abdomen and chest and back of throat
- OOO rising through the throat to the top of the palate and on to the crown
- MMM finishing the SHAPE of the sound labially -- all as a natural energetic expression of isvara at the crown.

Experiment with the various effects of the different rhythms, durations, speeds, strengths, and locations of the breath and sound energy. There exist many ways to practice japa, all producing different effects. It is pointed out (contrary to orthodox Vedism) that this is the only mantra that Patanjali recommends in the entire Yoga Sutras.

Sutra 29 tatah pratyak-cetanadhigamo'py antarayabhavash ca

Thence through the practice of the pranava, aum, as a dedication toward realizing isvara (through isvara pranidhana) consciousness (cetana) is redirected inwards (pratyak) toward the realization (adhigamo) of the intrinsic light of consciousness (pratyak-cetana-adhigamo) and (ca) also (api) obstacles and hindrances (antarayah) are thus removed (abhava).

Commentary: By practicing surrender to our highest potential Self, then obstacles, hindrances, blockages, psychic lesions, and such are uncovered, dissolved, eradicated, or transformed while the cit-prana is reunited and brought back from its wandering distractions to Source -- to the infallible implicate guide/teacher which awaits us all as an innate ever-present effulgence. This practice is a two way street -- redirecting (pratyak) light and consciousness (cetana) to Source -- Source shining forth in our embodiment -- and embodiment to Source, which when the pathway is cleared out,

then the natural flow as natural innate wisdom can be brought forth and manifest. This flow or divine pulsation (spanda) is actually non-dual, neither exclusively "from" Source (crown) to embodiment (muladhara), nor exclusively from embodiment to eternal source, but rather simultaneous Both/And. This is one way we "re-mind" the small and limited mindset of the greater reality of the greater holographic whole (Self) or purusa.

This practice of redirecting the consciousness to Source not only removes obstacles, but allows the inner light to shines forth even more in **All Our Relations**. The more the inner light illumines the path, the more the obstacles fall away. At the end all is seen as Self in **All Our Relations**.

Now begins the practices which remove the obstacles and distractions of the citta allowing entrance into absorption into the deeper and more continuous experience of samadhi (Sutras 30-51)

Sutra I. 30 Vyadhi-styana-samsaya-pramadalasya-virati-bhranti-darsanalabdhabhumi-katvanavasthitatvani citta-viksepas te'ntarayah

The distractions of the mind field (citta-viksepas) and obstacles (antarayah) to samadhi [which are removed by the above practice] are:

- 1) disease (vyadhi)
- 2) doubt, uncertainty, hesitation, inhibition, lack of self worth (samshaya)
- 3) fixation, stagnation, rigidity, stubbornness, stupor, dullness, inertia, and procrastination (styana)
- 4) carelessness or negligence (pramada)
- 5) laziness and languor (alasya)
- 6) frivolousness, dissipation of energy and consciousness into meaningless sense indulgence or distractions, attraction to external objects or the involvement in the dual world of I-it illusion, externalized or materialistic consciousness (a-virati) [the opposite of pratyhara]
- 7) false views, false beliefs, false identifications, conclusions, adherence to blind and/or stubborn beliefs, confusion, and delusion (bhranti-darshana)

8) ungroundedness, poiselessness, fickleness, wandering, state of being lost or in transition, not present, agitation, constantly shifting positions, chronically clueless, spaced out or bipolar, the inability to rest or return to in one's core energy or poise (a-labdha-bhumikatva)

9) and instability, imbalance, stage of oscillation, uncenteredness, in general not being able to be still (an-avasthitatvani).

Commentary: When the cit-prana is distracted, distorted, and/or dissipated all sorts of imbalances and difficulties arise. These are the hindrances that are removed by the practice of isvara pranidhana and/or through focused repetition of isvara's' sound, the pranava, which brings us into isvara's realm.

Sutra I. 31 Dukha-daurmanasyangamejayatva-svasa-prasvasa viksepa-sahabhuvah

The symptoms or manifestations of this distracted state (viksepa) are concomitant to (saha-bhuvah) mental suffering (dukha); psychic frustration, despair, and anguish (daurmansya); turmoil, unsteadiness, and/or physical unstableness (angam-ejayatva); and rough, uneven, and/or erratic breathing (svasa-prasvasa).

Commentary: When we get distracted from our true purpose, goal, vital energetics, or alignment with Source, then we lose alignment with Self and its restorative and regenerative powers that establish well being and health. This state of distraction is unfortunately the normal state of ordinary neurotic people (dukha), being extracted into the external physical dualistic world versus living in the innate synchronicity an alignment with a living spirituality. The symptoms of general nervousness and anxiety are the natural consequences (saha-bhuvah) of this suffering (dukha) state which is caused by being caught up in distractive activities (viksepa) in general.

Please notice the importance that Patanjali ascribes to distraction as effecting an unsteady, uneven, or rough unbalanced breathing. As we refine our awareness on the breath with practice we become more conscious of when our breathing changes in relationship to or emotions and state of mind. Here we will discover also that making the breathing refined, even, steady and continuous, all the distractions (viksepa) can be remediated.

Especially in chapter two, Sadhana Pada, Patanjali gives practices (sadhana) that reclaims our distracted energy and consciousness (cit-prana) and returns it inside to kindle the yogic process of self realization. All yoga practices are designed to do so, but more specifically here in sutra 31, if one feels distracted (viksepa) , one may recommend dharana (concentration and visualization processes), pratyahara (bringing

the cit-prana inside thus preventing it from wandering, pranayama (extending the essential evolutionary energy through conscious breath work), asana, and meditation (dhyana). Such practices are a combination of astanga yoga as outlined in Sadhana Pada, but also many similar practices that produce similar results can be found in the various samyama practices as outlined in chapter 3, Vibhuti Pada.

Sutra I. 32 Tat-pratishedhartham eka-tattvabhyasah

Therefore (tat) the remedy (pratishedha) [for these obstacles (viksepa)] is ever increasing our practice (abhyasa) of one pointed dedication and devotion to the truth (eka-tattvabhyasa) -- the continued focused practice of rooting out those obstacles of self delusion, and letting go of falsehood.

Commentary: In this sutra Patanjali describes the practice of eka-tattvabhyasah as removing the obstacles (viksepa) by bringing together of one's focus in a one pointed dedication to the eternal truth of the Great Integrity -- the Reality of the All in the One and the One in the All (eka-tattva) as the practice (abhyasa) of isvara pranidhana (surrender and dedication to our highest potential as That). See I.23-26, Pada II.2 and II.45. There is but one underlying intent or purpose here; i.e., to allow for the continuous flow of Divine Grace or Consciousness uninterruptedly. This is realized in a a non-dual transpersonal and continuous non-interrupted flow throughout all the koshas, chakras, nadis, strotas, marma, and multi-dimensional fields of infinite consciousness up into to Hiranyagarbha kosha, not as a separate or personal realization. Otherwise it would not be the Great Integrity/Yantra at all. Tat Tvam Asi - **- All Our Relations.**

Sutra I. 33 maitri-karuna-muditopeksanam sukha-dukha-punya-apunya-visayanam bhavanatas citta-prasadanam

By generating and cultivating the intent and deep feelings (bhavanatas) of friendliness and loving kindness (maitri), love and compassion (karuna), happiness (mudita), equanimity (upeksanam) and sympathetic joyfulness (sukha) in [all] conditions and events (visayanam) whether it be potentially joyful (sukha) or painful (dukha), auspicious (punya-apunya) or not, a sweet grace arises that establishes a clarity of the heartmind (citta-prasadanam).

Commentary: The cultivation (bhavanatas) of these sentiments of friendliness and loving kindness (maitri), love (karuna), sympathetic joy and desire for the happiness of others (mudita), and equanimity (upeksanam) toward all beings and events regardless if people are happy or suffering, the events auspicious or inauspicious (punya-apunya) or whatever their conditional circumstances (visayanam) may be, the underlying serenity and clarity of the citta (citta-prasadanam) is always cultivated and

thus can manifest. This powerful practice or cultivation (bhavanatas) as a attitudinal stance toward all beings and things in all circumstances will help maintain serenity and keep us centered in the heart (chitta-prasadanam). It will counteract polar imbalances of pleasure (sukha) or pain (dukha) caused by external events (visayanam), and prove to considerably enhance the continuous experience of the Eternal Reality -- of **All Our Relations**.

This is a two way practice (citta-prasadanam) in that we both cultivate it and it manifests through us. The embodiment of maitri, mudita, karuna, and upeksanam reflects, reveals, and discloses an underlying universal non-dual and transpersonal consciousness reflecting Self in all and as all. When the "good mind" or heart/mind has been sufficiently purified and clarified by this practice, when we sufficiently see who we really are and are able to somewhat better reside in our true nature. When one has applied maitri, mudita, karuna, and upeksanam as skillful means in **All Our Relations**, then from that clarified Heart-Core Consciousness such emanates spontaneously and naturally as divine expression. As such it is an effective remedy for distractions of the mind (citta-viksepa).

These practices summed up correspond to the Buddhist Four Boundless Minds which are compassion, loving kindness, equanimity, and sympathetic joy. All these are designed as remedies (pratishedha) for our fundamental distraction (viksepa) from our true nature (swarupa). See also the commentary to Sutra I.19 (the practice of bhava-pratyaya).

To clarify this, upeksanam (equanimity) does not mean a bland indifference or neutral withdrawal or attitude toward people or the world. It does not just mean evenmindedness, but rather it reflects one who has become stabilized around an innate happiness (citta-prasadanam) where one is not bothered, overly excited, troubled, pained (dukha), or unbalanced by outside events or people, but remains unaffected by such influences while being deeply rooted and centered in HeartMind awareness. Here he can see all beings and things -- in **All Our Relations** from this deeply centered place of Grace.

Here it is clear that Patanjali is suggesting that we do not condemn the nonvirtuous (apunya), be dismayed by those causing suffering (dukha), nor praise the virtuous (punya) or the those who create happiness (sukha). It is more than enough to rest and abide in citta-prasadanam where sweet grace flows forth without obstruction. To that end friendliness, compassion, sympathetic joy, and equanimity are never lost.

Taken as a whole chitta-prasadanam is a profound practice in itself. At the base level it can refer to a mind-field (citta) which is innately wholesome and non-afflictive. Abiding in that, then zero negative karma is generated. In fact citta-prasadanam is the

sum total result of maitri, karuna, mudita, and upeksanam. As such it is available as a remedy for all afflictions (kleshas) and negative propensities.

On a practical level we can apply this in all our relations (visayanam). Citta-prasadanam as a practice removes all obstacles and interruptions of clarity. How often have you seen yourself become angry, upset, irritated, depressed, jealous, or otherwise afflicted by the kleshas? For most people these afflictions are deeply imbedded (in the samskaras) and must be flushed out in order for liberation to occur. As they are kleshic, they also have karmic consequences. Thus flushing them out purifies the negative karma as well.

Many suffer from these kleshas chronically (such as in chronic depression, anger, irritation, etc). Hence Patanjali is presenting us with a remedy that reminds us to practice citta-prasadanam as a pleasant and positive non-afflictive mindfield devoid of negativity whenever we recognize an affliction. Thus the application of maitri (loving kindness and friendliness), karuna (love and compassion), mudita (sympathetic joy), and upeksanam (equanimity toward others and all events) will be propitious in all our relations (visayam) so that citta-prasadanam is effected (bhavanatas).

On another more profound level one could consider these activities to cause citta-prasadanam as a wholistic manifestation of uninterrupted flow from the param-purusha or Siva. Thus the sadhak places one's mind-stream into direct connection with Divine Auspiciousness (Maheshvara or Siva) and receives his sweet blessing manifesting as a spontaneous outpouring, citta-prasadanam, as sweet Divine Grace.

Sutra I. 34 Pracchardana-vidharanabhyam va pranasya

Or (va) through controlling the expiration (pracchardana) and retention (vidharanabhyam) of energy (pranasya) [the mind can be purified, clarified, and stabilized while grace also is evinced -- citta-prasadanam is brought forward].

Commentary: Or we can remediate (pratisedha) the distraction and interruptions (viksepa) of the citta-prasadanam (the graceful flow divine consciousness stemming from the param-purusha or Maheshvara) directly through working with the expiration and letting the interruption of the flow of divine consciousness empty and die, thus getting down to the underlying core energetics wherein the distractions of the ordinary mind and emotions causally rides.

Here we are not merely discussing the control of the outward bound breath (pracchardana) alone, but more so the outward bound **energy**, as the exhalation corresponds to outward flowing of energy which in turn correlated directly to the dissipation and distraction of prana and consciousness (cit-prana). Thus a key practice

in yoga is given by Patanjali here; i.e., the remediation and regulation of suffering and distraction by retaining the energy (prana) inside, rather than simply a practice of controlling or holding the breath out (bahya kumbhaka). Pracchardana also means to vomit out or to expire.

The word, prana, can be broken down to "pra", meaning to bring forth; while "na" means vibration. Prana is the underlying energy of all existence as well as consciousness. As such it is the animating principle of Spirit as it manifests in the body. We have mentioned previously and will mention it again that it is a law of existence that where the mind's attention goes, so does one's energy. Taken as a unit, this is called the cit-prana. **Here Patanjali is saying that by controlling the outflow of the prana and regulating that, then the citta is stabilized, clarified, and readied for samadhi. This works with the underlying energy behind the negative thought patterns and allows us to release them.**

Thus the outflow of the breath, being associated with release, it is used to **release the negative energy**, thoughts, and emotions which interrupt the Divine mind-stream. Since breath is related to our basic energy, in this light then, we can also understand how we can regulate the cit-prana and soothe and clarify the mind by bringing our awareness back to the exhalation of the breath and the regulation of the breath. This will bring freshness and clarification to the mindstream.

Thus as a practical method as in meditation and in daily life, we can go back to the breath as a gross way of redirecting our awareness from outward flows toward sense objects (vishaya) or external events (visayanam) so in turn preventing any interruption of the Divine mood or chitta-prasadanam. Thus in meditation we release the negative thought with the exhalation (pracchardana) and holding it outside gently (vidharanabhyam). Thus Patanjali refers to the emphasis on the exhalation to release negative thoughts or attachment in general so it gently dissolves into a subtle external release into emptiness. This is akin to the well known Buddhist practice of Patanjali's day called anapana-sati which observes the breath, except here in Sutra I.24 the expulsion process is emphasized to effect release. In laya yoga, one can add the visualization of blackish air to the exhalation and whitish air to the inhalation, sounds and so forth, eventually seeking through the breath heightened balance, equipoise, equality, self supporting mutual steadiness, symmetry, synchronicity, synergy, and continuity permeating body, breath, energy, and mind with the greater mindfield.

However this works far better if we keep in mind that this is an indirect substitute for the direct regulation of the primary cit-prana by the param-purusa, Maheshvara as are all practices. In fact the practices are necessary precisely because this divine breath has become discontinuous.

This is why success in pranayama (see Pada II: Sutras 49-53) is entirely dependent upon first developing a direct experiential sensitivity to and conscious relationship with the prana and its source. After practice one realizes that the wavelike operations of the mind (cit-vrtti) are dependent upon the operations of the prana. the vibrations of the prana are available through the vibrations in the air. By refining the air and prana - by making then increasingly subtle, eventually the mind opens up to its vast potential. This requires a requisite amount of direct experiential sensitivity -- of inner wisdom. As the mind empties, as the breath empties, as the prana becomes less than subtle (empty), as the mental objects dissolve, then samadhi dawns as we are filled with Divine vibration (spanda). Further practice thus focuses cultivating this samadhi to be continuous without interruption. As an extension of this see the practices of pranayama (energy extension) and pratyahara (balancing and cultivating the awareness/attention and biopsychic energy and moving such for inner transformation) in Pada II and the practice of dharana in Pada III.

Sutra I. 35 Vishayavati va pravrttir utpanna manasah sthiti-nibandhani

Concentrating the individual mind (manas) on a specified object (vishayavati) prevents (nibandhani) the birth (utpanna) of the further vrtti (pravrttir). This gates (nibandhani) the wanderings of the ordinary mind and thus steadies (sthati) it by creating a continuity [which removes the infirmities of mind].

Commentary: If the ordinary dualistic mind (manas) wanders from one thought object to another (vishayavati), one way to bind and redirect it and thus gain steadiness of the mind, while preventing the wavering cycle of attaching to an endless succession of further attachments, is to focus the wandering mind from attachment to sense objects (vishayavati) through techniques (usually through concentrating on one object only). This tames the waves of the vrtti and causes a stability (sthati) of the ordinary mind (manas), thus allowing it a chance to calm down and become clarified. Although here the vrtti are not destroyed but simply pacified and reduced, there is still attachment to an object present, never-the-less the mind has been stilled quickly and easily through this simple implementation. Thus manasah sthati-nibandhani firmly establishes the mind in a stable base made fit for meditation. It is another practice in which one unites and focuses the cit-prana in order to cultivate samadhi.

Two parallel corresponding techniques in astanga yoga (expounded in Pada II and Pada III) are pratyahara and dharana. Pratyahara is bringing one's attention, energy, and awareness back inside and up to one's internal energy self regulatory centers. Dharana is concentration which is a preliminary to dhyana. In dharana the sadhak (practitioner) first focuses the mind on external (coarse) objects of the senses (vishaya) such as candles, flowers, pictures, mantra (japa), mandalas, tip of the nose, etc. Later one focuses on the more subtle and internal objects such as the breath, the chakras, the

energy bodies, yantras, internal and/or psychic sounds, bandhas, mudras, etc. One is able to move from the gross (vitarka) to the more subtle (vicara) and eventually dissolve this inherently dualistic object orientation allowing us to then enter into the transpersonal non-dual space where meditation.

From this stillness of mind the other techniques of yoga can be applied to move one even closer to objectless and formless samadhi eventually taking one step at a time. In our path to samadhi, we can first steady the wandering mind (manas) and our wandering internal energies by first limiting its excursions, then through concentration (dharana) on chosen objects that reflect the innate wisdom, then we gradually removing all object relationships, attachments, limitations, and impositions of duality as we go from the coarse and outer to the subtle and inner and then beyond even the most subtle -- all inclusive of both inner and outer -- the ultimate samadhi, nirbij-samadhi.

Sutra I. 36 visoka va jyotismati

[Concentration] through the cultivation of the inner light (jyotismati) of clear lucidity that knows no sorrow (visoka) removes the infirmities of the ordinary mind (manas).

Commentary: Another simple method of clarifying the restless mind is to "re-mind" oneself of the innate light (prakasa) of clear lucidity within all things which liberates afflictions and suffering. All this will help create clarity, self confidence, remove obscurations and dross, and thus prepare the mind for meditation and samadhi. Here awareness is turned back into its Source. This magnifies the light exponentially. This sutra is a clear reference to an innate eternal unconditional joy and ultimate happiness that is not dependent upon events and our reactions to them or judgment. Make no mistake!

Sutra I. 37 Vita-raga-visayam va cittam

Also from cultivation, association, and intercourse with and/or reflection of (visayam) those dear friends of the path who have achieved release (vita-raga). Those whose HeartMind's who have achieved clear lucidity, mirror that back into our own lives -- they act as clear channels and vehicles of its further expression.

Commentary: Especially in the beginning of our spiritual practice when the pathways call to be opened up -- when the mind still is heavily addicted and afflicted with kleshas and vrtti, it is very helpful to not only to associate with spiritual friends who are on the path who reflect, reinforce, and remind us of light, love, clarity, and grace, but also to avoid people and situations who being dominated by their own kleshas

(ignorance, fears, jealousies, hatred, anger, desire, greed, and the like) might reinforce our negative tendencies and illusions.

Before each and every practice if not throughout the day, the yogis of the three times who have passed through the veil -- the beings of eternal light are available for help if we ask for it and invite them in (invoke them).

Sutra I. 38 Svapna-nidra-jnanalabanam va

Or (va) cultivation of wisdom of direct experience (jnana) is available while sleeping (nidra) turning normal dreams (svapna) into lucid dreams (jananalabanam).

Commentary; Every night we sleep and dream. This is a wonderful opportunity when the will, the intellect, and limited belief systems rest and no longer dominate our experience. Normally when this limitation disappears, our cognitive faculty is given up as well so that the dreams are not integrated, but are relegated to a subconscious level. But if we are able to relax the the mind while remaining conscious, then this knowledge (janam-alabanam) gleaned from the dream state augments our lucidity in daily life. The lucidity that links both dream and ordinary wakefulness is eventually disclosed as the clear light that knows no sorrow.

Sutra I. 39 Yathabhimata-dhyanad va

Or (va) from an agreeable, suitable, and customized meditation (dhyana) as one is drawn to (abhimata), [all of these practices will ripen the mind for samadhi].

Commentary: Va means or. thus this sutra is the last of a list of practices that prepares the mind (citta-vrtti) for samadhi. Yatha is simply an indicative meaning, "as". Thus the key word is abhimata-dhyanad. Abhimata means drawn to, desired, longed for, or wished for. Dhyana is most often translated as meditation. By meditation Patanjali means silent seated practice where the mind is extended (tanata) from subject/object duality. See Yoga Sutra II.11 and III.2 for more on dhyana.

The literal translation is “or from meditation as longed for/drawn to” which indicates a natural type of meditation or pure abiding.

There are many types of meditation differing in specific characteristics of preparation, beginning, duration, finishing, etc. Here Patanjali is saying that one shoe does not fit all and there is no exclusive supreme method, but one must explore and choose the method of meditation which the HeartMind is attuned to the most -- the one which brings forth clarity and peace and leads toward samadhi. Why not utilize all these?

One thus needs to customize one's personal meditation practice to make it fit into one's unique circumstances in order for it to serve your highest potential.

All the following sutras in Samadhi Pada refer to realizing the supreme goal of yoga, nirbija samadhi, through the process of meditation (dhyana). Make no mistake about it!

Sutra I. 40 Paramanu-parama-mahattvanto'sya vashikarah

The deepening and extension of this accomplishment (vashikarah) [of meditation] will extend into and include the smallest (most finite) atom (parama-anu) and also unto the whole of creation or the greater whole (mahattva, antah, asya).

Commentary: Through the knowledge gained from meditation by knowing our own mind, the practitioner gets to know the true nature of all finite (anu) phenomenon from the most minute (anu) to the most large (mahattvanto) extending into the very limits (antah) of existence (parama). Here the instrument of seeing has been perfected to the point that the lens no longer creates a distortion. Things then are perceived as they are by a mind that has reached lucidity through meditation, but at this stage the true nature of the mind is still not known, just the nature of "things". When they are known in the holographic sense -- in terms of the objectless, formless (nirguna) non-dual siva/sakti wholeness, then a freedom from their influence is established (vasikarah). Such extrinsic situations can no longer negatively influence the mind and thus nirbija samadhi will be near.

All objects are held together by energy fields. Even the physicists know that what we call the physical or solid world is really all moving/fluid being comprised of empty space, electrons, neutrons, protons, and such, all configured in specific energy patterns forming the characteristics of what we call elements, compounds, DNA, cells, tissues, organs, glands, nerves, brains, animals, people, and objects of perception -- all a product of millions of years of co-evolution emanating from Source. All of creation is moving/dancing and can only be fully related to as a whole -- in context of **All Our Relations**. A problem of cognitive dissonance and fractualization arises when the conditioned dualistic mind artificially attempts to freeze this process through conditioned thought patterns (vritti), but through meditation this fascination with the physical is abandoned and eventually dislodged. We then become free from the illusion of materiality. Solid matter as apparent physical "objects" then becomes only a small minded and limited way of seeing things, identifying, and/or relating.

In meditation as the dualistic fixations with apparently separate objects fade, they are gradually replaced by the the universal vision which penetrates and unites the spaces between the smallest atom and the wholeness of the entire created universe all the way

to Source. In short, through effective meditation practices all dualistic fixations of objective knowledge eventually become dislodged as clarified Heart Consciousness as universal non-dual awareness arises. First extrinsic or coarse perception is noticeably improved and one is able to separate the actual event or situation from any emotional/samskaric reaction to it. Later the samskaric seeds themselves are removed through continued practice.

This is another reference to the liberating power of remembering or affirming the Great Integrity in **All Our Relations** -- The inherent implicate order of the All and Everything found in the Great Integrity and that One that is contained in everything. Such is the multidimensional non-dualistic holographic reference field that is indigenous/inherent, natural/unconditioned, unlimited/universal and not contrived or biased in anyway. That is at the same time a sutric reference to the profound experiential unity of the micro/macrocosm.

Sutra I. 41 Kshina-vrtter abhijatasye va maner grahitr-grahana-grayeshu tat-stha-tad-an janata samapattih

When the vrtter (machinations, iperations, agitations, spinnings, and coloring of the mind-field) have become almost entirely stilled, dissolved, or considerably subsided (kshina), then a stable and still (tat-stha) alignment and synchronicity (samapattih) between the seer (grahitr), the seen (grahyeshu), and the process of seeing (grahana) is attainable (tat-stha). This is to say that the deep state of integrity (tad-an janata samapattih) between the process of cognition, that which is cognized and the cognizer is stabilized, bridged, brought together, and harmonized (samapatti) so that instead of operating as separate cognitive functions they evolve into and activate what was a previously a dormant trans-cognitive non-dual function, so that the the preexisting individual colorings (tat-stha-tad-an janata) of the mind are now transformed to reflect a greater light likened (iva) to a nobly born transparent radiance (abhijatasye) of a crest jewel (manes).

Commentary: Here the conditioned state of the vrttis have become weakened and thus the illusory dualistic and fragmented splits of a delusional separate or "small self" identification of the "I - it" of the gross physical sense world falls away, simultaneously as this samapatti (attainment) coalesces cleansing the ordinary mind so that the pure citta as HeartMind can flow through. Here the Clear Light of the Immanent Universal Citta of the Great Integrity of **All Our Relations** shines through a partially cleansed or translucent mind like the colorings of a highly polished and reflective jewel (maneh). One no longer is fixated upon the object and the seer, nor the object and the seer, nor the process of seeing, because those limitations based in duality have become liberated by a clarified and stabilized Heart Consciousness, yet

Universal Clear Light has not yet fully dawned, because even this attainment is seen as limited fixation which although expansive must still be further purified.

So when through authentic yogic practice then, the negative influences of the vrttis (spinning of the discolored/tainted consciousness) become weakened, thus allowing the light of pure undistorted consciousness (citta) to shine forth even more.

Christopher Chapple in his book; *The Yoga Sutas of Patanjali*", Sat Guru Publ. Delhi, 1990 comments:

"[The accomplished mind] of diminished fluctuations, like a precious (or clear) jewel assuming the color of any near object. has unity among grasper, grasping, and grasped."

See also Sutras II.20 and II.21

Sutra I. 42 Tatra shabdārtha-jñāna-vikalpāḥ saṅkirṇa sa-vitarka samāpattih

This is because (tatra) when knowledge (jñāna) of an apparently separate object (artha) is produced through the process of mixing together (saṅkirṇa) words or naming (śabda) with processes of mere conceptualization and reasoning (vikalpāḥ), then an unsteady and vacuous state of coarse over objectification (sa-vitarka samāpatti) is produced [which prevents/interferes with the establishment of total integration in samādhi].

Commentary: Jñāna-vikalpa is conceptionally based knowledge is based on specific meanings derived from words (śabdārtha). It is a limited kind of knowledge which may have application in certain technological applications, but is an impediment when applied incessantly in yoga practice. Conceptualization, imagination, and daydreaming (vikalpa) is defined by Patanjali as vrttis. When fed with the fuel of words (śabda) they reinforce vrttis even more (see I-6). These are the components of vikalpa (conceptual constructs and the discursive ramblings of the monkey mind) which as all of the sutras clearly indicate must be remediated for the inner consciousness to shine forth.

Ordinarily one becomes locked into habitual disconnection or spiritual estrangement. It becomes habitual and the normal individual mistakenly concludes that it is even necessary. This is one belief based on false ideas and conceptual processes (vikalpa) that must cease for spiritual progress to unfold. It produces unsteadiness in regard to the deeper state of non-dual union/absorption (in nirbija-samādhi) -- actually drawing us out from its completion. In meditation we learn how to let go of the the coarse oscillation (vitarka) toward various external separately defined objects of attention

uphold the duality (the duality of the illusion of the separateness of an object, the observer of the object, and the process of observing). This process occurs in the mindstream of the novice meditator. Such coarseness (vitarka) interferes with the most subtle and beyond even the most subtle realms of consciousness which eventually must be pierced in yoga. So here the meditator must become conscious of the mistaken coarse fixations of the mental processes, how they arise and cease one after another, and how to release the process. This is done at first simply by noticing the process as it arises. Later, one gains insight, through the practice itself -- through awareness of the awareness.

The prefix, sa, means "with" or accompanied by. Vitarka means coarse or gross. So savitarka means thought processes that are based on gross or physical objectification - physical objective or dualistic thoughts based on events in the objective world. This will later be differentiated from nir-vitarka (devoid of such an externalization) and savicara (subtle thoughts based on internal objects of thought itself). In other words the beginners energy and attention gets drawn out and distracted into the objective frameworks of the external world. We mistakenly think this dualistic distraction is reality and so the individual's conditioned mind has been trained to cling to it, but we can use yogic practices to uncondition/remediate such distractions.

We start then with the gross/coarse or physical objects/objectification processes (vitarka). Then we work toward the more subtle (vicara) which are the awareness of the thought process itself as objects of attention. That too must be seen as a distraction eventually. When all coarse and subtle thought processes cease (nirvitarka and nirvicara) then and only then, can the clear light of the natural mind spontaneously arise. This statement is not a statement of faith or belief, but comes from direct yogic experience. is not

Thus Patanjali is identifying an obstruction to realizing non-dual samadhi that arises in meditation practice, called vitarka. There our meditative absorption is distracted, disturbed, unstable, and limited by coarse objectifications -- fixations upon separate gross objects. This is because the objects and words start to come up, the mind starts to name them, objectify them as "this" is "that", differentiate and compare the objects, evaluate, conceptualize, daydream, etc. One's attention and energy is habitually distracted into such mind patterns or vrtti, but the meditator is attempting to recognize this distraction.

Patanjali here is helping us to recognize that such coarse distractions (savitarka) occur at first. That is normal. With continued practice (abhyasa) they will cease. For us to recognize this process is still an attainment (a samapatti) because the non-meditator has no awareness of even this or even the inner workings of his/her own mental processes. Thus meditation practice is at first a retraining and reconditioning process

where one starts to wake up to our way of seeing and being in the world -- how our innate knowledge or Gnosis (jnana) becomes dissolute upon objects (artha-jnana) and we simply become objectified, fixated, separate extracted, and estranged -- that is where the union of yoga becomes corrupted. Knowledge of the causes of distraction/disunion of course is not an end in itself. Rather it simply allows us to drop our dissolute ways as soon as we become aware of them. With continued practice in meditation these savitarka (accompanied with coarse or gross) thought tendencies of the dualistic mind are recognized as they arise and thus the awareness itself no longer disappears with the momentum of the distracted thought, but rather the energy of that momentum is brought back to the source of the awareness -- the cit-prana is no longer dissipated. Eventually the mind moves from the coarse (vitarka) to the more subtle (vicara), to devoid of even the most subtle objectification/separation. This then eventually is a landmark step that leads to genuine samadhi versus a limited state of union called samapatti.

Thus in meditation before a conceptualization is formed, before the mind wanders in thought, before a sentence is formed, before a word appears first, but as the process itself just begins arise, it is recognized and released into the vast ocean pure awareness. Beginning meditators learn to watch the words arise, become aware of it arising, then no longer feed their arising. The resultant stillness and silence becomes naturally and increasingly more recognizable and constant. The words stop arising by themselves as we become more aware of the subtle energy behind their arising as we move more fully and naturally toward that great stillness and vast open space of pure awareness. Hence the ordinary dualistic mind stops revolving (the citta-vrtti cease in nirodha). This occurs eventually through practice. The the individual consciousness is merged with the universal mind, the Universal Citta -- it rests in the innate effulgence clear light stillness.

Another definition of vitarka is gross thoughts being accompanied by names of physical objects, i.e., thus one can how our our absorption becomes disturbed and noisy by such gross thought forms and as such as the processes dominate they keep on arising/coming forth producing an unsteady and wavering body/mind distraction. Thus one may temporarily experience some connection with Self, but it is fleeting, until one experiences nirvitarka (devoid of gross objectification processes).

Next Patanjali addresses nir-vitarka (meditation devoid of gross thought processes but still containing subtle thought processes (savicara). Vitarka is still a coarse stage in meditation practice, then nirvitarka (devoid of coarse objectification), while vicara is the next subtle stage, then nirvicara (devoid even of the most subtle mind processes). Both engage dualistic thought processes (objects of the mind) and are thus a temporary stage of limited and transitional realization leading from the coarse to more subtle, then beyond object/subject duality entirely -- samadhi.

"Just sit in the Reality of Life seeing hell and paradise, misery and joy, life and death, all with the same eye. No matter what the situation, we live the life of the Self. We must sit immovably on that foundation. This is essential; this is what "becoming one with the universe" means.

If we divide this universe into two, striving to attain satori and to escape delusion, we are not the whole universe. Happiness and unhappiness, satori and delusion, life and death; see them with the same eye. In every situation the Self lives the life of the Self -- such a self must do itself by itself. This universal Life is the place to which we return."

Uchiyama Kosho Roshi

Also see the commentary in Sutra 9 on on vikalpa and sutra 17 on vitarka.

Sutra I. 43 Smṛti-pariśuddhau svarūpa-sūnye va artha-matṛa-nirbhaṣa nir-vitarka

However when the mind stream which is normally polluted and conditioned by past experiences (smṛti) is completely purified (pari-śuddham) from any taint of the mental contents toward a coarse and limited objectivity (nirvitarka) which is characterized by (iva) clarity [and the absence of (wandering) vikalpa], then the innate natural effulgent light (nir-bhaṣa) of inner realization without taint of the illusion of an independent self (svarūpa-sūnya) shines forth.

Commentary: Another way of saying the same thing is that nirvitarka samāpatti is produced by virtue of pure remembrance of our unobscured true nature (svarūpa) not defined and limited in terms of form, separate objects, words, or name (free of the limitations of mere gross objectivism and cognitive faculties -- free from the limitations of vitarka).

Here the prefix, nir, means without or devoid of. Thus the coarse wandering of the mind is stilled in nirvitarka samādhi. How does this voiding occur? Here we no longer assign words to the objects nor limit them in any dualistic system nor process them through any dualistic of object oriented relations method. This is easily experienced in meditation but difficult to conceptualize because we have moved beyond the limitations of individual cognitive or conceptional functions. Here we must experience what is meant.

Patanjali says it is through the application of svarūpa-sūnya which purifies the relationship between separate subject and object which allows space for the inner effulgence to be invoked (nirbhaṣa). Here the profound truth of the emptiness

(sunya) of separateness is simultaneously revealed and applied, i.e., there is no separate reflection of "self", no stain, no separate object, no dissuasion, etc. Through the emptiness of a separate "i-ness", our inherent true nature (swarupa) magically shines forth (bhasa) while meditating so that a state may be created that may be called nirvitarka samadhi. I hesitate to call this a samadhi in order to avoid confusion that this is an end. Rather I prefer to call this plateau, a stage (necessary as it is).

Here the coarse fixations of the mind are eradicated, but the yet the subtle (vicara) mental obscurations may still remain. Here we are gradually learning to abide more frequently in our true nature, yet nirvicara samadhi let alone nirbij samadhi is still to be disclosed.

Sutra I. 44 Etayaiva savicara nirvicara ca suksma-visaya vyakhyata

In a similar fashion, the mental state which is accompanied by subtle thoughts (sa-vicara) and the stage of realization devoid even of the most subtle thought (nir-vicara) upon even the most pure domain (suksma-visaya) is now differentiated (vyakhyata).

Commentary: Where vitarka describes the thought processes that become attached to gross physical objects, the world of form (such as pictures, sounds, lights, etc.), external events, or our experiences framed in an objectified dualistic world, vicara is different as it connotes the subtle or non-externalized objects of thought itself. Here the thinking process is an object, the awareness process is an object. The energy processes are objects of awareness. This is akin to the yogic practice of antar dharana (focusing of the inner and subtle processes) except that here, the savicara processes are not consciously brought into being rather they are on automatic. By becoming aware of these we can notice how they arise and eliminate them (nirodha). So here Patanjali now describes the thought processes that become attached to the more subtle objects of thought and boundaries such as concepts, conceptual frameworks, beliefs, ideas, the conceptional process itself, cognitive function, etc. Not that he says that we should focus on these, but rather that we should go beyond such fixation by letting them go. Nirvicara is akin to the cessation of even the arising of the first word in a thought process -- to even the urge to think itself. This creates the stillness where the energy is no longer distracted and dissipated into any objectification process -- it is the stillness that invites the innate light.

An example: The mind is thinking to itself, "there is no mind, there is no mind, Siva is All -- All is Siva". This is still savicara samapatti, because there is still an object and fixation and thus a limitation is produced by the thought process. In order to enter into the more complete and wholesome samadhi such thought processes (even the most subtle) still must be purified so that one can know THAT which is greater than even

the most subtle -- greater than any or all the words -- THAT which is simultaneously all Inclusive Universal Eternal and Non-dual.

Here Patanjali is simply delineating the graduated stages of meditation from coarse fixations, to more subtle, to the most subtle, and eventually free from any objective fixation whatsoever -- Infinite Mind. These higher samapattis (nirvitarka and nirvicara) are stages leading to samadhi (inseparable spiritual identification in **All Our Relations**).

Sutra I. 45 suksma-visayatvam ca alinga-paryavasana

As thought wanderings become more rarified and subtle (suksma), the attachments to objects (visayatvam) subsides and eventually ceases (paryavasana) in an undifferentiated and attributeless stage -- falling short (parya-avasana) as being possible to define, name, or quantify (alinga).

Commentary: As the mind ceases to wander on even the subtlest object of thought, nirvicara samapatti is reached where there exist no objects of thought -- a formless (nirguna) and non-dual attributeless (alinga) place is entered upon which is no place at all. Yet nirbija (seedless) samadhi is still not yet realized. Only in the nirvicara phase (devoid of even the most subtle objectification processes), then can one speak of truly tasting samadhi albeit temporarily. As the subtle thoughts become cleared away substantially, leading toward nirvicara samadhi, only here experiencing the absence of even the most subtle thought can one begin to speak of true samadhi. Alinga is the most subtle objectification state, but it is not yet devoid of subtlety -- of form. Rather the formless unconditioned nature of nature beyond the boundaries of man's systems of classification in nirvicara (absence of even any trace of subtle object) goes beyond alinga, which remains undesignated, attributeless, but not empty (sunya) of form. It is not calling for a name or description so it is capable of whispering god's name for those whose ears have become so attuned. This then approximates emptiness (sunyam) which is described in Patanjali's definition of Samadhi in Sutra III.3 as

III. 3 Tad evarthamatra-nirbhasam svarupa-sunyam iva samadhih

Samadhi is realized when the artificial separations between the object (arthamatra) being meditated upon, the meditator, and the process of meditation are voided (sunya) disappearing into its true state, then the natural self existent effulgent source of the luminosity (nirbhasam) of the object in its natural unbiased place in all of existence as-it-is (svarupa) is known. In samadhi all prejudice and limited consciousness not only are illuminated but are also dissolved in the implicate self effulgent light of ultimate truth which is our true nature (natural precondition).

Here where the vritti have become considerably stilled and the obstructions rarified so that glimpses of the eternal light of the unobstructed natural unconditional mind which is our true nature becomes more accessible and integrated. Please notice that Patanjali has not yet called the nirvicara stage a samadhi.

Sutra I. 46 ta eva sa-bijah samadhih

All these previous attainments are at best temporary samadhis (mere glimpses having with them the seeds for falling back).

Commentary: These samapattis (communities) still have a dualistic seed in them unless it is nirvicara samadhi. But even in nirvicara samadhi devoid of the even the most subtle cognitive state of taking any limited form whatsoever, they are still characterized as samadhi with seed (sa-bijah samadhi). Sa means with and bija means seed. Savitarka extends up to even the most subtle objects of cognition i.e., the modality of consciousness that still ascribes to an "I-it", dualistic, or relative world consisting of manmade (artificial and conditioned) cognitions, but not including the direct interconnection, union, or fusion of siva/shakti (purusha/prakriti). Nirvicara however is direct spiritual non-dual realization beyond any process of individual ideation or cognition.

All the previous attainments (samapattis) before the nirvicara stage contain seeds because their vision is still occluded and limited by the false identification of separate objects. In such duality, universal Clear Heart Consciousness is still not liberated. As long as one identifies **as** a separate object **with** a separate object, one is still afflicted in mundane fragmented relationships. When that separateness is rarified through the realization and application of sunya, then one has arrived -- abiding in union -- the unitive stage of **All Our Relations**. In nirvicara the samadhi is one of genuine insight, but is discontinuous and incomplete. The sadhak continues to fall back at other times into the dualism of savicara or savitarka. Even if all false notions of separation is relinquished, the union can still become rended until the final samskara is lifted.

Sutra I. 47 Nirvicara-vaisharadye'dhyatma-prasadah

Upon reaching that samadhi state of direct experience devoid even of the most subtle thought processes or reflection on a separate object (nirvicara samadhi arises); i.e., when the restlessness of the mind is completely satisfied, quieted, and rested, and still -- when the mental faculties are stilled entirely in the deep nourishing peace and clarity of grace (prasadah), a very clear lucidity or natural transparency (vaisharadya) is realized -- the authentic spiritual light emanating from the Supreme Source dawns which is none other than our authentic self (adhyatma).

Commentary: In nirvicara samadhi, the reflection process has become stilled and clarified as the peace of grace (prasadah) giving birth to the transparency (vaisharadya) of the innate light of the inner primal Source to shine forth on its own (without obscuration). All conceptual processes (vikalpa) of course also cease. Here what is often called nirvicara (free from even the most subtle thought) samadhi is described, which is pre-requisite to attaining the sacred grounds of **nirbija** (seedless samadhi) in the sacred **continuous** transpersonal state of **All Our Relations**. This corresponds with the last sutras in Pada 4 describing Kaivalyam (ultimate liberation).

The Guhyasamaja Tantra states:

In terms of ultimate reality, meditate on the things of the three worlds as insubstantial. The actual meditation on insubstantiality is meditation having nothing on which to meditate. Therefore meditation on substances and non-substances is without an object.

The Primary Tantra states:

The cultivation of single-pointed contemplation entails thinking of nothing whatever.

The Glorious Tantra of Royal Ambrosia States:

By meditating on the clear light, whose nature is empty, It is not found, nor is it found by not meditating. Meditation itself is conceptualization, and not meditating is also conceptualization.

Without having a speck of anything on which to meditate, do not be distracted for an instant".

from "Naked Awareness: Practical Instructions on the Union of Mahamudra and Dzogchen" by Karma Chagme, Snow Lion 2000

Sutra I. 48 Rtambhara tatra prajna

Then Supreme Truth Bearing (rtam-bhara) Inner Wisdom (prajna) self-arises, dawns and prevails.

Commentary: Here the inner truth, knowledge, or Gnosis (prajna) which bears the truth within itself (rtambhara) shines forth on its own unimpeded. This is a pivotal statement of the most sublime goal of Yoga according to Patanjali. It should be noted that Patanjali once again states that this wisdom is intrinsic and innate, but was simply obscured. It is innate, unconditioned, and natural, not needing cultivation or contrivance. Thus yoga works on the pre-existing contrived and conditioned mental

processes (the vritti) and eliminates them (by eventually eliminating all samskara) so that the practitioner abides in their natural true Self (swarupa).

Christopher Chapple and Yogi Ananda in "The Yoga Sutras of Patanjali" (Sri Satguru Publications, Delhi, 1990) translate this as: "This wisdom sustains the movement of life. Ignorance is to fall from this [intrinsic] order."

To summarize, nirvicara samadhi leads toward nirbija samadhi, but still is not capable by itself of destroying the seeds which cause the falling out of this intimate unitive state (samadhi) which is the realization/embodiment of our innate wisdom potential (the inner Buddha, Christ, Sat Guru, or Brahman) in the form of the jivamuktan. To remove this seed (caused by past samskaras), Patanjali next addresses the removal of samskaras.

Sutra I. 49 Shrutanumana-prajnabhyam anya-vishaya visesa-arthatvat

This innate intuitive wisdom (prajnabhyam) must be differentiated (anya) from the mere objective forms of knowledge based on anumana (inference, deduction, logic) and shruti (scriptures, belief, faith, external or objective authoritative sources of knowledge) [no matter how "seemingly" authoritative], which is always less reliable and more coarse than this very special (visaya) [insight of direct truth bearing wisdom (rtam-bhara), which is based on **inner direct spiritual experience and knowledge**].

Commentary: This is because the former knowledge is confined and limited to a particular object, language, limited attitude, symbols, and such dualistic perspectives, thus carrying the seed of a fractal taint, a prejudiced and particular relative "point of view", i.e., it is superficially based, externally imposed, alien, and artificial; while that Truth of Universal Reality or Infinite Mind (available only through rtam-bhara prajna) is inherent, self arising, unconditioned, omnipresent, universal, and infinite. The pre-existing state of chronic disconnection (which calls forth yoga as the remedy) is dictated by an external and over objectified knowledge where spiritual self alienation and duality are fixated; while recognition of rtambhara is the dawning of the intrinsic all encompassing universal inner wisdom. The former is artificially and objectively derived and imposed, while the latter is from our own subjective experience. There can be no comparison. Here unification, integration, and yoga reign.

For one to successfully continue to bathe in nirbija (seedless) samadhi, it is necessary to recognize the difference between true inherent spontaneously self arising wisdom (rtambhara prajna) on one hand, and shrutanumana-prajnabhyam on the other.

Our **experience** must thus inform and instruct our world views and belief; i.e., in order for our daily consciousness to not get in the way and extract us from yoga, it

must correspond to our experience. Liberation does not occur the other way around; i.e., where ordinary people attempt to dictate their experience according to the domination of specific belief systems, bias, prejudice, thought patterns, samskaras, kleshas, preconceptions, and karma all of which simply produce more suffering (dukha).

Thus being able to tune into the inherent implicate inner wisdom and let it guide us stimulates a mutually synergistic acceleration once this mechanism is recognized (inner wisdom is brought forth and is increasingly respected, acknowledged, and accessed) -- where the now educated and vitalized mind in turn allows one hence greater breadth of experience. Then greater breadth of experience then in turn synergistically stimulates a broader consciousness and so on like that until boundless universal Mind is disclosed. Intelligently educated and informed awareness through experience in turn allows an even more greater expansion of experience, then further the education of the conscious mind even more is achieved, and so forth, until eventually synergistic synchrony coincides -- Yoga is accomplished -- All is Known and Self is Experienced in Satchitananda.

Sutra I. 50 Taj-jah samskaro'nya-samskara-pratibandhi

From the psychic signature (samskara) born from (taj-jah) [the inner self realization of the Age-old Supreme Truth Bearing Wisdom (rtam-bhara prajna)], all further samskaric seeds are annulled (pratibandhi).

Commentary: From the strong imprint that issues forth from the dawning of the innate wisdom (rtambhara) the arising of any further samskaras (past psychic imprints, psychic signatures, programmed latent triggers, and the like hidden in the cellular memory, neurology, energy body, and etheric body due to past unresolved trauma, conflict, habit, karma, or conditioning) are disengaged (pratibandhi), annihilated, and cease to operate. Here then Rtambhara wells up from within as a great wave upon the entire being creating a deep shift to the core as the overriding imprint which integrates/aligns us with Self.

Self realization is a strong experience, not realized without sustained practice (abhyasa) or by the complete surrender of effort (vairagya). In turn it leaves a very deep and lasting imprint. This imprint thus triggers our dna -- the innate wisdom at a cellular self-organizing level, which in turn spontaneously responds to every situation inside the non-dual holographic and trans-dimensional context of **All Our Relations**. Some say that this imprint is what the Sri Yantra represents. Others say that it realized through the repetition of the pranava, etc. Yet others say that nirvicara samadhi will in time set in motion, the samskara necessary to return us to our original true self nature (swarupa) in nirbij-samadhi.

So here Sutra 50 says that continuous and permanent samadhi (nirbija samadhi) occurs after all the samsaric samskaras (imprints due to conditioning) are over ridden by our innate Buddha potential -- intrinsic awareness which is always available but widely ignored (because of avidya the main klesha).

So according to Patanjali yoga practice eliminates the veil of ignorance that has occluded/obscured that pre-existing inherent love/wisdom which has always existed from beginningless time. It's like a treasure awaiting to be discovered. Yogis are thus like treasure finders and maybe also if they are adept, able to point out to others where their own inner treasures are buried.

Also see III. 9-12 for a discussion on the three parinamas (nirodha parinama, samadhi parinama, and ekgrata parinama) especially III. 11 for a discussion of samadhi parinama.

Sutra I. 51 Tasyapi nirodhe sarva-nirodhan nir-bijah samadhih

Upon the final dissolution, cessation, and removal of all samskaras (past conditioned latent imprints) thus Seedless Samadhi (Nirbija Samadhi) spontaneously co-arises [from the beginningless pure sky.

Commentary: When all the samskaras (past imprints and trigger points that have run the reactive programs in the past) have been purified and have ceased (nirodha), there is no any wavering back into ignorance. Here citta-vrtti nirodha is realized. "Nir" means devoid of; while bija is "seed". Thus nirbija samadhi is translated as the union or absorption without seed -- without being propelled back into ignorance or duality. One may play at shifting scenes or contexts, but one is free from the pulls of unconscious impressions (samskaras) and hence Consciousness and Beingness have merged as one without a second.

Here the sadhak abides joyfully because his samskaras have been washed clean, being bathed and matured in and by the self luminous light inherent in his/her own true natural abode (swarupa) which is of the same taste inside or out in the non-dual reality of **All Our Relations**. Here even nirodha ceases as one enters into the non-dual abode of non-doing -- of absolute stillness and openness where all latent seeds of past impressions have been removed -- where all and everything reside as-it-is. This is not the annihilation of consciousness (citta), but on the contrary, the end of the vrtti, prejudice, bias, and spin of citta. **HERE** is great abundance and fulfillment where santosha and all the yam/niyams are effected spontaneously and all at once.

To Summarize the end of Pada I, the vrtti are thus eliminated (nirodha) through first the integration or dawning of rtambhara which produces a core impression which in

turn remediates and ends all the other past triggers; i.e., that precious innate truth bearing wisdom which is not derived from scripture (sruti), from inference (anumana), nor from objective knowledge of things or events. Rather it is a deeper way of knowing, where the inner Heart purifies and clarifies all.

Nirbija samadhi is the summum bonum of yoga because there is no longer any falling back into the estrangement and disempowerment of separateness (dualism). There is no place to go but **HERE** - from whence we all originated. This is our natural uncontrived state (swarupa) prior to avidya's conditioning, the disturbances of the vrttis, and so forth. Although timeless it is expressed in the Sacred Now.

Nirbija samadhi is not discontinuous, although the yogi may enter at will into many worlds, contexts, and "situations", the overall context of Ultimate Integrity -- of Eternal Spirit is always present -- as such sacred space is continuously present. Thus wandering in the seas of karma, samskaras, or avidya has ended for such a yogi, for such knows only unending and beginningless bliss - for such **All Our Relations** is the way it is.

END OF THE CHAPTER ONE ON SAMADHI

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The only rule is: Love Rules Unconditionally - Jai! - Victory to That!

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The Yoga Sutras of Patanjali -- Chapter Two - - Sadhana Pada (The Chapter on Effective Practices)

Synopsis: Sadhana means spiritual practice. Yoga sadhana is something we "do" in order to move from a disconnected spiritual state and connect more fully with spirit. Here we learn experientially through practice, versus from following dictums,

memorizing politically correct beliefs, through proven theories, inference, conceptionalization, or any of the other vritti. Practice, practice. practice, is the mantra here. Although Patanjali gave many practices as remedies for spiritual estrangement (pratishedha) in Pada I (such as vairagya, nirodha, virama-pratyaya, isvara pranidhana, dhyana, eka-tattvabhyasa, japa, shradda, virya, prajna, maitri, karuna, upeksanam, mudita, bhava, and especially rtam prajna, the self arising truth bearing seed which is the practice of no practice), rather it is here in Pada II, that Patanjali focuses upon practices in a more concrete way. Practice is a thus the way we learn in yoga which is different from the methodology of philosophy, logic, religion, or any "ism".

Practice assumes a pre-existing disconnection (from samadhi) and hence remedy (pratishedha). Pada I (Samadhi Pada) outlined the framework of the disconnection or spiritual malaise, so thus Pada II acts as a continuation of the outline sketched in Pada I, where now Patanjali focuses upon the basic and auxiliary practices as remedies. If our yoga practice keeps its focus on spirit, then it is a practice of bringing more clarity, heart consciousness, and love into our lives. As such it has its own innate and profound momentum and enthusiasm and as such authentic yoga sadhana has nothing to do with externally imposed discipline, hard work, force, or an individual willfulness. It is not willful in the ordinary sense because the authentic goal of yoga is to align the individual will with the universal will, thus it is a surrendering to an all encompassing intelligent sacred dynamic.

This is the kind of completion and santosha (sense of fulfillment and peace) that authentic yoga includes even from the very beginning -- from our entry into the process of yoga. In the end -- when re-union is achieved in samadhi) we surrender the practice, because there is no need for it. May your sadhana be graced with love, peace, and wisdom.

Sadhana Pada Patanjali then progresses from the overall context of yoga delineated in Pada I, to presenting the various techniques and practices of yoga (sadhana), starting off with kriya (pre-requisite purification) yoga activities (tapas, swadhyaya, and isvara pranidhana). These three are often greatly misinterpreted by intellectuals, academicians, and religionists who look at them from the outside. We will point out the common mistakes of such coarse misinterpretations. Then Patanjali discusses the causes of suffering (being ignorance or avidya) in a clear cut way discussing avidya in relation to the kleshas, vrittis, and karma and then how to remedy them (through tapas, swadhyaya, isvara pranidhana, dhyana, **pratiprasava**, vairagya, viveka, prajna, and similar practices).

Pada II ends with the introduction of ashtanga (eight-limbed) yoga, discussing in detail the first five limbs (yama, niyama, asana, pranayama, and pratyahara). Toward

the end of Pada II in the discussion of ashtanga yoga, Patanjali again brings up the valuable practices of swadhyaya (self study), tapas (kindling divine passion through renouncing nonproductive activity), and isvara pranidhana (surrender to the highest formless Self), thus emphasizing their value when they are functionally understood both as purification practices as well as mutual synergists with the other limbs (of astanga). Thus here in Pada II, Patanjali, briefly prepares us for the last three and most subtle practices of ashtanga yoga found in the beginning of Chapter III (Vibhuti Pada). These last three limbs are generally considered the higher or more subtle inner practices of astanga yoga being dharana (concentration techniques), dhyana (meditation), and samadhi (integrative absorption) to a gradual degree of increasing subtleness, until the samadhi beyond all subtlety, where all seeds of falling back out of union ceases in (nirbij samadhi).

Pada II Sutra 1

Tapah-svadyayesvara-pranidhanani kriya-yogah

Tapas (spiritual passion, energy, or heat generated through forgoing dissipative activities), swadhyaya (self study), and isvara pranidhana (the function of surrender **to or the embrace **of** the all encompassing comprehensive integrity which interconnects us all (who we really are) are the three essential prerequisite (kriya) activities that lead us to realizing the fruit of yoga.**

Commentary: Another way of translating this is that a successful yoga practice is based upon the activities (kriya) of increasing spiritual passion/inspiration (or the spiritual engine), self study (understanding self), and surrendering to that divine intelligence which is at the universal center core/heart of ***HEART*** [which is formless].

Technically yoga is the process, the verb and activity, the interface tool/procedure, the intelligent configuration of the technique that allows us to mesh in harmony with the deepest currents of Reality (wherein the true self nature or true identity can be realized in swarupa). In this first sutra of pada two, Patanjali is telling us that to begin yoga practice -- as its preliminaries (kriyas) so that it can be eventually successful, these powerful practices are of immense value leading to the deepening of the yogic process (connecting eternal spirit in our daily life as Divine Presence). Indeed the universalist definition of isvara pranidhana is just that, surrendering to eternal spirit in everyday life -- at every moment -- in **All Our Relations**. This is knowing the true Self as it is (swadhyaya), and it is tapas which kindles the fire to help us get **HERE**.

We will run into these three practices (tapas, swadhyaya, and isvara pranidhana) again many times in the ***Yoga Sutras*** (as they also comprise the three of the five niyams of

ashtanga yoga) and we have already dealt with isvara pranidhana as the teacher of all teachers (purvasham) in Pada I, Sutras 23-27. So why does Patanjali put them here at the beginning of Sadhana Pada (the Chapter of Practices) again? This is because they are the foundation upon which successful sadhana is based. This translation thus can read: Kriya yoga prepares the yogic aspirant (sadhak) for success in all further sadhana, because the necessary elements for success are the cultivation of spiritual fire and passion (tapas), the desire to study and know self, and the desire to know, embrace, and be guided by (isvara pranidhana) the eternal divine -- teacher of all teachers (isvara).

Unfortunately, these three foundational practices are widely **misinterpreted** as austerities (tapas), study of scripture (swadhyaya), and surrender to God (isvara pranidhana) by those immersed in dualism and religionism . Before going into a discussion on these three preliminary practices which constitute kriya yoga, and which may be applied both in daily life as well in other sadhana, it's always wise to investigate how these practices are applied in meditation (the main practice of raj yoga).

So in one sense we may view these three as activities that prepare us for meditation. First one makes the effort to sit in meditation. Withdrawing one's energy from ordinary temporal pursuits, one redirects it internally to fire the meditation. This is the application of tapas (spiritually redirecting one's energy from the "normal" dualistic distractions of outer materialistic objects of attraction and activities, back into our inner Source core/center (on a physical and energetic level it is related to the fifth limb of ashtanga yoga, pratyahara, and the hatha yoga bandhas).

As one sits in awareness, greater awareness of the mental contents of the mind is revealed. how the mind works and how it colors "reality" is revealed. The sadhak becomes aware of the ordinary mind's karmic propensities, habits, psychic signatures, and imprints, and eventually through consistent application of the energy brought forth from tapas fueling awareness its essential nature is revealed. One understands oneself because one understands the mind. This is authentic swadhyaya (self study). This self study is not the same as analytical intellectualization, but rather we simply observe that the ordinary mind wavers, fluctuates, and is unstable (cit-vrtti) and acknowledge it. While observing the pauses between these fluctuations (nirodha) space is created for the formless (isvara as the eternal formless attributeless eternal teacher/teaching then enters).

Eventually one becomes aware of the objectless, timeless, transpersonal ultimate -- that universal formless intelligence which underlies the entire universe and embraces it as formless Self -- that unites eternity with this very moment. That is isvara pranidhana. It is coming **HOME** to what has always been **HERE** and always will.

Isvara is unreachable through the analytical process, but must be experienced (usually through meditation or else through grace). Applying these three procedures many times (as needed) even in one meditation sitting can be productive in directing its successful outcome. Thus the three kriyas (activities) of tapas (which is often the renouncing of one activity to fire catalyze all the other practices), self study (swadhyaya), and isvara pranidhana can be applied as techniques as yoga sadhana in all our relationships.

The above example is applied to meditation practice, because it is the main practice of Raj Yoga, the main teaching of Patanjali; however all the limbs are meant to be synergistic and hence kriya yoga forms a basis both of intent and activity for the success in yoga in general, but only in the non-dualist, non-exclusive, transpersonal, and universal sense. For example the immense existence of widespread mis-interpretation of these three activities, exist mainly because they are interpreted through non-yogic eyes by those who believe in dualism and separation. Such a dualist bias protects the dualists and hence attempts to prevent the culmination of authentic yoga. Indeed in "another" non-yogic system, these terms mean different things, but here we will attempt to translate these terms in the context of Yoga, specifically raj yoga.

Tapas: As we will see tapas means the generation of energy and its direction in order that we have the requisite energy to power our sadhana. Tapas is the spiritual fuel, fire, or [passion for the divine which is associated strongly with the practice of vairagya (non-attachment/non-grasping). In other words, we create space, time and energy through the practice of vairagya by emptying and eliminating the dissipating energies and distractions of our attention (imprisonment with the I-It world of duality) by allowing the spiritual energy and fire to become kindled. This turns up the heat, builds up momentum, and activates the spiritual circuitry -- our deeper spiritual potential becomes activated. By emancipating our addiction to external objects of gratification and dissolute habits, this previously bound up energy is also liberated and made available. Thus tapas is closely associated with the fifth limb of ashtanga yoga, pratyahara and in the body with the hatha yoga bandhas.

In this sense tapas has nothing to do with the negative or fear based practices of self abnegation, self defacement, penance, sacrifice (as is more commonly misinterpreted), self harm, self punishment, or self mutilation. This unfortunate negative association is the result of a confusion (avidya) due to the kleshas of egotism (asmita), raga (attraction/attachment) and dvesa (aversion/repulsion). It is absurd to hypothesize that through repression or by hurting ourselves or denying ourselves health or comfort, that spiritual progress will necessarily follow, yet this is a stubbornly held and not uncommon delusion. Indeed much of what passes for tapas is really dvesa (aversion) and self delusion (pride), albeit one is trying. But spiritual progress is not so

simpleminded as the mechanical action of sacrificing one thing in exchange for another, for instance like cutting off one's finger in barter for "spiritual" progress. This absurdity is taken to extremes by some unfortunate souls who believe that if cutting off one's finger is good then cutting off two will certainly bring more benefit. Such futile arguments can go ad absurdum into the more pain that one can withstand the stronger they become spiritually. Unfortunately such a confusion is not uncommon.

Tapas as meant by Patanjali is actually much more practical than turning away (as in disgust or aversion (dvesa), but rather it is an affirmation. In one sense it there exist two sides of tapas. One side is renouncing activities which do not lead toward spiritual evolution, while the other side is the firing up of that spiritual side, i.e., it is the affirmation side of tapas. As such it is like recycling or energy conservation. As such it is not simply a plain renunciation, but rather an integral part of an affirmation, acknowledgement of, and surrender to of the higher Self (isvara pranidhana).

The misconception surrounding tapas arose from the quagmire of those who have become habituated to dualistic thinking. They observed the yogis who were living simple lives in bliss in the mountain caves or reclusive forests as those who were denying themselves pleasure; rather than understanding that what these observers deemed as pleasure was mere neurotic sublimation, while their so called austere yogis were content with a far more primal joy. In other words those who observed such yogis mistook affirmation and fulfillment for negation and sacrifice -- they assumed that the yogis had the same values and desires that they themselves read into the picture. In other words these interpreters who were attached to fancy food, clothes, money, and worldly activities "interpreted" what they saw within the mire of their own attachments and values, rather than in understanding that these yogis had no need nor desire for such attachments.

Consequently, in the modern day, yogis choosing a life of simplicity may be viewed as being self hating or self abnegating, while in fact these yogis may be experiencing and reflecting a deep and profound state of wellness and spiritual fulfillment. A modern analogy might expand on this further, such as rather than "viewing" the bliss of a true yogi living without the need of TV, air conditioning, fancy clothes, microwave ovens, rich pastries, automobiles, or other such superfluous if not unhealthy attractions/addictions as a sacrifice; we can rather more correctly view that within a positive context of affirmation i.e., that the yogi has attained something more primal, fulfilling, and satisfying and has no ersatz external attachments or desires in these regards, rather he/she is focused on attaining moksha (liberation). In other words, these yogis may look like they are sacrificing something if viewed from the eyes of a greedy, lustful, or fear based ego, but from the yogi's point of view it is the ego bound individual who has sacrificed the ALL, for something empty.

Later on in this chapter, Patanjali describes the practice of vairagya as well as ashtanga yoga (of which tapas, swadhyaya, and isvara pranidhana are included as niyams) as techniques (sadhana) in order to eliminate the kleshas. Authentic tapas is far more straightforward than self sacrifice or self defacement i.e., rather through authentic tapas we relieve ourselves of the neurotic obsessions of ego gratification thus freeing ourselves from needless stress and distraction.

The processes of tapas, swadhyaya, and isvara pranidhana are intertwined. For example we first may make an affirmation become free of neurotic behavior by knowing our "self" better -- study our "self" more, see how and why it becomes imprisoned and caught up in suffering (dukha). This is the momentum in alignment with swadhyaya (self study). We might at the same time affirm our higher potential of spirit side and wish to integrate eternal presence more into our life. This is isvara pranidhana. Then, tapas naturally follows because in the light of the former, we can analyze each action whether or not it will lead toward more self understanding, liberation, and spirit or not. In other words, will the habit of attachment, neurotic greed, new clothes, entertainment, distraction, fancy or rich foods lead toward the desired spiritual goal or not. If not, then we decide not to do that anymore. That is authentic tapas. It is not renunciation or repentance in the Western sense, because it is an affirmation. It is not discipline, because we are doing what we truly desire.

Tapas in everyday practice can first liberate us from the obvious addictions that are possessing our vital energy and attention (cit-prana). They are given up on the spiritual altar -- as an affirmation of the Great Integrity. Then, more subtle hindrances are removed, and as such tapas is also closely aligned with the yams of aparigraha, asteya, and brahmacharya (See Sutra 37-39 below).

Sometimes tapas is translated as discipline, in the sense of externally applied rules or duties such as found in authoritarian systems or religions. Nor is tapas obeying moral or legal precepts, but what distinguishes authentic yoga from religion is that the yogi is self disciplined. The yogi's self discipline is his/her daily sadhana (practice), which is applied continuously (day and night) eventually as an affirmation and love not as an aversion (dvesa). So tapas means much more than discipline, rather it is a specific self-discipline that is applied to boost and fuel our spiritual progress -- to realize yoga in **All Our Relations**.

Again tapas is to be applied not only in meditation, but integrated into our simple every day relationships. Tapas is simply letting go of attachment or self involvement in an activity which is seen as neurotic, distracting, entertaining, or diversionary such as neurotic entertainment, recreation, consuming ersatz objects of gratification, or the engagement in any action which is imbued with kleshas. In every day terms we have many choices, so we can ask how does this activity or that activity fit into my spiritual

evolution. How does going to the movies, going shopping, acquiring more things, going out to eat and so forth compare with doing meditation, asana, pranayama, karma yoga, or study tonight in regard to our spiritual progress and happiness?

Tapas is not simply renunciation for renunciation's sake, nor will any success come from hatred, fear, or an aversion (dvesa). Nor is it a simple minded remedy for raga (attraction), nor should it be motivated by ego (asmita) or pride; but rather tapas involves giving up afflictions (kleshas), attachments, vasana, and old habits (any dualistic separate identification) **upon the altar of love -- in the context to free up more energy for our spiritual activities --as a yoga kriya.** As such it is always an affirmation.

On the other hand acting from afflictions of attachment, aversion, ego, greed, jealousy, ignorance, and the rest of the kleshas will dissipate/distract the energy; so the yogi who achieves a certain amount of self awareness through self study (swadhyaya) will make better use out of their time and energy applying it to fire the kiln of effective practice instead. This is how swadhyaya and tapas interface on the mundane level to increase the spiritual vibrations and sacred presence.

Tapas is not simply renunciation, but rather a recycling of the energy that could have been placed into further distraction and dissipation -- placing that energy into the service of further fueling one's spiritual evolution -- tapas becomes the activity that freshens up and sparks a practice that has become sluggish and dull. As such then it is an affirmation of the higher Self. This is the action of authentic tapas. Very simply by letting go of one's attachment in such neurotic activities or propensities, then space and energy is liberated and reclaimed that can now be directed toward ultimate liberation.

For example, mouna. or the practice of silence, is a traditional way yogis build up "spiritual heat" to ward off spiritual stasis. Simply by refraining from verbal chatter that energy (chatter can be a severe drain on the throat chakra) is recycled as it were for "other" activities. This is effective for those of us who are subject to this kind of energy suck. Another common physical practice of tapas is fasting, but again not to reinforce the false identifications of pride, ego, or willfulness (as in look how long I fasted), but rather for spiritual energy -- living on the more subtle sources of prana -- becoming more attuned to the Source of true Sustenance. Many yogis say that the best and most effective tapas is entering into silence of the mind, or meditation (dhyana). For more along this line see [Tapas and Addiction at www.HeartMind/Tapas.htm](http://www.HeartMind/Tapas.htm)

Swadhyaya: Swadhyaya is most often mis-translated as scriptural study, but that is more often the cause of false identification than its remedy. Although scriptural study has become a institutionalized philosophical tradition in India for thousands of years,

swadhyaya in the yogic sense means exactly as it says; self study. Of course the religious and academic types will deny/ignore this last statement, declaring that one can find oneself only in books (scripture). Yogis meditating do not accept being defined by authoritative books or external authorities; but rather they are dedicated toward finding that Source intimately within as the authentic living modality of true Gnosis. Patanjali meant swadhyaya as just that i.e., studying the self at each moment. As such it is an important technique in meditation practice (raj yoga). In meditation activity however we do not want to analyze the mind processes or self, nor "do" anything other than to simply observe in awareness. In this sense meditation then could be called the activity of no activity where the Self discloses itself. Here swadhyaya in its highest form is pure awareness -- where the small self disappears and the True Self is revealed. That is where authentic swadhyaya can lead.

Swadhyaya is misinterpreted widely by scholars and religionists as "scriptural study" or book study. Although studying "correct" philosophy and practicing contemplation on mental and psychological phenomena (jnana yoga) can provide some specific benefits of clarification or inspiration for some students (but only when placed in the context of the heart), such external study can be often very misleading and disorientating (unless balanced with inner study), as it merely leads toward the reinforcement of institutionalized mass illusion and as such is not characterized as an authentic yogic path. too often we find that those who study external authoritative systems become obsequious, robotic, quarrelsome with others sects, conformists, and jealous of others who do follow the injunctions of the guru or scripture. Too often the books substitute for the book of the Heart, but the map is not the territory, nor will the symbols delineated by words, serve well to replace our direct experience. Indeed we must learn from our direct experience what is Self -- no one can be spared this experience who wishes to know the authentic Self.

Thus in a yogic sense swadhyaya means studying, observing, and eventually knowing our true self nature, not through the conceptual confines and objective externalized eyes of the intellect, books, scripture, or authority, but rather through Gnosis acquired through meditation -- from an authentic direct transpersonal experience. This study or inquiry into Self is an essential practice of the process of self realization via the removal of delusion/illusion. It is a moment to moment university culminating in Self Knowledge or inner realization. See ["Who am I"](#) and ["Self Enquiry"](#) by Ramana Maharshi, ["You Can Be A Light Unto Yourself"](#) from the *Collected Works of J. Krishnamurti*, vol. 13, ["Krishnamurti and the Direct Perception of Truth"](#), and similar.

Isvara pranidhana: Isvara is often mistranslated with the English term, "God", which in the Western sense of the term, is almost the opposite of what is meant because isvara specifically is not a theistic idea (as yoga is not theistic). In other words the word isvara specifically refers to the formless and deity-less aspect of Reality -- isvara

specifically means the formless and attributeless, hence "aspectless aspect" of the divine and as such even to name it is a contradiction. Thus Isvara pranidhana is to surrender to the great integrity of formless infinity which is the eternal (beginning-less and never ending) beginning-ness -- the all inclusive creator/creation -- the Great Integrity while anything short of that is being short changed. The word, isvara, thus expresses or symbolizes completeness, the whole, or infinite mind and as such can not be represented by symbols being the nothingness that includes everything. It remains formless and undifferentiated in order to not exclude even the minuteness differentiation of existence. What does this mean then as a practice. It means that Divine intelligence and Divine will is always available if we look for it and we can always surrender to **THAT**. **THAT** larger momentum, force, or grace (if you like) can and does lead us into the **Great Transpersonal Presence** -- into the natural and true Self that knows no bounds and as such isvara pranidhana is a daily moment to moment practice. In meditation we allow **THAT** ineffable immeasurable Light and Love to shine forth -- we create time and space for this communion.

Always we surrender to THAT which is taintless and pure -- which has no definition - - exists but does not exist -- that which is beyond all names; yet may be called isvara only if we realize that it can not be contained by form. If we do not devote our energy and attention to that which is COMPLETE and WHOLE, how will we ever accomplish yoga? If we are not focused in this direction, then we remain incomplete, corrupted, fragmented, diverted, rended, neurotic, and vulnerable to repeated fragmentation and separation in the corrupted and confused mire of dualistic reality (samsara). Isvara is always available. When we let go of our willful practices -- when certain karma is extinguished -- then we make room for Grace -- Guidance from the teacher of teachers, isvara (see Pada 1.26).

The confusion generated by what Patanjali meant by isvara pranidhana, has been created because various religious and analytical "schools" project their own "definitions" upon the term, isvara. For example the pre-existing older samkhya school of Patanjali's day, did not recognize any god at all. Then samkhya itself changed. Later schools such as Vedanta attribute an impersonal absolute (state devoid of any attributes) only to nirvisesha (without attributes) nirguna (without qualities), and nirakar (formless), which is distinguished from isvara. Some bhakti yoga schools attribute isvara pranidhana to mean worship or devotion while also one may interpret it to mean selfless service (as is found in karma yoga). There are numerous other interpretations displaying the specific bias of the schools predilections or cosmology. Indeed in Hinduism alone there are thousands of names for god, and ten times that number of books which attempt at different definitions for each. The point that concerns the yogi after liberation, is that the "name" doesn't matter, i.e., that in order to rest in the universal ultimate one must surrender all attachments to these separate

forms, be they religious or philosophical -- in Reality -- we are that -- Tat Tvam Asi. That is assuming that we are sincerely on a genuine spiritual search versus simply finding solace in ersatz external systems. (See also Pada 1.23-27)

Rather than harp any further on this subject, we will assume that Patanjali meant the practice in the context of a Raj Yoga enhancement. This practice is not only a kriya (essential or prerequisite activity) for spiritual transformation, but also a niyama and as such it is perhaps more valuable to point out that isvara pranidhana is not a practice that can be accomplished through the intellect, nor is it difficult to access and practice like some scholars might indicate. Rather it is a simple yet profound practice of touching our highest potential which in the non-dual transpersonal sense of yoga simultaneously co-exists both inside and outside of our own being in the instantaneousness of the sacred moment.

"The importance that all these Indian metaphysics, and even the ascetic technique and contemplative method that constitute Yoga, accord to "knowledge" is easily explained if we take into consideration the causes of human suffering. The wretchedness of human life is not owing to a divine punishment or to an original sin, but to ignorance. Not any and every kind of ignorance, but only ignorance of the true nature of Spirit, the ignorance that makes us confuse Spirit with our psychomental experience, that makes us attribute "qualities" and predicates to the eternal and autonomous principle that is Spirit -- in short, a metaphysical ignorance. Hence it is natural that it should be a metaphysical knowledge that supervenes to end this ignorance. This metaphysical knowledge leads the disciple to the threshold of illumination -- that is, to the true 'Self'. And it is this knowledge of one's Self -- not in the profane sense of the term, but in its ascetic and spiritual sense -- that is the end pursued by the majority of Indian speculative systems, though each of them indicates a different way of reaching it.

For Samkhya and Yoga the problem is clearly defined. Since suffering has its origin in ignorance of "Spirit" -- that is, in confusing "Spirit" with psychomental states -- emancipation can be obtained only if the confusion is abolished. The differences between Samkhya and Yoga on this point are insignificant. Only their methods differ: Samkhya seeks to obtain liberation solely by gnosis, whereas for Yoga an asceticism and a technique of meditation are indispensable. In both darshanas human suffering is rooted in illusion, for man believes that his psychomental life -- activity of the senses, feelings, thoughts, and volition -- is identical with Spirit, with the Self. He thus confuses two wholly autonomous and opposed realities, between which there is no real connection but only an illusory relation, for psychomental experience does not belong to Spirit, it belongs to nature (prakriti); states of consciousness are the refined products of the same substance that is at the base of the physical world and the world of life. Between psychic states and inanimate objects or living beings, there are only differences of degree. But between psychic states and Spirit there is a difference of an

ontological order; they belong to two different modes of being. "Liberation" occurs when one has understood this truth, and when the Spirit regains its original freedom. Thus, according to Samkhya, he who would gain emancipation must begin by thoroughly knowing the essence and the forms of nature (prakriti) and the laws that govern its evolution. For its part, Yoga also accepts this analysis of Substance, but finds value only in the practice of contemplation, which is alone capable of revealing the autonomy and omnipotence of Spirit experimentally." Mircea Eliade, *Immortality and Freedom*

Thus vairagya, tapas, swadhyaya, and isvara pranidhana are the individual parts of an integrated and potent process of spiritual transformation and liberation. Success in yoga proceeds from here. Thus it is valuable not to forget nor misinterpret these kriyas as they are very useful when properly understood and applied. In this sense we let go of ego involvement or attachment which is self enslaving, but not in a rigid, static, or willful framework of self denial or repression nor as a religious or moral duty, but as a passionate and joyful release/relief -- as divine longing and intention -- as Divine Love -- as a portal into THAT wholistic and joyful interaction which provides us completion in the heart, true happiness, and fulfillment. Thus we embrace and reside in our core energy -- in the heart relinquishing our unhappiness. How to stay thus centered is brought about through self observation (how our energy shifts or our attention and consciousness becomes obscured and modified by the vrttis. In this way self study (swadhyaya), leads to self knowledge -- or knowledge of the Self or Source. When we observe ourselves to be occupied with activities that do not lead in this direction, we perform tapas and this feeds the fire of our practice. When we feel lost or corrupted, we search out the omnipresent sacred and all intelligent presence in all and surrender to THAT. For more on Isvara see Pada I: Sutra 23-27 and Pada II Sutra 45.

Tapas, swadhyaya, and isvara pranidhana all are mutually synergistic i.e., the more we understand who we are, simplify our activities and involvement, and dedicate our attention and energy toward staying connected and in harmony with the Great Integrity, the more natural, accelerated, and fulfilling our yoga practice becomes.

Kriya yoga as preliminary activity or preparatory action clears a path, creates a pathway, and removes an obstruction and as such means purification. In a similar way we can use the word, prerequisite, for kriya. As such see Patanjali's further elaboration of tapas, swadhyaya, and isvara pranidhana as niyama (the branch of astanga yoga called beneficial actions to undertake) starting at Pada II, sutra 43-46) following.

II. 2. Samadhi-bhavanarthah klesa-tanu-karanarthas ca

[Tapas, swadhyaya, and isvara pranidhana are practices] that brings forth (bhavanarthah) samadhi (the synchronization of all the koshas, chakras, marmas on all levels with the universal Self) by attenuating (tanu-karana) the causation of the kleshas (actions that are motivated by negative emotions negative emotions which bring about sorrow). Kriya yoga thus thus eventually facilitates (bhavana) the realization of samadhi.

Commentary: The practice of kriya yoga purifies the body/mind serving to reduce (tanu-karana) their embedded afflictions, occlusions, obscurations, or taints (kleshas) eventually allowing for natural flow to occur. As we cultivate (bhavana) our practice, the purpose (artah) becomes refined, the afflictions (kleshas) lessen (tanu), thus samadhi becomes more accessible and continuous (bhavana). When the kleshas (as taints, poisons, afflictions, and hindrances) are lessened then our practice is less hindered and more successful. Kriya yoga lessens these obstructions and hindrances so that our practice blossoms. A wise practitioner who has found that his/her practice has become stagnant, can go to tapas, swadhyaya, and isvara pranidhana to remove the hindrance, blockages, and obscurations by building up the spiritual fire (tapas), the passion to know Self (swadhyaya), and the surrender to that highest transpersonal wisdom that comes from divine and infallible guidance (isvara pranidhana).

So if our intent (artah) is to cultivate samadhi (samadhi-bhavanarthah) we should learn how to attenuate the kleshas in **All Our Relations**.

See II.43-46 for more details about tapas, swadhyaya, and isvara pranidhana).

II -3. Avidyasmita-raga-dvesabhinivesah klesah

The afflictions that cause sorrow (kleshas) are all caused by avidya (ignorance) of our true self nature. As a result of this ignorance which veils the light of truth, ignorance and confusion further manifests as asmita (the false identification of separateness, aloneness, pridefulness, or egoism), raga (the illusion that conjoining to, identifying with, or possessing separate I-It objects will provide fulfillment i.e., attraction/attachment), dvesa (repulsion, dislike, hatred, anger, and aversion), and the fear of death (abhinivesah).

Commentary: the kleshas are activities which lead to dukha (pain or suffering). they are ordinarily classified by five general categories of kleshas which functional and effective yoga practice is designed to eliminate. Kleshas are emotional afflictions, taints or poisons which if acted upon increase suffering (dukha). Another way of saying this is that ignorance (avidya) of our true self nature is the basic confusion or erroneous mindset which separated us from embracing the flux of the eternal now, wherein we habitually ignore the truth of our essential true nature; i.e., swarupa.

This ignorance creates a habitual and familiar milieu of separation, a rend, split, trauma, and separation which is the primal cause of all other obstructions which appear as the myriad afflictive modalities which Patanjali calls kleshas. Although there exist innumerable combinations of these kleshas, their source is ignorance and here Patanjali breaks them down into five toxic dynamics. The kleshas can be viewed as the various frictions of separateness or ignorance (as compensatory neurotic displacements) which causes the experiences of discomfort, desire, craving, dissatisfaction, restlessness, angst, and the myriad other negative afflictions (kleshas) of spiritual self alienation which lead to pain and suffering. Of these innumerable kleshas, Patanjali simply classifies them into these general groups all emanating from this state of spiritual alienation which is in reality, the absence of vision (avidya) -- the process of ignoring the profound reality of who we really are in wholeness and integrity -- in **All Our Relations**.

Thus the five broad categories of kleshas are avidya (ignorance or confusion) which is the base of all the others, asmita (ego delusion, the belief in the separate or small self, prideful conceit, arrogance, denial, etc), raga (attraction, desire, attachment, etc.), dvesa (repulsion, aversion, hatred, fear), and, abhinivesah (the fear of death which negates the eternal spiritual presence).

It naturally follows that when we are fragmented from our true love and vision, we would desire a compensatory replacement. This is called raga or desire. Thus in the yoga paradigm, desire goes away when we come back to the True Self -- the All and Everything of the great Integrity. It should be noted that fear in this context is really negative desire; i.e., desiring something **not** to happen is fear. Fear is also an aversion (dvesa) to something while raga is following the attraction. Attraction and repulsion occur naturally, but any activity or dominance of them become afflictions and cause suffering. Repulsion or aversion is also manifested as hatred, anger, disgust, and condemnation. Most people do not acknowledge such in themselves due to their conceit and self deceit, but they manifest in many ways in the ordinary man on a daily basis. Also ignorance causes asmita (pride, ego delusion, conceit, and belief in separateness). More will be said about this later, but asmita again like the other kleshas is merely a compensatory neurotic coping mechanism to replace the identification with the true Self.

Note the Buddhists similarly trace the source of the kleshas to clinging onto false views and ignorance and group them similarly into aversion (anger, hatred, and fear), desire (raga), pride (or arrogance and delusion), greed, and envy. One can see that all the manifold varieties of kleshas such as jealousy, anger, hatred, possessiveness, arrogance, condemnation, self righteousness, aggressiveness, etc are simply permutations of two or more of these basic kleshas -- all stemming from ignorance.

For example jealousy is based on a combination of desire (raga), dvesa (aversion), and asmita (pride).

Abhinivesah is often translated as clinging onto physical existence, but I have chosen to translate it in its negative as the fear of death. But really it is the clinging onto a false sense of continuity or security onto something which is ever changing.

Abhinivesa is really is rooted in the fear of change. In other words we do not fear the discontinuity of eternal love or consciousness when we reside in the firm experience of its continuity. It is only when we are disconnected within the realm of false and confused identifications, does the fear of discontinuity and death arise. Both say the same thing. Abhinivesah is one of the greatest sources of desire, fear, and separation and hence suffering (dukha). It entirely goes away when we identify more continuously with the eternal imperishable Self (that which never dies which is always present.) in All Our Relations.

Abhinivesah is one of the most profoundly misunderstood kleshas, especially in this modern materialistic age where consensus reality has sunk deeply into the coarse, external, physical, materialistic, and temporal "reality" at the detriment to the subtle, the inner, the energetic, spiritual, and eternal. Indeed these two worlds are not meant to be split into two, but our conditioning does this all too successfully. Yoga on the other hand is designed to embrace that re-connection i.e., of eternal spirit as divine presence at each and every juncture of physical manifestation as its basis.

The young infant is born fresh from the eternal, while the elderly prepares to re-enter the "reality" of eternal flux, but for those who live it, they have never left it and it never leaves. In dualistic religions, Spirit is said to exist in the beginning and the end (alpha and omega), but precisely that statement betrays abhinivesa, i.e., the clinging onto a life bias. Rather, REALITY, as-it-is says that life and death both belong to a greater wholistic continuum -- the beginningless never-ending. In other words, in Reality there is an "I" which is bornless and deathless that exists right **HERE** and now -- in the Eternal Now -- the Continuity and Great Integrity which is authentic yoga.

If we were able to shed the conditioning that frames "reality" as we know it, only in terms of temporal life, but rather in terms of the eternal now -- the never ending continuum, then our life would become far richer and productive. It would be inter-dimensional and holographic. When we embrace this great continuum -- when we lose our materialistic bias and prejudice, then we also give up all fear of death -- fear itself vanishes. **HERE** the Universal non-dual transpersonal transpersonal Sacred Presence of **All Our Relations** -- as Reality as-it-is -- becomes revealed.

II. 4. Avidya ksetram uttaresam prasupta-tanu-vicchina-udaranam

All the psycho-emotive afflictions, hindrances, obstructions, and impurities (kleshas) abide within (ksetram) avidya (the process of ignoring or unawareness) and thus all the other (uttaresam) kleshas are encompassed by avidya, be they attenuated or subtle (tanu), active and dominant (udaranam), dormant (prasupta), or temporally restrained (vicchinna). Avidya (lack of awareness of what is-as-it-is) being the primary conditioned obscuration and misapprehension of the self evident Eternal Now (the Great Integrity) which is self existing in all things and at all times.

Commentary: Vidya means vision or to see. Avidya is the lack of vision -- the obscuring sliver in our field of vision, the veil that filters and distorts "reality" -- it is the blinder that prevent us from seeing what is-as-it-is or Thusness. The problem of stasis arises (or rather our vision becomes obscured) when we become conditioned (habituated) to seeing the world, explaining our existence, and identifying through this distorted lens, veil, or sliver in our eye. When our familiarity and comfort with this duality becomes confused with security and "reality", then we are in trouble (dukha) because we start to demand, prefer, or mistake our obscured and limited familiar "state of reality" in favor of REALITY AS IT IS -- unobstructed clarity, true vision, or the "real thing". Then consciousness becomes occluded and patterned (chit-vrtti). Then past patterning (vrtti), conditioning, and negative programming (karmic propensities) are dominant. Authentic yoga practice is thus geared to both attenuating kleshas which gives us breather space to work eventually destroying them all. Avidya is the major klesha in which all others (uttaresam) fall within its field (ksetram). Thus the goal of yoga is reached through vidya (through the removal of ignorance and the kleshas), which brings us back to this natural unobscured visionary ability of **All Our Relations**.

Thus yoga practice concentrates on destroying ignorance because avidya is the cause of all the afflictions and obstructions. Our unlimited and ever present innate true self nature (swarupa) awaits us always in the eternal now when all the spins, bias, and vrttis cease -- when the illusory veil of false identification and ignorance is lifted. this buddha potential, our higher self, or the kundalini lies dormant in waiting while we are lost in this dualistic veil of suffering (samsara), but when we emerge even for an instant we then see that this very is our true essential nature, and as such this gives us impetus to become entirely free (in nirbij samadhi).

Although there are almost an infinite amount of combinations of kleshas, some of these combinations are: anger, hatred, jealousy, pride, prejudice, bigotry, arrogance, contempt, disgust, abhorrence, condemnation, bitterness, resentment, acrimony, dismissiveness, haughtiness, self righteousness, fear, envy, paranoia, confusion, insecurity, contentiousness, squabbling, attachment, competitiveness, revenge, mania, habitual discomfort, angst, anxiety, vengeance, and self centeredness.

Some of these are often extended in behavior manifestations which cause collective suffering and bad karma such as: extensions of ego into group egos, religionism, chauvinism, nationalism, crusades, jihads, wars, clanism, ethnocentrism, bigotry, prejudice, tribalism, racism, sexism, regionalism, languagism, kinsmanism, geocentricism, egocentrism, exploitive propensities, theft, violence, group predation, scarcity psychology, self adversity, xenophobia, etc. To a yogi being free mukti (liberation) depends upon the elimination of the kleshas. In turn the kleshas such as ignorance, hatred, fear, ego false identification, religious, ethnic and nationalistic pride; self righteousness, bigotry, and prejudice is the manipulative fuel for militaristic/totalitarian and authoritarian societies.

II 5. Anityasuci-dukhanatmasu nitya-suci-sukhatmakhyatir avidya

Thus avidya (ignorance) is that embedded, programmed, or conditioned state of sorrow (dukha) where we habitually identify with and fixate upon as something pleasurable (sukha), but which is transitory (anitya), impure (asuci), and painful (dukha), confusing the true, real, eternal (nitya), and pure (suci) Self (atman) of which brings true and lasting happiness with that which brings more pain and suffering.

Commentary: Avidya (ignorance) is the cause of pain, suffering, or craving (dukha). Ignorance as avidya confuses the non-self (anatama) as the true self (atman) in false identification; the impure (asuci) with the pure (suci); that which is ever changing (anitya) as being static and eternal (nitya). This is dualism as ignorance as well as false identification (asmita). Yoga makes the connection between eternal spirit and nature in a sacred embodiment where the eternal is continuously present (as divine presence) in the sacred Now as it always has and will be. This is Reality, where ignorance is illusory -- the fabrication of erroneous conceptual processes. By the liberating light of vidya (vision), then confusion, craving, and suffering (dukha) ceases.

The pre-existing common dichotomous and confused dualistic situation which Patanjali comments upon is that the common man confuses suffering as joyful. He confuses craving and desire with pleasure having confused the anticipation of self gratification with it's satiation. He has not woken up to how he creates his own pain. It is likened to a man who eats slow acting poisons during the day and enjoys it then only to suffer extreme pain at night. The next day this same man eats and enjoys the poison again, thinking how good it is, and then again at night he again experiences pain, suffering, discomfort, craving, or a further feeling of incompleteness (dukha).

Another example is having an itch. The bigger the itch the greater the ecstasy becomes when it is scratched and satiated. But are we not better off without the itch itself? The common man who has lost his way only knows the temporary pleasures

that occur from satisfying neurotic desires, confusing the presence of desire with the process of pleasure and thus happiness. But where is the lasting happiness that spiritual passion is directed toward?

There are many examples like this, but another more esoteric example is the man who becomes addicted to massage. He loves the massage so well and it is so pleasurable, but that type of pleasure is conditional, resting upon the pre-existing condition where he habitually creates tension and pain in his body/mind acting unconsciously and ignorantly. the pleasure that he is experiencing is really the result of his ignorance i.e., previous actions based on ignorance. This type of "pleasure" is thus contrived and dependent upon suffering and can become addictive, while on the other hand yoga is designed to eliminate the cause of suffering (avidya) and that is why it is said that it brings **True and Lasting Happiness**.

True and lasting happiness is found through remediating all neurotic ersatz attachment to duality. Coming back into wholeness -- into Samadhi -- into the Eternal Now -- Sacred Presence and **All Our Relations**, then there is nothing lacking -- nothing is ignored.

IV Sutra 28 hanam esham kleshavad uktam

These samskaras create kleshas and thus can be eradicated [by the previously mentioned remediations of the kleshas, samskaras, vasanas, and avidya].

Commentary: See Sutra 30-32

IV Sutra 29 prasankhyane 'py akusidasya sarvatha viveka-khyater dharma-meghah samadhih

Free from selfish motivation while abiding steadily (sarvatha) in self luminous discriminatory awareness (viveka-khyater) the rain-cloud of natural law (dharma-megha) is absorbed (samadhih).

Commentary: Pure awareness or vigilance (in viveka) applied steadily will create viveka-khyatir (luminous self revealing discriminating lucidity), the remedial propensity where old samskaras, old mind habits (vasanas), and vrtti become nipped in the bud as soon as they arise.

IV Sutra 30 tatah klesha-karma-nivrittih

In this way the waves of karma and klesha are destroyed.

IV Sutra 31 tada sarvavarana-malapetasya jnanasyanantyaj-jneyam-alpam

Then all veils (sarvavarana) and impurities (mala) are removed (apetasya) so that the knowledge of infinite mind (jnanasyanantyaj-jneyam) is revealed which leaves little more (alpam) to be disclosed.

Similarly in a Buddhist perspective kleshas are caused by ignorance. Acting on the kleshas cause bad karma.

"The six poisons are:

hatred, or anger, which creates the experience of the hell realm; greed, or miserliness, which creates the hungry ghost realm; ignorance of how to act virtuously is the cause of rebirth in the animal realm; attachment (virtuous action performed with attachment to the meritorious results) is the cause of human rebirth; jealousy (virtuous action sullied by jealousy) causes rebirth in the demigod realm; and pride, or egotism (virtuous action performed with pride) causes a godly rebirth.

The defilements lead to unskillful actions, which generate karma, the infallible operation of cause and effect in the mental continuum of each individual. The negative karma caused by the defilements is the origin of the sufferings of the six realms. The only way to eliminate suffering is to practice the path, method or remedy that will remove the defilements and the negative karma that they produce. By developing loving-kindness and compassion it is possible to diminish the defilements, but in order to uproot them completely, it is necessary also to develop the discriminating awareness (Skt. prajna; Tib. she-rab) that arises from the wisdom of emptiness. The development of loving-kindness together with wisdom is the result of following the path of Dharma, otherwise known as the five paths: path of accumulation, path of unification, path of seeing, path of meditation, and path of no learning.

The first, the path of accumulation, has three subdivisions. The first stage consists of taking the first step in the right direction, that is, taking refuge and practicing tranquility meditation (Skt. shamatha, Tib. shinay). The aspect of wisdom that is involved is that of listening to teachings (called the wisdom of hearing), and of reflecting on them with the analytical mind (called the wisdom of contemplation). The contemplation appropriate to this stage is known as the four applications of mindfulness, which is an examination of the true nature of (1) the body, (2) the

feelings, (3) the mind, and (4) all phenomena. By logical analysis it is possible to come to the intellectual understanding that all of these are merely names for interdependent occurrences that lack any true self-existence, this prepares the way for an acceptance of the idea of emptiness (Skt. sunyata; Tib. tong-pa-nyi).

The second stage of the path of accumulation involves the abandonment of negative actions and the cultivation of virtuous actions, by which merit is accumulated. The third stage consists of the development of four qualities, without which further progress on the path will not be possible: (1) aspiration (strong determination to practice Dharma), (2) diligence (enthusiastic effort), (3) recollection (not forgetting the practice), and (4) meditative concentration (one-pointedness of mind without distractions).

What was developed on the first path becomes stronger on the second, the path of unification, which is a linking of the ordinary level to the exalted. On this path the practitioner experiences greater tranquility, more joy in virtuous action and fewer negative thoughts; confidence, energy, reflection, concentration, and wisdom increase, and tolerance of obstacles is developed. Finally the highest possible mundane realization is reached, a momentary experience that occurs during meditation, in which the nature of emptiness is perceived directly.

After having this perception, the practitioner is called a noble or exalted one (Skt. arya; Tib. pag-pa), one who has immediate insight into the four noble truths. This experience is like that of blind person whose blindness is cured and who sees colors for the first time; therefore, it is called the path of seeing. "

Based on a seminar given by Khenpo Karthar Rinpoche

II 6. Drg-darsana-saktyor ekatmatevasmita

The particular aspect of ignorance called asmita (ego delusion) is the result of the more specific process of confusing the inherently transpersonal and eternal powers and processes of consciousness with that of individual intellectualization or cognition which then results in false or faulty identification with fragmented existence -- a sense of a separate "I" or ego.

Commentary: Another way of saying this is that asmita (ego delusion) occurs when we falsely identify the Infinite power of consciousness (cit-sakti) which emanates simultaneously both from within ourselves and within all things-- which is a reflection (darsana) of eternal and infinite omnipresent spirit -- as that of a separate intellectual

power of a self separate self standing as an alone seer (drg). In the "ordinary" state of dualistic consciousness as separate self (asmita) the seer is not aware that one's vision is being severely limited by this false identification or bias. When we view an object of cognition in that framework of duality where there is a separate self viewing a separate "self" (as object) but we are not aware of this duality but rather falsely understand it to be one process (eka), then we suffer from the particular manifestation of avidya called asmita (or ego sense), rather than as being a participant and reflection of the universal transpersonal Undifferentiated Eternal Source which permeates and animates the entire universe.

Asmita is the klesha of the delusion that identifies oneself falsely as a separate entity (self), ego, in short an ego delusion, pride, self deceit, arrogance, desire for recognition, status seeking, power mongering, and related permutations. In the modern age arrogance and pride are knee jerk afflictive emotions where the victim attempts to defend and build up their ego insecurity by reinforcing their delusion through methods of self aggrandizement, justification, arrogance, denial of any wrong doing, avoidance of seeing past faults, demonization or condemnation of others, self righteousness, inflated sense of superiority -- in short through the many self deluding reactive methods of arrogance and denial. Asmita is one of the most difficult kleshas to remedy, because the ego misidentifies with itself and thus falsely misinterprets signals that do not support its delusional assumptions as threats to "ego self", thus either defending "ego selfhood" and/or attacking the purveyors of the signals (truth bearers and truth bearing seeds). Arrogance, hubris, overbearing pride, conceit, smugness, narcissism, dismissiveness, presumption, cavalierism, condescension, pretension, prejudice, pompousness, disdain, imperiousness, haughtiness, braggadocio, smugness, cockiness, over confidence, snobbery, patronage, affectiveness, vanity, mockery, causticness, flashiness, prestigiousness, snootiness, boorishness, foppishness, ostentation, self centeredness, self cherishing, self involvement, egocentricity, ego mania, close mindedness, narrow mindedness, jealousy, competitiveness, sibling rivalry, desire for fame, prestige, or status, etc., primarily are variants of and/or an admixture of asmita with raga, dvesa, abhinivesa, and/or the other vagaries of avidya.

Self absorbed or egocentric individuals tend toward delusions of pride and tend to join groups which reinforce their delusion and conceit such as organizations that reinforce group pride, racial, national, religious, or similar supremacist organizations. Much of what is called radical fundamentalism and all other chauvinistic tendencies stem from this need to reinforce one's already diminished feelings of self worth and false identification. Such chauvinistic groups thus feed one's need for delusion and self deceit. Such people seek out like-minded support groups and teachings/teachers and ideologies which tell them how great and superior they are as compared to other

groups which differ from them, thus encouraging provincial close mindedness, while avoiding, disparaging and/ or demonizing the harbingers of different minded groups or messengers that contradict their predilections and narrow mindedness.

The powerful remedies for asmita klesha are the cultivation of humbleness, isvara pranidhana, citta-prasadanam (I.33), the implementation of true equanimity, compassion, and loving kindness. When we approach the truth of our real situation, then the identification with the transpersonal, eternal, and universal non-dual vision has taken root and the organism has attuned itself to the Greater Self Integrity which is eternal, universal, imperishable and self effulgent. THAT of course is the ultimate remedy to keep in mind.

Swami Venkatesananda translates II. 6 as:

The particular aspect of ignorance called asmita (ego delusion) is the result of the more specific process of confusing the inherently transpersonal and eternal powers and processes of consciousness with that of individual intellectualization or cognition which then results in false or faulty identification with fragmented existence -- a sense of a separate "I" or ego.

See the last sutra of the yoga sutras (Pada IV Sutra 34) for a further elaboration of asmita. Following. Patanjali describes the last three kleshas of raga (attraction), dvesa (repulsion), and abhinivesah (fear of death) as all emanating from a primary ignorance. What is this that we are ignoring -- Reality as-it-is - our true self nature.

II 7 Sukhanusayi ragah

Part and parcel with this ego state of separation caused by ignorance (asmita and avidya) is the anticipated pleasure (sukha) of attaining the object of attraction (raga). The anticipation of pleasure in union creates desire and craving.

Commentary: Raga (attraction or attachment to the appearances of objects) is the specific false identification or rather confusion that misinforms us that objects of attraction will bring about cessation of our cravings or rather create happiness. Raga is a compensatory displacement of our more primary desire for union (yoga) with the true imperishable Self misdirected to a temporal replacement which is secondary, neurotic, and compensatory. Thus a habit, fixation, and vicious circle is created which causes attachment, compulsion, and bondage. This is the statement of the first Noble truth in Buddhism; that the ego's tendency to grasp onto objects which are impermanent or temporal constitutes the major cause of suffering. The fixation upon an ego, a physical body, or that which is always changing is just another grasping onto a limited way of being. Life is so much richer when we let go of such fixations.

Ordinary pleasure is often experienced as the satisfaction of a desire and thus tension or stress is resolved. One rests in the present rather than being goal oriented (toward an object). Also the release or removal of fear, a threat, or pain (physical or mental) is also associated with pleasure. This type of self gratification although part and parcel of raga (desire or attachment) is confused with an anticipation of pleasure (its gratification), rather than as a struggle or suffering state (dukha). Here in confusion (avidya) the process of goal orientation is confused with obtaining its object (they are blurred together as one) and hence the average person perpetuates their own confusion of pain with pleasure. One easily can be conditioned and fall victim in associating the attraction/repulsion as an anticipation of pleasure/pain. Too often while suffering from neurotic ego afflictions man puts in front of him neurotic objects of desire to be grasped or obtained by the ego, such as in goal oriented pursuits of fame, objects of self worth, amassing of wealth, symbols of success, authority, privilege, power, status, commodity consumption (consumerism), etc. The pain of not obtaining these objects is obvious in raga (attachment) but the pain associated in craving them in the first place is less obvious, never-the-less it exists and can be discerned by the discerning.

In yoga the apparent separation between the seer and seen -- the object of gratification to be possessed is seen as being based on a false assumption -- the assumption of duality, ignorance, avidya, and ego (asmita). In authentic yoga one perceives these false assignments to be distractive and neurotic -- being both contrived and compensatory for a greater longing for union due to a more primary and spiritual dissociation/separation which when reunified and completed (as authentic yoga) brings santosha (true contentment) and bliss (ananda) versus ordinary pleasure. Thus the completion of ordinary desire by obtaining the object of the desire can at best bring about temporary pleasure, but eventually more craving is sure to arise until the primary and non-neurotic passion is completed. A vicious cycle is often formed where the craving itself is confused with the expectation of its consummation so that there becomes a perverse association of pleasure with the process of craving/desire itself. The greater the anticipation or expectation (raga) the greater the resultant suffering, yet at the point of obtaining the object there is a temporary sense of gratification (which is really a release of tension or strife in getting "there").

The pursuit of security when one is afraid of losing something because they feel insecure, can be said to be a desire/craving as well as an aversion, just as the feeling of temporary well being can over come one after they have escaped from robbers or murderers. Pleasure is the reward and pain is the payment [for ordinary neurotic craving]. Ordinary pleasure and pain are two sides of one coin. Some one carves something and then is rewarded by its union. That is part of the cycle of samsara. More craving (pain), then the more pleasure that is sought. Removing the kleshas (emotional afflictions) springing from ignorance, then spiritual suffering is eliminated.

Then is lasting happiness possible outside the cycle of craving, desire, fear, aversion, ego (asmita), pride, greed, jealousy, and death). All the kleshas when understood come from the same dualistic source, the estrangement/fragmentation from Self.

Similarly, pleasure can also be accomplished through aversion/repulsion (dvesa) just like raga, not only in the process of assuaging or removing fears, but in exacting revenge in gaining "satisfaction", ego gratification, a compensatory sense of self worth and victory or justice by exacting punishment to one's enemies or to those who have inflicted pain upon oneself. Regardless, it is futile to find lasting happiness in neurotically chasing these phantoms caused by raga (attraction) or dvesa (hatred or fear).

Raga and sukha have a strong mental component that reinforces the false identification of ego and pride (asmita) by addicting the mind to stories, messages, dramas, people and and world views that tells the story that is pleasurable, gratifying, and praising to ego pride (asmita) -- that strokes the limited ego fixation telling it that it is good and worthy. Likewise this desire for stroking the ego shows up in our preferences, prejudice, and predilections which anticipate the future and as such severely limit it and/or create disappointment. The affliction (klesha) of mental preference occurs when the deluded ego sees what it desires to see, what is most pleasing to the ego and supports it, rather than to see what-is as truth. In other words the spiritual seeker seeks the truth, rather than to serve its vanity, mechanisms of self gratification, self justification, and pleasure (of which the latter serves asmita, pride, delusion, and self deceit). In everyday life because of our grasping and attachment man becomes subject to manipulation, corruption, graft, avarice, greed, covetousness, acquisitiveness, paranoia, rapaciousness, infatuation, possessiveness, addictive behavior, lust, malfeasance, perversion, prostitution, neuroses, selfishness, and so forth because the desire for the object supercedes other priorities such as spiritual values or conscience.

Remember Sutra 17 vitarka-vicara-ananda-asmita-rupanugamat samprajnatah

[This gradual process which is practice without attachment to results] is at first accompanied by the attainment of a limited knowledge based on the cognizing mindset (samprajnata), which in turn is accompanied with (anugamat) various forms of pleasure (ananda), coarse objectification processes (vitarka), subtle objectifications (vicara) such as attachment to mental objects of form (rupa), but such experiences are still associated with a definite feeling of "I-it" separateness and false identification (asmita) and thus also has the potential that serves to reinforce it.

Again fear is simply a negative desire ; i.e., the desire for something not to happen. Thus any predilection or preference for something to happen or not to happen

will bring with it some tension and affliction unless we remain unattached. The larger the attachment, the greater the dukha (pain). As we shall see raga (attraction) and dvesa (repulsion) are simply two sides of one coin being the main motor power of normal neurotic living. The obvious immediate yoga remedy of the kleshas of raga, dvesa, and asmita is vairagya (non-attachment) and as a practical application aparigraha. In ashtanga yoga the practice of the bandhas, tapas and pratyahara serve the same end. In everyday life generating compassion and engaging in generosity and selfless service as well as the practice of chitta-prasadanam (remembering the divine) is remedial to raga. See I.

II 8. dukhanasayi dvesah

The anticipated pain or suffering (dukha) or aversion or repulsion (dvesa) of hatred and fear of losing an object, and the fear of death that accompanies those who have not integrated their life with Eternal Source in the Eternal Now.

Commentary: Just as in the previous sutra the anticipation of suffering or pain (dukha) creates aversion (hatred, disgust, fear, anger and the like). Dvesa (repulsion, aversion, hatred, or fear) is based on the confusion that possession of or identification with other objects, or the fear of losing objects, or the change of states from one false identification (seemingly secure) to another will bring about pain or sorrow. Mental aversion is very often a supporting cause of ignorance where one's compensatory mechanism of pride is averse to hearing the truth about its delusion or where one's fixated identification with the framework of one's existing dualistic world view (avidya) appears "threatened" by the truth -- where the ego views new information as a threat to the old identification/fixation of self (anataman).

The mental affliction of fear occurs when we are confronted by a message that we associate with pain or past trauma or which is painful to our ego's identification, which contradicts our sense of security or world view, or else wise appears as a threat to our identification with the small "self". In order to avoid that pain (of ego) in aversion, we armour around it or else protect ourselves from it through mechanisms of aversion/repulsion and thus maintain our affliction (klesha) while at the same time reinforcing avidya.

Likewise when we dislike something, that is when we do not desire it to happen or occur, we say we hate or despise it. It is a way of disagreeing with 'reality' and registering our dislike which is the other side of raga (desire) which would consider something desirable, Condemnation, disapproval, blame, censure, denunciation, blameworthy criticism, abhorrence, disgust, disdain, and the similar are all statements of extreme displeasure and horridness -- a decision that a desired result has not been achieved and more so the undesired result has occurred. Such is merely an evaluation

of the intellect and belief system based on good and bad (ethics and esthetics) and is thus both a vritti and a klesha. Thus all the kleshas are creations of the dualistic mind and are illusory. Once they are seen for what they are, they then disappear. hatred is an aggressive compensatory adaptive way of coping with our pain, sorrow, and grief. As such it leads us even further astray feeding the illusion that we are not in reality in pain or in a grievous situation. Just like raga, aversion can manifest in many ways in daily life as it is the result of grasping also. More specifically, aversion and/or its combination mixed with the other kleshas manifest as hatred, contempt, extreme dislike, anger, abhorrence, disgust, distaste, rancor, derision, mockery, hostility, resentment, irritation, disapproval, condemnation, demonization, antipathy, repugnance, revulsion, haughtiness, disdain, overbearance, pomposity, scorn, arrogance, and the like.

The ordinary man though, lost in samsara as he is, clings on to his hatreds, loathing, predilections, bias, hatreds, blame, disapproval, condemnation of others, desires, pride and arrogance -- in short his many combinations of afflictive emotions and obstructions (kleshas) thus not only blocking out his true nature but most often creating more fuel to feed more bad karma. This is why the Buddha said that dualistic "life is hard when we are attached to our ignorance, but very sweet (when sorrow ends) -- when we have realized the fruit of the path of our latent innate wisdom (buddha nature or Christ potential).

II 9. svarasa-vahi viduso pi tatha rudho bhinivesah

The fear of death (abhinivesa) arises (rudah) from the desire for continuity in this life. It is perpetuated (vahi) even in the wise (viduso) through inclination (svarasa).

Commentary: Abhinivesa can more literally be interpreted a "desire for continuity" and predictability, while svarasa literally means own (sva) taste (rasa). The ego tends to want to perpetuate and defend itself. Because it is lost in ignorance, confusion, and delusion and hence separated from direct contact with the innate order and meaning of the true Self, it tends to grasp onto "things" as it has been known; i.e., the ego tries to perpetuate itself in terms of the past. Ordinary non-seekers fear change, defend their egos and views, and habitually define themselves within a rigid and tight framework of reference which they cling to. Such a stubborn klesha tends to obscure our larger transpersonal non-dual identity with All our Relations -- the larger Self. As such it obscures vidya (clarity). That is the literal translation of this sutra. That creates a rut; the prison of seeking out predictability in the old order and thus one resists change and spiritual growth being locked into a self perpetuating prison of "the already known". Thus this sutra is most often interpreted as a statement of some type of fear of physical death, but in reality Patanjali is addressing ego death. Since the

physical body is the most common and most coarse false identification of the ego, most interpreters thus take this sutra only in its most dense and coarse sense (of fearing physical death).

So over time, svarasa has become "interpreted" as meaning physiological inclination; while abhinivesa has been "interpreted" as desire for physical existence or even clinging to life), but readers should know that such an interpretation is common, but not based on the Sanskrit meaning. Rather if we take the larger view, then any clinging onto physicality devoid of energetic or spiritual integration will cause suffering (dukha). In other words how can we fear the discontinuity of eternal love or consciousness when we are firmly centered in the experience of its continuity? It is only when we feel separated and disconnected from that eternal flow, does the fear of discontinuity and death arise. That is, clinging onto the physical body is only one example of abhinivesa.

Even if we do take this fifth klesha, abhinivesah, as the clinging onto physical existence (or to say it another way the fear of a physical end) regardless this too is the result of the insecurity due to not fully accepting life as temporal -- the true nature of nature which is fire. That is a false identification or error of mentation. It is an error in judgment that concludes that the earth and the body are discontinuous with the universe and its origin (shakti/shiva)-- that the continuity of eternal spirit -- of Sacred Presence - is not present. It is the fear of the unknown and death -- of discontinuity itself (the perpetuation of the self or familiar ordered structure which underlies that specific fear. It is of course due to ignorance of the innate order -- of knowing the self within. Thus abhinivesa is based on the illusion of death or rather the materialistic over emphasis that is most often placed upon an exclusive physical existence which is not harmonized with a living creation story -- with a living and present all inclusive omnipresent god. Physical death is feared by those who have not integrated (joined) the eternal with the living -- spirit and nature (or purusha with prakriti) in the eternal now (while living). This union accomplishes kaivalya, absolute and unconditional liberation.

Physical death is the big unknown only if one has not investigated where the body and the universe has originated (shakti or prakriti) -- where one has not integrated the "timeless uncreated eternal") Shiva or Purusa) as a living continuity in their daily life. For these people suffering from the ignorance (avidya) of false and limited identifications of ego (asmita) death is frightening. The fear of death represents the end of everything they possess or are holding onto including their identification of "self" as the assumption of an ego who is surrounded by a bag of bones and temporal objects (possessions or "other" people). In that limited way, then physical death becomes equated with the great fear of losing "everything"-- total annihilation. But such fear is based on a limited (ignorant) dualistic assumption of separateness with a

living creation/creator (Shiva/Shakti) in the first place. So what needs to die in "reality" is only the delusion (ego) of separateness. With that the fear dies as well.

Although, abhinivesa is more commonly translated as attachment to the physical body and its physiological function (and hence the fear of its cessation), when we become attached to that imperishable great integrity, which encompasses our many rounds of births from beginningless time, in All Our Relations, then even though these physiological functions are to be honored and respected, they will not dominate our emotions, create fear or false grasping, nor pain (dukha). It's temporal nature will thus be acknowledged and respected, at the simultaneously as we acknowledge the imperishable -- as we integrate self within Self -- crown with root -- spirit and nature, Shiva/shakti.

It is a profound truism that until the fear of physical death is overcome, the fear of life will always be present. We must acknowledge, respect, and cherish the human form for what it is, temporary, subject to disease, old age, and death. Then we do not become complacent (like the devas) and do not waste our time here. With this wise perspective we can maximize our opportunity for spiritual practice (sadhana). The certainty of physical death actually helps us to embrace the larger Self that connects us with all of life, all of creation, as well as uncreated Source which is unending/timeless and eternally present.

Physiological death is always part of an ongoing process of continual transformation on the physical plane (shakti) and thus Siva is the traditional governing deity of the end of manifestation as transformation/death. This sutra assumes that inherent to the body, there exists a self sustaining life preserving intelligence -- the innate life supporting energy (prana) intelligence that is part of prana-shakti which animates the entire universe. When the yogi's body/mind has become purified, refined, and tempered through authentic yogic sadhana then one's consciousness merges with shakti (nature's creative force) -- one's prana shakti merges with cit-shakti, kundalini shakti, and para-shakti. Then the continuity of eternal consciousness (Shiva/shakti) is harmonized in the body just as siva/shakti as represented in prana/shakti are harmonized in the gross physical body -- spirit and nature -- the body and the mind -- heaven and earth work in harmony, love, and synchronicity in **All Our Relations**. This is where we go for true nurturance and support - to the love that never dies. Here there is no fear of death nor attachment to physical objects, rather only ETERNAL LOVE and life.

There is only one instance where one is still in avidya and also does not fear death, which occurs by those who are severely afflicted with dvesa (aversion) so that their pain and suffering in life are so great, that they crave the end of their physical existence. here the pain of continuing to live is greater than the pain of annihilation

(suicide). Such have an opportunity to attain realization at this time, by letting go of all attachments and embracing the eternal, but unfortunately more often this opportunity for vidya is over-powered by dvesa and ignorance (avidya). the dying process has thus been part of spiritual traditions and practices for waking up. The dying process being an integral part of the living process, thus fully coming to terms with death, allows us to also fully come to terms with life without fear.

What is all too common is that the fear of death will be so strong so that it inhibits/restricts the full embrace of living -- people contract from experience and duck life. In fact since physical birth is the cause of physical death (everybody dies), many people unconsciously run away from life in the mistaken hope that they will escape death (by not fully accepting their birth). For these people life is judged as full of grief and (dukha), as scary -- full of aversion, fear, hatred, sin, and evil, because they so much fear dying, misidentifying ego loss and physical death nihilistically as a personal annihilation. Another factor here to consciously harmonize is to respect the body's natural intelligence and instinct to stay alive and to maintain life (resist disease and death). As above, aversion to life will not save us, and as such attachment to it only creates aversion to death.

The basic idea of holding onto our grief and pain is fundamentally flawed. "Who" does that morbid attachment serve other than the pain body (the egoic dependent self) to inflict more pain and grief in our lives? Is pain good? Is grief good? Is death bad? These are judgments that are made by the conceptual dualistic mind. this error of the mind assumes falsely that if physical death were "bad", than birth was also bad, because physical birth is the cause of physical death. Now if we were able to accept the temporal nature of the body and CELEBRATE it as an expression of infinite love, then "who" is it that dies and who/what continues to live? Yes universal transpersonal non-dual and definitely transconceptual Universal Soul (Brahman) lives HERE ETERNALLY. That is who we really are, if we dare to embrace it or accept its possibility. Love never dies!

On the other hand we have this cult of fear and pain going on that is crying to be defeated. It says that life is scary, it is painful, "bad" things are happening, "life" is bad because "death is bad". That is what the ego fixation surrounded by the "haunting" bag of bones when one identifies as a separate body from the life force, creation, nature, and shiva/shakti. That separation created by the fragmented mind establishes a false identification and dualistic mindset fraught with fear and doom for one who has bought into this false assumption. Of course in Reality there exists a vast non-dual beginningless Reality that will never die. That is why Patanjali specifically mentions abhinivesa as one of the chief kleshas built upon ignorance (avidya), asmita (ego), raga (attachment), and dvesa (aversion). This cult of fear and doom is opposed to the above mentioned belief that Unending Intelligent Loving Source presence is

always present -- is All There Is in Everything all the time. This last experience and resultant realization is what wholistic non-dual yoga is all about.

Here the human body is put in harmony with infinite Source acting as a spontaneous and wise integrator -- a co-evolutionary instrument in creation for universal creator. Here body, nature, and beginningless Source are all aligned and a profound synchronicity occurs. Here divine will and individual will are synchronized; earth and heaven; muladhara/sahasrara chakras joined through the sushumna; conflict, stress, and duality are destroyed. Here the profound teachings of the three bodies ((physical, energy/astral, and spirit bodies). the five koshas, the bindu, winds, and channels are all integrated as divine seva -- love in action (perfect karma and bhakti yoga).

So here abhinivesa is remediated as a profound teaching, that when learned puts one's neurophysiology and biopsychic instrument in total harmony with the unconditioned life force -- spiritual non-dual universal and eternal love and healing! Once one experiences and realizes the continuity (yoga) that always exists here and now -- the "always-is" beginningless "never-ending" sacred presence of **All Our Relations**, then the fear of the discontinuity of temporal existence will also disappear. The physical bodies may come and go -- come and go -- but eternal spirit -- ineffable LOVE is all-ways **HERE**.

Divine love is wisdom. It conquers fear, aversion, carnal/neurotic/compensatory lust, attachment, small minded self centeredness, dualistic thinking, and ignorance -- in short all the kleshas. For each klesha (poison) yoga offers a profound remediation teaching (pratiprasava)_-- an antidote.

II 10. te pratiprasava-heyah suksmah

Even the most subtle (suksmah) of these five afflictions (kleshas) can be eliminated (heya) by tracing and redirecting (pratiprasava) them back into their most subtle origin.

Commentary: Here Patanjali presents the remedy of pratiprasava (redirection of the manifestation backwards toward the Source) for the elimination of the above five major kleshas of avidya (ignorance), asmita (ego), aversion/repulsion (dvesa), raga (attraction or desire), and abhinivesah (fear of death) while the next sutra discloses the remedy of meditation.

Pratiprasava (redirecting a phenomena back into its cause) is a very valuable technique to refine. It is essential to success in meditation. See the last sutra in the last chapter ([Pada IV.34](#))

II 11. dhyana-heyas tad-vrttayah

Meditation (dhyana) is the efficacious practice that annihilates (heyas) these fractures, limitations, hindrances, agitations, and turmoil's of consciousness (cit-vrtti).

Commentary: Meditation (dhyana) also remediates the effects of the kleshas which in turn uphold the vrtti (agitations and thought patternings that obscure the citta or consciousness). Similarly, the mental patternings that are caused by the domination of the kleshas are eliminated through meditation (dhyana). When the vrtti are eliminated, then chitta shines forth unimpeded and yoga is accomplished (in samadhi). See Sutra III.2 for more about dhyana (meditation) which leads to samadhi.

II 12. klesa-mulah karmasyao drstadrsta-janma-vedaniyah

The root (mula) of the kleshas is rooted in past actions (karma) through the laws of cause and effect be they realized and active in the present (drsrta) or imprinted upon the subconscious being latent to be realized in the future (adrsta). This explains what is experienced (vedaniyah) in life (janma) and how kleshas arise.

Commentary: In this way the accumulation of negative karma which resides in the subconscious, cellular memory, neurology, and energy body are both produced and supported by the kleshas, but further actions based on the kleshas in turn create the birth of future karma. The ordinary person is imprisoned by this vicious cycle, while the sadhak (spiritual aspirant) has taken up functional practice (sadhana) as its remediation.

Another way to translate this is that the kleshas are a root cause for the continuation of negative karma. negative karma causes further kleshas, and the kleshas cause further negative karma. Such forms the basis of the suffering inherent in this cyclic existence (samsara). thus authentic yoga teachings attenuates the kleshas and eliminates our imprisonment to karma. Through good karma (variously called merit, skilful means, wise and compassionate activities, the karmic cycles of past programs come to an end. Necessarily here the kleshas end as well because there is no cause for them to arise. What arises is thus a pure natural expression of universal love.

So when we are meditating for example when a klesha first comes up we can notice it (viveka) such as; "Oh anger, or jealousy, or desire for a soda pop, oh lust, oh envy, oh mental discomfort. or" But we don't have to act nor react to the klesha. What's next we can ask "show it to me" without fear or expectation. Guess what, they go away then. That is how the monkey mind plays hide and go seek. Not acting on the

kleshas, the karmic propensities are de-energized and then we rest deeper and more energized in a peaceful and clear state. Then off the meditation mat we are more clear minded and peaceful and more quickly recognize if/when a klesha is arising and just let it go -- noticing it and letting it pass without reacting.

When the karma is eliminated then there arises the unconditioned (natural) state or unconditional liberation and happiness (not dependent upon causes. Here we should not confuse physical pain or normal pleasure (as the reward for desire or rather its satisfaction. Patanjali is addressing spiritual suffering not neurotic craving. As Yogeshwar Muni says: Pleasure is the reward and pain is the payment [for ordinary neurotic craving]. ordinary pleasure and pain are two sides of one coin. Some one carves something and then is rewarded by its union. That is part of the cycle of samsara. More craving (pain), then the more pleasure that is sought. Removing the kleshas (emotional afflictions) springing from ignorance, then spiritual suffering is eliminated. Then is lasting happiness possible outside the cycle of craving, desire, fear, aversion, ego (asmita), pride, greed, jealousy, and death). All the kleshas when understood come from the same dualistic source, the estrangement/fragmentation from Self.

We saw in Pada I how vrtti is associated with klesha and how additional klesha comes from vrtti. Now Patanjali is telling us about the relationship between karma and klesha -- how vrtti will no longer continue to affect, pre-dominate, pre-determine, re-afflict, obstruct, and cause further negative effects which limit and condition our experience in the present and future (which are operational even now) until we remediate the basis (mula) of klesa and karma. This is accomplished through meditation. In other words, vrtti (fluctuations of citta) will continue to manifest in meditation until they are annihilated through uprooting the causes of the kleshas. Thus in meditation we become more aware, identify, and re-cognize (viveka) the kleshas as they arise, and then have the opportunity to let them go cultivating in turn the natural unconditioned state. This is how they are remediated (pratiprasava). See II.10 and IV.34)

II 13. sati mule tad-vipako jaty-ayur-bhogah,

As long as this basis (mule) of karma and klesha i.e., ignorance and self grasping, is not remediated, its undesirable results (vipakah) will occur (sati) giving birth (vipakah) to a variety of experiences appearing as they pleasurable (bhoga) or not throughout life starting at birth (jati) and affecting one's vitality and health.

Without eliminating the basic causes for the appearance of karma and kleshas then further undesirable results will continue to appear to arise (vipakah) influencing characteristics from birth (jati), our vital life force and health (ayur), and experiences

so that we continue to chase pleasures (bhoga) and/or avoid what is not not pleasurable.

Moms and dads start programming children from the very start. The children are terribly vulnerable at that stage. Depending on the parents own unconsciousness the ignorance and neuroses is absorbed directly (via right brain receptive mechanisms) for "survival purposes. This early conditioning is very strong, albeit mostly unconscious and forms the single most hard shell to crack by psychologists as there is often BIG trauma associated with these early life traumas. Most definitely positive or negative identifications and preferences (associations with pleasure and the avoidance of non-pleasurable experiences) are formed in early life which often effect and haunt the person throughout the rest of their life.

Children are very sensitive, intelligent, and receptive; albeit not sophisticated. They get programmed in the womb and in early infancy. They also come in with past karma (good or bad). Most moms and dads recognize that to some extent. Psychotherapists now are recognizing both prenatal and peri-natal traumas. Here is a link to [the Assn. for Pre- and Peri-natal Psychology and Health is housed](#). Also the [Santa Barbara Graduate Institute](#) teaches similar prenatal and peri-natal trauma remediation work. [Stan Grof](#) of who developed [Holotropic Breathwork](#) also focuses on that reconnecting process as well. It's fascinating but new in the West, but still big in the East.

Yoga of course recognizes that both siddhas and/or samskaras from past births can and do have an influence. Yoga is designed to recognize these programs, samskaras, vasanas, and resultant kleshas (state of ignorance) and clear them out -- be liberated from them should one desire, but such requires dedication. These old habits based on obtaining pleasure and avoiding pain form habitual prisons that are difficult to break, but our liberation depends on their remediation. This is well recognized by yogis and psychologists (although most psychologists will not recognize past life samskaras and karmic influences). So what my teachers taught me and what I teach, is to get rid of all the karma and all the afflictions so that one resides in the natural unconditioned state (swarupa) regardless where the false identifications and limited mindsets are coming from. "Where", "why", and "how" depend on the engagement of the analytical discursive mind. Just watch it in pure awareness and that clear Light luminosity will destroy the vritti.

Kids learn how to play roles and even conform to those roles (identities) that are expected of them, which they are rewarded to play, are encouraged, where their sense of existence and security are acknowledged, or their sense of insecurity is diminished. . They learn (are conditioned) to chose various roles to play out of fear and need -- out of ignorance of who they truly are. The tragedy is of course that is who they learn to be – what they believe is their “reality” and within that contrived “reality” the reality

of who they think they are as they define “self” in terms of “other” is taken into adult life governing their destiny and coloring/covering the expression of their creative evolutionary potential.

That is not the aim of authentic yoga of course. Such fixations and habits have to be surrendered in authentic yogic practices such as dhyana or authentic hatha yoga. I can't imagine sitting in meditation with all that garbage going through my mindstream or surrendering deep into an open posture. The more common problem is that most people forgot in the first place that they are even playing an acquired role or that they have fallen inside of some one else's transgenerational dream or trap

II 14. te hlada-paritapa-phalah punyapunya-hetutvat

In this way (through the result of avidya and the resultant kleshas) we become victims upon the winds of karma which condition the degree, type, and length of the recurring vrttis which in turn further potentiate undesirable karma. These karmic winds may produce as fruits (phalah) temporary pleasure (hlada) or pain (paritapa) depending upon their causative factors (hetutvat) due to meritorious or favorable karma (punya) or negative karma (apunya) which result in joy or sorrow respectively. Thus one becomes locked up, bound, and enslaved to cyclic existence and dysfunctional thought patterns.

II 15. parinama-tapa-samskara-dukhair guna-vrtti-virodha ca dukham eva sarvam vivekinah

The wise through discriminating awareness (viveka) witness these seemingly endless transformations (parinama) and changes from one mental stage to another (vrtti) as the past habits and imprints (samskaras) and false identifications with fragmented reality (dukhair guna-vrtti-virodha) as being needlessly stressful and painful. To them this wheel of change (parinamas) [fueled by past karma] is abandoned as suffering (dukha). The transforming fires (parinama-tapa) of old samskaras are now redirected towards THAT which knows no suffering.

Commentary: Through abiding in pure awareness without judgment (viveka), we longer falsely identify with duality, mistaking the temporary and changing nature of "external objects" as being permanent, separate, or substantial, thereby avoiding (false identification) while uprooting samskaras (old psychic imprints and energy signatures imbedded in the cellular memory and neurophysiology. so that the actual patterns of suffering (dukha) implicit in perceiving the world in terms of its apparent disparate fragments (guna-vrtti) are themselves discerned (viveka). **Here the conflicting and confusing world sparked by the manifold permutations (parinama) of samskaras**

and karma are identified and abandoned. All that which exists in the world of form (as the gunas) is on fire. For a tantric it is experienced as being a celebrating fire and oblation -- ever changing and impermanent -- an offering of self to Self -- as the Divine Spark of Love being the immutable underlying Source and our true essence (swarupa). This way one avoids conflict and confusion in true discernment. Here we train the mind to abide simultaneously in the ineffable, changeless, core/heart (hridayam) center which knows no bounds, no end and no beginning.

Here viveka is mentioned for the first time in Pada II. Although most often misunderstood as discriminating awareness or the discernment process that uses comparison or reductionist methods, viveka is not to be confused with merely an intellectual, analytical, reductionist, or comparative activity of the intellect. Rather viveka is that application of pure awareness that notices, watches, and observes what is happening without imposing any further philosophical frameworks, reference points, words, values, comparative analysis, conceptual frameworks, or judgment.

As such in raj yoga (the Yoga of Patanjali) the word, viveka, differs from the usage found in the philosophical and metaphysical approaches found in the more popular schools of vedanta and samkhya philosophy which characterize what is often called jnana yoga. However in the case raj yoga, viveka is not intellectual inquiry or vikalpa, but rather it is cultivated and applied in practice (sadhana) of which meditation is the main focus. Thus in the yoga context, viveka is developed to a sharp point through abhyasa (consistent or repeated practice over time) so that the mental processes (cit-prana) does not become distracted, stray, fixated, or dissipated upon objects of thought. In meditation practice the ordinary mind often wanders at first (because of vasana, vrtti, karma, samskara, klesha, etc). This wandering is noticed and cut short by the sharpness of viveka and through the application of vairagya (non-attachment). Through yogic viveka one rests the mind in pure and effortless awareness -- awareness of awareness -- and as such the innate Intelligent Source of awareness is eventually disclosed (through patient practice).

In classical meditation practice there exist three classic ways to deal with the wandering (monkey) mind after wandering has been noticed in viveka. One school recommends reigning it back in to the present -- to sitting meditation, the breath, concentration or meditation. A second school recommends simply letting go of the discursive monkey mind thoughts once one realizes (through viveka) that the mind contents (pratyaksha) have wandered, thus coming back to the meditation. These two are similar but in the former there is more of an effort or force and thus the possibility of inhibition, repression, and even hypervigilance. In the second school there it is more of a letting go (vairagya) and thus effort is not applied except in noticing -- in applying viveka as pure awareness. However in this second application vairagya alone can create stupor, dullness, sleepiness, or spaciness in extreme. So what is needed is

balance or sattva. Here viveka and vairagya act as a team. Here we are training the mind through meditation to eliminate the vrtti and kleshas through viveka and vairagya.

A third classic way to deal with the wandering of the monkey mind is through active visualization practice, specific dharanas, and similar practices such as found in laya, hatha, kundalini, and tantra yoga thus riding the dragons to heaven. This third way is only faintly alluded to in Patanjali's Yoga Sutras (mainly in pada three under the many samyama practices), but is prevalent in later day hatha, kundalini, laya, and tantra yoga. By no longer dissipating one's energy (cit-prana) in the dissipating distractions of the monkey mind caused by past samskaras, karma, and avidya, then tapas (psychic heat) is generated and harnessed which feeds the dynamo for further spiritual growth. Here skillful meditation serves as the gateway for knowing "Self".

For more on viveka see also sutra 26, 28 here in Sadhana Pada and in [Pada IV: Kaivalyam](#) Sutras 8, 15, 21, 26, 27, 29

II 16. Heyam dukham anagatam

Thus the misery (dukham) which is not yet come, can and is to be, avoided.

Commentary: Cyclic existence is destroyed whence karma, kleshas, and vrtti are annihilated through an effective meditation practice.

II 17. drastr-drsyayoh samyogo heya-hetuh

This confusion of suffering is caused (hetuh) by our false identification, fixation, and fascination (samyogah) with the objects of perceptions (objectification), the objectification of a separate "self" being the greatest confusion (delusion) is to be avoided (heya).

Commentary: See also the commentary in II. 6. The seer (drastr) identifies (samyogah) itself as an object in comparison with another sense object (drsyayoh). This limited fixation (samyogah) is man's conditioned (karmic) folly -- a love affair with suffering which is to be avoided. The ordinary mind is in constant seduction and fascination. It is habitually brought out (externalized and objectified) into the external material world of the sense objects which it identifies as such. That "appears" to be real and we identify and define our "self" in relationship to that. That is the world of an independent seer and the object that is seen. As a unit, this is a severe limitation, preoccupation and a fascination that must be broken asunder (via viveka). Patanjali says that this ego fixation is a basic confusion that creates suffering. It consists of not being aware (ignorance) of the artificiality of the difference our mind creates between

the perceiver, that which is being perceived, and how the process of perception can color our view. Here Patanjali is not just pointing out that there is a difference between the seer and the object that is being viewed (which is still an edited externalization and abstraction -- a severe limitation where we ascribe meaning to self and the universe from dualistic and fragmented means. Here Patanjali is addressing the profound importance of attitude, stance, and view; i.e., whether it is fixated, frozen, corrupted, and dead or is it Universal and alive. When it is frozen we are incomplete, we start to crave, suffer, and neurotic. When we live in the Heart, we are completed, artificial fixations are dropped. The latter is yoga, the former samyoga.

In Pada Three we learn the advanced practice of samyama which connects the objective focus of concentration with the process of consciousness itself, but here Patanjali simply is reminding us that in meditation we should avoid the pitfall of getting sucked into the objectification process as well as the fascination process as they are two sides of the same coin, i.e., ignorance or duality.

Later on in Sadhana Pada as part of the eightfold practice (ashtanga) we will learn how pratyahara is a related effective practice that redirects our cit-prana from external fixations -- from getting caught up in dualistic sense experiences, and hence preventing us from becoming distracted from or forgetful of our true nature of Self (swarupa). So in the beginning of practice (sadhana) it is helpful to discern fixations of false identification by utilizing viveka, withdraw our attention (cit-prana) away from these false identifications and distractions and then eventually (in advanced practice) connect as the integration which affirms, combines, and embraces the same wholistic and energetic intelligent process of universal consciousness which lies underneath at the root of the process of seeing, all and everything that is seen, and the one who sees as the Unborn spark of infinite love -- . as the purusha.

In ordinary consciousness however, we either blur the process, are not aware of the differences and functions of the process, or artificially create distortions and false boundaries which are clung to. In short we have become conditioned to duality and thus have become externally fixated. For example, an event may occur. the observer may react with passion if a samskara is triggered, in turn activating a vasana or klesha. We may confuse the external event, object, or phenomena with our feelings (reaction) while it is really the mind in conspiracy with the samskara which has created the reaction. Thus a prude may label a sexually attractive woman as being evil because her presence has stimulated a samskara where "evil" thoughts or feelings are triggered. Thus a cause has been confused with an effect. There exist numerous daily illusions based on such ignorance of our mental processes and deeply buried samskara (both of which need to be rooted out in order for self realization to occur).

The resolution to this conflict is simple; i.e., we disrupt the karmic patterns, reprogram it, burn it up, and free oneself from avidya through swadhyaya, tapas, isvara pranidhana (kriya yoga), pratiprasava, and meditation (dhyana) where one changes from the relational dualistic fixation that defines a separate seer and a separate object --where the conditioned consciousness is occupied by these two apparently separate elements into viewing from the Center -- from the perspective of Universal Heart Consciousness --when we learn to abide in the Heart of Hearts through functional sadhana and view **All Our Relations** from this vantage point.

Jnaneshwar says in the "Jnaneswari" (6-40); "Oh Infinite One in your Universal form is there anything in which you do not abide? Is there any spot in which you do not dwell... I realize now that you are not different from this universe, but rather that you ARE all this universe".

here samyoga is transformed into authentic yoga as spiritual union. The divine non-dual awareness where the world of seemingly separate objects appears to be real, they are experienced as inter-connected -- **All Our Relations** -- in the unitive wholistic experience where one simultaneously perceives an object as an effect of a cause and as a possible further cause in the chain of karmic events while at the same time the Source awareness that has no beginning or end -- beginningless time and uncreated space abides as eternal presence persists. This last stage is beyond any human words or power to objectify. It can neither be grasped by the individual mind, but rather exists within the innate unity where pure consciousness and pure beingness reside -- in satchitananda.

II 18. prakasa-kriya-sthiti-silam bhutendriyat-makam bhogapavargartham drsyam

When we perceive an object through the dynamic activity of the inner light of consciousness -- from our light and energy body (prakasa) -- we are able to see its inherent light as well. From this unity consciousness gazing upon what previously appeared as a fragmented material object (something steady, solid, and stable (sthhiti-silam) being composed of the apparent slow vibratory motion of the elements (bhutas), but by acknowledging the splendor of this inner light (prakasa) then know the senses (indriyat) to be a liberator and revealer (apavarga) of the Great unity -- as all our experiences in everyday life becomes our teacher, rather than as an avenue for dissipation, duality, and fragmentation.

Or similarly, the true non-dual intelligent liberatory energetic nature of the unity of creator/creation which is the essence of "things" seen or unseen, is illuminated and disclosed by this deeper power of transcognition (in which the seer, all which is seen, and the processes of seeing) are a common reflection of an inherent all

inclusive and all pervasive luminous intrinsic power (prakasa) and common Source, which is simultaneously experienced (bhoga) and thus this process of identification with this self illuminating activity (prakasa-kriya) becomes self liberating (apavarga) even in our daily experiences.

Commentary: The "normal" dualistic perception and apprehensions of a separate seer experiencing an apparent separate object that is seen, is not instructive, but rather dysfunctional and extractive in that it tends toward further fragmentation, dissipation, and corruption. However when the meditator rests in the sattvic equipoise, there the fascination with the gunas (saguna) ceases, while the nirguna nature of eternal spirit shines forth as the inherent spark of universal consciousness that pervades the entire universe (praksa sa) acting as the universal university. The yogi is not fascinated nor possessed with the gunas, but rather as we have learned in chapter one, yoga moves our awareness from the gross (vitarka, to the more subtle (vicara), to beyond even the most subtle (nirvicara), to nirguna (devoid of the gunas), and eventually nirbija samadhi (the goal of yoga). **HERE** the universal eternal imperishable light which is the beginningless sourceless source of Mind is everywhere present.

Our experience becomes our teacher within the common trans-personal non-dualistic union. It is **HERE** that we have the opportunity to see behind appearances to the causal. Through functional authentic yoga practice we eventually see that all is Brahman -- that we are kin to all of creation within the non-dual context of **All Our Relations**. **In the non-dual and tantric sense then all our experiences is a vehicle for our liberation (bhoga-apavarga) -- they are in one sense self liberatory.**

II 19. visesavisesa-lingamatralingani guna-parvani

Relative and transitory phenomenon (gunas) can be further broken down, classified, distinguished, differentiated, or compared (parvani) as being discrete, concrete, separate, and diverse (visesa) or on the other hand as being undiverse, indistinct, or undifferentiated (avisesa), as well as being given symbolic attributes associated with a substantial form (lingamatra), or very subtle and without being assigned attributes (alinga) or qualitative aspects.

Commentary: There is no limit in the way the mind can classify nature's endless diversity (saguna), but the yogi is not interested in that kind of external classification system which is more properly the venue of the physical sciences, engineering, or academia. All these are ultimately indefinable (alinga) and empty by themselves. Here the yogi affirms the reality of the great integrity -- of **All Our Relations**. There exist myriad ways men constantly classify, differentiate, categorize, and ascribe meaning to manifest temporal reality (the gunas), but such is always biased and colored by the viewpoint (time and place) of the viewer unless one all from the perspective the

eternal universal principle. The yogi is not interested in mere symbolic representations and apparitions. The yogi realizes the vacuousness of such attempts, and thus is not satisfied nor caught up or distracted in the gunas (manifestations) as being separate characteristics, but he/she penetrates beyond even the most subtle to the connection of eternal spirit in the eternal now. The yogi has become initiated to the eternal consciousness principle of the attributeless "Self" (purusa as isvara) which resides in all.

See also commentary to Sutra I.19, I.26, and I.45.

II 20. drasta drsimatrah suddho 'pi pratyaya-nupasyah

The cognizer (the one who sees -- drasta) is empowered by a more pure fundamental underlying power of seeing (drsi) that is capable of seeing the process of cognition itself once this process is recognized and turned back into itself pratyaya-anupasyah). Thus the eyes of the seer is purified (suddho).

Commentary: So what is it that you see when you look out from your eyes? What happens to you when you sit in meditation? Who is it who is seeing? In what direction does the cit-prana move and how can you shift it so that sattva is realized? In yoga we are looking to go beyond coarseness (nirvitarka), all form, all characteristics (nirguna) beyond even the most subtle (nirvicara) -- to the profound what-is. This is a direct perception that is not dependent upon the five senses. One could say that we now perceive from the sixth sense -- a way of knowing (gnosis) that is not limited by time and space. Others say that this is realized when the kundalini (evolutionary creative energy) has become activated in the sushumna and has reached the hridaya (the heart of hearts). From that core center our view is clear -- splendid and majestic -- expanded ad infinitum in all directions and dimensions -- transcendent of linear space and time -- it is devoid of qualification (nirguna).

When who we really are starts to become disclosed in authentic yoga practice, we see that what we previously thought of as being the individual mind, is merely a dim reflection of that great all encompassing universal mind which encompasses all things. In fact nothing exists separate from THAT. The intelligent light of consciousness shines through the eyes of the beholder, but how many can turn back to see this light of consciousness. Those who have done so have used conscious awareness to reveal its Source and then when they see "the so called world" they see all as the light of God everywhere as **All Our Relations**. For such the doors of perception have become cleansed and transformed.

Jnanadeva in the "Jnaneswari" (6-38) speaking of the Supreme Self says: "You are the source of both prakriti and purusha and also beyond both. You are the eternal Spirit

and there is no one prior to you. You are the very spring and support of life and in you alone are contained the eternal knowledge of the three times and manifest in unlimited form."

Here Jnaneshwar reveals what Patanjali will reveal later that Purusa and Prakrti are in Reality, One. See III.35, III. 49 and Pada 4 for much more on this profound unity, granting this is a tantric interpretation.

See also Sutra I.41

II 21. tad-artha eva drsyaya-atma

But in Reality the "apparent" separate existence of subject and object is merely the result of the observer's false identification with fragmentary existence. In "Reality" the true purpose (artha) of that which is seen (drsyaya) exists for the revelation of "Self" -- self realization (drsyaya-atma).

Commentary: Albert Einstein said:

"A human being is part of the whole called by us 'Universe', a part limited in time and space. We experience ourselves, our thoughts and feelings as something separate from the rest... This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from the prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. We shall require a substantially new manner of thinking if mankind is to survive."

So what is it that we see when you look out from the Heart -- centered in our core energy in sacred indigenous space? Is it **All Our Relations**?

Also see Sutra I.41

II 22. krtartham prati nastam apy anastam tad-anyasadharanatvat

This fragmentary state although completely destroyed (nasta) as such by the seer who has realized integration or yoga, will none the less appear as "real" (anastam) to others whose consciousness is obstructed from Unity consciousness because its constituent parts are common to both views.

Commentary: The same objects exist as-they-are or appear not to exist in both views (whether in samadhi or ordinary fragmented existence blinded in avidya), however they are known differently. In the latter state the objects are perceived as separate, but

in the integrated state these are not perceived as separate objects, but are known in a deep and penetrating universal way. In one sense the material (relative world) does not change according to how we perceive it, rather it remains the same independent of our view, except that our consciousness (way of seeing is altered). Thus the only thing that changes is the vantage point of the viewer and in that sense then only, does the entire world change (as the viewer is part of the whole). In a similar but different thread of thought when we change our thoughts a wave is generated in all of humanity just as we are a wave in that great ocean of humanity, all of humanity changes also.

In meditation we may experience this unity consciousness whose eternal source is unchanging, but in the disparity of ordinary everyday experiences this non-dual "reality" may not be reinforced, but rather the mass consciousness and energy of consensus "reality" within a society often will amplify their own mass prejudices, bias, provincialism, vanity, nationalism, and sorrow and tend to draw in those with a weak mind or intention. The wise will not be drawn in, being able to wed oneself firmly to the heart while recognizing all the forces that are involved in the moment, being able to wisely utilize one's past experiences to one's own spiritual advantage, i.e., to empower clarity, self realization, liberation, and love. This is a gradual process of waking up -- of harmonizing, alignment, balance, and union. The wise balances the cit-prana in **All Our Relations** so that **All Our Relations** bring us more deeply into love.

II 23. sva-svami-saktyoh svarupa-upalabdhi-hetuh samyogah

The ordinary false fixation (samyoga) between the component parts of an owner who apprehends the object and the object itself is based on the false assumption/context of dualistic thinking. This non-distinction is called samyoga, but when one recognizes (upalabdhi) within the transpersonal non-dual operations (saktyoh) the unitive cause (hetu) behind what was thought to be two apparently separate (seer, the seen, and the true nature of self as svarupa) underlying powers (saktyoh) at work, then "who" perceives "what" becomes clarified in the clarification of the seeing process itself. The distinction of the true owner (sva-svami) as comprehender and our true self nature (svarupa-upalabdhi) as the object apprehended become viewed as the sacred non-dual activity of the union of shakti and siva -- of prakrti and purusa -- which by itself bestows the power of self mastery (sva-svami-saktyoh).

Commentary: Ordinary life is governed by the severe limitations imposed by dualistic thought through past conditioning. We mistakenly become fixated upon an external or internal object of perception and define ourselves as the separate object that is perceiving that object. Thus we become locked into a limited, frozen, dualistic, and materialistic world of the senses through false identification (sam yoga based on

duality). This fixation (samyoga) is part and parcel of the false identification of asmita. Thus a valid yoga practice is to consistently disengage and interrupt that limited fixation process belonging to avidya (ignorance and the small self or asmita) and to find the universal spirit as our true natural Self (swarupa) at all times -- in **All Our Relations**. This is reality is the unity of Purusa and Prakrti. As we let go of our false fixations (samyoga) as they come up, then viveka, vairagya, isvara pranidhana, tapas, swadhyaya, all occur simultaneously as one practice --as grace. Vision (vidya) then becomes more constant while avidya is attenuated in that special place when the seer is able to know the cause (hetu) of seeing (swami) while one sees the object of seeing (sva) as the union (samyoga) of Self (purusa) and Prakrti as our true self nature (swarupa). When we view the world from the Heart (Hridayam), then all is Grace -- no words will suffice.

True yogic power or self empowerment results by the mastery (swami) of resolving the apparent polarities and dualities of everyday life as-it-is (swa) into its causal (hetu) true self nature (swarupa) by recognizing the Eternal Cause, Source, and Origin of All Intelligence including the intelligent power (sakti) behind cognition in all our everyday relationships and experiences -- in **All Our Relations**. Just as the spark resides in the raging fire, it is often obliterated by the superficiality in specificity or isolation of the appearance of the fire. But if we see the fire as it is, then such superficial specifics vanish. Resting in THAT unity consciousness which is devoid of the illusion of the dualistic and contrived separation of the seer, the seen, and the cause of the process of seeing is brought about by synchronization with our true core essential nature recognizing that the one who comprehends and the object that is apprehended belong to the Universal university where Self is beholding and revealing Self simultaneously. This non-dual world is where the lila of siva/shakti plays.

HERE our experience and our perception of our experience become synchronized, empowered, and enlivened -- **HERE** there is no longer friction between experiential or subject 'reality' and the way the mind interprets events rather both are united in the unitive state of authentic yoga. This is both uplifting and empowering.

It is a truism that when we reside inside our core/heart energy the "vicissitudes of life" do not bother us, but when we are "out of synch" then even a seemingly small trifle may cause upset, pain, and anxiety. Although many people have experienced this, few know how to reliably get back into synch -- into the flow. Fewer still are those who can continuously reside in the deepest courses of creative flow -- in nirbija samadhi empowered by the perfect eternal embrace of siva/shakti.

See also Sutra I.41

II 24 tasya hetur avidya

II 25 tad-abhavat samyoga abhavo hanam tad drseh kaivalyam

Ignorance (avidya) of this (tasya) process is the cause (hetu) of avidya. Likewise ignorance (avidya) of our true nature is the cause (hetur) of our fixations and false identification with separate objects (experience of separation, duality, or polarization of an perceived object and the one that acts as the perceiver).

In that way we continue to fracture and corrupt our experiences, making it disjointed and neurotic (until our grasping unto it is relinquished). Thus avidya is the first cause of all the kleshas and when it's burdensome veil is lifted the truth discloses that the nature of liberation is not isolation, separation, independence, and fragmentation, but rather unimpaired direct communion, inter-connection, and union through which an authentic yoga practice evokes, until ultimate samadhi (freedom from separation and obstruction which is kaivalyam) is realized. Here we identify only with pure universal consciousness (purusha) as-it-is in its true nature (swarupa), dissolving (hana) all prejudice, taint, and limited dualistic views (drseh).

Commentary: To sum up, the ordinary man is bound by ignorance (avidya) which reinforces separation; i.e., asmita. false identification, and the rest of the kleshas. From the ignorance which is duality then false identifications become the norm, and we do not realize whence our consciousness has become fixated, possessed, fascinated, possessed, obsessed, extracted to, distracted, objectified, and imprisoned to. Various practices such as viveka, vairagya, and meditation (dhyana) then lend themselves (tad-abhavat) to enabling us to extract and liberate ourselves from these apparent attachments and diversions to appearances which are seen (drseh). Thus abandonment (hanah) of limited false identifications and fixations (samyogah) occur more naturally. Then ignorance is destroyed (abhavat), thus unconditional liberation (kaivalyam) from that which is seen (drseh) eventually occurs naturally. What follows from this natural liberation (kaivalyam) is the natural abandonment of ignorance, fixations, and dualistic false identification ceases.

Through the realization of nirbija samadhi (ultimate union and integration) comes kaivalya, absolute liberation. Kaivalyam is not a freedom from "any thing" but rather freedom from separation itself; i.e., **All Our Relations. HERE** there are no limitations because one is merged with boundless Self in the Heart of Hearts. **HERE** the veil of ignorance (avidya) has been lifted and the vrtti have become annihilated revealing the natural self abiding self" (swarupa) -- the goal of yoga. Without the removal (hanam) of ignorance (avidya) the false dualistic identifications and fixations (samyogah) could not be removed, and hence the highest synchronization of authentic yoga could not exist (abhavat). All false and limited identifications and ignorance are removed in kaivalyam. See [Kaivalyam Pada](#) especially Sutra 34 for more.

II 26. viveka-khyatir aviplava hanopayah

The skillful means (upaya) that removes (hano) ignorance, fixation, and false identification is the continuous, uninterrupted, constant, and unbroken (aviplava) application of pure discriminatory awareness (viveka-khyatir) -- being able to discern or notice in pure awareness (viveka-khyatir) when duality or vrtti arises -- thus affording ourselves the opportunity to apply the skillful remediation process (upaya) of moving the vrtti back into the stillness from which it came.

Commentary: An unwavering self revealing luminosity of discriminatory awareness (viveka-khyatir) is the skillful means (upayah) which nullifies or removes (hana) ignorance (avidya). Yet another way of saying this is that effective meditation is achieved when ignorance is reduced or removed through the skillful, continuous, and automatic application of viveka-khyatir. In viveka-khyatir we notice, observe, and become aware of the arising of the fixation/false identification with its resultant veiling of consciousness, and we then are able to remove or nullify it (hanopayah). Then we let go of that fixation (vairagya) easing ourselves into the more expansive consciousness that knows no bounds -- Eternal Presence. In fact such fixations lose their hold entirely and will not even arise when viveka-khyatir becomes constant and unbroken (aviplava) through skillful means (upaya).

First we learn how to do this in meditation practice (dhyana), but then we can more easily apply this wisdom to everyday life in **All Our Relations**. Viveka is a key process in our meditation. We apply awareness to our process of awareness itself so that when the mind apprehends or becomes fixated upon an apparently separate object, we are aware that the contents of the mind has become occupied. Through viveka we are able to disengage this form of possession (vairagya) and return awareness back (pratyahara) into its source (citta) which has no bounds.

Again viveka is not to be confused with the intellectual or analytical processes of samkhya or vedanta, but rather applied in meditation practice (raj yoga) one becomes aware when the mind has wandered over time more easily and with less effort (through a more consistent constant application and familiarity with the process of self awareness). Thus one knows where the mind is (viveka) and wandering and fluctuations of the mental processes eventually ceases. Here Patanjali uses the word, khyater, (clarity of illuminating wisdom) along with the word, viveka, indicating that this is not just the application of discriminatory wisdom alone, but a particular way of seeing through viveka-khyatir has been gleaned through practice. Viveka-khyatir, as the pure awareness of pure awareness -- as the clear lucidity that discloses grows inside as an opening to the intelligent Universal Source of Consciousness itself

(ascribed to purusha in samkhya philosophy) -- it is the citta shining through more brightly -- the True Self our own true self nature which abides within.

So let us be clear that although we can ascribe names to this illuminating wisdom (viveka khyatir), the light of that light (the param pursuha) is the illuminating source which is shining through and to which the yoga is meant to reconnect us with as an unbroken continuity. It is because we are have become fragmented from that continuity or Great Integrity, that we need to practice yoga in the first place.

See commentary on viveka in Sutra II.15 above, Sutra II. 28 below, and in [Pada Four: Kaivalyam](#), Sutras IV. 8, 15, 21, 26, 27, 29.

Although Patanjali's advice is to be taken at first within the context for the practice of meditation, we can apply it (viveka-khyatir avi-plava hanopayah) in **All Our Relations** as it leads to **All Our Relations**

II 27. tasya saptadha pranta-bhumih prajna

Thus wisdom (prajna) is applied throughout (pranta) [to integrate and intensify this continuity of consciousness] by discerning seven (sapta) discrete phases (bhumih) in our yoga practice [leading to samadhi as the eighth].

Commentary: Viveka-khyatir produces a luminous clarity or wisdom (prajna) in seven stages (bhumis) which has always been accessible being timeless and beginningless (pranta). The development of this self luminous wisdom is self revealing to those who have sought spiritual discernment. It can be broken down into seven stages. As wisdom dawns, so does ignorance fall away. As ignorance falls away, wisdom dawns. Through practice we see that wisdom supports more wisdom -- that elements of all the limbs are found in each other, i.e., that they all reflect the overall tree of yoga and are mutually synergistic.

We will find that each stage is mutually synergistic, each able to mutually access, support, and amplify each other, while always keeping in mind that they in reality form an interactive dynamic whole being capable of both accessing the evolutionary Source of Consciousness and Beingness as well as being its natural expression. The seven connecting stages can be viewed in many ways. One way is to discern the connections between:

1. yam and niyam
2. niyam and asana
3. asana and pranayama
4. pranayama and pratyhara

5. pratyhara and dharana
6. dharana and dhyana
7. dhyana and samadhi

Patanjali has just finished his discussion of avidya (ignorance) with its concomitant kleshas, karma, and false identifications. Although kriya yoga, pratiprasava, dhyana, and viveka-khyatir were mentioned as remediations, now we begin the discussion of the major sadhana of ashtanga (eight limb) yoga, which can be said to have seven stages or rather phases between the eight limbs. Others say that the reference to the seven phases is a mystical reference to correspond to the development of the seven chakras. Vyasa and his school break this down into graduations, each one removing another layer of ignorance, while disclosing an underlying expansive view (vidya) ending in absolute liberation or kaivalyam (see pada 4).

II 28. yoga-anga-anusthanad asuddhi-ksye jnana-diptir a viveka-khyateh

Through the practice (anusthana) of the following (eight) limbs (angam) of yoga the obstructions and impurities (asuddhi) which occlude the vision of truth are destroyed (ksaye) which in turn allows the inherent self existent effulgent awareness (viveka-khyatir) to shine forth (jnana-dipti) revealing the intrinsic all inclusive profound unity (the Great Integrity) more profound and greater than the depths of the processes that ordinary discernment can penetrate.

Commentary: It is not strange that after applying viveka (discernment) to the monkey mind, the habit of following the monkey mind in all its wayward discursions and dissipations becomes broken up. One learns to abide in the light of pure awareness. A balance between vairagya and viveka is attained and eventually new more sattvic patterns are energized giving rise to a greater all inclusive and intrinsic awareness which existed underneath the winds and agitations of "normal" coarse discursive mentations of vrtti, but was occluded by it. Through the following of eight limbed (ashtanga) practice we start knowing more directly about "Self" and the process of consciousness itself -- such a practice in itself is self disclosing. In yoga, thus the fruit is known experientially, i.e., the practice itself produces the experience which is the fruit rather than in some other systems the approach is rather through gathering external knowledge "about" the experience, but the experience itself most often remains elusive and enigmatic.

Here through yogic practice the impurities that occlude the vision of truth are destroyed allowing the immanent and intrinsic self effulgent awareness to shine forth from within. We become brighter as the world becomes luminous/illuminated.

See Sutras II. 15 and II.26 for more on viveka.

II 29. yama-niyama-asana-pranayama-pratyhara-dharana-dhyana-samadhayo'stav-angani

The eight limbs (asta angani) of yoga (which are yama, niyama, asana, pranayama, pratyhara, dharana, dhyana, and samadhi) work as mutual synergists together in order to create a beneficial momentous whole.

II 30. Ahimsa-satya-asteya-brahmacarya-aparigraha yamah

Certain activities hinder our progress in yoga. If they are wisely given up while their opposite qualities are nourished (yama), then our progress will flow more smoothly and quickly. These yamas are ahimsa (non-violence, i.e. the removal of violence from our own life as well as others (taken in the non-dual sense, in which the two are really one), satya (truthfulness being the removal of the veils of deceit and falsehood from our lives including that of self deceit), asteya (honesty, non-stealing, non-exploitation of others, and integrity in **All Our Relations**), brahmacharya (continuity, centeredness, wedded-ness, or one pointedness to the all inclusive weave of "Source" -- harmony and union in true Integrity while not allowing oneself to be distracted from the spiritual goal), and aparigraha (non-possessiveness, non-greed, non-envy, non-attachment, letting go, non-false identification penetrating throughout the mind in meditation as well as in all our relationships as the simplification of our life so that we are better able to focus on the spiritual goal latent in every moment).

"Yamas and niyamas all have their root in ahimsa (not harming living beings); their aim is to perfect this love that we ought to have for all creatures..." From the "Yogasutra-bhashya" 2.30, by Vyasa, the oldest commentary on Patanjali's Yoga Sutras, trsl. by J. Varenne, "Yoga in the Hindu Tradition", Univ. of Chicago Press, 1976

Since everybody on the planet has caused some harm to other animal forms or plants, the spiritual truth that ahimsa points to is simply to more deeply commune and inter-connect with the practices of non-violence, not harming others or self, and actually removing harm to others (healing) and self especially in the transpersonal sense where "the other" and the self are one in our daily actions so that balance and continuity in our authentic yoga practice is accelerated and realized. Thus bringing ahimsa into our lives is a healing action for "Self" as others, bringing less harm and abuse into our own lives, while promoting healing and well beingness.

Yama is commonly mis-translated as being similar to external Western moral dictums, proscriptions, codes, standards, and laws, such as if you break such written or externalized rules, one then becomes punished. But there is not any thread of similarity to what Patanjali means by the word, yama. No where does Patanjali hint upon Divine retribution, vengeance, or punishment. Rather yam/niyam are the first two limbs of ashtanga yoga and as such are practices that lead to samadhi. As such they are offered up as guidelines or suggestions in a "take it or leave it" attitude where one may practice any of the limbs be they yama, niyama, asana, or pranayama, or ahimsa, or dharana, or any other sadhana. Patanjali is stating clearly that all of the limbs taken together for the mutually synergistic practice of ashtanga yoga which is designed to lead one to samadhi. Patanjali had already stated in Pada One that yoga eventually leads to the activation of the inner seed bearing wisdom (rtambhara), and is not even close to a process of placating an externalized God or authoritative system nor conforming to external dictums.

The main difference between Western moral systems on one hand and yama/niyama on the other hand is that for the average Westerner, God wrote a list (external book) of commandments, which if not followed lead to sin; while the yogis comprised a list of practices which if practiced in a coordinated manner lead synergistically to the ability to see and read the inner law which ultimately leads to liberation. Thus the road to salvation for the yogi is not found in some old external books or words, it is not found in obeying rules per se, nor is it found in conformity and obsequiousness at all; but rather yam/niyam are indicators of that state of Divine union. They are only tools (as opposed to absolute imperatives) which develop increased sensitivity, awareness, inner wisdom, and which activates one's inherent creative power.

The laws of the universe can only be distantly approximated by written words let alone rules, as such they are not the logos itself. just as there is a huge difference between a map and the territory. The laws of the universe can not be written down in words, but rather they must be realized in our intimate participation. then as that Divine union (yoga) is integrated they are then naturally realized and manifested in our daily life -- within our very heart as our Heart identity -- in **All Our Relations**.

It is rather a serious distraction to follow anything external to one's true Self or heart. Belief in external rules or ideologies are what the vrtti of pramana are composed of and as such they lead toward kleshas, not the least are aversion, pride, and prejudice. They are an obstruction put between us and the divine. That curtain must also be melted and annihilated.

Thus from a yogic perspective, yam/niyam are not ends or goals in themselves, nor are they rules nor proscriptions in the Western sense, but merely remedial processes

designed to help move us into realization of the inner eternal law (Sanatana Dharma) of the Heart -- the authentic goal of yoga.

The following yam/niyam are discussed in greater length elsewhere, but briefly a few points may serve clarity. Yam and niyam work synergistically. As indicators of the Divine union of the aligned primordial man (called Adam Kadmon in the Kaballa) or Jivamuktan, they all are pointers pointing to the same "reality" -- they are corollaries to the same grand underlying Great Integrity of **All Our Relations** which are revealed through effective yogic practice. As a two way street they become naturally expressed as the result of tasting or abiding within non-dual unity consciousness, and similarly when they are practiced with purity they also lead us to that realization. As such they can act as guides. They are practiced with body, speech, and more importantly with mind and intention, and they contain both gross and subtle levels -- both inner (antar) and outer practices.

They are powerful in identifying and remediating wayward tendencies and activities of the body, speech, and thought. For example using this scheme, Brahmacharya practiced in thought, regardless of the external activity, is far more powerful and beneficial than gross Brahmacharya practiced physically, but without Brahmacharya of mind. This way they are not restraints in the ordinary sense of the word, because there becomes no "bad" tendency to restrain. This is not to say that it is beneficial to act upon random compulsions, the afflictions of the mind (kleshas), out of bad habits or tendencies (samskaras and vasana), neurotic tendencies, lust, greed, selfishness, ignorance, aversion, and the like; but rather it is far better to remediate the Heart/Mind of these wayward tendencies for example through realizing the fruit which underlies the synergistic application and practice of all the limbs of yoga.

If we consider the word, yama, it can be defined as the end, as yama is the god of death. From the Yoga Sutras we learn that the death of one is actually an affirmation and birth of another. Although uncommon, one may break down the word, yama, in an unconventional way; ya meaning that which moves, while ma represents the mother principle -- nature's/creation's nurturing principle. Thus in this analysis yama means to bring forth and nurture into fruition by moving with the nurturing principle. Naturally when one activity ends, then there is energy freed to go into another direction. Death in one sense is an illusion, while really things morph and change; i.e., there is rebirth and constant change. Only if "things" could be frozen in time, would "death" exist, but we learn that time as well as death then, is an illusion.

Thus in this way (like all the other limbs) yama does not have to be seen as a negative, a restraint, or even a willful practice; but rather as a natural surrender, as LOVE shining forth -- thus as a positive affirmation. In this sense then ahimsa does not mean to restrain violence, but rather to remove violence and suffering as well as it's

remnants (such as samskaras). As such it is a healing affirmation that not only removes suffering but brings forth happiness. Ahimsa brings forth healing, kindness, gentleness, and love not only into our own lives and that of "others" but into/from the profound realization of our True Self -- of the unconditional happiness that comes from the realization of the unconditional/natural truth. So only in the larger sense the yams are more than a counteractant to an opposite tendency, but rather they herald in and affirm the underlying unity of **All Our Relations**.

Satya thus does not mean to restrain deceit as much as to bring forth Truth; i.e., to remove falsehood, confusion, illusion, delusion, and ignorance. It is not so concerned with "telling the truth" externally as much as it is in its inner (antar) esoteric meaning of removing the ingrained samskaras which support self deceit and conceit. Thus satya when practiced with the body, speech, and mind in **All Our Relations** becomes a profound transformational practice.

Brahmacharya is to reveal, acknowledge, and act in accordance with the eternal inner eternal teacher in **All Our Relations**. In **All Our Relations** we are wedded to Brahma and Brahma in **All Our Relations**. Brahmacharya is practiced thus not as a restraint of the body, but within the integration of the body, speech, and mind as an affirmation of a way of life.

Asteya and aparigraha are not only to eliminate exploitation, contradiction, deceit, self dishonesty, greed, attachment, and selfishness, but to act to promote integrity, honesty, generosity, trust, abundance, fulfillment, and gratefulness, contentment, and clarity in **All Our Relations** -- body, speech, and especially with an integrated HeartMind.

II 31. Jati-desa-kala-samaya-anavacchinnah sarva-bhauma maha-vratam

Applying these yams to all situations by the practitioner, at all times, without limitations or exceptions will turn the tide effecting closure of and sealing off the great gate of death and dissolution, thus moving us into greater synchronization with the transconceptional and natural laws of universe as it is (Sanatana Dharma).

Commentary: The yams have the power to close the gate of suffering and rebirth -- they have the power to end woe of cyclic existence. Here the outgoing gate of distraction and dissipation is closed -- the wheel of cyclic existence (samsara) which causes suffering (which is the realm of the god, yama,) is reversed. This closely corresponds to the hatha yoga bandha activities which are applied to specific gates affecting the granthis (psychic knots) corresponding to the various lokas (spiritual realms). See Sutras 33-34 below.

In the essence of the yams, the essence of all the other yoga practices can be found. Their essence can be applied in all other yoga practices as well. Their meaning is revealed in all authentic spiritual practices. They are multi-layered having inner and outer, subtle and coarse, mental and physical meanings and connotations which are revealed through practice (versus analytical reasoning, speculation, rationalizing, or discursive thought). Their essence is universal and inter-dimensional (sarvabhauma) and includes no limitations (annavacchinnah) of time (kala), place (desa), or level (jati), rather it integrates us in every dimension of being (samaya). Taking up such a powerful all inclusive practice in **All Our Relations** completes the great circle and makes us whole -- it celebrates the **Great Binding Together** (maha-vratam). Maha-vratam also refers that the practice of the yams eliminate the outflows and distractions of the cit-prana -- from distraction and nescience to integrity and vidya. Maha-vratam seals the gate of creating more bad karma (acting on nescience). Thus maha-vratam also refers to our awakening to the deathless universal consciousness which is eternally omni-present.

Thus the yams seal as well the outward leading gates of death and rebirth into states of ignorance. As stated above, when we seal an energy leak in one direction, when we are freed from the knee jerk activity of neurotic dualistic behavior, then there is energy freed to go into another direction. Death only exists as an illusion -- in terms of fragmentation, while in the larger scope of REALITY, things morph and change; i.e., there is rebirth and constant change. Since it is an illusion to think that things by themselves can be frozen in space and time, then "death" as a thing also is non-existent. Again time as well as death then, is an illusion, caused by the rigid tendency of objectivity to artificially freeze and lock the frames of life as if life was like a movie screen where the projector became frozen.

Yams and niyams are practices which are based on Divine indicators of samadhi -- of the perfect yogic alignment. Thus they help wash the bloodied hands of the bad blood and karma already spilled and that which would be spilled and wasted in the future. Thus yam/niyam not only seal the gate of distracted and dissipated consciousness and energy (chit-prana), but move also activate the innate light of the inner wisdom activating our dormant evolutionary potential, the kundalini -- they help us see the universal Love in **All Our Relations**. If we are not in that situation of ecstatic spirited love, then we can be certain that a vrtti or a klesha is operational blocking or distorting our innate clear vision.

Here the yam/niyams point to the one non-dual truth of **All Our Relations** where there is no separate self, no separate object, no ego delusion (asmita), no ignorance, rather just Eternal Self reincarnating/manifesting in infinite forms. Practicing the yams puts an end to the downward spiral of pain filled (dukha) cyclic existence (samsara), coarseness, ignorance, violence, etc. In our translation we use the word,

sanatana dharma, literally as the eternal law, "Reality" as-it-is without artificial contrivance or relative bias contaminated by dualistic subject/object limitations -- not as a statement of any one religion, doctrine, ideology, philosophy, or moral system.

II 32. saucha-santosa-tapah-svadyaya-isvara-pranidhanani niyamah

Niyama consist of saucha (purity), santosha (contentment and peacefulness), tapas (spiritual passion and fire), swadhyaya (self study and mastery), and isvara pranidhana (surrender to the Universal Great Integrity of Being).

Commentary: Thus the yams are not merely restraints or counteractants, but rather actions that bring forth. They have a strong remedial effect. For example truth counteracts deceit, asteya remediates thievery, etc., but the niyams reflect even more the causal value, underlying principles, and fruition of the yams.

"Ni" (as in niyam), means that which is inherent or underneath. As such the niyams clarify, complement, and expand upon the yams. The niyamas thus are even more proactive actions (versus counteractive actions such as in the yams) that Patanjali encourages us to engender and to undertake in order to accelerate one's success in yoga. Again yam and niyam are both two way streets. For example, ahimsa and satya promote saucha and swadhyaya, asteya and aparigraha lead to santosha and tapas, brahmacharya leads to isvara pranidhana, while the reverse is also true; i.e., that the practice of the niyamas leads to the realization of the yams.

II 33. vitarka-badhane pratipaksa-bhavanam

Qualities born from the coarseness and low vibratory qualities of fragmented existence (vitarka) become remediated (pratipaksa) through the application and cultivation (bhavanam) [of these yam/niyams].

Commentary: Thus when consciousness is agitated, unwholesome, discontinuous, and corrupted by the coarseness produced by the ordinary discursive cognitive faculties of fragmented materialistic thought patterns (vitarka), it can be remediated and balanced (pratipaksa) by questioning the basis of all dearly held beliefs and attachments by entertaining the possibility of their opposite meanings (pratipaksa-bhavanam).

Here again the yams/niyams point to the nirvicara (beyond even the most subtle mental contamination produced by the confusion of a separate subject/object relationship) Great Integrity of the sacred place of **All Our Relations**. Here the yams/niyams all point to the non-dual transpersonal Great Binding (Maha-vratam) or Unity which underlies Yoga.

II 34. vitarka himsadayah krta-karita-anumodita lobha-krodha-moha-purvaka mrdu-madhyā-adhimatra dukha-ajñāna-ananta-phala iti pratipaksa-bhavanam

[The functional practice of the yam/niyams] act as remedial application (pratipaksa bhavanam) which balances the forces of corruptive influences of violence (himsadayah), lobha (greed), krodha (anger), and moha (delusion) no matter if they are present subtly or coarsely having the latent potential that leads us into future suffering (dukha) and ignorance (ajñāna). All these existing negative feedback loops can be effectively balanced out and nullified (pratipaksa-bhavanam) [by the application of yam/niyam].

Commentary: Actions of body, speech, or mind based on coarse thoughts which in turn are based on separateness (vitarka) result in himsha (violence, greed (lobha), krodha (anger), and moha (delusion) lead to suffering (dukha). They come from pain and ignorance and lead to even more pain and ignorance unless they are remediated by the wise (through the balancing out these negative states through the application of yam/niyam).

Coarse breath, speech, physical actions, breath, and mental thoughts are all related. Acting upon them only brings more suffering and ignorance. All the yoga practices help us move from vitarka to nirvitarka and from vicara to nirvicara until our vibrations and awareness are raised and we are moved only by love.

We will see how all the yam/niyam are all inter-related with each other, how they all are mutual synergists to the other limbs, how they may be applied, and how they complete the great circle with the Heart of yoga residing in the middle of middles -- in the Great Heart Center -- the Hridayam. The yam/niyams reflect this Great non-dual Truth and also bring us closer to it through aligning with these in daily practice -- in deeds, in words, and in thought.

Paramahansa Yogananda's commentary to the *Bhagavad Gita* , (SRF, Los Angeles, 1999) says in chapter VI. 37-38s:

"Arjuna said:

(37) O Krishna! What happens to a person unsuccessful in yoga -- one who has devotedly tried to meditate, but has been unable to control himself because his mind kept running away during yoga practice?

(38) Doesn't the yogi perish like a sundered cloud if he finds not the way to Brahman (Spirit) -- being thus unsheltered in Him and steeped in delusion, sidetracked from both paths (the one of God-union and the one of right activities)?

(39) Please remove forever my doubts, O Krishna! for none save Thee may banish my uncertainties

The devotee who performs meritorious actions develops divine memory and good karma that propel him to seek liberation in this life or the beyond. The memory of the divine bliss of yoga practice lies lodged in his subconscious mind. If he is not able to find full liberation in one life, in his next incarnation the hidden memory of his past experiences of yoga sprouts forth in spiritual inclinations."

Now Patanjali describes the five yams in detail in sutras 35-39

II 35. ahimsa-pratisthayam tat-samnidhau vaira-tyagah

Thus by establishing a firm alignment and stance with ahimsa (non-violence), then harm, hostility, hatred, contentiousness, conflict, and disease in our life is reduced and removed. Future seeds of ahimsa are planted.

Commentary: Ahimsa is considered the primary yama in which all the others can be derived. There are countless ways to derive this connection. One way is that by removing harm, violence, pain, and suffering to "self" we commune more deeply with that which heals -- the healing force. To cultivate ahimsa in relation to others we see that this brings more ahimsa energy into our own very life. After a while we become aware that in order to bring ahimsa into our lives more, it has to be unconditional, i.e., it becomes a wholehearted, unfettered, automatic, and spontaneous transpersonal affirmation as we become more certain of what we want and who we truly are. Through the practice of ahimsa -- through our direct experience of it, we increasingly start to see the underlying transpersonal nature of ahimsa and where it is coming from -- its healing Integral Source. When we merge with that innate Great Integrity, then the healing spontaneously abides and manifests from the inside out in **All Our Relations**.

Physically we refrain from hurting others physically as well as animals, plants, and the entire Gaia-sphere. We refrain from hurting the environment which is habitat to self and others. We refrain from harming the future habitat as well and that of our grandchildren's children. Every action thus considers and consults both those yet born up until at least the Seventh Generation as well as the elders who have come before us and have lit the way. Our political, social, ecological, and consumer actions also reflect this ahimsa attitude if we have integrity (as such these are not simply rules that we parrot, but a way of living spirit. For example where does ahimsa fit in regarding our use of food grown with pesticides, our consumption of electricity from nuclear power plants, our consumption of non-biodegradable products, etc. harm our ecology, others, our future ecology, and /or ourselves or conversely can we help create a less

harmful world, less war, less violence, more peace, more abundance, and more happiness? It is more powerful to know that just attempting to eliminate himsa physically although helpful is not causal. What all encompassing non-dual "Reality" does ahimsa in its transpersonal sense reflect?

Refraining from harming others in speech is also valuable, so we refrain in belittling and condemning others -- refrain from gossip and innuendo, refrain from using words as weapons -- to hurt, punish, exploit, condemn, or manipulate others. **But it is in the ahimsa of the HeartMind that ahimsa works its most causal magic.** Here we no longer hate others, harbor anger nor ill will toward others, no longer desire to punish nor condemn others, no longer disparage or judge others, no longer harbor envy nor competition, pride nor one-up-man ship. When ahimsa of the HeartMind is realized, saucha and santosha are also realized -- suffering, samskara, karma, and its tendencies have become completely remediated,

The power of ahimsa in thought and attitude toward **All Our Relations** is one of the most powerful of all healers. Just to think of any one as being ill, limited, or incomplete does the dormant universal soul potential within them an injustice. So it is wise and less harmful to see the buddha nature potential in all beings and address one's correspondence by affirming THAT truth in **All Our Relations**. This connects ahimsa with satya in satyagraha (see the discussion under satya).

So we go beyond simple ahimsa by no longer creating more harm or suffering through body, speech, or mind, but actually take the next natural step, i.e., of removing harm and suffering (and its seeds) by healing, both self and others, and in the transpersonal sense "others as Self". We see that the Source of ahimsa is unrequited Love and we eventually become convinced to wholeheartedly embrace THAT Source fully in **All Our Relations**.

Ahimsa is thus not a passive withdrawal, but rather it can be an active engagement in protecting against harm and preventing it. It can also be ferocious. Just like a mother bear who licks her cubs wounds, feeds them, teaches, and protects them. If they become threatened, the mother out of love protects them even if it means fighting off a predator ferociously. Likewise, when we act skillfully and proactively out of love and wisdom to protect and engender life, to remove harm and/or to prevent it, that also is ahimsa. Ahimsa together with satya, form the basis of the satyagraha movement where truth leads to the balm of justice alleviating much suffering. Falsehood (asatya) as well as exploitive institutions on the other hand leads to thievery, expropriation, alienation, ignorance, abuse, and harm (himsa). The satyagrahi must always provide a face-saving "way out" for an opponent if one is to champion truth. Here ahimsa combines with satya where the goal is to discover a wider vista of truth and justice, not to achieve victory over an opponent.

Himsa (violence) is not just getting hit in the head physically and personally, but it is also violence for the mother to witness her children starve to death, to go hungry and be malnourished, to become ill, to be cold, to be exploited, and to die due to manmade conditions, artificial scarcity, economic policies, war, boycotts, competition, and so forth. To be certain it is violence that occurs to people who get sick from pesticide spraying, from impure foods, from dangerous drugs, from unnecessary and dangerous medical procedures, from unhealthy working conditions, from over work, by ultraviolet radiation caused by ozone degradation, by impure air or water, and so forth. To be free from this kind of harm one has to discern the truth and consequences of one's actions while ceasing to contribute to these secondary causes of harm. The consequences of harmful actions do not always show up in one generation. One must thus ask, what is the result of one's actions upon future generations, the children of our children's, up until at least the seventh generation as well as to **All Our Relations**.

II 36. satya-pratisthayam kriya-phalasrayatvam

Likewise by establishing a firm footing upon truthfulness and non-deceit (satya), then obscurations, falsehood, self deceit, and illusions are lifted and removed and we become more firmly allied with truth and the self disclosing forces of revelation that lift the veil of ignorance that causes repeated suffering and abuse.

Commentary: Cultivating satya has many levels of body, mind, and speech as well. Here we not only want to speak the truth, but also attend satsang where the truth is eternally being spoken (in the true sanatana dharma) all the time. Our malaise is caused by our bondage (even grasping) onto ignorance, confusion, and delusion -- onto skew and bias. Truth destroys this falsehood and reveals Reality as-it-is. Here boundless awareness opens up. When so afflicted in avidya (ignorance) we benefit from association with fellow truth seekers (sangha) who help to reveal and magnify the truth. We benefit from living our truth and being authentic with others INCREASINGLY as a practice in **All Our Relations**. Satya destroys self deceit, ego delusion, and the masks of false identification (asmita and avidya). Sat implies openness, honesty, and fairness, as well as truth.

Satya thus is not applied only to telling the truth to others, and not only in telling the truth to ourselves, but rather as an affirmation of truth, openness, and clarity -- as the embrace of the dynamic of clarity and pure awareness. Thus through satya we abandon our alliance with falsity, deceit, self deceit, and illusion altogether. We also embrace expressing our truth in **All Our Relations** by not going along with other people's delusions, self deceit, prejudice, bias, confusion, and false beliefs. In this way even silence in the face of lies may perpetuate falsity, where speaking one's truth may stop others from being duped, misled, demeaned, cheated, exploited, or abused. Thus there is a close affinity here with asteya as well as ahimsa.

The ability to see the truth (satya) in all things will destroy avidya (ignorance) -- it will destroy all our connections with false identifications, illusions, delusions, self deceit, and ego delusion which our consciousness has become imprisoned, but on the larger level our expression of satya allows **All Our Relations** to come through us naturally -- as our true Self. Thus as an internal practice satya is part and parcel of the process where the Grand Integrity of the profound Reality becomes revealed (falsehood is destroyed by truth -- ignorance is removed through reality). Realizing the truth of this Integrity is the essence of the practice of satya. Daily materialistic life as found in the West often denies the true natural Self and Reality as-it-is, but the practice of satya reaffirms it in the ground of Sat -- true beingness. Thus the practice of satya can be very deep in integrating the unitive state of Satchitananda which is our true nature.

Satya is practiced with the whole being -- body, speech, and mind so here in the broader non-dual sense satya practiced inwardly is expressed outwardly (the duality of inner and outer become integrated in the non-dual realization of the satya of satya -- the truth of truth. We commune with SAT which destroys mara, maya, ajnana, and avidya.

Similarly the communion with Sat is most pleasing to the lord of yogis, Siva, who brings an end to all falsehood and attachments by bringing forth pure stainless consciousness. Durga Ma is that greatest of all warriors who slays falsehood with truth, so that no darkness can withstand her light. Sat is that sacred and very basic ground of subjective beingness where we experience Reality as-it-is in Sacred presence. When that that experience of Sat is merged with unalloyed Consciousness (Citta), then the unity of SatChitAnanda -- Pure Unalloyed Existence and Pure Absolute Consciousness are merged as Pure Bliss (Ananda). When satya is one pointed and unwavering liberation is very close at hand.

Satya in action is to bring about the truth, not only by opposing falsehood, lies, deceit, dumbing down others, and propaganda, but more so to tell one's truth, be the embodiment of who you are, to let your heart shine forth. Satyagraha thus effectively applied expresses itself so as to stop the circle of deceit, by breaking the silence. Socially and politically satya is the fore-runner of satyagraha -- living and moving from our center of truth in **All Our Relations**

"With *satya* combined with *ahimsa* , you can bring the world to your feet. *Satyagraha* in its essence is nothing but the introduction of truth and gentleness in the political, i.e., the national life.

Satyagraha is utter self-effacement, greatest humiliation, greatest patience and brightest faith. It is its own reward.

Satyagraha is a relentless search for truth and a determination to reach truth.

It is a force that works silently and apparently slowly. In reality, there is no force in the world that is so direct or so swift in working.

Satyagraha literally means insistence on truth. This insistence arms the votary with matchless power. This power or force is connoted by the word *satyagraha*.

Satyagraha, to be genuine, may be offered against parents, against one's wife or one's children, against rulers, against fellow-citizens, even against the whole world.

Such a universal force necessarily makes no distinction between kinsmen and strangers, young and old, man and woman, friend and foe. The force to be so applied can never be physical. There is in it no room for violence. The only force of universal application can, therefore, be that of *ahimsa* or love. In other words, it is soul-force."

(From a letter, 25.1.1920) Mahatma Gandhi

II 37. asteya-pratisthayam sarva-ratnopasthanam

Having firmly communed and practiced integrity, non-exploitation of others, and honesty (asteya), then one no longer becomes easily distracted, dissuaded, or corrupted from one's core energy (yoga) which is seen as far more a precious possession than mere material gems or ornaments. Hence evenness and balance establishes itself where before there existed agitations and disruption. Having learned to cultivate this place of abundance and well being inside oneself, one feels no need to exploit situations, manipulate others, to steal, hoard, be envious, or misappropriate and is thus content (santosha) to leave things as they are in one sense and in another transpersonal non-dual proactive sense to establish abundance, to serve the Self, to eliminate exploitation, abuse, and greed as a natural consequence of the more advanced proactive sense.

Commentary: Like the other yams, asteya is a two way street. Contemplating asteya and implementing it establishes harmony and leads us toward greater integration into Unity consciousness; while similarly the more we are spiritually connected, the more asteya is a natural expression of Infinite Love.

Steya means to steal, expropriation, or thievery, thus asteya is most often translated as honesty and non-stealing, and hence the easy connection with aparigraha (which includes non-covetousness as well as non-possessiveness), satya (truthfulness), and ahimsa (non-violence), but if we look deeper asteya is where we do not need to take anything in the first place (aparigraha). So asteya is in one sense creating abundance through generosity. Asteya thus is the realization and expression of abundance,

fulfillment, and santosha, where there is no need to take from others, possess objects, or exploit "others" in the first place, rather. Also inclusive under the practice of asteya, one would have to include the elimination of cheating, exploitation, manipulation, heavy handedness, fraud, or victimization of the "other" to one's comparative advantage. Any type of expropriation such as fraud, cheating another, lying, misleading, or even demeaning another sentient being is not only asatya, but is asteya because it serves to demean and steal away the richness of life. Thus the act of expropriating self or others from their indigenous spiritual connection in the eternal now is asteya. That is when by any activity of body, speech, or mind where we further create this spiritual alienation/expropriation, rend, separation, or fragmentation it acts to reinforce and rigidify a spiritual and psychic ripoff (astea). On the other hand when we are "connected", in union, residing in natural abundance, ahimsa, satya, aparigraha, santosha, and the like we naturally act by reflecting and transmitting asteya in **All Our Relations**.

Astea goes far deeper than a gross material sense, when we ask ourselves what theft is on a spiritual, emotional, and psychological sense. Many people feel cheated, ripped off, abused, and exploited and guess right most people are. Any ignorance is a limitation and hence a sense of incompleteness sets. In order to compensate for this incompleteness man through his ignorance (avidya) often delves deeper into the kleshas seeking compensatory neurotic substitutes in increased cravings (raga), security (dvesa), anger, jealousy, greed, status (asmita), and the other myriad kleshas built around that basic split/rend from the natural unconditioned harmony and unity of body and mind, Nature and Spirit, Shakti/Shiva - from embodiment (Sat) and Source (Chit), from root and crown -- from Natural Unconditioned Universal Mind.

In one sense man is always expropriating more from mother nature than he gives back, such as from natural resources say from trees, the earth, the air, water ... from **All Our Relations** because of the frozen mind-set of his conditioned ignorance. In the sacred sense all is borrowed, but ignorant and aloof man acts apart as an arrogant "owner". That attitude of asmita thus is remediated by asteya, just as asteya disappears when we realize who we truly are (in swarupa).

The average modern man is too often caught up in competition in the dualistic and paranoid framework of coarse materialistic life neurotically grabbing onto ersatz external objects of gratification or consuming "things" with the hope of an ultimate satisfaction or completion, well being, or sense of meaning and self worth. Especially in the modern milieu the afflictions (kleshas) of attraction, jealousy, hatred, greed, lust, hoarding, possessiveness, consumerism, acquisitiveness, lying, misrepresentation, exploitation, and ignorance can be very strong because in such a corrupt/perverse society it is a symbol of success. All such manifestations of stea manifests out of scarcity consciousness and fear -- the ego; where asteya is based on a

natural transpersonal love -- **All Our Relations** -- which has become habitually abandoned and blocked. Creating abundance, satisfaction, happiness, and providing for others is a powerful antidote. It will also keep us on track with Self.

Practicing asteya as honesty and integrity in body, speech, and mind will help counteract any such tendencies. It will eventually reveal the Great Integrity -- the state where we see the beauty and meaning of the Integrity in all life -- in **All Our Relations**.

Asteya as an external practice is not only being honest to others, but not exploiting them, not cheating them, not competing with them, not taking from others, but rather as always giving -- as attempting to restore their connection with eternal love and peace. For this to have a greater positive effect in our yogic practice, asteya must be extended not only to people but to all beings and things - to **All Our Relations**. It is not necessary that one extends "things", objects, or even temporal comfort as much as that the spiritual bhava is reinforced generating passionately the attitude and intention of desiring to provide for the other's wants and suffering -- for other's happiness. This activity of asteya can be an approximation, an alignment with, the presentation and revelation of the path to lasting happiness and love- where satya, saucha, ahimsa, aparigraha, isvara pranidhana, tapas, and especially santosha all meet and are revealed. Asteya is accomplished when the thievery of fragmented existence, the corrupting forces of separation, the ego, of self deceit, conceit, ignorance, cunning, and trickery have ceased.

Asteya has an inner aspect where we are honest with oneself, we honor the integrity of our inherent intelligence, rooting out the very tendency towards self dishonesty and self adversity. It is the insidious habituated alliance with self deception, conceit, self deceit, arrogance, and delusion (called ego) which must be defeated which is revealed in meditation in order to win mukti (liberation). **HERE** we do not cheat others of the Reality of the Heart, nor do we cheat ourselves of being **HERE** ALL WAYS. Abiding in the Heart everything shines forth generously as precious jewels (sarva-ratna-upasthanam).

Steya thus on a mental level represents our fragmented state of spiritual self alienation -- the primal split off/rip off from non-dual Self -- while it is the spiritual hero/heroine as sadhak who reestablishes the lost spiritual integrity, fullness. and wholesomeness -- who reestablishes connection/union in yoga.

Steya thus is also a type of dishonesty (asatya) and a corruption (versus honesty and integrity) is actually the opposite of satya (communion with truth). With satya we reveal the truth and do not kowtow to falsehood, therefore we do not augment self deceit, dishonesty, nor even other people's illusions/delusion. In asteya we do neither

create more scarcity and fear, but rather we remind people of Shakti's abundance and love. This way we do not spirit nor demean life. As such in this way we contribute to stealing away from others the unbounded limitless richness of Reality as-it-is. Steya is very closely related to the kleshas, while the wise practice of asteya greatly attenuates their hold.

On a social level we cheat "others" and cheapen life by not honoring and acknowledging Spirit and Nature in **All Our Relations**. Thus as demean creation/creator we demean ourselves -- we steal from others and future generations. Like ahimsa we can evaluate the implications of our social actions, political actions, ecological actions, and consumer actions as how they may affect others, our habitat, and that of future generations. In other words how we commune with abundance and happiness in **All Our Relations**, without taking, expropriating, exploiting, or destroying, will directly impact upon our progress in realizing our true self nature. Vice versa, when we have realized the authentic unlimited Self, then our actions will spontaneously manifest and appropriate asteya -- we will manifest the cessation of corruption, dishonesty, exploitation, and expropriation.

Contemplating asteya in all our relationships can help many to remediate the energy dissipation from their yoga practice. For example how much do we take under consideration actions which may deprive others in a spiritual sense of a feeling of well beingness? How often do we take into consideration our actions as it may steal from future generations, from future eco-systems, rivers, and habitat? Are we habitually allowing ourselves to abandon our Heart and Core Center in our daily actions, and is such activity wise or helpful?

On an even deeper level of beingness whose gate we will all pass on our way to **All Our Relations** we realize that the entire physical world has been given to us by Ma as Yama. Everything we "think" that we have or own has been loaned to us, has come from an expropriation, from some where else (from creation). Only from the Great Non-Dual Self which embraces **All Our Relations** does "All" belong to "us" as "we" to It. Only within that context are we free in ultimate and eternal love, abundance, happiness contentment, and trust.

Further, asteya comes into play in meditation where the wandering mind expropriates our attention. It is the thief in the night which sucks out our attention and energy. Thus asteya is also similar to the practice of pratyahara where we draw back our energy and awareness to the Hearth of Spirit within -- where our inner spiritual wasteland and desolation becomes regenerated and inspired.

II 38. brahmacarya-pratishayam virya-labah

Having firmly established the continuity with one's core energy, not being able to dissuade nor corrupt one's attention or desire to that which is empty and devoid of value (brahmacharya-pratishayam), one's vigor and strength is stabilized (virya-labah).

Commentary: Brahmacharya is best translated as integrity. It is action, thought, and speech based on that basic incorruptible Great Integrative state of **All Our Relations** where we act from the Heart of Hearts (hridayam).

This is perhaps one of the most widely mistranslated paragraphs of the yoga sutras by life negative, body negative, and "other" worldly academic and religious traditions and institutions. The word's structure and purport has no direct correlation with sexuality, i.e., it can not be translated as sexual abstinence or the refraining from sexual misconduct which is its most common "mis-translation". Rather this anti-sexual connotation is the legacy of the institutionalization of a life negative, nature negative, and body negative so called "authoritative" tradition. Indeed integrity goes far beyond any gross conception of sexual continence, restraint, or repression.

The word, brahmacharya, can be derived from the two words Brahma and acharya or charya (take your pick). Now Brahma is God as the creator or progenitor aspect while acharya is teacher, while charya means "to be wedded to" or "moving with". Thus one could say brahmacharya means being wedded to Brahma or Beginningless Source (as Brahma). Similarly one can say that brahmacharya is moving in harmony or attunement with the power of creation and procreation. Thus one person could say that it means "to remain connected to Source" or to remain continuous and integral with it, hence the connotation of continence as continuous flow, may be implied as in being always married to Brahman (Self) without distraction. In that marriage no distractions or corruptions can occur since by definition one is describing this integrity. How could any desire, greed, hatred, anger, jealousy, abuse, or harm occur in authentic Brahmacharya? Impossible, but the "ignorant reality" (called avidya) the normal man's non-integrative and corrupt dualistic state still does not see nor honor this natural integrity, thus his view requires adjustment or remediation through authentic yogic practice. Such a practice is brahmacharya which may be translated here as dancing (moving) with god.

Similarly if one continuously looks toward Brahm as the teacher in **All Our Relations**; i.e., one is continuously focused on Brahma. Brahm's teachings are always available in this state of mind. Indeed both definitions can be easily integrated as the focusing of the mind, the energy, the body, and breath upon the Creative Source of Life -- Creator/Creation. In this sense Brahmacharya is continence, but not in the sense of sexual, urinary, fecal, or other such very limited ideas of retention and control over the bodily functions, but rather continence in the more subtle sense -- a

continence of the more causal energy and mental bodies of the sukshma sharira belonging to the pranamaya, manomaya, and vijnanamaya koshas. This type of communion that is called brahmacharya is far deeper than the dualistic limitations of faith, loyalty, devotion, or belief, but rather address the direct experience and practice of **merging as one** into the creative life stream -- to honor THAT as one's everpresent teacher. This occurs naturally when the practice of yoga becomes continuous in **All Our Relations**, but for most of us who have only too briefly tasted that unity consciousness, then such is a practice to seek out, to explore, and embrace.

So in this practice of Brahmacharya one must honor and entertain the potential possibility that the generative and intelligent creative/procreative transgenerational force is present here in our very life today, as a teacher. Then we can find the door to Brahma is opened. Finding Brahma we can more easily find Brahman (the true non-dual and complete imperishable Self manifesting as Brahma/Vishnu/Siva).

Acharya, as the teacher that we are seeking out and learning from -- focusing on the eternal teacher all the time and in **All Our Relations** then leads us to the true, universal, all inclusive, and authentic Self. Brahman reveals herself to her devotees -- true seekers. All we have to do is to look for her. seek her, and be at one with her in all our activities -- as **All Our Relations**. When we reside here, there is self empowerment -- the cit-prana is not drained outward, but rather it is directed toward inward flow activating the evolutionary/creative and procreative forces and thus virya (strength and self empowerment) builds.

The accomplishment of the energetic matrix of authentic brahmacharya then naturally manifests in activities that are integrated with Brahman, but the normal man lacks vision (is lost in avidya), so the natural and spontaneous expression of brahmacharya is lacking. As in reverse engineering brahmacharya can be effectively cultivated once we understand its basic purpose and dynamics. The point is that eating, walking, drinking, evacuating, talking, social intercourse, sexual union and other such activities all can be accomplished in continuity with authentic brahmacharya, all of which can involve a spiritual intent and attitude (sankalpa shakti) more than the elimination or repression of specific natural bodily functions. In authentic yoga one does not use force, violence, or repressive means to guide one's activities, but rather wisdom and love. However if these same activities are approached through dualistic ignorance (avidya), desire (raga), aversion (dvesa), and the other kleshas then our spiritual power and strength will become dissipated. According to this sutra authentic brahmacharya generates virya (increases spiritual vigor).

Another way of saying this is that acharya is the teacher, which we continuously can "learn to learn" from at each sacred moment, always staying open, never turning away from the everpresent and self existing omnipresent teacher within. This is sometimes

called asking for guidance. As such brahmacharya very closely aligns and adjuncts with the practice of isvara pranidhana. Thus in reality anyway one looks at it, Brahmacharya is the affirmation of the sacredness of life -- Sacred Presence -- Eternally **HERE** and Now.

"Those who follow the path of service, who have completely purified themselves and conquered their senses and self-will, see the Self in all creatures and are untouched by any action they perform.

Those who know this truth, whose consciousness is unified, think always, 'I am not the doer.' While seeing or hearing, touching or smelling, eating, moving about, or sleeping; breathing or speaking, letting go or holding on, even opening or closing the eyes, they understand that these are only the movements of the senses among sense objects.

Those who surrender to Brahman all selfish attachments are like the leaf of a lotus floating clean and dry on water. Sin cannot touch them. Renouncing their selfish attachments, those who follow the path of service, work with body, senses, and mind for the sake of self-purification.

Those whose consciousness is unified, abandon all attachment to the results of action and attain supreme peace. But those whose desires are fragmented, who are selfishly attached to the results of their work, are bound in everything they do.

Those who renounce attachment in all their deeds live content in the 'city of nine gates', the body, as its master. They are not driven to act, nor do they involve others in action"

Bhagavad Gita, 5. 7-16, trsl. by Eknath Easwaran, Tomales, CA 1985.

In this way we can see that this yama of brahmacharya practice is the counterpart of the niyama of isvara pranidhana, the surrender to the Self -- to our highest divinity -- to the Great Binding or Integrity. It is also closely aligned with tapas, pratyahara, bandha, and swadhyaya practices (see commentary to sutra 1).

Thus it seems that the practice of Brahmacharya in this sense is to remain wedded to Brahma in integrity in **All Our Relations** and activities, while at the same time increasing our innate power, spiritual vigor, courage, and strength which has become heretofore repressed/suppressed. Here I must reject the chauvinistic claim that virya refers to some male endocrine substance which women do not possess. We also wish to be absolutely clear that it is a mistake to take the word, virya, as used in Ayurveda

as a male endocrine substance. Rather Patanjali means here by virya as spiritual strength, empowerment, and spiritual zeal. This is made clear in

Sutra I.20 "Shradda-virya-smrti-samadhi-prajna-purvaka itaresham".

Swami Veda Bharati in his comprehensive book on the Yoga Sutras discusses this above subject by analyzing what Vyasa said about virya.

"We have not translated virya to mean a male hormonal fluid, nor brahma-charya to be the preservation thereof.... virya which represents in the common mind only a certain male fluid, the preservation of which is thought to be continence or brahma-charya. If that were the meaning of the word, how would we explain the brahma-charya, of ancient brahma-vadinis, the lady sages and teachers? What do they preserve? Does any lexicon show virya to mean a female fluid also? That is not the case. On the other hand if virya is male property, how do we explain the use of the word virya vali (fem. endowed with virya) and such other expressions.

A synonym of virya, the word, retas, is also used in the context of female personages.

'All the three daughters of Mena and Himalya were endowed with the ascetic bodies, possessing the powers of yoga; the divine ladies with great and high auspicious characteristics, all gifted with a stable youthfulness. All of them were teachers of Brahman: all urdhva-retas, they whose virya flows upwards.'

Vayu Purana III.72. 14-15

If the words, virya and retas mean seminal fluid, how would the term urdva-retas apply to female ascetics as above? Obviously the words, have a wider meaning."

From "the Yoga Sutras of Patanjali, Volume Two, by Swami Veda Bharati, Motilal Benarsidass, Delhi , 2001.

Earlier Swami Veda Bharati comments on what Patanjali means by virya in sutra I.13:

"Stillness or stability (sthiti) means the mind-field (citta) flowing pacifically when it is without vrttis. The endeavor tending towards this purpose is virility or exertion. Practice is the observance of the means thereto, with the will to achieve its fulfillment...

The endeavor is directed towards sthiti [a balanced stillness] and is explained by Vyasa by offering two synonyms:

virya: virility, vigour, strength, energy, potency, the qualities of a hero

utsaha: enthusiasm, perseverance, fortitude, firmness, exertion, vigorous pursuit.

Obviously an endeavour should be undertaken with these heroic qualities turned inwards and their intense concentration directed at the effort to bring the mind to stillness."

from the *Yoga Sutras of Patanjali with the exposition of Vyasa, Volume I*, Pandit Usharbudh Arya (Swami Veda Bharati), Himalayan Intl., Honesdale, PA, 1988.

Here Swami Veda Bharati takes virya as having an unexcelled capacity (samarthya-visheshha or nir-atishaya samarthyha which can be approximately compared with shakti's pure potentiality. In a tantric sense, urdhva-retas (upward flow of the sexual energy) is always associated with the activation of kundalini shakti (when the ordinary dualistic pranic flows have become extraordinarily harmonized and trans-substantialized). In this sense the proto-tantric elements in the Yoga Sutras can be made clear.

Buddhists use virya as a paramita (perfection) leading to wisdom, often specifically meaning "right effort", vigor and strength as applied to sadhana, in the same way as Patanjali does elsewhere in the Yoga Sutras (again see Sutra 1.20). In such practices there is no limited sexual meaning to virya paramita as it is meant to be practiced by both females as well as males, which again points away from a mere gross sexual or physiological bias. I think it is also valuable to look into the historical context of Patanjali's time in order to obtain a meaningful interpretation in such terms, since the popularity of Buddhism and its similarity to yoga in that era and clime is well established. In other words, the ingrown academic institutionalized interpretation of brahmacharya meaning sexual restraint is both limited and coarse displaying an anti-female, anti nature, and anti-sexual bias. Authentic brahmacharya goes far beyond this coarse and limited view, which the student of yoga is encouraged to explore.

Going further even the idea of being devoted to Brahma would introduce a dualistic corruption or separation from Brahman -- the Large Self. Here we are taking another step from Brahma as creator/progenitor to Brahman which is not entirely equivalent, but the bridge is easily made after we realize that Brahman is the Universal Self. **This "reminding" of our true self -- of our unitive state of wholeness -- both to "remind" others as well as our selves constitutes the practice of Brahmacharya. Reminding each other (as well as our own small self) of the fullness and divine riches of Universal Eternal Self, then not only is the practice of Brahmacharya, but also completes santosha, asteya, satya, ahimsa, isvara pranidhana, swadhyaya, tapas, and aparigraha because we no longer continue to cheat,**

demean, or obfuscate other people's true identity; we no longer through our own actions obstruct the reality of others's completion by validating nor reinforcing the falsity, the suffering, and other countless distractions/dissipations of avidya (ignorance). Thus our own communion is made more continuous, while simultaneously residues of old negative karma, vasana, and samskaras are more quickly and thoroughly remediated. This is the true meaning of Brahmacharya, but to practice it in the world, we must realize it inside as well. Both practicing it as integrity in the world as well as in our minds and hearts, its benefits will become empowered and fructified and eventually become spontaneous and natural.

In this way, one may simply practice brahmacharya by evaluating all one's activities in this light, that is , while asking does this or that action which I am contemplating or engaged upon draw me out of my marriage with the eternal teacher/teachings -- my core feeling of integrity and wholeness, or on the other hand, does "this" or "that" activity draw me closer to that deep full intimate heart felt relationship with Brahman? Then the authentic practitioner evaluates how one may increase that marriage with Brahma more continuously in **All Our Relations**. Those activities which increase this sacred relationship, while simultaneously providing an increased sense of self empowerment, spiritual strength, vigor, and courage (virya) is indeed authentic Brahmacharya.

What are some examples? The common answers is to make one's daily physical and psychic environment more in harmony with Brahma. For example can we eliminate those things in our lives that do not honor creation and creativity and at the same time renew our alignment with the creator, creation, birth, generation, the forces of renewal and regeneration. Perhaps it is as easy as changing our mindsets toward mother nature and how we deal with her. Is it an abusive dysfunctional relationship or do we honor the creative force on the earth? How do we respect and honor other life forms, animals, trees, plants, as well as our own body? Do we see that they are all the result of the same creative spark? Would bringing nature home "inside" help more? Would honoring wilderness serve as an adjunctive aide? Perhaps surrounding ourselves with other people who honor the creative impulse (the qualities of Brahma) and serve to empower our spiritual strength and inspire us on the path would also help. There is much to do to remind ourselves as we are reminding others of that great Integrity which the yam of brahmacharya reflects.

Now how did this plain and profound sutra become so distorted by the status quo orthodoxy? This corruption of what Patanjali said, was done by those who had a negative body image, a negative embodiment image, negative nature image, negative female, earth negative, life negative, and consequently sex negative dualistic bias, prejudice, and fear. They did not trust nature nor the body because they were dualistic

in mind. They were dualistic in mind because they had not integrated Sat with Chit (nature with spirit or being with consciousness, or shakti/siva), but rather feared it choosing alienation from the generative force (Brahma). Thus a polarization of mind from body became institutionalized and they built upon this institution over millenniums rigidifying their beliefs into a self serving tradition (although in fact it only served their pride, aversion, and ignorance).

Specifically with the *Yoga Sutras*, the source of the misinterpretation stems from the first well known and "authoritative" commentator on the who "interpreted" Brahmacharya to mean sexual continence and that "interpretation" stuck within the confines of the institutionalized authoritative status quo anti-nature academic tradition which attempted to co-opt/expropriate the *Yoga Sutras*. Again we point out that Patanjali did not use the word sex or continence in this sutra at all, but it is only through the nature phobic "interpretation", that the word, brahmacharya, has become not only synonymous with abstaining from sex, but also as renouncing the world in these overly objectified and heavily abstracted circles. In these perverted realms, duality is reinforced by artificially placing "reality" and sacredness "other" than on this planet and within this very body. It is indeed the denial of Brahma as creator not only of the body, the earth, and the universe, but also the denial and demeaning of our own co-creative pro-creative function in nature (as if procreation was something not spiritual). Rather spiritual empowerment (virya), spiritual strength, vigor, endurance, and enthusiasm comes from the embrace of Brahma in this very body, not through aversion (dvesa) of the body and nature. What brahmacharya should be associated with is the affirmative practice of conscious engagement with Brahman in daily life and finding spiritual vigor in such.

In short the institutionalized "authoritative" interpretation of most of the yams and niyams in general have been corrupted by an anti-life and nature negative prejudice -- the original words have been perverted and corrupted to mean the opposite in many cases, i.e., being wedded and in harmony with the creative/generative force (Brahma), honoring it in everyday life, reflecting your relationship with the great progenitor/creator, Brahma, and so acting in harmony, spontaneity, and vitally (versus mechanically, conceptually, or in contradiction). In a similar sense this yama, brahmacharya, is the everyday practice of being focused on Brahma and the cit-prana (where Brahma is the source of prana), remaining centered to one's core of goodness not allowing oneself to become upset, distracted, dissuaded, or caught up in citta vrtti (neurotic activities).

This is not to say that the confusion that is presented to our unprepared youth as manifested in sexual lust and propensities is not problematical, but rather simply ignoring it or forbidding it in most cases simply creates more tension and armoring around it, often to a pathological point. Indeed much compulsive violent and harmful

speech that derides, curses, and condemns others is often due to one's defensive armoring, tension, fear, and conflict around sexual fears that have become repressed, denied, buried, and ignored. Because the generative urge in many youth is more powerful than that to eat, to drink, to sleep, and in some in par to that even to breathing, thus one may be forced to extend this basic idea of Brahmacharya (in the opposite direction of traditional repressive institutionalized authority) into a tantric/agamic interpretation which this sutra hints at because of discovering and more deeply communing with the Source of our potency and strength (virya-labah) through the bodily pro-creative/generative pathway. Indeed brahmacharya so applied on a physical level is a great aid in overcoming avidya as it directly impacts upon our neurology, generative life impulse, attachments, dissuasions, programmed prejudice, abhinivesa (fear of death), fear and dissolution in general.

Here instead of impregnating our youth with fear, armoring, and tension around sexual function, the tantric approach is keep the energy flowing in the water chakra (swadhistana) not by discharging it nor stopping it, but rather by binding/interconnecting it to the other chakras through pranayama, pratyahara, and samyama. As a gate, bandhas, fill in the leaking holes where cit-prana can dissipate. such energy then is redirected to empower the evolutionary circuits (kundalini). Brahmacharya thus teaches balance and harmony in all our relationships entreating us to find the virya (strength and courage) in such. Being wedded and intimately united to Brahma as the force of renewal, generation, creative force, and regeneration is a healing grace and integrity combined. This is a blessing indeed and when it manifests in **All Our Relations** it is a blessing passed on. Such practice will be in consonance both with the maha-vratam and nirvitarka goals of the yam/niyam as put forth by the sage Patanjali which affirms our inseparableness --our integrity and continence in all of eternity. Detailed hatha yoga, tantric, kundalini, or laya yoga approaches to this activity, although perhaps somewhat problematic in many anti-nature monastic settings, can be found in other literature as well as in Pada III. The main point is to seek out Brahma in **All Our Relations** in body, speech and mind and then act in accordance/continuity/integrity.

In the non-dual tantric sense, sexual activity is a potent practice where both partners can increase their communion with Brahma, by transmuting the potential of being carried away and distracted by the physical pleasure of transpersonal experience, but rather approaching this as an opportunity to integrate physical passion and divine passion into a spiritual and divine partnership, where physical, energetic, emotional, cognitive, and spiritual union of the individual becomes an act of renouncing short term sexual pleasure as discharge, but rather as the generation of ojas and virya as tapas -- charging the flow through the nadis rather than the armoring, blockage, or constriction around them for mutual liberation and spiritual evolution -- as an act of

devotion or surrender (isvara pranidhana), as worship, where the fire (tapas) is fed by the inner ghee (neuro-physiological liquor) on the altar of Brahma.

This of course is not the institutionalized orthodox view on brahmacharya, but it is put forth sincerely as a modern non-dual tantric interpretation in light of the fact that Brahma is the Hindu idea that most closely resembles the force of creation and generation (and hence the pro-creative and generative powers are also associated) -- the grammatical roots of this word (and my own yoga practice) convince me that a deeper honoring of the creative, vibrant, and vital living force that underlies all of creation -- sacred and profound is being called forth to be considered and heard. Indeed, genuine tantra practiced not as a temporary sensual pleasure or release of dammed up energy, but as an activity that does not distract, dissuade, nor dissipates one's consciousness, vital energies, or fluids, but rather feeds the eternal omnipresent flame -- as an entering into the non-dual transpersonal integration, which is our true nature, removing obstacles, generating spiritual passion and vigor, as a simultaneous act of tapas, aparigraha, isvara pranidhana, and brahmacharya appears to be more in harmony with the rest of Patanjali's Yoga Sutras than the institutionalized anti-sexual interpretation

In this sutra, Patanjali says that by effective practice of brahmacharya increased spiritual momentum, energy, empowerment, strength and courage is encouraged/generated (virya). Thus one could read that sexual activity like any other activity without practicing brahmacharya while so engaged could thus be dissipating and weakening. According to tantra then the remediation of lust and distracting influences through the conscious application of Brahmacharya on a physical or energetic level is applied. Then to some extent Brahmacharya can be linked to the energetics of the hatha yoga practice of vajroli mudra (especially to its inner (internal correspondence) application where there is natural upward flow (urdvaretas) which is activated by the compounding of blood and hormonal juices (ojas) with cit-prana. urdvaretas can be achieved through practice or naturally and spontaneously through grace by one who is spiritually ripe.

"The process of offering is Brahman; that which is offered is Brahman. Brahman offers the sacrifice in the fire of Brahman. Brahman is attained by those who see Brahman in every action"

Bhagavad Gita, 4.24, trsl. by Eknath Easwaran, Tomales, CA 1985.

Brahmacharya thus is catalyzed by tapas and implied in isvara pranidhana, swadhyaya, asteya, santosha, ahimsa, satya, saucha, and aparigraha. By a similar extension it implies equanimity, karuna, compassion, ahimsa, satya, saucha (as purity of the heart), and jivamukti. All the yam/niyam form a great circle (maha-vratam) and

refine our cit-prana from gross to subtle engendering (nirvitarka). So authentic brahmacharya practiced not only in bodily actions and speech, but more causally in the HeartMind where we are always focused on Brahma and Brahman.

"To contemplate on God in this world is the highest Sadhana, and this automatically implies love towards all beings. You cannot see God in all and yet not love all people. These are contraries. You see God in all and love all equally. It is implied, and you need not mention it separately, and this also implies service to all. To recognize one's own self in others and to work for the fulfillment of this in life is a part of our sadhana. Love all, serve all, because God is in all."

Swami Krishnananda

Swami Venkatesananda says of Brahmacharya:

"Brahmacharya literally means when the whole inner consciousness flows constantly toward truth, towards what is, towards God, Brahman. That is difficult! And so some holy ones restricted the meaning. They asked; 'What is it that distracts a person's attention most?' The opposite sex [polarity]. so they interpreted brahmacharya to mean continence, chastity. This is no doubt one of the constituents of brahmacharya, but brahmacharya means much more than that. Brahmacharya is also part of the search for truth. It means that the mind is always moving in the infinite (Brahman), towards the infinite, constantly looking for Brahman. That itself again is meditation.

When the question, 'what is truth, what is this?' is burning in one's heart, it is then that both truthfulness and brahmacharya are possible. It is said that the yogi who is devoted to truth becomes completely silent; every time he wants to say something, there is the thought, 'How do I know this is true?' This happens also with brahmacharya in the sense of chastity. When your mind, heart, and whole being are constantly absorbed in this search for truth, towards enlightenment, then craving does not arise and continence happens [spontaneously]. On the other hand, suppressing all these emotions is dangerous, because it is violence, it is untruth, and there is no brahmacharya there."

"The Yoga Sutras of Patanjali with Commentary by Swami Venkatesananda" pp 198 - 199, The Divine Life Society, U.P., India , 1998

In the modern world alienation, fragmentation, disparity, and corruption has become normal. Because most people with the widespread dichotomy of false identification (falsely identifying with the dualistic mind, as a separate ego, or body this "apparent" dichotomy as an institutionalized estrangement from non-dual Self has become epidemic. Of course the physical body dies, but this body is the result of billions of

years of intelligent evolution from beginningless Source -- which brings in the subject of the Long Body or Brahman. It is precisely this short sighted false identification (avidya) with a temporal and limited "self" which attaches with it so much affliction and pain (dukha). This small self can not be sustained and will most definitely perish, but yoga tells us that this small self is also a result of a limited mindset -- it is illusory.

Who is "i" in yoga such as what is disclosed in the authentic practices of yoga such as in vairagya, dhyana, tapas, swadhyaya, isvara pranidhana, ahimsa, or other such practices which reveals as understanding who/where/what we are "in the greater yogic context"? We cannot know who we are unless we know where we came from also (Brahma). Without that practice and realization of Brahmacharya we have a limited or distorted idea of "self" (being lost in avidya).

All "things" are on fire, they change, die, and come into being, but in yoga we learn that we are not just this physical body. That is, no ego, no body, no "thing" lives in a vacuum or exists as separate; rather it is the result of limited thinking to presuppose such a duality. When we open through yoga to connect up with who we really are (and this usually takes years of deconditioning) we start to see who/what we really are in the context of transpersonal and non-dual consciousness and beingness --as Satchitananda. Here the crown (sahasrara) and the earth (muladhara) -- spirit and nature -- are both activated simultaneously and the sacred temple is restored. This comes not as a result of theory or philosophy, but as a result of genuine yoga practice.

This is why Patanjali emphasizes that authentic practice remediates old energy patterns, tendencies, karma, klesha, and samskara. One of the kleshas is the false self identification with fragmentation, the ego, and pride (asmita) while Brahmacharya is one such practice out of hundreds designed to loosen that fixation while placing us in that greater Implicate Integrity.

The body, the trees, ocean, animals, Mother earth, stars, Creation, -- All Our Relations- all came from Beginningless Source, and that Source is thus contained in us -- we reflect it and at the same time we are its expression. The separation was a result of an illusory state of mind. Since this "we" or "i" does not exist outside of the whole in Reality -- "we" all together becomes a tangible and deeply felt experience eventually.

As we increasingly surrender/offer up the veiled cocoon of ignorance upon the altar of our practice, the more is revealed of this transpersonal eternal beginningless Source in/as All Our Relations. Our practice approximates it, attunes with it aligns with it, or at other times we rest in deep gratitude and santosha -- at one with Brahm.

Not that Brahm can be defined, but as a practice we can take frequent pauses each and every day from neurotic habits, daily agendas, and schedules and then invite THAT sacred presence "in", not just for guidance or expression, but as an intimate embrace like a long lost friend. The more rich and full this expression becomes -- the more creatively empowered this expression becomes -- the happier and more fulfilled we become -- the more enter into the True Self.

TAT TVAM ASI

II 39. aparigraha-sthairye janma-kathamta-sambodhah

By establishing a firm practice (sthairye) of simplifying our life through eliminating our attachments to frivolous and distracting non-essential desires and by no longer grasping at personal possessions nor appropriating, consuming, or hoarding objects out of neurotic false identifications (greedily hoarding because of feelings of an inner emptiness or lack), nor to covet and be attached to that which is transitory and ever changing, and seeing greener fields always on yonder horizons (aparigraha), then our ability to see into our past neurotic patterns is disclosed (janma-kathamta sambodhah). This knowledge (kathamta sambodhah) of the driving winds of transformation and change as it has manifest in the past (janma), serves to replenish our innate power to support us in eliminating further bondage and suffering that is inherent in craving, fear, and clinging to the future which has yet to come. Thus true integrity is achieved and past karmic proclivities are burned up when through authentic aparigraha we merge into greater ecstatic contentment in the Eternal Now.

Commentary: Aparigraha means non-greed, non-covetousness, non-possessiveness, non-excess, and literally, "not grasping -- not clinging ". Sthairye means to be firm, steadfast, still and easeful (in the practice of aparigraha). One reading thus is when we become firm, still, and unmovable in not needing, when that state is easy and still, then the how (kathamta) of our past existence -- how we got **HERE** (janma) is awakened (sambodhah). **HERE** we remain centered in the eternal present. **HERE** our life comes together through aparigraha and we are able to become reborn free from the winds of past karma, and it is **HERE** (in turiya) that all dimensions come together and become whole.

Another similar reading is that when our past (janma) is revealed through kathamta sambodhah, then a strong natural ease of non-craving and release (aparigraha) is naturally expressed in our future activities. **HERE** we approach **All Our Relations** without grasping or attachment to results. We will discuss these ideas later, but first it may be valuable to see how aparigraha operates in daily life. Generally it is the

antidote for greed, possessiveness, excess. clutter, excess, desire/fear, imbalance, or attachment in general.

The most apparent instances of parigraha (grasping, clinging, or clutching) can be normally remediated by cultivating abundance, generosity, gratefulness, santosha, vairagya (non-attachment), and the like. How can anything be possessed without first artificially establishing a false identification with separation, alienation, and fragmentation -- identifying with the ego (asmita) in the first place? "Who" is it that grasps? After all it is our spiritual self alienation (estrangement/rend from Self) which has caused the circumstances for craving and desire in the first place. The false identification of "thinking" that own a body also doesn't help (called parigraha of possessing the body). The physical body being temporary, this ignorance of who and what incarnates is thus part and parcel of the process where **janma-kathamta-sambodhah** creates **aparigraha-sthairye**. Knowing who we truly are as the imperishable Self certainly would help, but that is putting the cart before the horse. Aparigraha is thus is a practice that is helpful for spiritual evolution. Aparigraha thus as a practice in daily life can create more time and energy for sadhana -- supporting our spiritual progress as we clear out or propensities toward neurotic desires and attachments. On a more subtle/mental level as thoughts of greed, consumerism, and possessiveness come up we can let them go more often realizing that they will not lead to any lasting happiness.

Thus the sadhu or monk owns nothing and is possessed by nothing, and thus does not fear being ripped off, assaulted, or defensive. He/she does not obsess or identify with such objects, but his/her mind is free. For such a one, this aids the liberation process helping one to free the mind of false identifications and attachment.

In a similar sense aparigraha means simplifying our life style. That frees up our attention, energy, and time. The average neurotic consumes external objects as a substitute for an inner emptiness -- a lack of meaningful and fulfilling life. We should all know that ersatz compensatory consumerism will not provide lasting happiness or santosha. The more unhappy we are, the more we crave. The more unhappy and the more we crave the more we are vulnerable to advertisers to consume something that will make us happy or satisfied. But wisdom gleaned from practice discloses that no lasting happiness (santosha) will be found through consuming compensatory vanity items that we do not need.

What makes far more sense in order to eventually become free from the dysfunctional cycle of craving, consummation/gratification, temporary pleasure, more craving, more consumerism, and more temporary pleasure and so forth. In that cycle the consumer confuses desire and craving on one hand with the anticipation of its consummation/gratification (pleasure), hence big eyes, big desire, viagra, and greed

becomes mistakenly equated with a happy life. But in reality it is a vicious circle of craving and greed which winds up in personal exhaustion (which is associated with satiation), but which brings no lasting happiness or meaningful fulfillment. Consumerism taken as a goal in itself imprisons our life and clogs the spiritual arteries. Since what we consume is part of a living system of which have its own laws of sustainability, unbridled wild consumerism eventually becomes unsustainable in itself. To contribute to the demise of natural systems or to create scarcity for others is an act of himsa and thus one becomes a participant in the generation of negative karma. Without practicing aparigraha one not only risks himsa and sacrifices santosha, but also asteya is compromised because unbridled consumerism is a form of stealing from others as well as future generations. The practice of aparigraha has numerous positive benefits that clears up our karma (by anma-kathamta sambodhah), and frees our energy and time.

It is often observed that the more one owns the more one worries about maintaining and keeping their possessions. In that way they are possessed or owned by the very objects that they "think" they own. This kind of parigraha occupies and obfuscates the mind and hence reinforces the false sense of separate "self" (ego) or delusion (avidya).

So the practice of aparigraha not only clarifies the mind, but also there is a mind aspect or more subtle mental/psychic practice of aparigraha when we mean to free the mind itself from its graspings, false associations, attachment, and similar wandering unto objects of thought. Thus in meditation there exists a more subtle practice of aparigraha which is more precisely vairagya.

For most people the rend of dualistic separation has become rigidified through trauma, samskara, vasana, rigidified limited beliefs, mental/emotional fixations, distorted attitudes, stubborn mind sets, behavior which affect our life style, vindictiveness, as well as psycho-neuromuscular and physiological components, then aparigraha becomes a powerful practice which remediates the above tensions. One may not immediately see how powerful aparigraha is as a practice. In the above situations a sense of personal loss of something or someone occurs in one's thought process. This sense of loss stems from a previous sense of attachment or grasping onto the person or thing that no longer is present. This sense of loss stemming from false identification, attachment, and grasping (parigraha) can cause all sorts of further afflictions and negative karma if not seen for what it is in truth and dropped (released). For example grief over a past event of perceived loss can be remediated through aparigraha. Often, revenge is due to parigraha. One seeks to "get even" for an apparent loss, a previous perceived injustice, a ripoff, a cheat, or even a lack of self esteem and self worth. Revenge is energy and thought that has been misdirected seeking discharge in folly, dissipation, afflictive emotions, and bad karma. Awareness of the emotional vulnerability of one's situation of false identification would often be sufficient to

entertain the possibility of aparigraha, which in turn affirms the larger sense of Self (Brahman). In the same way many other kleshas can be cleared in this way when given the chance, with a far more spiritually empowering outcome.

In other words aparigraha, like the other yam/niyam, acts as a two way street. We can simplify our life, let go of frivolous possessions, reduce our greed, become more generous, give up stubbornly held beliefs, change our clinging to familiar mindsets, etc., on one hand in order to make progress toward samadhi. On the other hand the graspings onto the very concepts that reinforce scarcity, need, neuroses, and separation are weakened through authentic sadhana. Then **HERE** aparigraha eventually becomes naturally expressed -- manifesting spontaneously and naturally.

Once some insight is gained (through swadhyaya, sadhana, janma-kathamta-sambodhah, etc), then one no longer is subject to suffer from the apparition that possessing any temporal object will produce lasting happiness, because we have realized that happiness is a state of mind. The illusion that is produced by the erroneous judgment that an object is "good", desirable, or even is capable of being possessed is absent. Once we have realized that it is a distorted mindset which has generated the need and unhappiness (as well as the decision to be unhappy) in the first place, then we are able to understand the spiritual malaise in which parigraha incarnates in the first place. Then from **HERE** aparigraha occurs naturally and spontaneously.

On a gross physical level people too often pursue more than they need, obsess unceasingly after compensatory objects of attraction, and are never happy or content, because of this false identification which reinforces an inner spiritual lack -- the absence of the sacred. Thus this is a result of a contrived, conditioned, and artificial process of spiritual alienation, but not the experience of our true nature or natural Self. Most fear and physical illness including obesity is due to parigraha. The freedom from this physical addiction is essentially spiritual. Suffering from the affliction that says that even more sublimation (which is a compensation for a spiritual alienation) is better is a vicious cycle; i.e., one new car is not enough so get two new cars; four new shoes are not enough so we get five new shoes; yet lasting happiness never comes this way because it is always neurotically driven. Such objects are only symbols but not the real thing which we desire and thus ordinary people live in an apparitional shadow world driven by their own inner demons.

Authentic aparigraha comes about naturally through self realization (kathamta-sambodhah)-- realizing the innate happiness and abundance in **All Our Relations** -- through a deep transpersonal and timeless gratefulness that unconditional (non-dependent) happiness naturally provides. So to begin with simple activities that are helpful toward realizing this end may include simplifying one's life, changing life styles, identifying and discarding the superfluous and burdensome, removing clutter,

giving away things that are not necessary, not refraining from obsessing about theft nor loss, living a more naked and open life, meditating on physical death, the transitory nature of all things, the nature of unconditional happiness, and the like. Fear lies at the root of greed and covetousness, so it is cultivating love, happiness, contentment, generosity, and gratefulness which is useful.

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

Sw. Venkatesananda, "The Yoga Sutras of Patanjali"

On a mental level, one can be obsessed by spiritual materialism in constant pursuit of superficial artifacts or symbols of spiritual attainment such as malas, asanas, teachers, robes, statutes, mantras, incense, texts, teachings, etc. This too is a disease that is best surrendered at the foot of **All Our Relations**. Thus removing the physical attachments the mind gets clear. As the mind gets clear, it becomes that the true source of happiness and liberation comes from an open unattached mind, not from grasping onto (or being grasped by material objects. When the mind is clear, then a sense of fulfillment and peace (santosha) naturally arises.

What if all was perfect right now? Contemplation on the nature of the pre-existing Great Completion and Perfection of Eternal Presence in **All Our Relations** offers a most potent remedy. On the more subtle, mental, and energetic levels, aparigraha is the non-grasping unto thought objects which occur in meditation (or out of meditation for the jivamuktan). Here the dualistic limitations of pratyaksha are remediated. One no longer separates out limited self identifications (neither of separate "selves" or own "self", but rather the rich and deep innate continuity (which is yoga) shows forth in each "apparent" object holographically, cutting through superficial appearances and displaying its non-substantial nature in and by itself while at the same time revealing the innate presence and great Integrity of **All Our Relations**. Thus aparigraha comes naturally to those who have realized the truth of their own natural existence (swarupa) devoid of superficial appearance, artifact, conceptual construct, symbolic representation, and free from other kleshas or vrttis -- beyond even the most subtle taint of a separate dualistic object. Here one is complete in the unlimited fullness of Reality and needs nothing else.

Aparigraha like the other yam/niyam, also has an esoteric aspect. It also works in two directions. One way is that when a certain amount of the veil of illusion (avidya) has been lifted, we are then able to see (vidya) the past karmic propensities, vasana, samskaric triggers, neurotic patterns, and related compulsive mechanisms of cravings, grasping, attachment, and fear that we have been previously unconsciously obsessed

with for years. One day we wake up and an old habit is suddenly "seen" which gives us the opportunity to no longer feed it. Or maybe we realize that an old vasana (habitual mechanism or knee jerk reactive circuit) is gone and as a result we feel liberated, relieved, and grateful. Certainly new energy becomes available because an old dysfunctional compulsive circuit is no longer draining us. That way we cease "chasing our tails" in one way or another through direct insight (wisdom). We thus understand the tragic bondage of our past and in such cases the past becomes seen as a series of incarnations leading up to the present experience. many years but didn't "see" it until that moment. Then when I saw it, I was able to let it go (gratefully). Whew!

This is not very different from when someone points out in asana practice that we may be habitually and unconsciously "holding/clutching" at the jaw, gut, shoulders, etc., Then through such discernment, we can start unwinding and letting go. Aparigraha, vairagya, and isvara pranidhana are thus closely related. Then new evolutionary energy comes into the previously dormant circuitry. This is the birth of a new incarnation -- a new "self" becomes energized and embodied. Maybe this is not exactly aparigraha (as it is usually applied to daily life situations in regards to letting go of mental/emotional fixations, beliefs, attitudes, rigid and limited mind sets, and behavior which affect our life style), but certainly there exists a psycho-neuro-physiological component of aparigraha which affects us even at the cellular and energy body level.

After seeing these old patterns, vasanas, and samskaras that we have been grasping/clutching at during this life drop away a sense of spaciousness and openness arises. Then through the power and freedom which consciousness provides, then thought patterns that previously tended to attach to objects or the I-it world of ego are able to be released in the body, the mind, in our behavior -- in **All Our Relations**. Old programming is dislodged and a sacred space for authentic movement is affirmed. Then one may be able to see further into their past lives (past the false gross material identifications of separateness) perceiving that such were merely new incarnations of the same lesson -- the same karmic lesson launched in ignorance having formed a mental/psychic energetic pattern which had not previously been resolved, but having now completed its journey in the culmination of integrated consciousness and realization.

So just as insight facilitates the natural expression of aparigraha, likewise, from the other end, looking at the possibility of implementing aparigraha in everyday life and then applying it, will provide synergistic progress in establishing the eventual of realization of nirbija samadhi.

The practice of aparigraha as non-grasping, non-greed, and non-attachment is not just an attitude, but can be practiced as an intent as well as an expression. It has

ramifications on all walks of life. If one plane is rigidified, then tension in the other planes will ensue. For example, some people understand aparigraha on an intellectual level, but they have yet to get rid of bad habits or fears on the physical level such as simplification of one's lifestyle on the gross material plane. Whenever there is tension in our lives, it is wise to look toward aparigraha for a remedy. We often surround ourselves with the objects of predictability often concretizing our own rigidified limited prisons (mental, physical, and spiritual). This of course is self limiting but without insight such activities are the norm. As an antidote embracing life style changes that move us in the opposite direction (from the illusion of safety in predictability) are often very synergistic toward remediating rigidity and tension and bringing in new vigor, energy, and creative change. A new world and a new life (incarnation) can be given birth to. As such it is a form of aparigraha (non-hoarding) and non-grasping.

If we never take a chance, never risk anything, then we can get stuck, and stagnant, and become really unhappy. then we can blame the unhappiness on "things", i.e., " we don't have this or we don't that, or, if only we had this or that, etc" If we look around many people are unfortunately so driven. This makes them worried, rigid, security oriented, fearful, and dysfunctionally even more greedy and grasping onto more symbols of success, status, privilege, money, appearances, and further neurotic false identification. Is that life or death?

Having become spiritually self alienated, we get hung up thinking that we need certain things in life, but these "things" (which are really compensations for being with it in the now) most often act as anchors or chains, weighing us down, preventing us from drifting with the tides of our intuition, and inner guidance. Such activities rooted in parigraha make things worse -- they create more suffering. These life situations that we become involved in (and that aparigraha can free us from) create big-time tension, stress, depression, anxiety, etc. When we can let go of some of this stuff, like freeing a calendar up, or saying no to certain obligations so we have more time for ourselves, shifts happen. We can then more clearly see the space in front of us, for we have looked at our past incarnations and have found it stifling.

To bring success, aparigraha must be approached fearlessly in **All Our Relations**. Thus the practices and realization of santosha, tapas, isvara pranidhana, brahmacharya, etc., are very closely aligned with the realization and practice of aparigraha.

Aparigraha finishes Patanjali's discourse on the practice of the five yams, which are all mutually synergistic, being rooted in ahimsa and the clear realization in which the establishment of vairagya is founded.

Now Patanjali describes the five niyams in detail in sutras 40-45

II 40. saucha svanga-jugupsa parair asamsargah

II 41. sattvasuddhi-saumanasyaikagryendriya-jayatma-darsana-yogyatvani ca

Through the practice of physical purity, attachments to toxins and corruptive forces disappear naturally. Also through internal and external purity (saucha) both of the body, psychic environment, and of removing the occlusions of consciousness, there is achieved balance, cheerfulness, one-pointedness, harmony of the senses, and yogic vision. HERE one is no longer attracted by corruptive influences because one has established (and is happily rooted within) a intelligent self empowering and self regulating innate energetic freedom.

Commentary: Purity (saucha) is one of the niyams. It can be interpreted many ways. Some yogis take it to mean keeping the inside of the body clean (annamaya kosha) and healthy, the nadis open (pranamaya kosha) and energy unobstructed, while the body is affected by being less burdened, open, and light.

Another inner application of saucha is keeping the mental thoughts (manamaya kosha) free from kleshas, samskaras, and vrttis. Yet another application of saucha may be applied to our belief systems whether or not they may be tainted, and thus be a source of taint, impurity, and affliction to our consciousness (until purified). In this sense transformation and rebirth is an action of purification.

Yet another manifestation of saucha is in our motivations and actions. But since actions follow thought and consciousness (or lack thereof) it seems that the purification of consciousness is more causal to this process.

So on a physical level, not poisoning the body or burdening it with afflictions that it can not digest, assimilate, or eliminate easily will unburden not only the digestive system, but the elimination and immune systems thus creating more available energy for the process of evolutionary circuitry and higher consciousness to unfold. In one sense poor food habits (and inability to digest, assimilate, and eliminate food) is an energy drain and sedation of the kundalini, taking energy away from the "other" super-psychic activities or spiritual projects unless we were already very open in this direction and were not negatively affected by dietary choices. The key however is the development of our innate wisdom, instinct, or intuition to know which of the food options are best for our own unique constellation of body/mind at the moment achieving synergistic balance, well being, and synchronicity. This is where the rest of the yoga practice acts synergistically with diet -- and in turn, diet with the overall integrity which is the yogic process. Here also is where the hatha yoga kriyas or sat

karmas (external cleansing activities) can also help as well as reduce irritation, thus creating more peacefulness (santosha) and being adjunctive to the allied processes of aparigraha, tapas, pranayama, pratyahara, concentration, meditation, and isvara pranidhana.

On an energy level we are purifying the energy body -- free some psychic signatures due to past samskaras and karma. On a mental level, meditation is the best practice of saucha i.e., purification of the mind and the removal of the obscurations of consciousness. As we study the yam/niyams we will see the mutually synergistic inter-relationships between ahimsa, satya, asteya, brahmacharya, aparigraha, saucha, santosha, tapas, swadhyaya, and isvara pranidhana disclosing the underlying all inclusive integrative wholistic principle.

II 42. santosad anuttamah sukha-labham

By establishing a connection with the energetics of fulfillment while being at peace with one self in the present moment (santosha), then communion with a boundless joy (sukha) manifests and deepens.

Commentary: Santosha simply means contentment and abiding in great peace. It is a natural expression of the deepest samadhi (a profound state of integration and completeness). This completeness and great satisfaction is unconditional (not depending upon a separate object of gratification or attainment. It is beyond the disturbances of raga (attraction) and dvesa (repulsion) and thus it transcends craving (dukha).

As a practice it points to this samadhi. Santosha becomes a new non-conflicting and stress free way of wellness and thriving which becomes natural, When it is disrupted, absent, or made discontinuous, we become aware of it, and then we naturally apply the balancing and centering remedy of santosha. We cultivate the completeness in **All Our Relations**.

Santosha is contentment, fulfillment, completion, and peace. As such denotes abundance (not scarcity), happiness (not discontent), and in a deeper sense especially deep gratitude, for if we are deeply grateful how can we be can be unfulfilled? By gratitude, one does not need to be grateful to anyone person or event, but rather it is the deep heart felt sense of unconditional gratitude in **All Our Relations** which when catalyzed, heals.

There is so much to be grateful to if we truly "re-member" -- the Great Binding (maha-vratam) -- the Great Integrity and Completion -- the Great Natural Perfection -- that direct connection with all mothers and fathers, the earth, stars and sun -- the rain

and winds, the trees and birds, the DNA and the eternal Source -- all our elders and **All Our Relations**. As such gratitude is a bridge from separation to Integration -- to **All Our Relations**. It is the completion of ahimsa, aparigraha and asteya. It is the end to disconsolateness.

If dukha (which is incompleteness or suffering) is really a state of craving or unsatisfactoriness, then santosha would appear to be the natural result or symptom of having removed the suffering of the kleshas whose root is ignorance (avidya). Hence santosha becomes spontaneous and natural when we feel deeply connected with our natural uncontrived true and unconditioned beginningless true nature. Likewise, by practicing santosha we are affirming and moving toward that profound and sacred direction.

Santosha is practiced as peace and happiness -- as love. We commune with peace and abundance and give it forth -- manifest it. When greed, lust, conflict, war, trickery, competition, himsa (violence), pain, thievery, deceit, corruption, falsity, and ignorance are defeated -- when invincible Durga is victorious - then Santosha reigns supreme! In the meanwhile we must attempt to assess our allegiance with grief, war, conflict, anger, hatred, jealousy, hurt, and fear -- be willing to surrender them unto the altar of peace and lasting happiness. The Great Perfection awaits us.

In objectless meditation free from subject/object duality the restlessness of the mind, the mental agitations, internal conflicts, desires, aversion, contempt, defensiveness (in short the kleshic propensities) eventually are stilled (nirodha) bringing about the great open space and peaceful freedom of the boundless and complete universal mind whose full nature emanates peace. Great peace of mind, effects peace in **All Our Relations**.

II 43. kayendriya-siddhir asuddhi-ksayat tapasah

Through the purifying burning fire of tapas all the sense organs of the body are perfected (kayendriya-siddhir) by the destruction (ksayat) of all impurities (asuddhi).

Commentary: The functioning of the sense organs, the bodily functions, as well as the evolutionary circuitries (sixth sense) are perfected by repeated applications of tapas (the generation of spiritual fire or passion) which will also burn up and destroy all residue impurities creating a radiant light body. Tapas is thus the heat that purifies and fires the vehicle coarse vehicle of the body and refines it, so that it is capable of being a loving/living evolutionary container, manifestation, temple, and emanation for pure Spirit and consciousness.

Now the question might arise, what is this tapas and how is it applied? Where Brahmacharya is the most widely mistranslated yama, tapas is the most widely mistranslated niyama -- mistranslated habitually by the same alineanted, academic, authoritarian, anti-nature, and anti-body (read alien) institutionalized traditionalists and control freaks, and for the same reasons; i.e., they fear the natural and spontaneous).

Although the roots of the Sanskrit word, tapas, has nothing to do with austerity, self abnegation, penance, or sacrifice, that mistranslation has stuck because of this institutionalized bias cast in precedence has become dominant in the vast morass of unthinking parroting that one finds rampant in traditional translations. As an unfortunate result there exists some cults who pride themselves on how much harm they can inflict upon the body, how much pain they can withstand, how much suffering they can endure mistakenly hoping to "overcome" samsara this way -- mistaking this to be control over maya and freedom from suffering which will lead them to samadhi. But simply inflicting wounds upon the body, does not win wisdom, liberation, nor the fruits of yoga. Authentic spiritual realization can not shine through being lost in dvesa (aversion). Indeed there exists an element of renunciation in the activity of tapas, but it is not simply a renunciation as an goal in itself, but rather as an acknowledgement, recognition, and affirmation of our spiritual evolutionary process - an effort to turn up the heat in a stagnant practice -- engaging more deeply into the sacred dance and prayer.

The Sanskrit word, tapas (whose root means heat, connotes fire, passion, zeal, or fiery enthusiasm). Tapas is both the result of abhyasa, sadhana or vairagya (applying yogic practices such as pratyahara, pranayama, asana, dharana, and so forth applied in a consistent manner (abhyasa) without attachment (vairagya) and its motive causal flame at once. I say this because tapas is eminently practical. It's both effective experientially and makes sense logically. In the practice of tapas, one is not engaging in dissipating activities that suck one's energy, but rather the energy is conserved (a revolutionary concept in a gas guzzling society). If we have no left over energy, then we can not direct it very well of course. So tapas is more concerned in what we do not do, e.g., not wasting our attention (cit) and energy (prana) i.e., the cit-prana, than in what we do (like in positive sadhana or abhyasa).

Tapas is the specific practice which simply illumines the fact that when we stop engaging in neurotic activities, then one will have more energy left over to engage in spiritual practice (sadhana). It makes perfect sense if you contemplate that, although ordinary materialistic people's minds and energy as well as bodily actions wander quite a lot being habitually fixated on external form (duality). That is why Shankaracharya said that even beyond fasting or silence (mouna), the highest tapas is meditation (dhyana) -- the stilling of the mind.

Patanjali very clearly said earlier in Pada II.2 above that tapas attenuates the kleshas and provides the fuel for samadhi by making the vehicle (the temple of embodiment) light and radiant -- free from dross. Without a working conscious knowledge of such mechanism, success in yoga (samadhi) is not possible.

The trick of course is know how to ramp up the heat/fire in one's practice. Eventually one finds oneself seated in a circle of a billion fires (infinite source). This leads back to the original yogic quest. i.e., finding what works for the individual sadhak. If we follow the prana (shakti), thus avoiding the tendency for the logical mind to delimit the possibilities. That is why yoga practice is so valuable. The point that this is supposed to change and evolve as we evolve alongside in partnerships with the evolutionary energy as teacher. Other wise we do not learn any lessons. Freeing our mind-body-energy systems from dissipating distractions leading toward fragmentation and dissolution, thus reclaiming and reorganizing them through pranayama, pratyahara, dharana, and dhyana practices is the correct application of tapas.

The authentic practice of tapas is generated by ceasing any activity that is neurotic, habitual, material, ingrained, superficial, or ties up our energy, freeing up that previously committed energy that is normally committed/bound to a previously specific endeavor, habit, or energy pattern. That particular energy that is thus liberated can then be recycled and applied into evolutionary activity (feeding the fires of divine passion and providing tremendous strength). Thus tapas has two parts, only the first part contains the energy of renunciation (giving up a distraction, old habit, neurotic tendency, or corruptive activity) while the second part is an affirmation which **fires up, speeds up, and accelerates** the integrative spiritual function.

At first this previously trapped energy when first liberated may just "sit there" and we can just be and breathe with it, then as it builds up, it can be directed and used as fuel on the sacred fire (and is thus associated with agni or the fire ceremony). As such, the kundalini yogis say that tapas feeds lady kundalini.

Like the other yam/niyams they can be of the body, speech, and mind -- coarse and refined (subtle) -- outer and inner (antar). The physical practice of tapas is often associated with fasting from neurotic eating or fasting from superfluous talk (mouna) as both activities can consume an unnecessary and wasteful amount of time and energy as well as contain many habitual patterns and propensities (Samskaras and vasanas). However it is meditation that is considered to be the highest form of tapas. Tapas is also strongly associated with the other limbs, especially pratyahara. Tapas can also be associated with various tantric practices as well as approaches to life in everyday life -- in **All Our Relations**.

On a physical level (annamaya kosha), tapas is associated with the hatha yoga bandhas. On an energetic level (pranamaya kosha) tapas is associated with pratyahara, and on the mental levels (manamaya kosha) it is associated with meditation. For more on tapas see the discussion above in Pada II - Sutra I and in "[Tapas as a Spiritual Practice](#)".

Notice that tapas, swadhyaya (the next niyam), and isvara pranidhana (the second following niyam) were discussed in the beginning of Sadhana Pada as the three synergistic activities that constitute Kriya Yoga.

II 44. swadhyaya ista-devata-samprayogah

Through self study (swadhyaya) knowledge of our true self is disclosed completing the yoga that reveals our true sacred nature (innate divinity or ishta devata which resides inside all beings).

Commentary: Here all activities have the potential of connecting us up with Source, such as our asana practice as well as daily life experiences if we learn how to observe ourselves in witness consciousness. Swadhyaya can be a profound yogic process carried out all the time. It too has an inner aspect such as the realization of the purity and unity of "self" in meditation (undifferentiated aspect of consciousness) as well as the co-evolutionary aspect of all created objects (the divine creatrix or differentiated aspect of beingness) which is completed in functional meditation practice.

Swadhyaya means self study. In the larger sense it means study of the Self or Brahman. As such it is wedded to brahmacharya, just as brahmacharya is wedded to aparigraha, tapas, and ahimsa. Swadhyaya does not mean the study of books, scriptures, or holy texts, although that has become the most common interpretation. Although external books and teachers may be of some value, this value exists only to the extent that one finds the indwelling spirit -- revealing one's own true nature within. If these external teachings/teachers lead to an inner alignment with the collective universal core/heart -- the hridayam -- resonating simultaneously in our hearts, only then can the external teaching be considered non-dual, non-distracting, and not corruptive.

In modern ashrams daily time is set aside to the study of inspired or revealed teachings -- discourses of sages and realized yogis. Because in these modern times, where the average student has already suffered from over objectification it is valuable to keep all such practices in synergistic balance.

The common man is not interested in how his mind works, how it colors his life, who he is, and how to seek the truth. Rather the common man doesn't know who he is and doesn't care. He seeks out compensatory self gratification and meaning in externals -- in objects which he attempts to possess and identify with on one hand, or escape, avoid, and flee from on the other. The inner world of the mind and body is often left as an unsolved riddle.

Some men become interested in the hands and feet in order to work better -- to obtain these objects. Some people become interested in their genitals so as to feel more pleasure. Such are approaches to the body/mind in order to touch the external world better. Care of the eyes, ears, and health in general is thus relegated to such external functionality, but knowledge of Self rarely becomes the issue outside of this superficial extrinsic fascination (as a neurotic compensation for spiritual self alienation) with the objective world. Thus the ordinary man's interest in the inner workings of the instrument of perception, cognition, consciousness and self rarely goes deeper.

In yoga for example taking up asana practice is seen as the first step in getting in touch with the vital life force (prana) and the subtle inner body/mind mechanisms which are more causal toward affecting stress or wellness, tension or release, disease or health., etc. Going deeper the mind/body relationship is uncovered, the nature of the life energy is revealed, the meaning and true nature of the mind, creation, and existence is disclosed.

This all requires attention, direction, concentration of effort, dedication, devotion -- in short the self discipline called swadhyaya. This will allow divine intention (bhava) and grace to actualize. This is what authentic yoga is about -- how to ramp the practice up so that these deeper relationship with **All Our Relations** is revealed and as such the neurotic self gratifications, over indulgences, consumerism, and symbolic fascinations of man cease.

Here meditation becomes the daily opportunity for man to look inside and to see how his mind works, rather than to chronically and neurotically avoid, escape, and run away from it in his many masks of arrogance, aloofness, delusions, lies, and other insecurities and false self limiting identifications which is summed up by the word, ego.

The fear of looking inside to see how we work and who we truly are is created by the denial of the ego -- the desire of the ego to maintain its own delusion and rule -- its own life so to speak. After one has become conditioned and accustomed to the many masks of the ego, the ego reasoning goes if the ego dies, then "I" die. Thus any truth that discloses this delusion (which lies at the heart of neuroses) is seen as a threat to

ego identification and dominance -- as a threat to "self". This threat is usually perceived unconsciously and dealt with by the ego mechanisms of pride, arrogance, aloofness, hatred, scorn, condemnation of the messenger, demonization, marginalization, and even violence desiring the destruction of the threat. It doesn't take a genius to see the socioeconomic and other behavior consequences once man gets in touch with who they are -- reestablishes a healthy relationship with All Our Relations.

Here truth (satya) is the threat to falsehood and delusion (avidya), so the solution is easy -- man must wake up to his true authentic self (swarupa). This is done through swadhyaya of which meditation is the best purveyor. One essential step is to throw away the mask. But the catch is that man must first have to establish some meaningful security with true self -- with **All Our Relations** in order to make this leap. This is what yoga practice can provide when presented in this light.

So functional yoga practice in this regard gets man to trust the innate intelligence inside -- in his body and as an intimate part of the earth, the universe and creation. One here relearns to trust their instinct and intuition -- the inner wisdom and innate teacher starts to shine forth eventually revealing itself in **All Our Relations**.

Meditation lets one step into the workings of one's own mind and then eventually to set ourselves free from ego's neurotic mechanisms of externalization and false identification. Thus meditation reverses the extrinsic spin toward self gratification in extrinsic things and objects. One eventually sees that as an escape -- a neurotic substitute for being presence with sacred presence -- for being HERE. In this increasing clarity of mind and lucidity the meditator eventually learns to trust his own ability to know by himself without external authorities or validation. This attunement with creation/creator creates great self confidence and sparks the creative impulse. Only here can true freedom (kaivalya) be spoken about.

The inner, more causal and refined meaning of swadhyaya is realized through meditation where the true nature of the universal timeless Self is realized -- it not being found in any book, words, concepts, belief, nor human language.

See commentary for tapas in Pada II. Sutra I.

II 45. samadhi-siddhir isvara-pranidhanat

Samadhi is perfected (siddhir) through letting go the limited matrix of a separate self while surrendering to isvara (the all inclusive aspectless and unconditioned great universal integrity or the underlying motive power behind the principle of Infinite Mind).

Commentary: This is an affirmation that we must let go of the limited matrixes of prejudice, preconceived, predilections, and attachments to present beliefs in order to move into the fertile/organic territory of Reality (which knows no such artificial bounds or impositions). Here we surrender to the highest self which is found as our highest innate potential -- Buddha nature.

Isvara pranidhana means the surrender to the highest Self - our highest potential which simultaneously exists in the inherent unity of the three worlds (beginningless source, never ending future, and the eternal present). In pada I we see that Patanjali identifies Purusa, Isvara, and swarupa. As a practice isvara pranidhana is closely related to Brahmacharya (see above), but specifically invokes the energy of self surrender to Self (purusa). In the Western context, it affirms the stance of: "Thy will be done, **HERE** as in heaven". It must be noted that the word, isvara is a generic term for "that which is beyond form, attribute, or symbolic representation, i.e., the highest Self where words such as Brahman can not penetrate. Isvara pranidhana when practiced invokes and affirms sacred presence.

Thus all the yam/niyams will eventually be seen as being interconnected (especially by the principles of ahimsa and vairagya). As self realization gradually dawns (their practice being self disclosing) the practice will become very natural and spontaneous as the inner love and wisdom is awakened and manifests from the inside out. Through the practices of the yam/niyams a mutual synergy will gradually be established leading the practitioner naturally to the underlying principle and motive power of yoga which lies behind these practices and supports the Heart. Moving toward isvara is also the bhava of divine intention -- it is the "good mind" seeking out the highest good in **All Our Relations**. As such it involves the generation of the mind of lasting happiness and enlightenment for all beings, the bodhi-citta.

The incorporation of these yam/niyams into our daily lives will serve as guideposts to show us where we go astray and where we can better connect up more completely and continuously with Source. These guidelines of ahimsa, truthfulness, integrity, non-possessiveness, continuity, purity, peacefulness, divine passion, self study, and surrender can also be expediently applied to our daily asana practice to accelerate its highest accomplishment as well.

Vairagya (non-attachment or letting go) which was introduced in Pada I and the practice of isvara pranidhana form two sides of one coin. They are mutually synergistic and incorporate the fruition of sankalpa shakti which facilitates success in the path of yoga. The physical or speech practices of isvara pranidhana such as ceremonial or devotional practices devoid of realization (as found in ritual, chanting, prayers, ceremony) remain superficial and can not succeed without realizing the HeartMind practice -- surrender to Universal Eternal Self in **All Our Relations**.

All the niyams have the inherent power of accomplishing yoga, while isvara pranidhana is perhaps the most powerful. In a second it can destroy willfulness, asmita, all the other kleshas -- all ignorance as well. It has the power of divine grace and guidance. It contains the most ancient teaching: "Thy Will be done on earth as it is in heaven".

It must be made clear that one cannot nor should not surrender to some one or thing that they cannot trust. Without fundamental trust in something, then isvara pranidhana cannot work. here we are not addressing obedience as trust, but rather at the minimum something reliable wherein we can rest, abide, and go toward. That can be simply be our affirmation and invocation of our innate higher potential -- that which is around the corner. Even if we have difficult issues of trust, we can surrender at least to this. Constant strife, chronic self defense, hyper vigilance, and stress creates while fighting for separate "self" is tiring sapping our strength. It requires putting out too much energy, while surrender to isvara bathes us in regeneration renewing the Self. In THAT the war is over. The common man does not know how to rest in trust or surrender. so they often need a segue like surrender to a good teacher, priest, church, religion, ceremony, ritual, and so forth. That can be a trap however, but isvara pranidhana as **All Our Relations** is implicate, innate, omnipresent, eternal, and universally available.

Also see the discussion of isvara in Pada II Sutra 1 (above) and Pada I. Sutras 23-27, and the closely related practice of brahmacharya (Pada II. Sutra 38)

Here ends the discussion of yama and niyama, while the discussion of asana and pranayama begins.

II 46. sthira-sukham asanam

Asana should be self supporting, balanced, (sthira) and joyful (sukham). Asana should be balanced and hold itself up by itself. Our stance and position in life (asana) should support us raising us up joyfully.

Commentary: This sutra can also be interpreted that as we sit in meditation we rest upon our stable seat (asana) in steady joyousness. This can be our always obtainable joyful base on or off the meditation cushion or asana mat.

This sutra says that while sitting in asana for meditation one should remain strong and straight (sthira) and joyful (sukham). This should be clear that effort, stress, strain, or being pained or uncomfortable is not asana defined by Patanjali. The next sutra Patanjali defines asana further as being effortless (prayatna-saithilya).

That is the short and to the point translation, but today with so much attention placed upon hatha yoga asana practice more commentary may be helpful. Firstly let us simply call asana our always accessible base position which has the quality of steady joy. Secondly we remain so centered in this base while meditating. Thirdly this joyful base should be balanced and hold itself up by itself as in being inherently self supporting in **All Our Relations** where we will include of course hatha yoga asana practice as well.

This joyful stable and strong base (sthira) depends on two opposing forces being balanced out perfectly so that all torque, vectors, or force is balanced out or stilled -- all resistance is eliminated. Here **All Our Relations** should be self supporting, raising us up joyfully as we move into that joyful self supporting alignment which is authentic asana. Thus asana should support joy, while joy supports the asana. Asana provide then a firm ground for joyful experiences as well.

In other words, according to Patanjali, you can't take the joy out of asana and still call it asana, by his definition. Despite the controversy about hatha yoga being hard work (as interpreted by pleasure fearing nihilists), Patanjali did not say that the asana should be merely comfortable, but rather that it should connect us up with joy. The Sanskrit word, sukha really means joy or happiness. But austere religious people who are disinclined to mix religion and enjoyment continue to translate the word sukham, as merely being comfortable. In other words, according to Patanjali, you can't take the joy out of asana and still call it asana, by his definition. Really I think Patanjali was on to something.

Here and in the next two sutras on asana, the idea of no effort, but rather of receiving support through balance, synchronicity, and release is presented. Strength and ease are both present. The qualities of engagement are complemented with letting go, but Patanjali says that this let go is not a droop or sag, but should have the quality of strength and stability (sthira). Thus our seat (asana) in the muladhara provides the stable foundation for spiritual uplifting -- we must take care of the root in order to feed the crown, an important non-dual both/and teaching rather than an either/or fear oriented affirmation.

This is accomplished by keeping the nadis open and balanced and the prana flowing. Balance is achieved in yoga when the crown chakra (sahasrara) and earth chakra (muladhara) are synergistically synchronized and aligned. This occurs in the central non-dual channel or nadi called sushumna. In successful asana practice, this balance and natural tonality are firmly established and as such it provides a stable foundation or base for success in meditation. The foundation or root chakra is the one we sit on, the muladhara chakra. This is where the prana is balanced and brought into a mutual

synchronicity awakening the dormant evolutionary energy (kundalini) and circuitry (chakras).

Asana meaning seat, foundation, or base; it becomes the way sit and touch the earth in meditation and it is this connection between body and consciousness, earth and sky, nature and spirit, ida and pingala, root and crown which must be made continuous. Here Patanjali means by the word, asana, on a coarse level the way the body sits for meditation, as well on a more subtle level as our stance or perspective in life, our attitude (free from slant, bias, prejudice, or vrtti). When this bias or vrtti are remediated and balanced out, then the asana so re-aligned and activated becomes the universal ground of pure beingness -- ultimate being. It is this ultimate asana of universal being which brings in universal and ultimate consciousness free from any bias, limitation, or vrtti.

In meditation thus we place the body in a strong, stable, and energetic connection with the earth which forms the grounding pole for spirit to animate, enliven, empower, inspire, and strengthen us. This earth connection at the muladhara chakra which when activated and harmonized unifies the female/male energies, forming as such a ground rod for the sky energy to be conducted but at the same time a link from the earth in which to touch the sky. In reality this flow is not linear - one way up or down -- but non-dual both up and down and neither up and down. It is not within the realm of three dimensional definitions. Here the ida/pingala and thus the kundalini flows through the central column of sushumna linking earth with sky, mula with sahasrara, nature with spirit, dissolving all tension and polar opposites.

It is valuable to know that a bandha is not a physical contraction, but rather it is an energy redirection that allows for flow preventing energy from being dissipated outward or energy from being inhibited entirely. As such **mulabandha** is a specific bandha which forms the energy valve in the earth chakra so that front and back, left and right, top and bottom are unified so that the energy is supported and flows in this life supporting vital center. In mulabandha the energy between pubic bone and the tail bone are linked (bound together) to form a connection and uplifting energetic which supports the pelvis providing a stable and joyous base for the spine and the rest of the body. Energy hence is prevented from being dissipated, but rather is utilized to support the body, neurology, breath, brain, and deeper holographic trans-dimensional energetic alignment available at the more subtle levels, deeper pulsations of existence, and higher vibratory frequencies of consciousness. This supports the asana and allows us to sit upright in meditation joyously for long periods of time without dissipation or discomfort. Here our connection with the earth must be made continuous in meditation throughout the sit so that heaven and earth remain balanced and connected through direct uninterrupted communion.

It is a misinterpretation of Patanjali to suppose that this word, asana, applies to the hatha yoga definition of asana, such as found in the multitude postures used hatha yoga asana practices. Patanjali did not teach or practice hatha yoga, but rather raj yoga (meditation). This is not to say that raj yoga and hatha yoga are incompatible (they are not incompatible at all) but more important it should be made clear that what Patanjali says about asana is meant to apply to meditation practice. Thus this sutra pertained to the way one prepares for meditation, not hatha yoga type asana practice. For more on the differences between hatha yoga and Patanjali's raj yoga see [Sri Pungaliya's scrupulous essay](#).

Sthira does not mean controlled or rigid, but connotes strong, steadiness, continuity, easeful, still (as in non-agitated) but not dead, supported and strong with spirit, self sustaining and self supporting, empowered, and as such connotes strength, activation, animation, energization, alertness, instilled presence, endowment, uplift, endurance, and inspired -- instilled with prana (with the continuous flow of the chit-prana or chit-shakti) as in an alert and alive embodiment. It is the opposite of a sagged out, numbed out, droopy, slack, drained, blocked, imbalanced, dead, or fragmented and distracted inattentive state.

Just like sukha is often mistranslated as comfortable, sthira too is often mistranslated as a rigid or inert stillness, but when that is applied to the body too often one interprets that as a kind of tightness, contraction, tenseness, and frozenness, having become afraid of letting the body move. Sthira does not mean tight or rigid, but rather it implies an easy continuous flow, a peaceful non-agitated stillness and restful position, resilience, endurance, and a steady continuity connoting the successful resolution of any unbalancing or disturbing forces eventually producing a natural adamantine steadiness in meditation effecting the eventual stillness of the vritti. In graduated stages of sitting in asana a great natural peace, ease, and stillness of both body and mind gradually arises unless tension or rigidity prevents it. After consistent practice (abhyasa) grace arises, and then this joyous state becomes continuously and steadily accessible, within reach, always at hand -- it endures and becomes continuous.

If we investigate the very nature of the living body in any position, we will see that we can not control or hold it still. Even a dead body is moving and decomposing. Not only do we want the body to move with pulmonary respiration such as the chest and diaphragm, but we also want the heart to continue to pump, the lymph flow, the peristalsis to continue, the cell mitosis, the millions of glandular and cellular functions all to flow and support the body while we are in asana. At the same time the earth is moving, mountains are moving, the planet rotates and spins around its axis and circles the sun. The entire solar system is moving in the Milky way, and all the galaxies are moving around the core/heart center. So we do not want to expend unnecessary energy in a futile attempt to resist this natural movement, rather what we do want to

do is to move the spine in synergistic alignment with the core/heart of the universe -- with the central pillar of stillness which by itself does not move, but from which all is in flux.

When we practice we will notice that sometimes it takes some movement in order to move into this balance and synchronicity. Nay, it always requires a movement when we move from duality into unity -- there occurs a shift. To hold the body and energy static would be to hold back this shift. Therefore, one who meditates should not get tight, rigid, or contracted; rather Patanjali says it should be joyful. Why is that so, because the nadis remain open, the chit-prana is balanced and harmonized -- the wavering of the mind (cit-vrtti) are stilled and quieted (nirodha). Thus in the correct application of this sutra, sthira and sukha are allowed to manifest in asana also brings on great peace effortless and joy without droop.

It is important enough to repeat that **sthira is not rigidity, tightness, hardness, or holding still**. The body can never be held still -- it is impossible and to try is to cause tension and conflict which we must learn to release. The blood, lymph, and prana must flow, the heart must beat, the craniosacral fluid, peristalsis, cell mitosis -- all must be allowed to continue. However it is possible in yoga is to reach that center where we witness the flow of the Great River -- all that is on fire, all that is temporary, all the dynamic relative world of creation as moving -- being in flux. That innate stillness of infinite mind that self exists deep within at our core center -- the axis mundi -- the tree at the center of the world -- the hridayam. Thus when consciousness and beingness are merged in sthira sukham asanam, stillness is achieved yet the body although aligned with spirit/creator, being part of the created world is allowed to move with the variegated ebb and flows of life and creation.

Sukham means more than happiness, but joyfulness. It is much more than simply being comfortable. Thus we must find a happy spot, be joyful, find that alignment with Satchitananda and sit there. That is asana. So of course we avoid tenseness and rigidity, moving out of those tight places to that more expansive state of consciousness when we sit in meditation practice (asana being the third limb of astanga yoga). This type of seat feels like "home". It is a continuous and happy alignment between the apparent poles of consciousness (spirit) and beingness (nature) -- the crown and earth chakras -- in the body through which these two polar energies are united and flow. It is the opposite of being "uptight", tense, rigid, contracted, and blocked.

Thus it is futile to try to arrange the body into a fixed, motionless, lifeless, and rigid position (rigor mortis), but rather allow it to move, align, synchronize and attune its body/mind and energy channels between the highest heaven and the center of the earth. Then when the fundamental principle and source of consciousness (spirit) is

harmonized and merges with creation through your own embodiment, then the body becomes steadfast in that union spontaneously -- then the body can go into suspended animation. However to try to freeze the body prematurely in order to bring about the spiritual state is taking the cart before the horse.... The ordinary body must first be allowed to become alchemically transmuted through the spiritual-physical practice of authentic meditation. This stage is greatly catalyzed by the practice of the yams/niyams (especially authentic tapas) and also by the gradual integration of the pranayama, pratyahara, (dharana) concentration, and meditation (dhyana).

Further one may just as well take the word, asana, as seat, and then extend that definition as to what is the seat of spirit -- the sacred temple -- the abode of love?

"The body is my temple and asanas are my prayers."

BKS Iyengar

Regardless what technique, if any, that we may implement in sitting in meditation it is useful to find sthira and sukha (supporting joy). This, like all the other limbs, can be extended in other practices in asana for example as well as In **All Our Relations**.

II 47. prayatna-saithilyananta-samapattibhyam

This profound state of balance and synchronicity (samapattibhyam) is accomplished through progressive and continuous relaxation (prayatna-saithilya) by aligning within the great self existing, self supporting, and self animating (ananta) endless Flow and Intelligence which always awaits the true seeker as the Great Continuum (Infinite Mind).

Commentary: Saithilya means being loose, not tight, relaxed, while prayatna means effort, striving, or a state of tension. Here Patanjali is clearly stating that in asana one must make an effort to relax effort -- to relax the tensions in order to move into a balanced and synergistic self sustaining state. This is not thus a dead relaxation into a collapse but rather an energization. Rather that the relaxation (saithilya) of effort and striving (prayatna) removes the expenditure of energy, self effort, and any other energy such as we move into a greater shower and blessings of a physical and mental attitude which is in balance and harmonious alignment with the universal core/heart.

True asana (versus an ordinary position), thus moves us into an infinite (ananta) unity (samapattibhyam). In meditation we have to avoid this stasis of tension/tightness where energy is vectored in one direction or the other requiring resistance in either the body or the mind to sit upright or else our energy will be dissipated in the reactive contraction of the body, muscle spasms, and other tensions. The body or energy

channels may tighten up or contract, thus necessitating that we release that tension and energy blockage or else become drained by it. In a parallel way the mind also may tend to contract itself, and mental tensions spill over, thus one must make an effort to release the contracted spin of the energy through awareness of alignment -- the principles of the interconnected mandala of body, speech (energy), and mind). Otherwise our mental and physical effort will suck energy and attention away from the meditation process of union if we allow it through lack of awareness (ignorance).

One **result** of functional meditation is to de-stress, relax, and abide in the great peace that samadhi brings -- to connect up with the transpersonal imperishable infinite mind. The only effort we have to do is to show up -- sit or similarly we make an effort to be less than effortless. Another **result** of an expedient meditation is that we leave more connected and energized -- more integrated and feeling vitally whole.

Practically when we sit we can become aware of the body if it tends to harden, contract, tense up, and go into spasm after awhile so that we have to soon we feel pain and feel the need to get up and stretch, but we can learn how to keep the energy and consciousness flowing through the channel of the body/mind continuously through effective asana so that any stagnant energy can be shifted -- so that the energy connection stays open and softens (yet does not droop).

Here we are relaxing effort, letting go of tension and hardness, and letting go of rigidity of mind as well. Here we are allowing the mind, the energy, and the body to remain in continuous and harmonious flow. Staying in that balance is synergistic to balancing the energies discussed in the previous sutras. Thus when we sit we can apply the techniques that Patanjali recommends like pure thoughts and intents (yam/niyam), correct asana, pranayama, pratyahara, etc. Here correct asana involves samapattibhyam which is a balancing act, a harmonization -- an integration into the world of **All Our Relations**. This is the perfect position.

Samapattibhyam means coming into balance and harmony -- aligning. Here it means aligning with Infinite Source. Ananta means birthless, deathless, endless, or infinite. Ananta is also the Great Serpent that Vishnu rests upon as such it is apropos to any discussion of asana. Asana could thus be looked at as relaxing all effort and connecting up with infinite source like Vishnu relies/relaxes upon Ananta. This relaxation of effort and synchronistic alignment with continuous flow comes up in asana with conscious practice. Albeit these are more subtle (sukshma sharira) aspects of asana, they are also more causal and thus affect the practice more powerfully.

In this manner providing a kundalini or tantric interpretation, then sutra 49 when combined with sutra 48, could be translated as: "through the withdrawing of effort in asana while contemplating the never ending continuum of our true nature, then the

bipolar afflictions of duality vanish and the asana forms a balanced (samapattibhyam) and self supporting (ananta) energetic creatix." Here kundalini located at the muladhara -- the seat or root (asana meaning seat) is able to become activated through this synchronicity and harmonization of any tension in the psychic nervous system (nadis) and then that juice flows through the sushumna activating the highest chakras and manifesting in union (sahasrara and muladhara are united/synchronized by the flow of the kundalini (serpent power) in the central nerve.

II 48. tato dvandvanabhigatah

Asana resolves opposition.

Commentary: This way the polarities (dvandva) support each other (creating ascension in the central channel-- holding the spine erect by itself). Here lightness is achieved and gross heaviness and coarseness is replaced with increasingly more subtle qualities of effortlessness until the never-ending absolute is touched.

A literal translation is: "From asana practice which rests in steady joy and relaxed synchronicity (tato) one becomes invulnerable from the assaults (anabhigatah) of duality (dvandva)". This is another characteristic our true support base (asana) along with steady joy and balanced synchronicity. This is our seat of support to be accessed in meditation as well as in everyday life. Stress, tension, and conflict are thus resolved. It is also accessed in hatha yoga asana and pranayama practice as well.

If we were to apply this to what a successful asana practice would look like, there would be a mutually uplifting self supporting synergistic balance which is realized where the apparent conflicting dualistic energies are harnessed and synchronized effortlessly acting as harmonious team or whole so that the position becomes effortless, self supporting, self sustaining, and self animating. How are the poles of opposition balanced; how are imbalances resolved; how is tension, conflict, stress and strife relaxed? Obviously this imbalance or polar tendency to swing to or fro is due to not being aligned. Here we are not speaking merely of aligning the bones and joints, but also the energy centers, the breath, spirit, mind, and wisdom -- our overall position mental, spiritual, energetic, and physical with the created world, the force of creation, and timeless spirit. here one may say that the central theme of this sutra is alignment and for this to happen we will also suggest strongly that the five koshas are to aligned here as well.

Not being swayed to or fro the energy is balanced and in terms of kundalini it is thus collected in the central column and rises up effortlessly in the sushumna nadi so that **levitation and timelessness** (ananta) is realized. So on a subtle and more causal level Patanjali is addressing internal processes here. Although Patanjali did not practice or

advocate hatha, kundalini, laya, kriya, or tantra yoga explicitly, which developed after his time, it is evident that he experienced these energetic transformations and was able to lay a foundation for its future development by articulating it utilizing existing philosophical terminology. Dvandva clearly means the pair of opposites and as such the idea of balancing ida/pingala or siva/shakti becomes invoked. Here polarity does not distort nor assault (anabhihata) the practitioner, rather they are utilized, balanced, harnessed, and used for support

No matter what technique is employed, here internally the left and right, ida/pingala, apana/prana, tha and ha, mula/sahasrara -- all constituent energies become balanced, aligned, and synchronous. Here the physical body, mind, nervous system, psychic channels, energy body, etc., all are placed in non-dual synchronicity acting as a support to sustaining samadhi. This also can be extended to all other yogic practices such as hatha yoga -- in **All Our Relations**.

II 49. tasmin sati svasa-prasvasayor gati-vicchedah pranayamah

[After establishing a firm foundation or seat for spirit, balance, and a synchronicity of freedom from duality in asana] then (tasmin) the foundation for the next stage is established (sati) which is called pranayama or the bringing forth and extending the life energy in this embodiment (sati). Pranayama is accessed through breaking down and analyzing (vicchedah) the procession (gati) of the individual aspects (vicchedah) of the dynamic motions and energetic processions underlying the heretofore unconscious (gati) processes of inspiration (svasa) and expiration (prasvasayor) [as these dynamics operate and flow through the body/mind matrix].

Commentary: A more succinct translation is that from success in asana there (tasmin) is established a firm foundation (sati) to observe and analyze (vicchedah) the processes (gati) of inhalation (svasa) and exhalation (prasvasayor) in order to effect the flow of prana more extensively (in the body/mind). But what must be emphasized here is that prana means energy, not breath, so at best we can see that the observation of the breath is a coarse method to get us more in touch with the more subtle energy and wholistic neurologic processes underlying the breathing process. In short pranayama is to proceed from this steady joyful self supporting non-dual base.

After establishing asana as the steady, joyful, and balanced seat of Infinite or Boundless Mind, now then in pranayama the yogi learns how to extend and spread spirit throughout the body, the breath, energy channels, and Mind in a multidimensional transpersonal way -- **All Our Relations**. Here shakti as prana shakti activates the dormant centers in the sadhak.

Simply and concisely this sutra describes a yogic practice called pranayama where one starts off by first taking asana as described immediately previously, then placing one's attention upon the inhalation and exhalation of the breath in order to extend and refine (ayama) the prana. Here Patanjali is explicit that pranayama is an awareness/observation practice, not a mechanical willful practice.

We will thus break this key sutra down into its component parts and then reconstruct it. First the reader should know that the most common mistranslation of this sutra usually reads: "pranayama is the control or regulation of the inhalation, exhalation, and retention of breath". That mis-translation reflects two common mistakes.

The first is more common -- the misinterpretation of the word, prana, as breath, which would make the translation redundant as well as misleading. Rather we shall translate pranayama as the extension, spreading, thinning, refinement, or expansion of energy, where prana is best translated as life energy (not breath) and "ayama" is translated as expansion, thinning, rarefaction, or extension. Or one can break the word, yama, down differently as in "ya" (to bring forth) and ma (to nurture). On the other hand the definition of yama as control or regulation, reflects an errant school of hatha yoga which believed that liberation could be attained through forcefulness and control of the body, breath, and mind. The word, control, thus reflects another assumption made by repressed and over objectified left brain dominant will oriented top down intellectuals and ideologically based religionists, just as these very same dualists mistranslate nirodha as control, tapas as self abnegation, swadhyaya as scriptural study, or brahmacharya as sexual restraint where there exists no objective or experiential basis.

Secondly no word meaning retention, control, or suppression of the breath (kumbhaka) is present in this sutra (see sutra 54 for more). Vicchedah means making to break or cut apart, not control, restraint, or stoppage. It is conjoined to the Sanskrit word, gati, which refers to the procession of the breathing process. Thus we learn to expand and refine the prana by observing and breaking apart the movements of the breath as it occurs in inspiration and expiration so that it is no longer controlled by the unconscious winds of karma and unconscious habit, but rather it comes into the light of consciousness -- vicchedah being an act of consciousness not individual control over the breathing. In this way our energy and mind changes as well as our karma. This will be made even more clear in the next sutra (50) where Patanjali introduces the very pertinent technique of paridhrsto which means to behold or to overview.

Patanjali is mainly telling us that pranayama can be approached at first as the process (gati) of becoming aware of our energy by breaking it down into its gross external components as manifest in the profound linkages between mind and energy inherent in the breathing process -- how the energy enters our body/mind,

how it leaves it, and how it becomes discontinuous or inhibited. Through this break down of these energetics (utilizing the breath as its coarse tangible representative), then we obtain awareness of how the energy is extended, refined, and made more subtle so that we open up the nadis (the container of the prana) which activates the body's higher circuitries and potential (the manifestation of brahman in this very body as the Jivamukti). With this awareness we can sit in asana so that the meditation is energized without dissipation to activate its highest potential (in an accomplished samadhi). This awareness (of the cit-prana) is at first coarsely perceived through asana and/or breath awareness, but that is so that we can eventually become conscious of the energy, its various directions, and how to redirect and harmonize it for spiritual evolution.

Prana (with a capital "P" permeates all of the Universe without it nothing moves, but also prana with a small "p" denotes the vital energy (prana) as it permeates the physical body. It is strongly associated with the breath as the animating principle -- as the sustainer -- linking creation with Infinite Source. When the cosmic matrix is meshed and synchronized with the human matrix, then Spirit's gifts become potenziized in the now.

Indeed breathing is the most primal activity of human life, performing a bridge between the unconscious (autonomic) and conscious (central) nervous systems. In hatha, kundalini, and tantra yoga pranayama is not just a powerful awareness tool, but a focused practice capable of balancing and synchronizing not only the autonomic and central nervous systems, but also the afferent and efferent nervous systems and the sympathetic and parasympathetic nervous systems as all polarities can be accessed through the breath. Similarly, hatha yoga tells us that by becoming aware of and accessing the breath consciously in these ways we can also access directly into our psychoneurology, the biopsychic pathways, nadis, matrices, energy cysts, and cellular and energetic imprints which hold the samskaras in place, thus breaking them up, breaking up past karma, kleshas, and hence vrtti.

Thus the various pranayama exercises of exploring the energetic processes of inhalation, exhalation, and stoppage of breathing within hatha yoga are given to us in order to achieve this awareness, observe this process, and thus eventually achieve liberation (from karma and vrtti). The goal is not the control of the breath, but rather it is the awareness of the subtle and more causal intelligent primal operations of prana shakti or kundalini shakti who further instructs.

In many practices of hatha yoga , laya yoga, and prana vidya, the interruption of the normal flow of the breath are given in order to both provide awareness and communion, but also to disrupt old mental patterns (vrttis) and karma harnessing the previous dormant or energy to activate dormant evolutionary circuitry. A salient point

is that this is not really vicchedah as meant by Patanjali, but rather through these innumerable pranayama practices one has the opportunity to investigate the action of these many types of breathing patterns upon our energy field and thus becoming aware of the breath processes (vicchedah), then one becomes more aware and integrated with primal Prana.

"Normal" subconscious habitual breathing is thus called karmic breathing, while pranayama practice not only breaks up (vicchedah) old karma, but burns it up establishing the practitioner in a karma free zone. Here various pranayama practices using the breath can be used for healing, but pranayama here as presented by Patanjali is meant to propel the practitioner beyond their past conditioning and karma altogether. Just simple breath awareness helps us to free the dissipations of monkey mind (vikalpa) and concentrates the cit-prana, but pranayama practices in hatha and tantra yoga go deeper and work faster combining, pranayama, pratyahara, dharana, mudra, and asana as one integrated practice that is used to jump start dhyana (meditation) and samadhi. Pranayama as described by Patanjali (as raj yoga) is often confused with the more elaborate pranayama as described in hatha, kundalini, and tantra yoga, but they are not contradictory.

Here in this sutra, Patanjali is not directly addressing those variegated and sometimes forceful pranayama techniques as found in hatha yoga, rather he is addressing observation of the breath and the refinement of the prana in the context of meditation. Only in the next sutra he goes into methodology, albeit there are those who translate vicchedah as the cutting off the breath which this translator takes as a control freak's bias. Again vicchedah is the conscious analysis of the breath which admittedly hatha yoga pranayama practice can indeed enhance. In simple meditation we can simply notice the changing qualities of breath according to how the mind becomes distracted or focused. We bring our awareness to the breath and refine and extend it if it has become coarse or restricted. After practice this relationship between the empty and quiet mind and the breath becomes understood and a doorway opens into the operations of the cit-prana and the operations of the mind. Then eventually the origin of mind, the Infinite Mind, or simply the Natural Unconditioned Mind is revealed through at first the very simple method learning how to observe the breath and how it changes. Then one learns how to balance and direct the cit-prana, the mind, and the breath all at once effecting flow toward samadhi.

In more advanced pranayama practice as taught in hatha yoga, one (out of many) simple practice is called sushumna breath where the inhalation (prana) energy with the exhalation (apana) energy are equally balanced both in duration and intensity, generating a spiritual synergy (in the central column called sushumna) of supreme effortless (sunya). Here the individual will and Universal Will have merged. Pranayama brings us into awareness of the polar opposites, the expansion and the

contraction of the divine pulsation of siva/shakti (spanda), the movement of spirit as it inspires, and eternal dance of love through the expiratory medium of the living temple. This is a powerful but subtle pranayama method to jump start an align a sitting meditation (dhyana) session.

II 50. bahyabhyantara-stambha-vrttir desakala-samkhyabhih paridrsto dirgha-suksmah

Through over-viewing (paridrasta) and analyzing (samkhyabhih) the rapidity, the place or location (desa) and the duration or length (kala) of the inhalation (abhyantara) and exhalation (bahya) of the breathing operations (vrtti) in relationship to its still points (stambha) and/or its spinning/movements (vrttir) the energy is extenuated and becomes more refined and subtle (dirgha-suksmah).

A similar reading is:

That through over-viewing (paridrsto) the oscillations between the spinning patterns (vrttir) of the inward and outward characteristics of the breathing process and its operations of stillness (stamba) in regard to duration (kala), location (desa), and the number of repetitions (samkhyabhih), as to its degree of subtleness (suksmah) and extenuated fineness (dirgha) while the breath spins internally, externally, or comes into stillness (stamba) [pranayama is practiced].

Commentary: Here Patanjali goes into more subtle detail, extending the previous sutra. This is the gold for meditators to look for. Becoming sensitive to, familiar with, and beholding (paridrasta) the breath acting as a gateway to the source of prana allows us to energize the psychic pathways, which in turn allows access to the purification of our deepest internal body/mind circuits, psycho-neuro-physiology, and bio-psychic energetic processes, as well as allow us to harmonize and align with the infinite non-dual Source of Prana. As the subtle process between the breath and energy (prana) becomes revealed and refined, the citta (mind stuff) becomes refined and thus the citta-vrtti are attenuated.

Some say that Patanjali is referring to the operation of three types of breathing: inhalation (abhyantara), exhalation (bahya) and retention (stamba) of breath. Others say that he is referring to the hatha yoga techniques of internal retention, external retention, and sahad kumbhaka, referring to the flow of prana in the pingala, the ida, and the sushumna nadis respectively. However since retention of the breath in Sanskrit is kumbhaka, not stamba, we will assume here he means stillness as the breath increasingly becomes extended, refined, thinned, and more subtle as the prana becomes more subtle and refined leading up to the increased possibility of sahaja

(natural) kumbhaka (kevala kumbhaka) or setting its stage where such occurs spontaneously in meditation.

A point that experienced practitioners all know, but here beginners may save some time and avoid confusion, is that the techniques of sahita (technical) pranayama exist not as an end in itself to master, but as tools to explore the operations of the breath and prana -- to harmonize and make more subtle the prana and the citta (collectively the cit-prana) so that it is allowed to move into the central column (sushumna) naturally. As such when the pranas stop flowing in ida and pingala as prana and apana, then it is automatically and naturally drawn up into the sushumna. Thus the techniques (sahita) reveal the subtle actions of prana to our consciousness so that we can merge, re-connect, or reintegrate with our unconditioned natural true self (swarupa). When this latter happens it is accompanied by sahaj kumbhaka and is thus called called sahaj (natural) pranayama (as distinguished to sahita pranayama). So to avoid confusion, yes the techniques such as given in sahita pranayama is a prerequisite for the completion which is accomplished in sahaja.

Let it be said that pranayama in hatha, kriya, kundalini, and tantra yoga is a profound practice which can also be quite elaborate. In swara yoga, which pranayama is a subdivision, and to a great degree in hatha and tantra yoga, there exists an emphasis placed on the location of the breath, its distance from the nose and lungs, its characteristic strength/amplitude or force, the characteristics of its spinning and swirling motion in the nose and lungs, its rapidity, thinness, smoothness, evenness between nostrils, etc. Swara yoga is considered to be the master science which pranayama is derived and it appears that Patanjali was well aware of this. Many books and oral teachings have pranayama and swara yoga as subjects, but here we will focus on the raj yoga aspects (in meditation) which we will assume is the point of Patanjali's meaning.

In the sitting meditation of Raj Yoga, the first and essential stage is awareness or observation (paridhrasta) where we do not try to change the breath, but simply notice and become aware of what is happening with the characteristics of breath, how it changes with the thoughts (vritti), and come back to a smooth, subtle, and long breathing. Sometimes the mind will come into stillness and there one may notice that the breath also has become very long and subtle or even appear to be still as well. When the mind wanders we can thus bring the attention back to the breath noticing all the characteristics of the breath and their relationship to the wandering or steadiness of the energy and mind (the cit-prana or cit-shakti). In this way the breath, the prana, and the mindstuff (citta) become refined and more subtle eventually entering into an unwavering non-agitated stillpoint (stamba) .

When sitting we can notice to advantage where the breath is concentrated, how the breath stops, becomes ragged, becomes deep, long, short, interrupted, flows freely, fluctuates (vrttir), wavers, becomes coarse or subtle, rapid or slow, imbalanced/balanced, and so forth related to mental, emotional, and physical correspondences which we become aware of, acknowledge, and observe (paridrsto). We observe it according to many characteristics moving from the gross and coarse into the most subtle -- moving into the energetics of the breath and self awareness of the internal energetics that are both inside and outside so that we can align and harmonize this very body now with the cosmic soul (param purusha) in the yantra of bliss (anandamaya kosha or causal body). Thus we move from the coarse body (sthula sharira) found in the annamaya kosha (or nirmanakaya) to the causal body (karana sharira) which is found in the anandamaya kosha or dharmakaya) through the working the energy or subtle body (sukshma sharira) found in the pranamaya kosha or the sambhogakaya). Thus through breath awareness, then energy awareness, then pre awareness, we move from the coarse, to the subtle, to beyond even the most subtle (nirvicara), and thus learn how to commune with and stay in our core energy because of the simple truth that the breath will reflect what is in the body/mind. The breathing thus is more so a gateway furnished through awareness provided by the activation of the energy body (suksmah sharira) found in the pranamaya kosha) to the causal body (karana sharira) or dharmakaya to unconditional formless Source.

In a more subtle sense then Patanjali is saying that a subtle extenuation and refinement (dirgha-sukhma) of the breath also effects a corresponding pranayama (as an extenuation and refinement of the prana) and hence the mind. Certainly neuro-physiology and Psycho-neuroimmunology (PNI) indicate that when the breath is long, thin, and subtle the system is operating at a reduced level of stress, well being, and health.

In simple sitting meditation (dhyana) in the beginning we at first simply just come back to the breath with out analyzing it if the mind has wandered. In pranayama practice proper we focus on the energy behind the breath as a concentration exercise (dharana) and hence pranayama can be considered a dharana as well as pratyhara (see sutra 54). Through subtle awareness we learn how the breath eventually kindles the inner light which destroys the veil of ignorance (see sutra 52).

In hatha and tantra yoga we augment this self awareness through various conscious breathing processes which variously regulate the length of the inhalations and exhalations, rate, intensity, degree of subtlety, and location of the prana through exploring the multitude positions of the breath in relation to location, time, or other qualities and quantities for various permutations and durations of time -- through becoming aware of the subtleness of the breath, and through myriad and varied combinations of the above.

Eventually we find that this awareness exercise allows us to break up old previously unconscious karmic patterns of breathing, breaking up old dysfunctional body/mind patterns, while allowing us to more continuously align with prana's infinite Source through the prana-shakti siddhi. In beginning hatha yoga we learn how to balance the ida and pingala energies through experimenting with the breath in each nostril while exploring the more subtle energetics governing these gross movements. Direct conscious access to the psycho-neurophysiology is established, its circuits become opened, activated, and harmonized through pranayama. Through consistent expedient pranayama practice and meditation these connections of the breath, prana, mind, subtle body (sukshma), and causal body (karana sharira) become revealed. Here the past conditioning, programming, habits, and karma is destroyed and hence the sadhak is made fit for meditation. In hatha yoga through various exercises we learn where to concentrate the force of the breath and the flows of the energy in order to accomplish transformation of the body/mind.

Pranayama practice should proceed first as an awareness practice. Only after establishing that awareness and sensitivity first, then experiments can be undertaken and gauged in that light. Such must be slow, natural, and not forced. It should not be rushed nor mechanical, because it is very powerful to work with the causal energies within. Without sensitivity and awareness, suffering will result. Emphasis must be put on opening the nadis and balancing the energy. Thus it is best to avoid pranayama unless one has already become sensitive to and has learned to recognize, respect, and honor the body/mind energy. If this awareness of prana is not reached through a breath oriented kinesthetic asana practice, then an experienced, wise, and accomplished selfless teacher is the only other alternative worth pursuing. When the nadis are open and balanced, then karmic breath is destroyed -- past karma becomes vanquished also.

Pranayama siddhi also can come about naturally through grace without formal practice (the prana-shakti permeates our entire being). Thus it is debatable whether or not Patanjali was recommending meditators to do a formal practice pranayama as an external discipline like as found in hatha yoga, or rather he was describing the processes in which the breath changes in meditation and the methods that can be used to bring about synergy. Certainly swara yoga and other tantric practices are an advanced and elaborate extension of pranayama which focus on the most subtle aspects of the breath, its location, and types of swirling motions throughout the day, according to various seasons, astronomical alignments, etc. Swara yoga as an elaborate science will not be discussed here.

In general it is well worth repeating that prana means energy, and ayama means to extend; so that through pranayama one extends the Infinite Source of energy throughout the body so that every cell in the body is unified with cosmic source -- so

that the nadis are open, balanced, and aligned. Thus in meditation we can consciously keep the nadis open and the breath energetic, deep, balanced, and nourishing. If this is not discontinuous then the body will never become tight, tired, painful, or droop.

II 51. bahy-abhyantara-visaya-aksepi caturtah

Then the fourth (caturtah) realm (visaya) of successful pranayama, occurs when the prana is withdrawn and ceases to move (aksepi) either internally (abhyantara) or outwardly (bahya).

Commentary: Concisely we can say that when the breath and prana become so refined, subtle, and refined the prana then changes from most subtle to beyond even the most subtle (nirvicara). Here too then the prana ceases to flow in the dualistic pathways of ida and pingala, but rather withdraws into the central nadi (sushumna) as kundalini. In nirvicara samadhi the dualistic winds that drive the distractive thought processes (chit-vrtti) cease (nirodha). This is the gateway to nirvicara samadhi or turiya (the fourth).

In the previous sutras we see that on a gross level through observing the energy during the conditions (visaya) where the breath is moving inward, outward, or is steady (stamba) and not moving constitutes the three gross previous stages of pranayama (all of which have corresponding psycho-neurological energetics and biopsychic qualities not delineated here. But in this sutra Patanjali is saying that there exists a fourth (caturtah) stage where the breath exists zero-point space (visaya-aksepi) regardless if it is at the end of the exhalation before the inhalation begins, at the end of the inhalation before the exhalation begins, or somewhere in the middle. In fact Patanjali is saying that visaya-aksepi occurs separately from the previous three methods when the fourth and final dominion (visaya) of pranayama is achieved. Thus not necessarily during inhalation, during exhalation, at the end of the inhalation before the inhalation is withdrawn, nor at the end of the exhalation before the exhalation is withdrawn, but at some other time (caturtah) or rather at anytime in-between through the awareness of the energetic quality existing in these spaces -- at this fourth moment, a profound reality -- the fourth or turiya is revealed.

Such can happen spontaneously in meditation and thus occurring in the realm of natural and effortless (sahaj or kevala kumbhaka) suspension **or** (visaya-aksepi) of breath, or **rather more importantly on the more subtle level the effortless suspension of dualistic energetic motions (ida/pingala) without effort.** Here Patanjali is not talking about breath retention in the ordinary sense, but rather visaya-aksepi as condition where the **energy** (prana) is withdrawn from the energetic processes of outward and inward tendencies and effortlessly by itself moves into the

integrative state in the central channel (which the hatha yogis call sahaj kumbhaka). Here the energy no longer flows dualistically in/out or up/down.

Notice that Patanjali does not mention the word retention here either, nor does he indicate that this process of pranayama has anything to do with active control or force (often associated with kumbhaka). Rather it must be pointed out that the word, aksepi, means casting aside or withdrawing from (withdrawing being actively passive). It just happens by itself or as a result of cessation of effort (aksepi). Here prana as energy (as well as the cit-prana) ceases to spin inwardly (in the ida) as well as ceases to spin extrinsically (in the pingala). Here the ida and pingala are the two nadis or channels for intrinsic and extrinsic energy flows in the energetic and psychic bodies. Here in the fourth stage, Patanjali says the energy is withdrawn from normal dualistic polar functions. It is attenuated, thinned, refined and made extremely subtle. Rather this is taken to mean in Hatha, Kundalini, and Tantric interpretations that the cit-prana is withdrawn from duality into the non-dual channel (sushumna). Esoterically when the kundalini is activated the yogi can move into the fourth realm which is also designated as turiya.

This is the fourth (caturtā) practice of prana awareness (at first brought to awareness through breath observation) where the dualistic patterns of prana stop (as "in" and "out", but rather through their balance and synchronization at zero point, then the non-dual energy is experienced as it is now allowed to enter the central nadi (sushumna) as kundalini.

Patanjali points out that we can observe and utilize four types of energetic processes, i.e., the energetic process behind the inhalation, the exhalation, the disruption of the inhalation or the disruption of the exhalation, and fourthly the deepening awareness at the energetic space which occurs at the beginning of exhalation or inhalation processes where an effortless natural suspension of the breath occurs which in turn leads us to the siddhi of balancing and harmonizing the polar aspects of prana (energy) leading it into the non-dual (sushumna).

On the gross level we can at first utilize breath techniques that allows us to deepen our awareness of manifold activities of prana. As we advance we see them simply as energy awareness techniques. Only at their culmination do we see these techniques as reflecting natural law. Hence the innate intuitive awareness (prajna) is activated and no further practice is needed.

On a practical level we can simply state that at these increasingly more subtle and effortless "zero points" of breath the prana and apana running through the ida and pingala can be observed to meet and thus it is here that they lend themselves most easily to reveal themselves and facilitate their self synchronization. Since breathing in

and out happens all the time, there is no need to "hold" the breath, but rather we have to hold our attention (cit-prana) to the process. We are educating the conscious mind and aligning it with the energy body, while working with the cit-prana directly. When we hold the attention, then the effortless and natural maha kumbhaka, sahaḥ kumbhaka, kevala kumbhaka, or what the Buddhists call the jnana kumbhaka (the effortless holding of the energy) occurs naturally -- as the jnana prana is spontaneously experienced as-it-is by the natural mind. Thus at this phase the effort in pranayama practice is eventually totally relaxed as the maha kumbhaka breathes us.

One practice in hatha, kundalini, and kriya yoga the sadhak listens to the mantra (deep energetic messages) of the breath. Frequently hatha yoga uses the hamsa and soham ajapa mantras to help effect this profound awareness. In more elaborate schools of hatha yoga the internal stoppage of the breath after inhalation (puraka) called antar kumbhaka or puraka kumbhaka, and the energetic quality behind holding the breath out after exhalation (rechaka) called bahir kumbhaka or rechaka kumbhaka are also explored revealing further subtleties until the maha kumbhaka is achieved which is a stillness of the **prana and apana (dualistic flows) and the arising of the kundalini which has now been directed to the door of the central nadi (sushumna) whose gates have welcomed it and drawn it home!**

We have to realize that pranayama is an ever increasingly subtle process where one no longer is dealing with the breath, but rather the breath reveals the energy. Then one's awareness shifts to the prana dealing with that directly. Here prana no longer runs in the dualistic circuitry of ida/pingala, but rather no longer flows at all. Rather these two pranic currents combine as one, activating the flow of kundalini in the sushumna nadi (also called the madhya-nadi). When the prana ceases to flow through ida and pingala, it is because the energy has become synergistically synchronized into kundalini which flows in the central column (sushumna) destroying the covering of ordinary dualistic thought and awakening the sadhak into an ever-new awareness beginningless time.

"The mind functions through prana, It is from prana that everything proceeds".

CHANDOGYA UPANISHAD

No thing nor the mind can move without energy, force, or direction. Never force pranayama but use it to investigate the nadis and the awareness of prana as it flows in the nadis. Through that intimate knowledge, self knowledge will dawn, knowledge of the Source of prana is known, and from all that liberation follows. Thus when the prana is perfectly balanced, so is the mind. Here the vritti are balanced out and remediated. This perfectly balanced mind (in perfect sattva) is coaxed into manifesting into its highest evolutionary potential (as kundalini) where then it spontaneously co-arises. Once brought to the gate through the maha kumbhaka, then the energy flows effortlessly as an expression of jnana prana beyond karma and death.

Here much regarding pranayama that has been left unexplained. It is presented here without elaborations on the swaras, sahaj kumbhaka, kevala kumbhaka, the jnana prana, and other such esoteric terms which are part of the oral tradition. Pranayama as a hatha, kriya, or tantric yoga practice is very powerful and should be learned from an adept, however if practiced as an awareness exercise as described above no harm will entail.

II 52. tatah ksiyate prakasa-avaranam

From that (tatah) [successful practice of pranayama] the obscuration which is the veil (avaranam) of the inner light (prakasa) is dissolved (ksiyate).

Commentary: Eventually liberation is gained through conscious awareness or grace. **HERE** the yogi communes with the infinite Source of prana, and thus, simultaneously, the heretofore suppressed inner light which has been covered (avarana) by the veil of ignorance is released into spontaneous self effulgence. Here the cit-prana is no longer dissipated and extracted outward, but rather the practitioner is firmly wedded to the path -- the pathways are opened and energized. As a result of pranayama practice, the heretofore obscured or latent potential of inner light is disclosed as the embodiment of the kundalini. Through the activation of our innate creative evolutionary power (kundalini) the dormant circuitry including the chakras (wheels of light) are activated. From here, the innate power and intelligence of the life force (prana) as it flows throughout our embodiment is acknowledged, starts to take over, and instruct.

II 53. dharanasu ca योग्यता मनसाह

and (ca) the ordinary mind (manas) [and nadis] thus become purified and functionally prepared (योग्यता) for successful concentration (dharana) practice.

Commentary: As the mind rides the waves of prana, so too does prana become altered by our thoughts. When the awareness and the energy is united as one coherent agency -- when we are conscious that where we place our awareness, we also place our energy, then we then are able to focus our energy in special ways to effect specific purposes (utilizing dharana, cit-prana, and prana vidya).

Here Patanjali is really linking pranayama, pratyahara, and dharana as one practice, but we will explain that later. In one sense pranayama itself is a dharana (concentration) practice, here focused on the universal prana. In turn through dharana (the yogic practices that utilize concentration of the mind, visualization, and focusing techniques), the mind becomes stabilized and prepared for dhyana (meditation). After one is able to feel, recognize, and work with the cit-prana consciously, then the mental

energy and attention can no longer wander far and be dissipated. Through this attainment one is empowered to balance one's prana and thus easily focus one's energy and mind successfully. Pranayama will purify and open the psychic channels (nadis) for prana to flow through the dormant circuitries or chakras (wheels of light), thus the dharanas utilizing the chakras can be performed and/or the mind can be focused toward meditation much more successfully. In hatha, kundalini, tantra, and laya yoga this refers to the practices of mudras, dharanas, mantras, visualization, yantra, or prana vidya. In fact asana, bandha, pranayama, visualizations (dharana) form the basis of the advanced hatha yoga mudra practice. Contemplation is also included as a specialized type of dharana because the mind concentrates on a specific mental theme -- an object of contemplation.

In fact asana, bandha, and pranayama are a form of dharana (concentration), when it is based on focusing upon the source of prana-shakti. Successful pranayama and dharana also includes pratyhara (as is defined in the next sutra). A mature practitioner knows that pranayama, pratyhara, and dharana mutually combine as one practice. Eventually Prana Shakti becomes the self instructing guide throughout **All Our Relations** -- acting as the breath that breathes us.

II 54. sva-visaya-asamprayogae cittasya-svarupa-anukara ivendriyanam pratyharah

Through pratyhara the matrix of apparent separateness between the object that is viewed, the viewer, and the process of viewing is laid aside and disengaged from (asamprayoge), thus allowing the heretofore static and dissipated energy to gather, ascend, and flow internally producing complete liberation from sensory false identification (anukara) with appearances or misperception and thus allowing ascension into the creatrix of the heart -- our true nature.

Commentary: Pratyhara (the fifth limb of astanga yoga and the next one after pranayama) is most often mistranslated as the control of the senses or its withdrawal, thus often being associated with repression, aversion, or catatonia. However what is really going on is that in man's common corruptive overly externalized state of avidya, his mind has become overly objectified (lost in the objects of the sense world). Thus the cit-prana has been drawn out and devitalized. In pratyhara we reclaim that distracted and dissipated cit-prana and pull it back into our core (heart) center. Thus mastery of pratyhara is also at the same time freedom from coarse (vitarka) pratyaya (the process of the dualistic mind toward fixation upon objects). It is thus the **natural** mastery of the cit-prana where the cit-prana is no longer distracted and dissipated into the gross external world of the five senses -- into the illusory world of I-It abstraction and over objectification. Here **pratyhara means turning back** of the distracted cit-prana toward its Source. The senses (indriyanam) thus cease their dualistic fixation

with separate objects (visaya-asamprayoge), then the mind's (cittasya) true self nature (swarupa) is reflected back upon itself (redirected) like a mirror (anukara) -- thus having the potential to reveal the true natural self as swarupa.

Even deeper, pratyhara is the practice of withdrawing the mind's attention and energy (cit-prana) from distraction and dissolution (through the nine gates of the body). It is a means of redirecting the externally flowing cit-prana to activate the core energy and eventually one's dormant evolutionary energy, the kundalini.

Thus pratyhara is an essential element which links pranayama and dharana in the practice of the advanced mudras, yantras, mandalas, and dharanas of prana vidya which is the normal domain of hatha, kundalini, tantra, and laya yoga. Basic pratyhara stabilizes the cit-prana thus enabling one for successful dharana and meditation.

Accomplishing pratyhara as a technique also completes the practice of vairagya (non-attachment), viveka, and tapas remediating any residual "I-it" dualistic thinking (samyogah). Raga can not exist within the energetic modality of successful pratyhara implementation. Pratyahara also completes tapas, but does not replace it. Normal consciousness is fragmented in the dualistic world of I-It separateness, i.e., there appears to be separate objects (sense objects) and a separate "i" (small self) who is perceiving them. Pratyhara takes our attention and energy away from this type of corruption and dissolution -- away from the dualistic fragmentation -- and brings it back within -- reuniting with Self. Here in **All Our Relations** energy and attention are harnessed for dharana (concentration) and (dhyana) meditation.

II 55. tatah parama vasyatendriyanam

Then (tatah) the need to surpass the senses (vasyatendriyanam) is completely over come (parama) (or surpassed itself).

Commentary: Here there is no fear, aversion, tension, or conflict between the sense world and the spiritual world as this dualistic tug has been remediated. When pratyhara is successful, the cit-prana is available to focus the mind at will, and thus one experiences a huge jump start in meditation. Daily life also becomes less dissipating and distracting. The dualistic tendency itself is dissolved. Pratyhara is the energetic awareness (the process of drawing in and up of the energy of consciousness and beingness that is evoked in revealed in pranayama) in which we no longer observe the sense objects in the world as individually arising or existing separately, but rather experience that they exist inside the purified heart (being accessible within) -- as are all created things interconnected, non-dual, and inseparable. By bringing our attention as cit-prana sufficiently inside we find **THAT** deeper core space which is outside as well -- which is all and everywhere. As such pratyhara is just the tip of the iceberg.

When in pratyhara the vital energy and energetic Source of consciousness are no longer dissipated or drawn outside into a fragmentary isolated dualistic relationship, but rather they have become concentrated, refined and made available for the higher practices of one pointed concentration and true devotion.

Pratyhara is the dynamic motion of reunification and self empowerment which takes the extrinsic spinning of the cit-prana and turns it back inside where cit-shakti and prana shakti unite. This is also the evolutionary creative energy (kundalini-shakti) is activated in the the realm of non-duality-- where the inner and outer energies are balanced, harmonized, and unified. It harnesses and helps activate the fire that feeds successful dharana (concentration) and meditation (dhyana) which leads us to success in samadhi. Some say that pratyhara is simply a refined aspect of pranayama. As such it is said that pratyhara is fructified by dharana, dhyana, and samadhi, which is the major focus of Pada III.

End of Chapter II -- The Sadhana Pada of Patanjali ends completing discussion of the fifth limb (pratyhara) of astanga yoga, while Pada III begins with the sixth limb, concentration or dharana, followed by dhyana (the seventh limb), and then samadhi (the eighth).

Chapter III. Vibhuti Pada: The Proficiencies or Adeptness (through the Process of Samyama)

Vibhuti chapter places much emphasis on the combined effort of the sixth (**dharana**), seventh (**dhyana**), and eighth (**samadhi**) limbs of ashtanga yoga which applied all at once is called the three fold process of **samyama** which in turn leads to various perfections, abilities, masteries, and of supra-personal states of awareness variously called **siddhis**. In Vibhuti Pada also the application of the three major **parinama** (transformations) are described as well are many other practices and states of realization.

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Patanjali's Third Chapter: Vibhuti Pada -- On Adeptness, Completion, Fruition, Ability, Perfection, Boons, and "Mystic Powers" that a Functional and Proficient Sadhana Creates

The Transition Between Pada II and Pada III: Introduction

The Yoga Sutras are presented as a mutually synergistic system. Chapter One (Samadhi Pada) provides context and an overview. Chapter Two (Sadhana Pada) gives the practices (sadhana). Toward the end of Sadhana Pada, the first five limbs of ashtanga (eight limbed) yoga were introduced. Then it begins to elaborate upon each limb one at a time (to an extent), but the Pada II ends with pratyahara (the fifth limb). Vibhuti Pada (chapter 3) begins with dharana (concentration) which is the sixth limb. Thus dharana, dhyana (the seventh limb), and samadhi (the eighth limb) taken together compose **samyama** (which is the dominant theme of Vibhuti Pada) and as such chapter three acts as a continuation of chapter two. Many historians postulate that the four padas (chapters) of the Yoga Sutras were first written down as one document, and then posthumously divided into four separate partitions (padas). What is clear however is that the presentation becomes increasingly more subtle and inner as one proceeds.

It is noteworthy that the word, vibhuti, does not appear once in Pada III (except the title given to it). Vibhuti can mean the extinction of the gross elements (bhuti) into their most subtle refinement or essence which is often symbolized by sacred ash that often mysteriously appears in the presence of a siddha (accomplished one). Some say that the appearance of vibhuti is itself a result of siddhi (perfection). Vibhuti is often translated as the **personification/manifestation** of powers, their fruition, and/or opulence; while bhutida is the **giver** of powers and opulence. Bhuti-vistara is the **expander** of powers and opulence. Note that Chapter 10 of the Bhagavad Gita is titled, "Vibhuti Yoga"

The central theme of the Yoga Sutras in general is how to realize samadhi -- which no matter how many words scholars use to define or distort it, ultimately one will have to agree with Patanjali that words serve to obscure samadhi -- eventually they have to be given up. It is difficult to use words to defeat words, but Patanjali does this very well. Patanjali says that samadhi appears when we are able to let loose of our mental machinations, samskara, klesha, karma, vasana, and other habitual impositions of conditioning and conditioned belief systems which support the vritti. This is realized in

meditation (or better the meditation of no meditation where we are doing nothing at all) and involves the dawning of an extraordinary transpersonal (more rarefied than the most subtle) consciousness which can not be brought about without the complete stilling (nirodha) of the ordinary mind which is constantly being modified, colored, and disturbed (yogash citta-vrtti-nirodah). The profound and sacred trans-rational and all encompassing truth of Reality-As-It-Is is self disclosing. This non-dual "IT" which is not a separate "it", is inherent and indigenous beneath the vrtti, which when dissolved (nirodha) shines forth on its own.

It's also seductive (like taking the cart before the horse) to think that it is necessary or important to practice yoga in order to understand the Yoga Sutras. Granted the Yoga Sutras can not be understood without some insight (of which yoga practice provides), but more important we study the book (the Yoga Sutras) in order to practice yoga successfully so that we can realize the fruit and completion of yoga/union called samadhi. This may seem like a small point to some, but actually the state of spiritual alienation can reinforce the illusion of this dichotomy. Too many people are already attempting to find "god" in ancient books or whose spiritual practice has become reduced to studying and thinking about these books. In other words for a real yogi the truth or spiritual realization is not found in some ancient scripture written down in a holy book, but rather the truth is living -- it is to be realized inside -- in **ALL OUR RELATIONS** -- in this very life.

Thus it is emphasized that the *Yoga Sutras* simply are a guidebook to yoga/samadhi compiled by Patanjali from the ancient oral traditions that preceded his days. Although samadhi is not conditioned (by definition), the guidebook itself necessarily must address the language, symbolism, and prejudice of its time. It addresses the spiritual malaise and fragmented conditioned milieu of that time/place attempting to communicate a **timeless and universal underlying Presence**. It is to Patanjali's credit that he does not buy into those prejudices and tradition (pramana) which are themselves vrttis (disturbances creating obstacles), but rather he addresses these obstacles and remediates them. Those predisposed to intellectual reductionist thought, tradition, and philosophy mistakenly thought that Patanjali advocated such. All because Patanjali addressed the ignorance of his day does not mean that he bought into it. Because he used samkhya philosophical terminology (the philosophical terminology of the day) it does not mean that he was a samkhya adherent, rather it is clear that Patanjali was a yogi, not a philosopher.

But intellectuals and academicians in India and elsewhere will not let go of their mistaken idea that Patanjali's system belongs under the aegis of philosophy and is subject to intellectual scrutiny. This self gratuitous institutionalized tenacity by an entrenched academia is self serving in so far that by so misrepresenting Patanjali, they attempt to own him and also yoga, thus self appointing themselves as the authority in

a realm which otherwise they would be outcasts. Thus the prevalent institutionalized misinterpretation of the ***Yoga Sutras*** is explained, which in turn explains the prevalent morass of unreadable translations and its resultant inaccessibility to readers other than scholars.

A simple straightforward reading of Patanjali will prove that he wrote down the oral teachings of Yoga for yoga practitioners in order to aid their practice, rather than for philosophers to debate. Patanjali starts off from the cultural time/place prejudice, bias, and milieu of his day and from there leads the reader into the increasingly more subtle -- into the "real" -- the universal and timeless -- which can only be understood through inner experience either from authentic spiritual practice (sadhana) or grace. The Sutras have value then only as a written aid to our practice just as oral instructions were intended.

Although yoga can be interpreted or described through samkhya philosophical terms (just like the Old Testament can be paraphrased in English or Greek, or just like quantum physics can address Newtonian ideas, the yoga of Patanjali as he describes it aims at going far beyond symbolic representation, philosophy, concepts, words, or other manmade anthropocentric limitations.

So here Vibhuti Pada begins with the profound non-dual context of samadhi. It completes the eight limbs of ashtanga yoga, by elaborating on the last three limbs (dharana, dhyana, and samadhi) and puts them together in what is called the three fold practice of samyama. Then it details how the various applications of samyama can lead to the siddhis (accomplishments, abilities, masteries, and powers but they are not to be seen as attainments because who is it that attains it), and then the latter part of Pada 3 elevates the discussion to the ultimate spiritual accomplishment.

The Siddhis: The Boons, Proficiencies, Abilities, Talents, Powers, Perfections, and Adeptness

This chapter is often a stumbling block for many students mostly because of the poor translations, but also because here in Vibhuti, Patanjali tells us about the pitfalls of the siddhis (powers and abilities) that are presented to a yoga practitioner (sadhak). (See verses III. 37 III. 50, 51, and 52.)

Much of the confusion stems from the lack of a coherent context of the word, siddhi. Here we are not talking about black magic, witchcraft, or sorcery in the Western dualistic sense. That's not the kind of power that Patanjali addresses.

It should be clear that by the word, siddhi, Patanjali does not mean power or control over others, comparative advantage, power as in the sense of black magic, or power in

the separate sense of ego. As our practice matures so does our awareness and connection points -- previously dormant energy circuits become activated and hence evolutionary abilities that were previously repressed manifest. In yoga, power or ability is not bad, nor should it be feared, yet it is not something to strive for by itself. Most these siddhis come naturally by themselves. Even GOOD powers (like maybe you might see in White Magic such as in the Lord of the Ring Trilogy for example) can be dissipative and distracting.

In pada three, Patanjali addresses the natural latent innate powers within and how to evoke them for liberation. Of course without non-dual transpersonal wisdom, one can do much harm, so this invocation of the powers must go hand in hand with the development of the latent innate wisdom in order to realize true happiness and fulfillment. In other words, through a wise balanced practice (sadhana) we gradually realize the requisite wisdom, ability, and passion to succeed while heightened powers abilities, freedoms, and latent talents become progressively activated. Wisdom and wise practice leads to more wisdom and more effective practice, and so forth. Obstructions are removed and liberation eventually realized. So "siddhi" in the non-dual transpersonal context of yoga is simply intermediate fruits of yoga practice; i.e., various levels of perfections and adeptness naturally come forth, evolve, and manifest as a result of our sustained practice. We become more proficient and more able as our horizon upon self deepens and expands -- as we become more aware and conscious. Here we do not focus on attaining the powers as a goal; but rather in a balanced sadhana the seductive dangers of power misinterpreted by the dualistic ego are overcome by the antidotal activation of the non-dual transpersonal wisdom -- latent healing energy and compassion.

Although Patanjali warns us about the dangers of pursuing or becoming seduced by the siddhis, he does not say that they are bad or evil in and by themselves. As a matter of fact throughout the *Yoga Sutras* Patanjali never uses the dualistic terminology of good or bad (to his credit), but he does address distraction, dissuasion, dissipation, and fragmentation. To avoid the seduction of the siddhis we need to focus on and be dedicated to liberation itself, which discloses itself within the context of a transpersonal integrated context. This intent and bhava (mood) of our sadhana provides the directed vector and requisite focus in order to create success, thus avoiding the siddhis feeding the diversionary side trip of fragmentary existence (the illusory belief in ego or separate self).

This potential seduction of the siddhis is reinforced when this integral context of "ALL OUR RELATIONS" is diminished or forgotten. In that fragmented state, if we did (prematurely) succeed in obtaining some siddhis, it would feed our sense of separateness (asmita) or self pride (one of the kleshas) and thus hold our spiritual progress back (it would take us away from the whole). We will get into this more in

detail later when we study verses III 37, 50, and 51, but suffice it to say, some siddhis will come by themselves, but how we deal with them (as a benefit or an impediment) will depend on the strength, intent, and sincerity of our practice and preparation.

All power (Shakti) comes from an Intelligent Source (source of All Intelligence) -- from "THAT" which can not be adequately named and which is ALWAYS present (doesn't change). When "connected" (in yoga) - in grace -- in alignment we become those arms and legs -- fingers and toes -- eyes and voice. In that sense there are no individual siddhis that are capable of being possessed, but if one "thinks" that an "I" (as a separate self) have accomplished this, that this comes from "me" alone, that "I" own this, then they disown the great "Self" and eventually (unless grace comes back to them) continue to fragment in dissolution (fall from grace).

Thus in this way there is no problem or fear in manifesting the powers as long as we know where it is coming from -- as long our intent is clear, i.e., what we are doing in context with **ALL OUR RELATIONS** -- all of creator/creation (siva/shakti). Playing with fire is only dangerous to some one who does not understand its nature and the potential consequences. Thus it is grace that great power is not given readily to those who may use it for destruction or destruction of self. Power exercised without knowledge is thus better not possessed at all (saving one from this burden).

Now many people understandably feel disempowered/powerless and disconnected from their creative/evolutionary core dynamics. This is the everyday lot of the neurotic consumer mentality; and as such it is "normal" (but not natural) for these people to thirst for power. Fearful and confused they seek security, order, control, and power outside of themselves, but what they really need is "connection/yoga" inside -- to live in harmony with the natural self existent order -- their true nature. THAT larger whole is empowering and fulfilling.

This "self" acceptance of our own inner natural power may be a large leap for a lot of people who have been brought up dysfunctionally (to fear and disown their power). Thus authentic yoga should empower (bring us into self empowerment), not further lead one to dependence upon external authority, priesthood, or scripture. "Good or evil" is a difficult trap for Westerners to let go of (which is mostly cross cultural in nature and rooted in the dualistic mind), but it is true that many abilities can be very helpful as long as they do not feed the ego.

Now if we state preferences, we can get into the trap of "desire" and attachment; while in yoga practices we learn (sooner or later) to focus our passion/love away from the subtle attachments/desires which impose bias upon reality-as-it-is such as preference, while placing more energy toward divine acceptance -- toward liberation. This is what Patanjali is saying -- Liberation requires one pointed passion and dedication -- when

your whole being gets into this direction -- there you go -- no problem. When we have inner conflict our energy (and success) is thwarted. Progress in yoga is stagnant. Ultimately we wake up to the simple and yet profound truth that let us see how we create our own dramas, problems, and have been stepping on our own toes. Then we surrender that on the altar of divine love. Simply sitting in meditation, the prejudicial mind becomes purified by itself -- preferential thinking modalities gradually are gladly abandoned/surrendered.

Patanjali says in Samadhi Pada (chapter I) verse 3: "tada drashtuh svarupe'vasthanam" After the vagaries and disturbances (vrttis) of consciousness (cit) cease (nirodha), then Yoga is accomplished. Then we abide into our natural (swarupa) unconditioned state (verse IV). When the vrtti cease the mind-field is silent and liberated, allowing space for a greater wisdom to dawn. In tantric terminology here the kundalini citta is activated. Yoga thus is the liberation of the individual mind from its habitual illusory prison and conditioned fragmented imprints of the discontinuous experiences frame in duality and separateness; so it can fly again and dwell in its rightful spotless natural abode (swarupa).

The practice of yoga evolved as the process of clearing out the pathways (the psychic channels called nadis) within the body/mind and pranic sheaths, the false beliefs of the vijnanamaya kosha, the afflictive emotions based on negative beliefs (kleshas), the samskaras (past cellular imprints and negative conditioning), and negative karma through the purifying and vivifying agency of the cit-prana or cit-shakti, thus allowing a gradual opening up to and a communion with the source of consciousness and life -- of unconditioned citta or principle of primal consciousness to evolve and manifest. In the broader context of yoga (which is **ALL OUR RELATIONS**) a three fold "potential" burden of the siddhis can thus be discerned and avoided (all of which are not necessary for the successful practice of yoga).

- 1) As above, we can become preoccupied in pursuing them, and thus ignore/miss where they really come from -- being distracted we remain imprisoned in the veil of suffering.
- 2) As above, we can misuse the powers and cause ourselves (and/or others) harm if we are not ready with most likely leading to further negative consequences. In Indian and Tibetan literature, there exists many stories of the misuse of power and the generation of negative consequences (bad karma)
- 3) A third negative consequence is that our intention may be relatively pure at first (or at least sattva may dominate) but after realizing a siddhi or two (minor or major) this may reinforce one's pride saying "I did this or that -- I am better than others", and so forth which will reinforce the negative tendency toward fragmentation (versus

union/yoga), and thus such has the potential to act as a severe impediment toward final liberation (Kaivalya).

Patanjali says: III 37 "te samadhav upasarga vyuthane siddhayah" which is translated by Swami Venkatesananda, in *Enlightened Living*

"But, even such excellent sensations and feelings and all the psychic powers discussed so 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 externalize the attention."

Overview of the Rest of Vibhuti Pada

One could also say that the student of the Yoga Sutras could skip the entire Vibhuti Pada entirely as it on the surface may appear that it simply caters to those who thirst for siddhis, but careful analysis will prove its value. For example the beginning and the end of Pada III) can be considered both quintessential and profound and do not deal with mundane siddhis at all. Even in the middle part which undergoes the most misunderstanding (as long as the yogi does not get distracted) these abilities can help us on the path just as any of the other sadhanas are limbs of the great of tree of yoga.

So Pada III starts where Pada 2 leaves off, thus completing the first five limbs (angas) of ashtanga yoga with a terse exposition of dharana (concentration), dhyana (meditation) and samadhi. These taken together as a simultaneous practice is defined as **samyama** (which is also the major underlying topic of chapter 3). In other words **samyama** can be applied to specific objects (physical and mental) as well as processes. **Samyama** is not only how various powers can be accomplished (which Patanjali warns may wind up as an impediment and distraction if we mistakenly take them as an end in themselves), but **samyama** is to be used for liberation. **Samyama** lets us commune with a chosen object or process of communion as-it-is without a filter. It lets intimately know that process or object in an objectless (non-separate way).

Again in other words the siddhis do not have to be a trap, but only that it is counterproductive to be seduced into wasting time/energy to attempt to possess them willfully as individual possessions in the ego sense. Besides the valuable technique of **samyama**, the delineation of the **three kinds of parinama** (movement or change) i.e., nirodha, samadhi, and ekgrata is usefully presented in III 9-12..

Parinama (transformation) especially may be a difficult term because for some change (parinama) is judged "good" and to others it is judged "bad" or feared. To clarify it may be helpful to distinguish between parinama as a transformative process

from that of the fluctuations (vrtti) of the citta. Yes, yoga aims at eliminating (nirodha) the agitations and disturbances (vrtti) of the citta, but change or transformation (parinama) from a constricted and obscured state of consciousness to an expanded state of clarity is desirable in yoga.

First a definition of Parinama as: transmutation, mutation, transformation, oscillation, movement, changes of state. So yes, in regards to the mind, in meditation, or in samadhi such fluctuations are a disturbance, so in practice these disturbances are stilled. But for the average practitioner, their pre-existing mind sets are stuck and frozen -- their karma is a heavy burden that is smothering them. These practitioners need to utilize transformative practices. Ultimately in the absolute sense there is stillness (or Siva), but in the relative sense all things are interdependent, moving, and dynamic (or Shakti) -- the only constant is change and morph-ability.

One may distinguish between favorable and unfavorable changes, but the process of judgment itself gets in the way and is not necessary, because it creates fear of change (change being "bad" or undesirable). From our point of view movement and change by itself may or may not be "undesirable", but it is dependent upon "what" it is that is moving and/or rather more so in what **direction** it is moving, that may be either deemed helpful or destructive to our yoga practice. Indeed to become frozen in fear, grief, trauma, the past, or immobility is not helpful, but rather to mobilize the prior rigidity of the body or the mind will, if skillfully done, lead to liberation. To be able to become aware of these changes and to be able to effect (siddhi) and liberation (kaivalyam) is desired in yoga.

The practitioner's point of view thus becomes key when it comes to understanding parinama. Thus in III-9-12 one may easily interpret that Patanjali describes parinama as a transformative technique to apply in meditation to still the wandering mind (nirodha parinama), then samadhi parinama, and lastly ekgrata parinama. Notice that the direction is one of refinement coming from the coarse and discordant into the subtlest and unitive. This direction of transformative energies accomplishes yoga (unification/integration). Thus it is noted here that even a practice that leads eventually toward stillness is itself transformative until the final conclusion is integrated.

From Sutra 13-16, Patanjali changes direction assuming a different viewpoint (which is no individual viewpoint at all, but rather a universal, transpersonal, non-dual, changeless, eternal, and all encompassing). From this unitive viewpoint of **ALL OUR RELATIONS** that is realized via samadhi and ekgrata parinama, then **"isolated"** changes of state can not independently exist as such, but rather all flows as a unified and liquid whole; i.e., no single thing changes. Thence from the point of view of Sanatana Dharma or eternal law, nothing changes, but rather what appears as potential

energy, manifest energy as matter, decay or even undefined and unclassifiable -- all reflect a unifying interdependent causality. This is the dance of Shiva/Shakti. A trans-rational one taste permeates the soup in that nothing changes, but at the same time everything is in flux. This might appear mystical to the probings of the intellect, but is familiar fare to the meditator. This is why Patanjali says in IV. 7, that the actions of yogis are inscrutable by the intellect -- the causes of their actions lie outside of linear time and space -- outside of duality.

Many traditional translators confuse the word, *parinama* (transformation or change) with that of *vrutti* (perturbation, vagary, agitation, turmoil, disturbance, modification). Let us focus on *vrutti* more succinctly. It should be clear that *vrutti* refers to the variegated "patterns" of the various modified states of consciousness. The *vruttis* thus obstruct and color our perfected unbiased universal view of Reality as-it-is. But *vrutti* is not to be confused with change itself. *Parinama* is different, as it simply connotes the process of change or transformation itself, not the patterning upon the *citta*. Similarly, *samskaras* are the imbedded patterns of past experiences which activate latent tendencies or syndromes (called *vasana*). *Samskaras* are imbedded in the body/mind , cellular memory, psycho neuro-physiology, neuromuscular system, and energy body or as John Lilly says inside the programming of the "human bio-computer". As long as they are not deprogrammed they will create *vruttis* and other unfavorable changes of consciousness. Most effective yoga techniques aim at destroying and uprooting the *samskaras* (negative past conditioning) -- and as such yoga is designed to reprogram these patterns -- remediate conditioned consciousness back into its unconditioned natural state.

Thus sutras 1-15 of pada III (especially III -12) may be helpful in understanding the valuable practice of *samyama* (three part communion). The action of *parinama* (applied transformation) which may be defined as parts of our *sadhana* (part of our spiritual practice) is discussed in III 9-12 as the application of the three main process of *nirodha parinama*, *ekgrata parinama*, and *samadhi parinama*), while III-13-16 discusses *parinama* from the non-dual viewpoint of interconnectedness where the absolute and relative perspectives are unified and not disparate.

III 16-48 (the middle part of Pada III) is often characterized as a sketchy list of abilities/powers (*siddhas*) with their associated means of attainment (usually through *samyama*), however this translation will treat these as practical yoga *sadhana*.

Toward the end, Pada III becomes very lofty delineating such practices as a spiritual means for complete liberation (from sutra 49 onward); while the ending of chapter 3 leads us to the grandeur of *kaivalyam* (absolute liberation) as discussed in chapter four. So, yes, Vibhuti Pada (Chapter III) although generally judged to be the least important and least useful of the four chapters (it could be skipped entirely without

lessening the purport of the sutras); it is strongly suggested that the profundity of samyama and parinama alone may well make the chapter well worth studying. The reader is always encouraged to do a deeper reading than what the most common translations offer. One finds that after abhyasa (consistent practice) that various insights and abilities come by themselves. Vibhuti Pada attempts to explain these as well. Thus refreshingly, this translation will not be based on the so called authoritative academic tradition, but rather on meditative experience and contemplation.

From Swami Venkatesananda ("Enlightened Living"): III -54 "Such wisdom born of intuitive 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 "When thus there is pure equilibrium which is non-division between the indwelling consciousness and all objective existence, between the nonmoving 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 (kaivalyam)".

After putting Vibhuti Pada (this chapter on the abilities/siddhis) aside, we can enter the last chapter, (Pada IV) Kaivalyam (Absolute Liberation), which is by far the shortest, but also the most lofty.

III. 1 desa bandhas cittasya dharana

Concentration (dharana) consists of directing the consciousness (cittasya) with attention within a chosen field, place, or point of focus (desa), without distraction of the energy (bandha), but rather by allowing the psychic energy (cit-prana) to flow into and activate the nadis (psychic energy channels).

Commentary: Dharana is unifying, focusing, collecting, and binding together (bandha) the consciousness principle that exist in the mind (cittasya) and then focusing it (bandha) upon an object (desa). The place (desa) can be internal (antar) or external (bahya) or it can be very subtle (suksma) or secret (gupta).

Since the mind is directed by energy and energy is directed by mind, one follows the other. We call that cit-prana or citta-shakti. This concentration of and focusing the cit-prana upon an external or internal object not only focuses the mind, but also the energy. This focusing calms the mind and makes it fit for dhyana (meditation). Physical focusing (dharana) with the eyes is often called drishti or tratak of which the most subtle is on the internal light. Dharana may also be utilized upon listening to the

eternal sound (as in sabda or nada yoga), visualizing mystic diagrams (yantras), or other such combinations of concentrative practices such as utilizing mantras, visualizations, breath, etc (sometimes called laya yoga and/or prana vidya). Later in this chapter, Patanjali does discuss some of these laya yoga practices in samyama (discussed further on in this chapter) , however here he is discussing dharana to steady, calm, and focus the mental distractions of the ordinary mind as a precursor to dhyana (meditation).

Since concentration requires an object to focus upon and thus in the Western sense it can be called, "focusing". This direction allows one to get in direct contact with two fundamental dynamics that are to be intimately linked; i.e., consciousness (cit) and energy (prana) or what is called the cit-prana. This depends on the mental principle that says that wherever our consciousness flows, so does our energy follow. Wherever our energy is directed, so does the physical also follow. As we will show later, this principle is put to work throughout chapter three and especially in healing work, asana, pranayama, and pratyahara practices.

In hatha yoga, directing the cit-prana in the body is accomplished through the energy valves (bandhas) and the mudras (which combine drishti, asana, pranayama, bandha, and visualization all together. In hatha yoga pranayama, pratyahara, and dharana (as visualization) are utilized to direct the energy and consciousness (cit-prana) in the advanced practices which are called prana vidya or the dharanas. laya, tantra, hatha, and kundalini yoga take this sort of concentration internally often utilizing the internal energy circuits, nadis, chakras, yantras, and/or mandalas eventually creating a sympathetic resonance with the inter-dimensional realms or lokas.

In functional hatha yoga practice, even asana practice is more than physical exercise, but rather as a method of focusing on the life force (prana) and awareness (cit-prana) eventually allowing us to access the workings of karma within the body/mind. Pranayama of course is also a way of focusing (dharana) on the breath and life energy combining again the principles of cit-prana. At first most practitioners are given elementary practices such as tratak or drishti which first teaches us how to focus upon physical objects utilizing the eyes. Objects can be as simple as a candle, a color, symbol, or picture, or as complex as the Sri Yantra. This stabilizes the cit-prana and in the case of symbols and yantras directs the cit-prana. Practitioners may also be given sounds to listen to (such as the pranava (om), or mantras to repeat (japa) such as hamsa, soham, etc.). Later as one progresses in getting in touch with the more subtle (vicara) inner lights and chakras, one learns to effect profound change in the body/mind organism. Much of chapter three utilizes the powerful practice of samyama of which dharana is an essential ingredient.

So if we focus on a philosophical concept, esthetic, or spiritual principle that object of thought can also be called dharana. Here then, it is obvious that this kind of concentration can also be called contemplation. Many people confuse contemplative techniques as being meditation (dhyana), but contemplation on a specific theme, an object of thought, a specific idea, principle, intent, or concept is more correctly the practice of concentration (dharana) because it focuses on that mental/spiritual object. Where dharana is the process of gathering up and objectifying upon an object within the framework of object relations. meditation (dhyana) on the other hand is the process that allows us to drop all such object relationships entirely -- all sense of I/it duality, all limited self identifications including attachment to themes, concepts, ideas, or thought itself. It is simply an semantic trap (of inexact definitions) where one school may define the English word, "meditation", as concentration practice (such as a chakra meditation, a meditation on some specific subject, etc.), while defining "contemplation" how Patanjali defines dhyana. So I hope that this short discussion will avoid those semantic confusions translating dharana as concentration and contemplation with objects) while translating dhyana as meditation (without Biodetoxification or referents).

In raj yoga, dharana as concentration is learned in the beginning in order to stabilize the cit-prana and still the mind. It is used as a precursor to meditation (dhyana) where the "i-it" dualistic relationship between the one who sees and the object which is perceived (pratyaksa) is eventually dissolved revealing the underlying transpersonal non-dual light of samadhi.

III. 2 tatra pratyaya-ekatanata dhyanam

From there (tatra) [after the mind has been settled in dharana], then, it's contents of an object and the observer (pratyaya) is one pointedly extended (ekatanata) to merge with pure non-dual Mind itself, so that the duality or separation inherent in ordinary dualistic objective thinking processes (pratyaya) cease. This cessation process is called meditation (dhyana).

Commentary: When the tendency to extend (tanata) consciousness (citta) to an external object (physical) or internal object (mental), which is called pratyaya, is stretched/extended to its ultimate limit (tanata), then limited objectification processes (internal or external) cease. This extends dharana (focusing on a specific object (physical or mental) to the practice of meditative absorption (dhyana). Dhyana thus occurs when dualistic processes of the mind cease (pratyaya-eka-tanata).

Thus the limiting predilections of the ordinary dualistic conditioned mind with its perceived contents (**pratyaya**) are eliminated (no longer objectified as referents), then when those arising thought processes which direct consciousness to an object

(pratyaya) also cease. Therein one resides in dhyana (meditative absorption). Pratyaya as was defined in previous sutras refers to the ordinary dualistic cognitive functions (carried out in the frontal lobes or cerebral cortex) where there is discerned an object of observation, a separate observer, and the process of observation. Here we go beyond the dualistic results of this function of the non-integrated human neuro-physiology to the transpersonal non-dual synergistic intelligence that animates all of existence and non-existence (ekatanata) including the inner ecology of the brain, neuro-endocrine system, neurophysiology as well as the external ecology and all of externality. This is the non-dual bridge of simultaneous inner and outer synchronization that meditation (dhyana) affords. This is the non-dual and non-directional bridge which ekatanata denotes.

Where dharana (concentration/contemplation) in the previous sutra involved gathering together and focusing on an object, here dhyana then starts the process of expansion of consciousness -- the field of consciousness is thus extended (tanata) into non-dual unity (eka tanata) eliminating the artificially dualistic separations of the fabricated mind that fragment the object of consciousness, the observer, and the process of observation dissolving ordinary dualistic "I-it" ego separations.

Thus meditation (dhyana) is the process that allows us to move beyond a limited focused object of concentration (dharana) or any constructed/contrived artificial field of consciousness at all. Here through dhyana the universal unbiased Mind is approached. Indeed there is no object in dhyana except at the start, but such fields then become expanded. Thus the I-it duality of that is produced by ordinary cognition (pratyaya) based on observed events or ordinary objectivity based on sense perception which is digested and processed by the frontal cortex of the brain) is eliminated. Rather through meditation we no longer remain addicted to pratyaya (apparent separate objects or contents of the mind), but extend our range of experiencing and knowing.

Thus there can be said to be three separate and distinct practices of dharana and dhyana; i.e., concentration on external (bahya) objects, concentration on internal (antar) objects, and concentration on nothing -- the process of voiding or rather the cessation of the objectification process entirely. This last technique is a decent definition of meditation.

How is this done? Dharana is useful in the beginning only, in order to gather together the wandering outward flowing energy and consciousness and bring it back within to the heart (yam, niyam, asana, pranayama, the breath, and pratyahara all are synchronized and combine in one dharana). The synergistic combination of this pratyahara/dharana allows us to let go of the distracting and dissipating outflowing cit-prana, thus establishing a state of peaceful vairagya all at once accomplishing all the

other limbs up to and including dharana. This dharana/pratyahara activates/synergizes a trans-dual state deep inside which establishes the steady base that ripens the mind for meditation (dhyana). **HERE** through pratyahara and dharana vairagya is accomplished instantaneously while at the same time an awareness of the presence of the All and Everything is approximated. Through this shortcut (of pratyahara/dharana) one can sit in meditation with far less wandering or monkeying of the mental processes. **HERE** consistent meditation (dhyana) loosens up and removes the more subtle mental impediments and limitations.

As Patanjali says, dhyana is the process where all objects (contents) of the mind (pratyaya) are emptied -- where the artificial limits imposed by the limiting contents of the mind are freed. This extension is thus obviously accomplished by emptying the contents. So where dharana was a process of gathering, there is an element of emptying and releasing in dhyana that is culminated in Sutra III.3 (samadhi). So part and parcel of the technique of dhyana involves learning how to drop all intent and object relations upon separate things (vairagya) -- **HERE** occurs simple but profound abiding.

The limited contents of the ordinary mind that was mired in duality and self limitation is extended out in all directions to the pure light of the great unconditioned true nature of mind which is allowed to shine forth. A circle is completed in the process, for it may be realized in the end that the underlying Source of the individual intelligence and consciousness resides in a transpersonal all inclusive and encompassing Reality simultaneously co-existing non-dually within and without. In other words dhyana leads us to samadhi. As a process it transcends and self liberates itself.

Meditation goes beyond the veil of ordinary knowledge, the process of differentiated thought, or ordinary mentation which creates a limited view and content (**pratyaya**). As we saw in chapter one, pratyaya pertains to the process of ordinary cognition a process of objectification governed by the cerebral cortex (frontal lobes). Such cognitive processes are useful in certain applications but are self limiting in the spiritual pursuit which yearns for direct communion with the innate transpersonal spirit within all. Limited views are anchored in dualistic and comparative thought processes, reductionism, distinction, differentiation, a process of weeding out, analysis, and separation. When these thought processes, fixations, and ordinary mentation processes (the monkey mind) end as if all thoughts are gathered up as one large thought (**pratyaya-ekatanata**), then they can be surrendered and dissolved. **HERE** meditation is fructified -- the thoughts cease coming. **HERE** the intrinsic clear light of consciousness dawns in glimpses of samadhi.

While concentration requires an object to focus upon (a specific content of the mental field is thus structured and delimited), dhyana on the other hand is the process of

moving into a far more expansive (tanata) whole. When we get "there" at the end of meditation, then the process of expansion itself stops by itself. Here universal non-dual consciousness itself, the unfabricated natural mind or Infinite Mind dawns as the great expanse of consciousness.

Through consistent practice of dhyana a deeper non-dual awareness is amplified eventually disclosing that even the objectification of an apparent separate meditator who is meditating is dissolved as the hallucination of limited dualistic thinking. Even the process of meditation becomes a contradiction -- superficial and illusory. Dhyana is the gateway to transpersonal and universal supra-wisdom -- it is not conceived nor contrived, but trans-rational, natural, spontaneous, and unlimited. It is not dependent upon the artificially imposed activities of dualism and separation, but rather the cit-prana is now redirected and gains momentum toward the Great non-dual integrity -- toward union.

The key in understanding the intent of this sutra is to understand the specific limits of pratyaya (ordinary cognitive processes and their results), and the value of meditation that allows us the ability to extend beyond that limitation and bias. Thus dhyana goes beyond the inherent duality of pratyaya which always has an I/It referent or subject/object (duality). Here we define pratyaya as being the relational and comparative contents of the fixated dualistic mind-set -- the view of the ordinary dualistic mind in terms of external objects -- the "normal" realm of I-it separation -- the tendency for the cognitive functions to hold us prisoners in habitual objective extraction, abstraction, and spiritual self alienation where it appears that objects (mental or physical) are possessed or fixated by the mind. This is the realm of "normal" perception which occurs in the corrupted/fallen state where separate objects appear to be solid and real, while the observer appears to live in a chronically estranged and disconnected world detached from the apparent separate objects as a separate viewer which defines the biased context of ignorance of the true nature of mind -- Satchitananda.

Through authentic practice of virama-pratyaya-abhyasa (see Sutra 1.18) in meditation, we begin to see how this fragmented dualistic and relativistic view has become artificially acquired through negative conditioning and then we are able to let it go. It is of value to note that pratyahara is the transformative energetic remediation of pratyaya, thus this will give us a good preliminary feeling for how pranayama, pratyahara, dharana, dhyana, and samadhi all combine in the main practice of Vibhuti Pada, which is samyama. (See Sutra 12, 19, and 35 for more on pratyaya). Through meditation the chitta-vrtti ceases, and what shines forth is pure unimpeded primordial consciousness as our natural unconditioned true nature (swarupa).

"Some great meditators say that mind's nature is difficult to grasp. It is not at all difficult. The error is in not understanding meditation. There is no need to seek meditation and there is no need to buy it. There is no need to make it and no need to go for it. There is no need to work at meditation. It is sufficient to remain in the state of allowing the free arising of whatever occurs in the mind. From the very beginning your mind has been present and so there is no need for losing or finding, having or not having. The mind has been present from the very beginning, so whether thinking when thinking or not thinking when not thinking, this mind is just itself. For whatever arises in the mind it is sufficient to remain without artificiality, calmly and unwaveringly on whatever is occurring. Happiness and ease will come without effort."

Patrul Rinpoche, *Self-liberating Understanding*, translated by James Low in "Simply Being. Texts in the Dzogchen Tradition", Vajra Press, London, 1994. pp 97-98.

So dhyana (meditation) can be also defined as the discipline of surrender to our true nature or unconditioned state beyond the the bias of the vrttis. Natural (sahaj) meditation as grace can and does happen, but for most of us it occurs only after making an effort in sitting for meditation where the vrttis are given opportunity to unwind and settle down.

All of us have experienced samadhi to some degree. Little children do so often subjectively, but they have no conscious awareness of their experience and can not integrate nor repeat it reliably. At first in meditation we get small instances of stillness, emptiness. and openness where the nadis, chakras, dna, body, and mind are aligned with the entire universe. Such periods of grace bring us into a deep heart felt harmony which cause a positive imprint (samskara).

These moments increase in depth and moment through consistent meditation and samadhi experiences. Then samadhi may last two seconds, ten, 15 seconds, maybe 5 minutes, etc. Eventually this pathway into grace becomes broadened out and made more accessible via consistent meditation practice which leads to consistent samadhi experience. As the old programming becomes deconditioned, the pathway to Grace becomes more effortless and more natural and spontaneous. Eventually through consistent practice (abhyasa) then, samadhi as grace becomes a natural and spontaneous (sahaj) inclination. Sutra I.39 describes spontaneous dhyana as being drawn into a natural agreeable meditation. Also see Sutra II.11 for more on dhyana as a practice for its benefits.

III. 3 Tad eva-artha-matra-nirbhasam svarupa-sunyam iva samadhih

Samadhi is realized when the artificial separations between the object (artha-matra) being meditated upon (the observed), the meditator (the observer), and the process of

meditation (observation) are voided (sunya) completely such appearances having disappeared into its true state as it is. Here the true nature of seemingly separate phenomenal objects (artha-matra) as well as the separate nature of the observer who observes these objects are known as being empty (sunya) of any separate essential nature (svarupa). Then the natural self existing effulgent source of the luminosity (nirbhasam) of the object in its natural unbiased universal place in all of existence as-it-is (svarupa) is known as effulgent clear light luminosity -- its ultimate natural unconditional precondition.

Swami Venkatesananda deftly translates this sutra as:

When the field of observation and the observing intelligence merges 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.

Commentary: In samadhi all prejudice and limited consciousness not only are illuminated but are also dissolved in the implicate self effulgent light of ultimate truth which is our true nature (natural precondition). Just as sutra two above signals the end of dharana (concentration) and the beginning of dhyana (meditation), sutra three signals the end of dhyana and the dawning of samadhi. This is where dhyana leads.

Eva means precise, thus (tad) this is the precise and self effulgent (nirbhasam) meaning (artha-matra) of samadhi which is, in Patanjali's own words is "nirbhasam-svarupa-sunyam" is the shining forth in clear lucidity and luminosity (nirbhasam) of the true nature of self (svarupa) which is devoid or empty (sunya) of a separate self. Such occurs upon the non-dual realization that all objects are empty of separate self (svarupa-sunya). There is no separation in **ALL OUR RELATIONS** as everyone is kin in the larger family of Universal love. there is no reality behind subject/object duality except for ignorance of our true nature.

Sunya can also be seen as empty and open -- the pathways of the nadis then are able to transport prana and light where before they were blocked (dense, filled up, and obstructed). Sunya is known as the central nadi (sushumna) by the mahasiddhas. For them samadhi was that simple (allowing the central energy to fill their vessel to its brimless brim). This indeed denotes the full extension of the rainbow bridge as the self luminous god-filled true nature of all things in the truth of **ALL OUR RELATIONS**.

Notice how this has integrity with Samadhi Pada (chapter 1), Sutra 4 where Patanjali defines the fruit of yoga as "tada drastuh svarupe vasthanam", which means; "Then the seer/observer rests in that profound light of our true unconditioned original self

nature" or "Suchness". There in Sutra I.4. Patanjali tells us that the goal of yoga is to reside in our true natural state -- swarupa/suchness and that this occurs upon the cessation of the vrttis (spinning out of the mind). did not then expand upon swarupa but rather directed pada one toward nirbija samadhi as the summum bonum of yoga. Now however in this definitive sutra, Patanjali links samadhi and swarupa. Samadhi can be translated as absorption or mergence, but in the context of English, there is no suitable equivalent single word, because even mergence assumes two separate things in the first place, where yoga affirms that our true nature (in Reality) is non-dual, transconceptual, -- inseparable, unlimited, and eternal. Thus Patanjali uses the word, sunya (empty) where nothing exists by itself, but rather everything is real only in context with the whole -- when the obstructions are removed and pathways are open. This is not a nihilistic statement, but rather a non-dual affirmation of the fecund reality of **ALL OUR RELATIONS**.

From "The Lesser Discourse on Emptiness", The Collection of The Middle Length Sayings of the Buddha, Vol III, translated from the Pali by I. B. Horner

"And again, Ananda, a monk, not attending to the perception of the plane of no-thing, not attending to the perception of the plane of neither-perception-nor-non-perception, attends to solitude grounded on the concentration of mind that is signless. His mind is satisfied with . . . and freed in the concentration of mind that is signless. He comprehends thus: 'The disturbances there might be resulting from the perception of the plane of no-thing . . . from the perception of the plane of neither-perception-nor-non-perception do not exist here. There is only this degree of disturbance, that is to say the six sensory fields that, conditioned by life, are grounded on this body itself. He comprehends: 'This perceiving is empty of the plane of no-thing . . . empty of the perception of the plane of neither-perception-nor-non-perception. And there is only this that is not emptiness, that is to say the six sensory fields that, conditioned by life, are grounded on this body itself.' He regards that which is not there as empty of it. But in regard to what remains there he comprehends, 'That being, this is.' Thus, Ananda, this too comes to be for him a true, not mistaken, utterly purified realization of (the concept of) emptiness.

And again, Ananda, a monk, not attending to the perception of the plane of no-thing, not attending to the perception of the plane of neither-perception-nor-non-perception, attends to solitude grounded on the concentration of mind that is signless. His mind is satisfied with, pleased with, set on and freed in the concentration of mind that is signless. He comprehends thus, 'This concentration of mind that is signless is effected and thought out.[[13](#)] But whatever is effected and thought out, that is impermanent, it is liable to stopping.' When he knows this thus, sees this thus, his mind is freed from the canker of sense-pleasures and his mind is freed from the canker of becoming and his mind is freed from the canker of ignorance. In freedom is the knowledge that he is

freed and he comprehends: 'Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so.' He comprehends thus: 'The disturbances there might be resulting from the canker of sense-pleasures do not exist here; the disturbances there might be resulting from the canker of becoming do not exist here; the disturbances there might be resulting from the canker of ignorance do not exist here. And there is only this degree of disturbance, that is to say the six sensory fields that, conditioned by life, are grounded on this body itself.' He regards that which is not there as empty of it. But in regard to what remains he comprehends; 'That being, this is.' Thus, Ananda, this comes to be for him a true, not mistaken, utterly purified and incomparably highest realization of (the concept of) emptiness.

And those recluses or brahmans, Ananda, who in the distant past, entering on the utterly purified and incomparably highest (concept of) emptiness, abided therein . . . all these, entering on precisely this utterly purified and incomparably highest (concept of) emptiness, abided therein. And those recluses or brahmans, Ananda, who in the distant future, entering on the utterly purified and incomparably highest (concept of) emptiness, will abide therein . . . all these, entering on precisely this utterly purified and incomparably highest (concept of) emptiness, will abide therein. And those recluses or brahmans, Ananda, who at present, entering on the utterly purified and incomparably highest (concept of) emptiness, are abiding in it . . . all these, entering on precisely this utterly purified and incomparably highest (concept of) emptiness, are abiding therein. Wherefore, Ananda, thinking: 'Entering on the utterly purified and incomparably highest (concept of) emptiness, I will abide therein' . . . this is how you must train yourself, Ananda.

Thus spoke the Lord. Delighted, the venerable Ananda rejoiced in what the Lord had said."

Here we go beyond the process, act, and/or technique of both dharana (concentration) and dhyana (meditation) into samadhi (non-dual integration -- the intimate experience of transpersonal sacred integrity). Meditation becomes accomplished in a profound simple abiding where the seer perceives herself in all that can be seen within a universal non-dual context -- when THAT smiles back at Self as Self. Meditation is a technique, not the end. One must step out of the boat in order to step upon the further shore. Only when the distinction between the meditator and the meditation is removed -- when the meditator no longer looks down at himself as meditating -- when that becomes also voided (sunya) as a separate object -- then the dualistic veil of ego is dissolved -- then one sees, thus all is known, the meditation is over and samadhi is achieved -- Grace becomes self actualized. Ho! It is sacred!

Vibhuti Pada (III), Sutra 4 and 5 continue defining the technique of samyama:

4. trayam ekatra samyamah

5. taj-jayat prajna-alokah

Taken together as a three part whole (trayam ekatra), that is, when dharana (concentration), dhyana (meditation), and (samadhi) as a mutually synergistic and simultaneous process is synchronized (trayam ektra) such is called samyama. From the success in samyama (taj-jayat), true and authentic vision and wisdom (prajna) without prejudice or bias bathes us in its effulgence (alokah).

Commentary: Everywhere the self effulgent limitless wisdom shines forth in **ALL OUR RELATIONS**.

Mastery, success, or victory (jaya) in samyama provides the gateway into a non-dual transpersonal and trans-rational wisdom space. Here the inner and outer dynamics are perfectly balanced, harmonized, and synchronized. In mature samyama practice mergence/communion with any object can be achieved by stepping out of the dualistic world of separateness. We can not truly know some thing from outside of it -- from a fragmented view, rather in dualism our perspective is biased and prejudicial. But through success in samyama we approach any specific object of attention in a different "light". Through success in samyama we see reflected the light of universal wisdom in all things/beings. That is called true insight (prajna).

Thus by applying samyama as the synchronization of concentration (dharana), meditation (dhyana), and absorption (samadhi), to any process or object, intimate knowledge of "that" through union/communion with it is truly known without bias or distortion, in the great overall perspective that we are one! Eventually by mastering samyama we are able to merge into the trans-rational and transpersonal holographic reality at will and from that realm where the veil of duality has become lifted and dissolved, the true nature of reality is known in **ALL OUR RELATIONS**.

Samyama is a powerful practice. First the object of concentration is fixed upon (dharana), Then the duality of the object and the observer is dissolved in non-dual oneness extending into **ALL OUR RELATIONS** (dhyana). Then one merges into absorption with the object non-dually, void of subject/object duality (in sabija-samadhi). This is the way to know all things as they are without prejudice, bias, or distortion (citta-vrtti).

III. 6 tasya bhumisu viniyogah

Tasya (dharana, dhyana, and samadhi) are thus applied together as one interconnected whole, but are usually learned and applied in graduated sequential (viniyogah) stages (bhumi).

Commentary: First you practice dharana and then focus the energy and intent, being enabled to sense the flow of cit-prana and empowered to redirect it. Then through dhyana (dissolving the separation), the mind shines forth uninhibited in its innate self effulgent lucidity, thus the state is set for samadhi. In samadhi the apparent separate distinctions between a separate object and observer is voided (sunya) while the universal light is recognized in **ALL OUR RELATIONS**.

After regular practice over time, these parts or segments of samyama (dharana, dhyana, and samadhi) are simultaneously and spontaneously deepened and integrated together as an instantaneous coherent action that is applied non-dually and effortlessly. This (tasya) wisdom light and luster (prajna-alokah) that is produced by samyama is to be used and directed to all dimensions of our experience (bhumisu) thus acting as a spiritual eye gradually becomes acknowledged as our everyday experience.

Yogiraj Shyamacharan Lahiri says:

"Concentrate on the Chitta Vrtti. After the mastery over the Chitta Vrtti, the other subtle objects are concentrated upon and Meditation and Samadhi are also mastered. You attain yoga within yoga. Yoga leads to yoga. And yoga dwells within yoga."

III. 7 trayam antarangam purvebhyah

Their distinct phases (purvebhyah) of these three (trayam) limbs (angam) [dharana, dhyana, and samadhi taken together as samyama] become increasingly subtle, rarified, and internalized (antar).

Commentary: No longer are their distinctions as separate limbs (angam) made as in beginning samyama as a coarse or external sequenced practice, but eventually samyama happens altogether as a whole effortlessly as an internal spontaneous process (antar).

Most commentators have this sutra comparing the last three limbs of ashtanga yoga (dharana, dhyana, and samadhi) with the first five limbs (yama, niyama, asana, pranayama, and pratyahara) as being grosser, more physical, less subtle, less mental, or lacking in inner or esoteric aspects. But it has been shown that all the limbs of the ashtanga tree have subtle, esoteric, mental, inner, and esoteric meaning. All the limbs are concerned with harnessing and gathering the biased outward and distracted flows of pranas toward the center (inward), albeit sabija samadhi is the only stage where this sadhana (practice) is no longer called for.

Although the eight limbs of ashtanga yoga can be presented in stages, it is not my belief that Patanjali intends such a discursion here. Albeit in particular we have shown how pranayama and pratyahara become two aspects of dharana (concentration), once that is mastered having activated the inner flows through the nadis so they stay centered toward the central channel, then the comparatively even more subtle and inner (antar) practices of samyama become successful, these distinct phases (purvebhayah) are to be seen in the light of ashtanga yoga as an integrated whole -- increasingly more subtle (antarangam) so that the sequenced distinctions fade away beyond all subtlety .

III. 8 tad api bahirangam nirbijasya

In comparison to the seedless (nirbijasya) goal of enlightenment (nirbij-samadhi), even samyama is to be viewed also as a coarse and external (bahir) practice or technique (no matter how powerful or subtle).

Commentary: In other words, Patanjali is attesting to the power of samyama, but also warning us that samyama is only a technique and practice (sadhana), not the end. It is samadhi with seed (sambija samadhi). Only in nirbija-samadhi (seedless samadhi) even the most subtle, esoteric, and most internal effort ceases. That is the end of striving and practice. In nirbij-samadhi there is no object, no samyama, no meditator, no effort and no separation. Practice falls away to an all inclusive integrative experience devoid of even the most subtle object (nirvicara).

Now begins the discourse on the three Parinamas (transformative practices) that of **nirodha-parinama, samadhi parinama, and ekagrata-parinama**. All the parinamas condition/transform the samskaras (old imprints capable of being triggered from latent tendencies to kleshas (negative emotions) or vasana (bad habits).

III. 9 vyutthana-nirodha-samskarayor abhivbava-pradhurbhavau nirodha-ksana-chittanvayo nirodha-parinamah

Nirodha parinama occurs when the the stillness of the thought waves is achieved.

Commentary: Here Patanjali brings up the powerful practice of **nirodha parinama**, where one can instantaneously transform the outflowing of the mind entering into stillness (nirodha). Nirodha parinama is a technique that stills the mind. It is normally applied in meditation. It occurs when the samskaras (mental imprints) which trigger the mind's outflowing distractive tendency (vyutthana) are blocked and cease (nirodha). Simultaneously this supercedes and overpowers the further arisings, cessations, and permutations (abhivbava-pradhurbhavau) putting an end to any further

successive associative changes of the wandering monkey mind (nirodha-ksana-chittanvayo).

In this one sutra Patanjali uses the word, nirodha (cessation), three times successively. The movements (parinama) of consciousness (chittanvaya) -- the monkey mind -- cease (nirodha). Changes in state (parinama) which are created by past programmed imbedded psychic impressions and latent tendencies (samskarayor) cease (nirodha) at the same moment (ksana) that the outward arising energy of consciousness (vyutthana) cease (nirodha). Thus when one sits in meditation one may allow for the still moment (ksana) wherein the arising thought wave and the receding thought wave cancel each other out (as in an absolutely still wave). This is truly being present allowing for sacred presence). That could be termed the application of nirodha-parinama (where the transformations of the chitta are stilled (nirodha) which in turn create the opposite wave of the samskaras (conditioned impressions, negative programming, and tendencies) destroying/deprogramming them over time. See III.18 following for more on samskaras.

Thus meditation is a two way street i.e., the samskaras create the oscillations and permutations (parinama) of consciousness (chittaanvayo) which create the obstructions to meditation, but also meditation reverses the wave process (parinama) where the samskaras become annihilated (nirodha). This is what is meant by the application of nirodha parinama. Here ordinary karmic mentation ceases and the profound great silence can arise. Nirodah parinama (the first transformative technique to be learned) is itself first learned to be applied in meditation, but one eventually learns how to apply it at any time. First we learn how to "be present", through nirodha parinama. When one's mind is quiet we are able to hear the more subtle sounds. We apply this increased awareness back into our own mental process. This inner stillness and emptiness hence creates the foundation for increased awareness and thus prepares us for the applications of the next two following parinamas (samadhi parinama and ekgrata parinama) in order to be filled with the source of consciousness itself -- in sacred presence.

III. 10 tasya prasanta-vahita samskarat

Although it may seem like an effort at first to apply the antidote to arising thoughts (nirodha parinama), this action eventually becomes effortless as the negative samskaras become subdued and eliminated. When the samskaras are thus eliminated, the practice becomes not only effortless, but tranquility, peace, and lightness appear spontaneously.

Commentary: Of which (tasya) from the previous practice of nirodha parinama samskaras which produced discursive thought are destroyed and cease (nirodha). This

stillness produces a beneficial imprint (samskara) which was realized through the sustained implementation of nirodha parinama. This positive imprint (samskara) of calmness flows forth effortlessly (prasanta vahita).

At first in meditation, when thoughts appear (as the result of past samskaras) the beginner will get lost in them and the ordinary dualistic mind will wander in agitation. These imprints must be annulled -- their disturbing thoughts cease. Normally by continued observation and the application of awareness in meditation, the average meditator will awaken to an awareness that their attention has drifted. Then at that point they go back to bearing witness, watching and pure abiding again -- cultivating purusha consciousness, until the mind usually wanders again upon another object of thought. Such is the common plight of the beginning meditator, but such is not to be his/her fate. After some practice, the meditator will begin to catch a thought at the beginning of the thought process (vrtti) and then let it go (vairagya) and cease (nirodha).

First maybe after a paragraph or two, then after a sentence, then after a word. then before the first word, then even before the impetus of a thought -- such ceases. In other words after some practice (sadhana) proficiency occurs. Then the subtle tendency of the ordinary discursive thinking process (cit-vrtti) itself is eliminated in nirodha parinama. Abiding in this stillness/cessation in itself creates a positive imprint. See III.18 below for more on samyama on samskaras.

After much awareness through consistent practice, awareness is increased, the process of nirodha parinama is learned, becomes implemented more effectively eventually becoming instant, natural and effortless. This sutra thus explicitly attests to its application as such -- to be applied instantaneously with no effort -- naturally and all at once. No energy is thus wasted or dissipated in wandering thoughts, but rather the energy is freed to uplift us, creating a feeling of completeness and tranquility (prasanta). This accomplishment is called nirodha parinama which brings success (jaya).

III. 11 sarva-arthata-ekagratayoh kshaya-udayau cittasya samadhi-parinamah

After stillness of the mind field (nirodha parinama) is achieved, then room has been made for the more subtle awareness -- the awareness of the source of awareness dawns in **samadhi-parinama** (integration/union) where one is always aware of the integrative state, although the integration itself may not be complete.

Commentary: Here Patanjali brings up **samadhi parinama**. Samadhi parinama is a transformative tool when learned like nirodha parinama it can be applied to eradicating the arising (kshaya-udayau) of the tendencies of the mind's (cittasya) , it's

habitual objectification of I-it duality and fixation tendencies (sarva-arthata) which in turn disturb the mind's one pointed intent (ekagrata). Samadhi then is achieved through the gradual settling out and eventual calmness of the rising and receding waves of mental distractions where the dualistic forces of alienation, extraction, or separation causing the milieu of objectiveness (sarvarthata) ceases altogether, so that one becomes one pointed in the source of consciousness and bliss (sat chit ananda) abiding in samadhi. Here consciousness (chitta) is no longer enslaved serving separate objects, but all is experienced in the living union of the all inclusive matrix -- of **ALL OUR RELATIONS** -- with universal integrity. This is the change of state (parinama) which when applied brings forth samadhi.

Here again sarva-arthata (the tendency of the mind to objectify a separate I/it referent reality) is destroyed (ksayah) through the technique of directing the mind one pointedly (ekagrata) as cittasya samadhi parinama. Samadhi parinama destroys the dualistic tendency to objectify (sarva-arthata). Samadhi parinama when implemented consistently over a period of time -- with practice, creates a positive imprint on the mindstuff (citta) acting as a positive samskara that transforms old negative samskaras, eventually paving the way to non-dual integration in nirbija samadhi. See Samadhi Pada Sutra 50.

III. 12 tatah punah santa-uditau tulya-pratyayau chittasyai-ekagrata-parinamah

Here Patanjali brings up the powerful practice that achieves **ekagrata parinama**.

In this way (tulya) by balancing out (in equipoise or canceling out the opposites) of the energy of the arising distracting centrifugal thoughts (udita) with the energy of the subsiding (santa) centripetal thoughts, a stilling and balancing wave transforms and remediates (parinama) the apparently discrete separate objects which form the contents of the ordinary dualistic mind (**pratyaya**) into a one-pointed unification/integration (ekagrata) consciousness (cittasya). Here in ekagrata parinama a state no effort and no movement (nirodha parinama) is realized -- one rests in the synergistic balance and is embraced in the non-dual harmony, supported by the ineffable. Ekagrata parinama is usually applied in meditation, but can be applied at any time as well as arise spontaneously.

Commentary: Once ekagrata parinama is accomplished as the fruition of nirodha and samadhi parinama, as such it is the end of parinama itself, as no other transformations are needed. Ekagrata occurs through the exercise unified intent upon and eventually of our authentic self -- our true nature. It is like implementing an instant reminder or an instantaneous wake up call that transforms all opposites, dualistic and polar thought process. Here there is nothing more to transform, because dualism itself has become

transformed in the success (jaya) of ekgrata parinama. The citta-vrtti has become stilled (nirodha).

In the previous sutra the sequential arising of linear thinking has been quelled, one enters into the ability to know things as they are through focusing on an object or thing (dharana) be it an object of thought or a sensory object, then absorbing oneself into that that without distinction for subject/object duality (dhyana), and thus through this dissolution of separation, merge the observer with the object and the process of observation (awareness) as one integral process revealing the universal timeless unbiased true nature of any phenomena.

III. 13 etena bhuta-indriyesu dharma-laksana-avastha-parinama vyakhyatah

By these former processes (etena) [through the accomplishment of first nirodha parinama, then samadhi parinama, and then ekgrata parinama], then the causative laws (dharma) that underlie the process of transformation (parinama) itself reveal the essential true nature of all creation -- the way the senses perceive the elements (bhuta-indriyesu) are fully revealed (vyakhyatah) whether they be transformations of the sequences of events (**laksana parinama**) -- transmutation of the limitations of straight line sequential time, or if by **avastha parinama** (knowledge of and transformation of the limitations of the processes of decay and evolution -- of parinama itself). **HERE** the limitations of the sense organs (indriyas) and elements (bhutas) are overcome and fully integrated while their apparent discontinuity and unconnectedness are transmuted and remediated. One's entire being becomes spiritually integrated and united as the power of ekgrata parinama (as unified intent of the authentic self) shines forth as a revelatory (vyakhyata) effect.

Commentary: This is often misinterpreted as another parinama practice, but rather it seems that Patanjali is clearly stating that the consistent application and accomplishment of the first three parinamas will effect dharma-laksana-avastha-parinama. One could just as easily say that dharma-laksana-avastha-parinama comprise a transformative exercise when taken as a whole. Regardless the aspirant must transform the previous disparate elements of "self" into the overall unitive whole -- in **ALL OUR RELATIONS**.

Thus through the power effected by the previous parinamas up to and including ekgrata parinama (as unified intention) instead of analyzing phenomenal analytically - - all of nature is known through that one universal all pervasive spirit which interconnects us all. **HERE** Patanjali goes beyond even the need for any further implementation of parinama as a willful technique. After all parinama as a technique assumes that there exists something desirable to be transformed. Here however the need of parinama as an applied transformational technique, attainment, or practice is

obviated. So from the perspective of ordinary dualistic consciousness the word, parinama, refers to the process how normally the mind objects or contents of the mind (pratyaya) change (parinama) and are in the process of flux, but when the dualistic mind is emptied and opened through yogic practice, then all temporal existence is viewed as the sacred river.

Parinama is often defined as a negative transformation (parinama) pertaining to the ordinary wandering/discursive mind that is undergoing constant change devoid of ekagrata. As the latter it fluctuates and spins in patterns of bias (vrtti). Of course in that stage of constant transformation, the ordinary plastic mind can not know the true nature of Reality as-it-is. There the mind moves from symbolic fixations on objects, symbolic representations, various patterned sequences, and all sorts of such agitated movements in inefficient dualistic and distracted "meditation". But as one becomes more aware by observing, we can then find and rest inside the intrinsic underlying unitive Reality which is self existing as our true nature (swarupa). Here then efficient meditation becomes a positively transformative process where pre-existing negative samskaras (Imprints) are transformed and cease through nirodha parinama, samadhi parinama, and ekagrata parinama.

From there (as a result of ekagrata parinama) everything (all temporal phenomena) appear to flow like a river when we are centered and focused in that universal still core center of the Heart (hridayam) --when our "viewpoint" no longer changes with that which is viewed. In this sacred place, the limits of relativity (of time and space) no longer constrain us in a flat line existence. In that sacred context of **ALL OUR RELATIONS** all the transformations of nature, the elements, of all of creation can then leave a positive imprint as well.

As one continues to meditate through effective practice, one masters in sequence all the parinamas, up to ekagrata parinama. Then various insights as to the true nature of the sense objects (indriyas), elements (bhuta), their essential nature (dharma), the process of qualitative distinctions, time, state, and evolution (laksana-avastha) become clear and revealed (vyakhyatah) through direct experience. Simply put we see **ALL OUR RELATIONS** through awakened eyes. With that insight, we are empowered to interact more expediently, harmoniously, synergistically, and creatively, thus remaining free from error. Notice this ability does not arrive through intellection or analytical effort, but from first applying ekagrata parinama, in meditation, eliminating the negative samskaras, and then through that grace being able to apply it in **ALL OUR RELATIONS** as the play of the Divine Leela.

III 14 santa-udita-avyapadesya-dharma-anupati dharmi

[Thus through these transformations via samyama] the dharma holder (dharmi) beholds all processes as it corresponds (anupati) in their true interconnected nature (dharma) whether or not they are resting, arising, ceasing or not.

Commentary: The dharma in its ordinary sense is defined as that underlying causative energetic pattern, principle, blueprint or substratum that underlies the common properties of **temporal** phenomena, whether they be latent or quiescent (santa), uprisen and manifest (udita) or undenotable, impossible to describe or grasp or understand through the senses or cognized (avyapadesya). Such is the definition of the dharma of "individual separate things". But in truth they do not truly exist as separate things. When the causes are really known then we intimately know the underlying laws and principles of the universe, or the Santana Dharma -- **Eternal Law** within the context of **ALL OUR RELATIONS**.

In the non-dual or extraordinary definition then, Dharma with a capital "D", is the essential underlying true nature of all phenomena in the unitive sense (not as being unconnected or separate). That Dharma is unbiased and universal truth and reflects the law of reality as it truly is in its true nature- Suchness. Then from that perspective "things" are thus revealed and unmasked revealing the underlying (and may we add over-riding) Dharma -- as the underlying connective (anupati) causative characteristic, substratum, or unitive "nature" which does not change as the temporal world of sense objects go through their continuous changes (anupati). Only through samyama (not through objectification) utilizing the combined technique consisting of dharana, dhyana, and samadhi can the true non-dual awareness of phenomena be known. Why do I say non-dual, because non-duality is the nature of dhyana and samadhi -- because samyama is doomed to failure if applied within a dualistic fragmentary approach. An object is known only by the entire constituents of its parts and how they differ from all other constituents in the entire universe. This is how reality is known.

Yogiraj Shyamacharan Lahiri says:

"The dharma is the power underlying the principles of shanta, udita, and avyapadeshaya.. The shanta nature is the state when the present characteristics have been transformed to the real nature of the objects; udita is the state when the real nature is transformed into a manifested form of the objects; and avyapadeshaya is the state when the manifestation has not yet taken place and exist in the form of an energy, and could not be stated in clear terms. In whatever state, the dharma of the object remains one undifferentiated."

Swami Venkatesananda says of dharma:

"... a substance itself is put together and recognized as such, 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."

In general the word, "dharma" is used as the underlying, causal, and governing principle. Dharma is the characteristic that remains the same in the potential stage, in the manifesting stage, in the manifest stage, or in the undefined ineffable stage and as such as it relates; to nature, dharma is the substratum or matrix that has a seminal stage, a becoming stage, a manifest stage, and a mysterious stage and is also subject to dissolution. In the dualistic/materialistic view is not an immutable essence if such can be attributed to any one phenomena, it is the patterned result of causes (karma). This kind of temporal definition of dharma is subject to the rules of cause and effect itself. Although it *appears* to be causative, it is not ultimately causative, unless we trace it back to the causeless cause -- the Source. There Dharma then takes on a different meaning.

Another way of using the word, Dharma, can also be translated as our nature. For example, in India one may say: "there is no reason to say, "thank you", rather it is my very nature to serve you, this is simply natural, it is my dharma ". As such, the word, dharma, is meant to be a natural manifestation or result of a cause, but in Yoga we look to the **cause of the cause** until all karma is annihilated (nirodha) and final liberation (mukti) is achieved. At that "time", what is it that manifests, but pure and eternal Dharma, is it not? Here Patanjali is getting to what is called Sanatana Dharma in Hinduism or simply "The Dharma" in Buddhism. So in the pure context, Dharma with the big "D" means the immutable law of Reality as-it-is -- natural law unconstructed or modified by the mind, and thus he/she who knows the true Dharma, knows Reality. It is noteworthy to point out that Patanjali in the next seven sutras talks about sequential activities (kramah), death, samskaras, and karma, which in turn can all be correlated to dharma. Again in Sutras 13-16 Patanjali does not present parinama as a practice, but rather as temporal phenomena or the flux of creation/creativity. [See discussion above on parinama for more.](#)

III. 15 krama-anyatvam parinama-anyatve hetuh

This constant reordering or changing (parinama) of the various sequences (krama) of the above phases (anyatvam) is the cause (hetuh) for all the myriad differentiations and variegations (anatte) [of creation and evolution]. Here the inherent order underlying the differentiated relative world is disclosed and revealed. That evokes the knowledge of our kinship with all of creation-- the wisdom that surpasses all understanding -- that which is the operating modality in **ALL OUR RELATIONS**, that which explains all, as it resolves all.

Commentary: Yogiraj Shyamacharan Lahiri says:

"Many characteristics of a manifestation result in many successions, which in turn result in manifold evolution. This multiplicity of manifestations (of the one undifferentiated) leads to non-attachment to the phenomenal world" (and success in yoga)."

Commentary: The yogi is focused on liberation and as such he/she observes the underlying interconnectedness of all phenomena (dharma) underlying all changes of state -- all of creation/evolution (like a river on fire) when viewed from the still center of Source or samadhi. Abiding in that unitive place, we are instantaneously free from prisons of habit, limited identifications, and karmic waves and propensities. Differentiated reality can only be known in the integrity of its completion -- when it is married to the undifferentiated absolute -- when it is known unbiased from a universal viewpoint. This, when maintained, unswayed, and undismayed, is authentic brahmacharya and here all of nature instructs as the divine play (leela) of siva/shakti (creator/creation).

III. 16 parinama-traya-samyamad atitanagata-jnanam

The siddhi of the knowledge of past and future (atitanagata-jnanam) is accomplished through samyama (the synchronization of dharana, dhyana, and samadhi) upon the three (traya) transformations (parinama) i.e., **nirodha** parinama, **samadhi** parinama, and **ekgrata** parinama.

Commentary: Here we can say that Patanjali sums up sutras 9-15. Just as well one could say that this knowledge is the result through samyama on **dharma** parinama, **lakshana** parinama, and **avastya** parinama as they relate to evolution and the dimensions of time; but since their success is due to success in nirodha, samadhi, and ekgrata parinama, they are mutually implicit. Here Patanjali is connecting everything together as it is not just the past and the future, but also the nature of cause and effect that becomes clarified as the fruits of proficient authentic sadhana become integrated. The past limitations of three dimensional time and space become replaced with the awareness of the holographic/wholistic fourth dimensional reality called turiya.

Just as when ekgrata parinama siddha is realized wherein the arising of linear thinking has ceased (nirodha), one abides in the ability (siddha) to know things as they are through focusing on an object or thing (dharana) be it an object of thought or a sensory object, then absorbing oneself into that object without distinction for subject/object duality (dhyana) -- becoming that so to speak, and thus through this dissolution of the illusion of separation separation, thirdly merges the observer with the object and the process of observation (awareness) as a samadhi -- as one integral

conscious process revealing the universal timeless unbiased true nature of any phenomena free from time/space bias or prejudice. These practices take practice. The most difficult part is that the practitioner does not understand that the process is not intellectual or willful. Albeit dharana is necessary at the beginning, mastery of dhyana (non-dual meditative absorption) is necessary. Here one has to understand the empty nature of subject/object duality and thus be able to dissolve it while remaining conscious of that process. Here the artificial/arbitrary three dimensional boundaries of time and place are dissolved and phenomena are known as they are without the individual bias of a separate observer or point of view. Things are known from the universal timeless deathless Source or are known as illusion. Once ekgrata parinama is mastered, one can then enter into other specific samyamas which reveal the timeless spirit in **ALL OUR RELATIONS** with little effort.

III. 17 shabdārtha-pratyāyanam itara-itara adhyasat samkaras tat-pravibhaga-samyamat sarva-bhūta-rūpa-jñānam

The meaning of sacred sounds, prayers, mantra, and music of the spheres is heard and understood -- the siddha of all sounds (rūpa-jñānam) is accomplished through samyama on distinguishing (pravibhaga) and giving sounded/phonetic words and meaning to all individual objects and processes of attention that had previously become co-mingled, undifferentiated with sound, or confused (samskaraḥ) creating a predisposed limited mental fixation (**pratyaya**) which had not yet been assigned reciprocal relationships (itara-itara), thus one became deaf to the intrinsic ongoing and continuous sacred song and divine symphony.

Commentary: The above translation attempts to be literal, but is difficult perhaps to access. Succinctly, the process of such phonetic naming clears confusion and provides clarity and liberation in relationship to sound and meaning. Here through samyama the yogi goes beyond the limitations imposed through limited conceptual impositions and analytical comparative relationships based on duality, separateness, fragmentation, and objectivism (pratyaya), but rather the sounds are seen as integral parts of the song -- the melody reveals the ongoing overall orchestra/orchestrator.

III. 18 samskara-sakṣatkarānat purva-jatijñānam

Knowledge of the cause of births (purva-jatijñānam) and knowledge of past life forms is accomplished when one applies samyama on the workings and causes of one's samskaras (imbedded latent tendencies and impression) which in turn activates the power of penetrative awareness (sakṣatkarānat).

Commentary; The creation and the destruction of the samskaras are associated with kleshas and karma. When samyama is applied to the samskaras we are able to know

their cause and eliminate them thus liberating our self. See the discussion on applying nirodha parinama, samadhi parinama, and ekgrata parinama in order to create positive samskaras especially III.9 and III.10 above.

III. 19 pratyayasya para-chitta-jnanam

Samyama on the contents of the mind (**pratyaya**) provides knowledge (jnanam) of the transpersonal, universal, non-dual infinite consciousness (para chitta) which when accessed provides knowledge of all minds.

Commentary: This is simply practicing self inquiry and mindfulness, by asking where is my mind now -- what am I thinking of? When our field of consciousness is clear, lucid, and present, we are also able to notice the mind contents of others who are not. By placing our attention back into the contents of our own minds, its mental field and field of consciousness, etc., then those contents no longer will color our perception, i.e., clarity of perception and instantaneous awareness becomes available not only of our own mind, but we are able to perceive the operating principles at work in others as well -- what it is that is occupying and occluding their stream of consciousness. In that way of true listening we are able to avoid skew and bias. We can help bring others back home -- present the opportunity to be fully present or clear as well. We are able to avoid skew or bias. Here also able to listen and see with clarity others.

III. 20 na cha tat salambanam tasyavishayi-bhutatvat

Swami Venkatesananda says:

"However this does not imply particularized knowledge of the others' personalities -- e.g., the motivations, the conditioning, or the background of the others' minds -- for knowledge of the others' mind is impersonal and devoid of images and details."

Commentary: Samyama on pratyaya allows us to understand and know the contents of our own minds so they will not color us or create bias/prejudice. Then we know that we can apply that knowledge to situations with others -- we can be unbiased and recognize and understand the minds of others from this place as well as understand the operating principle underneath their actions. But this sutra does not explicitly say (which many interpret) that we will know all the particular facts about others, nor is Patanjali saying that this will allow us to enter their minds and bodies as some commentators interject.

III. 21 kaya-rupa-samyamat tad-grahya-shakti-stambhe chakshuh-prakashasanprayoge 'ntardhanam

Normally we look on only the form of bodies (kaya rupa). But if look more deeply with the inner eye utilizing samyama we know that form to be mere appearance. Thus we are allowed to suspend (stambe) the imposition of such a coarse modality and thus allow the causal intelligent energy (shakti) which is the essence of the body (and all creation) to be revealed (if only we look for it in samyama).

Commentary: When we are not caught up in appearances, hut learn to look more deeply, we utilize the ability to read between the lines. When we look with wisdom we see all things in integral context with the whole of which we are also a part. This way of seeing reveals the Reality of "ALL OUR RELATIONS" and thus allows to see through limited appearances. The whole world is alive and connected and this context all of creation is our kin.

III. 22 sopakramam nirupakramam cha karma tat-samyamad aparanta-jnanam arishtebyo va

Karma may be dormant (nir-upakramam) or manifest (sa-upakramam) -- it arises, rests, and ceases. Samyama on how that arises, rests, and ceases and on the signs and omens of nature which portend good or ill, and of our own temporal nature will reveal knowledge of the physical death and final conclusion of the body (aparanta-jnanam).

Commentary: Our life is shaped by karma and so of course is its end. Yet the contemplation and communion with all this allows us to be free from karma. Through understanding its workings we liberate ourselves. We see the eternal spirit (that which never dies -- which was never born -- which always is) in all things and events as a practice which brings about joyful fulfillment and completion being able to identify with that living imperishable spirit which is eternal and universal HERE while embodied.

III. 23 maitry-adishu balani

By communion with the nature of friendliness and kindness (maitri), and the alike (adishu), their strengths (bala) and powers are increased in us.

Commentary: Thus accelerated spiritual purification can be promoted through this type of samyama. .

III. 24 balesu hasti-bala-adini

Samyama on the strength (bala) itself, such as the strength of an elephant (hasti) and others (adini), the power of strength (bala) itself is known.

Commentary: Here (bala) strength and power is not limited to physical strength, but also mental, psychic, and spiritual.

III. 25 pravritti-aloka-nyasat sukshma-vyavahita-viprakrishta-jnanam

Through samyama upon (nyasat) the activities of the inner lights (pravrtti-aloka), knowledge (jnanam) of the subtle (sukshmah), the vyavahita (the secret and hidden), and the remote (viprakrishta) is revealed.

Commentary: Another way of translating this is that by calming down or settling out (nyasat) the mental processes that produce the agitations of the mind (pravrtti), then the inner energy and light that becomes freed up by that process can be directed to (aloka) reveal knowledge (jnanam) of what has been previously subtle, hidden, and remote.

A third interpretation is by directing samyama upon (nyasat) the activities of the inner light (pravrtti-aloka) knowledge of the subtle, veiled, and heretofore unobtainable becomes realized.

Again Yogiraj Shyamacharan Lahiri says:

"Samyama on the inner light (by prāṇāyāma), one gets knowledge of sukshma (subtle), vyavahit (hidden) and viprakrishta (far distant) objects and phenomena."

III. 26 bhuvana-jnanam surye samyamam

Samyama on the solar principle (surya) within as well as the sun provides access to the universal order of all the elements -- the physical constellations -- or macrocosm -- both the outer and inner universe including the chakras (bhavana-jnanam).

Commentary: Here the hatha, tantric, laya, or hatha yogin may perform samyama on the function of the solar nadis (pingala) and solar energy, but it helpful to the yogi to note that in terms of non-duality -- the solar energy exists within the overall context of unity of both the macrocosm and microcosm -- the both/and non-dual reality where **THAT** which is outside is within as well. The solar energy flows in the pingala nadis and is associated with the right side of the body, the right nostril, and the left brain functions (motor functions, activity, intellectual thought, external thought, outward motion, centrifugal motion, objective consciousness, etc.). Surya is thus the energy of external or physical existence, so here the samyama focuses on the macrocosm, of which the body, the organs, nervous system, brain, and atoms are also included.

III. 27 chandre tara-vyuha-jnanam

Samyama on the moon elements (chandre) and stars (Sara) both within and without accesses knowledge of order of the entire logos or divine Creatrix (vyuha-jnanam), the microcosm or blueprint which forms the underlay of all existence. This includes the body, the cells, the dna, chakras, and nadis as well.

Commentary: The firmament and moon are visible and dominant at night. Just like 28 above the yogi can apply samyama inside to the ida nadi and its function as the moon energy which is associated with the right brain, the left nostril, and the left side of the body. This is the right brain energy of receptivity, innate wisdom, intuition, instinct, microcosm, sensory nerves, restfulness, para-sympathetic nervous system, female, earth, nature, and similar). Again the yogi is reminded that in the great balance of **REALITY** -- where yoga is accomplished -- the microcosm and macrocosm are bound together in the state of **ALL OUR RELATIONS**, i.e., we are not separate, but rather united. The Sun and Moon are simply used as methods of focus upon the polar opposites -- siva/shakti who are in terms of non-dual **Reality** eternally inseparable. Vyuha is a well discussed term in both Hindu and Buddhist philosophy. The fundamentalists say that vyuha is not knowable by humans, but rather one must rely on scripture, however yogis say that all is accessible within and must be experienced.

Vyuha connotes that in each "part" of the whole, the entire whole can be accessed and known -- within a holographic Realty (see for example the [work of Dr. Stan Grof, M.D. author of "the Holotropic Mind"](#) , founder of holotropic breathwork, and transpersonal training). Vyuha can be found to non-exclusive from the modern western idea of morphic resonance, morphic fields, and morphic genesis as presented by [Dr. Rupert Sheldrake](#) (See [his dialogue with Matthew Fox \(the founder of Creation Spirituality\)](#)), the [Physicist David Bohm \(River of Truth\)](#) and also [Bohm's dialogue with Krishnamurti](#), Joanna Macy, Fritjof Capra, and many others.

III 28. dhruve tad-gati-jnanam

Samyama on the polestar (dhruve) and the highest spiritual position (sahasrara) which lies within, provides access to the knowledge of the "causal movement and flows" of prana (gati-jnanam) of the logos and their integration/harmonization with the patterns of the nadis inside and outside of the body (tad referring to sutra 27).

Commentary: Here the yogi may perform samyama also to the brahmarandhra (the vertex of the crown) -- the point where Source consciousness enters and leaves the physical body. This integration/harmonization of the causal principle through gati-jnanam is realized after sustained practice (abhyasa) as part of the manifestation of the non-dual unity of microcosm/macrocosm embodiment (the evolutionary process later called kundalini).

III. 29 nabhi-chakre kaya-vyuha-jnanam

Through samyama upon the workings of the navel chakra (called variously nabhi or sometimes manipura). The inner knowledge (kaya-vyuha-jnanam) of how all the nadis (energy channels) of the body and their interrelated dynamics are revealed.

Commentary: In yoga and Ayurveda all the nadis and marmas (psychic and energy channels) come together at the nabhi/manipura center. This terse statement about the importance of the nabhi chakra can be expanded as a system of actively performing energy healing not only in the well known and ancient eastern systems of Ayurveda, acupuncture, chi gong, hatha yoga, kundalini yoga, laya yoga, Tibetan medicine, psychic healing, and similar where energy is brought into the navel center, but also in the more modern day wholistic healing systems, of [Chi Nei Tsang](#), [Reiki](#), [Pranic Healing](#), [BMC work](#), [Postural Integration](#), [Core Energetics](#), [Hakomi](#), and others where techniques are used to clear, energize, and direct the energy at the navel center so that it can be moved throughout the body for healing and activating our creative and evolutionary potential (kundalini). Also see sutra 40 as a further evolution of this process. See also sutra 40.

III. 30 kantha-kupe kshut-pipasa-nivrittih

Samyama on the throat chakra (vishuddha), one is able to be liberated from thirst and hunger.

Commentary: Literally kantha is the throat and kupe is the notch above the sternum, thus the energy of jalandhara (the abode of water) bandha is utilized to move the energy to connect body with head through the throat, by softening the throat, lengthening the cervical spine, and removing any obstructions at the vishuddha (throat) chakra. By preventing the outflow of energy at this chakra which connects the head with the heart, outward desire is turned inward toward divine passion and reunification.

III. 31 kurma-nadyam sthairyam

The power of strength, steadiness, and balance (sthairyam) is revealed through samyama on the kurma nadi (the energy that runs in the psychic nerve between the eyes and the navel).

Commentary: Through samyama on kurma nadis one is able to remain centered and connected to their core energy no matter how strong the external distraction or noise may appear to others. Kurma literally means, turtle. In Ayurveda it refers to the pranic dynamic air associated with the eyeball movements (and the head energies in general)

which flow through a tube connecting the head with the belly closely associated with the esophageal/pharynx. This energetic also has a subtle psychic aspect as well as physical. However in the tantras and agamas, but especially in the Bhavana Upanishad of the Sri Vidya tradition, kurma is associated with the muladhara chakra while in the Jnanasankalini Tantra, kurma is situated in the chakras. It is well worth mentioning that in Hindu wisdom stories (the Puranas) Vishnu assumed the form of a tortoise (as Lord Kurma) and took the newly created earth on his back in order to render stability to the trembling globe. It is believed that even to this day the earth is supported on the back of this tortoise,

A more elaborate recount of the legend is that at a very remote period when the gods felt their powers weakened and were desirous of obtaining amrita the beverage of immortality, Vishnu directed them to churn, together with the demons, the ocean of milk. For this purpose they took the mountain Mandara as the churning stick. But they could succeed only when Vishnu himself consented to support the mountain on his back; after having assumed the shape of a gigantic tortoise.

From the churning of the ocean, in addition to the ambrosia of immortality, the following substances came forth:

- 1). Dhanvantri, the physician of the gods,
- 2). Lakshmi, the goddess of fortune,
- 3). Varuni, the wine goddess,
- 4). Soma, the sacrificial elixir,
- 5). Apsaras, the celestial nymphs,
- 6). Uccaihsravas, the divine horse,
- 7). Kaustubha, the celestial jewel,
- 8). Parijata, the celestial tree,
- 9). Surabhi, the wish cow,
- 10). Airavata, the royal elephant,
- 11). Panchajanya, the conch,
- 12). Sharanga, the bow, and
- 13). Halahala, the poison.

[See Kurma, the second Avatar of Vishnu](#) for more.

There thus exists a correspondence to an American Indian story about the earth being a turtle island

The Siva Samhita in Chapter V 43-45 43 it is said:

"43. Let the Yogi seat himself in the padmasana, and fix his attention on the cavity of the throat, let him place his tongue at the base of the palate; by this he will extinguish hunger and thirst.

44. Below the cavity of the throat, there is a beautiful nadi (vessel) called kurma; when the Yogi fixes his attention on it, he acquires great concentration of the thinking principle (chitta).

45. When the Yogi constantly thinks that he has got a third eye – the eye of Shiva – in the middle of his forehead, he then perceives a fire brilliant like lightening. By contemplating on this light, all sins are destroyed, and even the most wicked person obtains the highest end."

Thus one differentiates between the kurma prana and the kurma nadis.

III. 32. murdha-jyotishi siddha-darshanam

Samyama on the light (jyotishi) that appears in the crown of the head (murdha) during meditation, one has the vision (darshan) of the siddhas (realized beings -- those who have obtained perfection in union). The eternal ones are always **HERE** to help us.

III. 33. pratibhad va sarvam

Or (va) these can happen spontaneously and naturally all at once (sarvam) like an intuitive inner flash of light (pratibhad).

Commentary: By opening the intuition the inner wisdom, teacher, and teachings are revealed -- **HERE** all is known. All such siddhas, knowledge, or abilities (sarvam) can appear through the activation of the inner light, inner wisdom, intuition, the normally dormant inner self abiding teacher in all which not only produces temporary flashes or glimpses into the true nature of the whole of creation, but always exists in truth as the true nature of Universal Natural Mind when it shines forth uninterrupted in grace. Likewise samyama on the inner light, inner most teacher, inner wisdom (pratibhad), the true authentic self, etc., can augment and activate this process. All we need is for the inner wisdom/teacher to be activated bringing the cit-prana to zero in onto the subject. This can occur as grace through practice or simply grace (through past karma) as well.

III. 34. hridaye chitta-samvit

By the practice of samyama on the spiritual heart (hridaya) knowledge of the heart-mind (hridaye chitta-samvit) -- the origin of transpersonal all inclusive consciousness itself is known.

Commentary: The hridayam center is the heart of hearts -- the holy of the holies -- the sacred temple -- the seat of God Source -- the holographic axis mundi, or what can be called our core heart center is realized when we arrive at an integrative realization (samvit) of the true nature of citta as the true nature of the inherent intelligent consciousness principle. This understanding is accompanied by true vision (samvit) and is beyond ordinary understanding based on words or objectification/cognition processes. It normally remains ineffable and elusive toward articulation. It is fitting that Patanjali brings up the hridayam after the crown chakra which in turn is preceded by the central channel and the other higher chakras.

When we act from this heart center our actions embody the essence of all the yam/niyams -- all the limbs of yoga manifest naturally. This then is the heart of the practice -- to be centered in our core/heart energy -- to realize our true Self nature -- to embody that in **ALL OUR RELATIONS**.

III. 35 sattva-purusayor atyanta-samkirnayoh pratyayavisesah bhogah pararthavat svartha-samyamat purusa-jnanam

By samyama on the origin and true nature of intent and samyama itself (svartha-samyamat), the false distinction (asamkirnayoh) between perfect sattva (absolute beingness) and pure purusha (absolute consciousness) ceases to be experienced (bhoga). Through this realization (called purusa-jnanaanam) this unity of sattva-purusayor is everywhere at once experienced (bhoga) as the Eternal Self (as purusha) in all things and beings, as it truly exists, and as it always has been (atyanta) -- as the true knowledge and untainted absolute consciousness (the realization of purusha-jnanam). Here our intention and directions of thought (pratyaya) no longer wavers (avisesa) from this realization of self (purusa-jnanam) with the unification of sattva and purusa (sattva-purusayor).

Commentary: By samyama on the highest (para) purpose and meaning in life (pararthatvat) we experience the state (bhoga) where we no longer confusedly make false assumptions and artificial arbitrary discrimination (asamkirnayoh) thus separating ourselves from the eternal true nature of all things (atyanta) in the sacred space of **ALL OUR RELATIONS**. Then perfect beingness (sattva) and highest self (purusa) in sattva-purusayor is experienced (bhoga).

Atyanta means beyond any end or beginning, unbroken, continuous, absolute, or perfect. Asamkirnayoh means no longer confused, mixed up, or rather pure. Svartha-

samyamat means performing samyama for its own purpose (svārtha). Thus one may say that by performing samyama upon samyama itself brings about the experience which resolves the confusion between the doer and the deed -- between pure beingness (sattva) and pure consciousness (purusha). In other words it reveals their unity in satchitananda -- pure beingness -- pure consciousness and pure bliss. This is another place which can't be experienced via the intellect, but only through experienced through practice. In a profound sense then purusha really exists only where there is no separation between beingness (sattva) and consciousness (in satchitananda). For example in that deep state of stillness -- of non-doing, only then do we rest in pure receptivity (non-doing) beingness. At the same time in this non-doingness, we are absolutely receptive. To be absolutely receptive is to merge with absolute awareness and consciousness. So here through perfect and absolute beingness (sat) we merge with absolute consciousness (chit) whose nature is bliss (ananda) -- in Satchitananda. **HERE** and only here does pure and absolute subjectivity and pure and absolute objectivity merge as one. **HERE** in purusha-jñanam, is purusha is at once absolute and universal Being and absolute and universal Consciousness.

Swami Venkatesananda says:

"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. However when samyama is directed at the essence of this (false) self or personality, there (eventually) arises the knowledge (jñana) of the INDWELLING intelligence, (disclosing its previously) obscured conditioning (which is ignorance)."

III. 36 tatah pratibha-sravana-vedana-adarsa-asvada-vartah jayante

Since knowledge of ignorance is the antidote for ignorance, when the innate intuitive intelligence (pratibha) that comprehends the mental conditioning which then becomes deprogrammed, then self luminous flashes of psychic or transcendental hearing (sravana), feeling (vedana), seeing (adarsa), tasting (asvada), and smelling (vartah) self arise (jayante) -- free from the normal contaminating distortions, limitations, and dissuasions (perversions) that are the products of ignorance. Hence is born spontaneously an evolved natural and intuitive non-dual and trans-personal form of hearing, touching, seeing, tasting, and smelling not dependent upon individual cognitive functions (such as pratyaya, pratyaksha, samprajnata, etc.).

Yogiraj Shyamacharan Lahiri says:

"By performing the above described samyama, the knowledge of the six super sensory perceptions are evolved:-

1. Pratibha = clairvoyance;
 2. Shravan = super sensory hearing capability to hear divine sounds;
 3. Vedana = super sensory sense of touch;
 4. adarsha = ability to see the divine beings;
 5. asvada = ability to sense subtle tastes;
 6. Varta = super sensory capability to smell divine fragrances.
- By doing the above Samyama, all of these sensory perceptions become Nitya (permanent)."

III. 37 te samadhav upasarga vyutthane siddhayah

Although to the worldly (vyutthane) these samadhis (samadhav) appear as perfections or attainments (siddhayah), they are the cause of impediments (upasarga).

Commentary: The goal of yoga being total transpersonal integration, a wise yogi stays focused on the goal and avoids the possible temptation of the siddhis as mere side trips to be avoided. Others become infatuated by them or worse mistakenly think that they do not come from universal Source but rather from individual will. Such pride and confusion eventually creates a separation from Source, Grace, and the Natural Mind and thus these aspirants eventually fall back into the hell realms through ignorance and the negative karma generated by acting on such ignorance. The more powerful the action, the more potential negative karma.

Swami Venkatesananda warns us that little children should not play with matches.

"But, even such excellent sensations and feelings and all the psychic powers discussed so 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 externalize the attention."

from Swami Venkatesananda "Enlightened Living"

III. 38 bandha-karana-saithilyat prachara-samvedanach cha chittasya

Thus by loosening (saithilyat) the bonds (bandhas) of the causes (karana) of ignorance because of the coming forth (prachara) of knowledge (samvedanat), consciousness of self and of others (chittasya) come forth.

Commentary: It is from this sutra that many interpret Patanjali as saying that this process pertains to the way of entering and controlling the consciousness and body of other beings, but here he is simply saying that as one understands how to loosen one's own bondage unraveling its causes, one also instantly understands the causes of bondage operating in others, and thus one is able to help direct them toward liberation if favorable karmic opportunities arise. Here simply being in the presence of a highly realized being is often enough to directly assimilate that state.

Here bandha refers to a gate process which can either prevent something from entering or to hold something that may wander off in distraction inside or redirected. Here it is used in the former sense, to let something in.

III. 39 udana-jayat-jala-panka-kantaka-adishu asanga utkrantis-ca

Through knowledge of how the energy of upward motion (udana vayu) occurs in the nadis, freedom (asanga) from material and earthly attachments (imperviousness to mud (panka), water (jal), thorns (kantaka), etc. (adisu) and even the ability to rise up or levitation (utkrantih) occurs.

Commentary: Udana is the upward moving energy vector in the body operating from the region of the navel upwards to the head.

III. 40 samana-jayaj jvalanam

Self effulgent radiance shines forth (jvalanam) by itself when the yogi masters (jayaj) samana (the knowledge of how the energy located in the navel region and which is responsible for the fire of digestion) operates in the nadis.

Commentary: Samana prana is the centripetal energy moving from the periphery of the body into and towards the interior centered at the navel and which is responsible on a multidimensional level for digestion and integration; i.e., physical, mental, emotional, energetic, and physical. It is literally translated as the balancing and equanimous air. Here nourishment and charisma pervades the body/mind of such a being. Also see commentary on sutra 29.

III. 41 srota-akasayoh sambandha samyamad diviam srotam

Samyama on both the connecting valve (sambandha) between the area behind the ear (srota) and the seat of akasha (the ether/akasha center is located at the throat - vishuddhi chakra), hence establishing (chit-prana or conscious energy flow through the nadis), activates the supra-mundane divine hearing (diviam srotam) or clairaudience which thus becomes awakened.

Commentary: Specifically we can hear the conversations of the enlightened ones, the subtle mental conversations of others, the celestial music, and receive messages through the ether both awake or while asleep, as if they were spoken or whispered whether or not they exist through the medium of sound waves as such. Likewise we can hear the language of all beings and things (past, future, or present), but not in the terms of the human language which we have learned, but rather they speak to us in their energetic/spiritual terms which our subtle inner ear has to become attuned to.

Just as the activation of the third eye allows for the seeing of the non-physical realms, the activation of the spiritual nose for the supra-mundane smelling, so does the opening of the spiritual ear allow for the immersion into the divine sound energy (sabda) and the realization of the divine name.

III. 42 kaya-akashayoh sambandha-samyamat laghu-tula-samapatteh ca akasagamanam

By communion (samyama) on the connections (sambandha) within and between the etheric body (kaya-akashayoh) - while opening up that connection -- one becomes absorbed (samapatteh) in the power of the upward (laghu) etheric motion (akasa-gamanam) and is able to raise upward like a single cotton fiber (tula). The power of weightlessness and lightness is achieved through such samyama/communion.

III. 43 bahir akalpita vrttir maha-videha tatah prakasa avarana-ksayah

In this way the etheric body (kaya-akashayoh) provides the portal for the removal of the habitual processes of externally directed (bahir) conceptual thought (akalpita) which cause the fluctuating patterns of thought waves (vrtti) allowing them to be dissolved. Thus the veil (avarana) which occlude the effulgent light of consciousness (prakasa) is thus pierced (ksayah) revealing the great formless incorporeal body (maha-videha).

Swami Venkatesananda says: "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 communion (samyama) upon that, the veil that covers that light of cosmic intelligence is removed."

Yogiraj Shyamacharan Lahiri translates this as:

"The externalized thought waves of the mind which is attached to the body and the ego is illusory, whereas the internalized thought waves generated in the mind without the attachment of the body and ego are called Mahāvīdehā. By making a samyama in

that Mahāvidehā, the shell obstructing the inner light is destroyed, and all hindrances are removed."

III. 44 sthula svarupa suksma anvayarth-arthavattva samyamad bhuta jayah

Samyama on the underlying essential true nature (svarupa), both gross (sthula) and subtle (suksma), of the correlative interactive connections (anvaya), and their specific qualities and functional processes (arthavattva) leads to successful understanding (jayah) of the creative elements (bhuta) that constitute all existence.

Commentary: Mastery of elemental matter is achieved after samyama on the true nature which connects and underlies it all, rather than upon separate isolated phenomena. After much meditation one perceives that all coarse (sthula) matter is in motion -- dancing in its characteristic pattern in its place with all of nature. The rock is dancing energy. The heretofore mystery of energy and matter is revealed as part of the Divine dance of shiva/shakti. The yogi no longer is fooled by gross physical appearances nor subtle superficialities, but rather knows "Self" to be the unitive flow of that dance and dancer. It is said that such understanding will allow a yogi to change form/shape at will. **HERE the yogi has entered into the Tandava** (Siva's dance which reveals the underlying emptiness of the constituents of material temporal existence which are always in the stage of flux, thus removing such obscurations.) As our consciousness becomes more clear, the more subtle (suksma) relationships occurring within the etheric body are revealed and hence also **ALL OUR RELATIONS**.

III. 45 tatah anima-adi-pradurbhava kaya-sampat-tad dharma-anabhigatas ca

From that follows (tato) the ability to become as small as an atom (animah-adi) and similar abilities to change visible appearances (pradurbhava) of the body (kaya) so that bodily invulnerability or unassailability of the body (dharma-anabhigatas). The perfect body is achieved (kaya sampat) from where one remains free from the onslaught of the variegated laws of nature (dharma) such as the five elements etc.

Commentary: The true omniscient Self is everywhere -- in all things. The dance continues -- large or small -- light or heavy. As a progression from the understanding gained in the previous three sutras about the etheric body, lightness, and levitation, but all the previous sutras can be seen as a steady progression. We are moving here into increasingly more stages. Not only is the physical body perfected, but the **rainbow or vajra body** free from destruction of the elements is achieved (adamantine and impervious). Besides the kaya-sampat and dharma-anabhigatas siddhis listed in sutra 45, it is traditional here to list the eight major siddhis which are:

1. Anima: power to become very small;
2. Laghima: power to become very light;
3. Mahima: power to become very large;
4. Prāpti: power to obtain anything. (These above four are achieved by samyama on the sthula or gross elements).
5. Prākāmya: fulfillment of any desire at will; This is attained by the samyama on the Svarupa (the characteristics of the gross elements).
6. Vashitva: control of all the gross elements and their material manifestations. This is attained by the samyama on the sukshma rupa (subtle bodies) of the elements.
7. Ishitritva: power to create and destroy the gross and material manifestations; This power is attained by the samyama on anvayaya.
8. Kāmavashāyitva: fulfillment of what is determined by the yogi. This power is attained by the samyama on the arthavatva.

III. 46 rupa-lavanya-bala-vajra-samhananatyani kaya-sampat

And as a result then, beauty (rupa), grace (lavanya), strength (bala), and indestructible durability (vajrasamhananatyani) manifest spontaneously as attributes of the body of perfection (kaya sampat).

Commentary: As a natural result of the previous practices, accomplishments, and harmonization we become permeated with shakti's divine grace, form (which is beautiful), and strength regularly. In grace the yantra of the integration of body, mind, spirit, nature, and breath shines forth from the inside reflecting the universal truth of Creation/Creator as omnipresent. As such it must exist inside us as well.

III. 47 grahana-svarupasmita-anvaya-arthavattva-samyamad indriya-jayah

Samyama on the sense objects, on their grasping (grahana), their qualitative nature as they are (svarupa), their fragmentary appearance as separate objects (asmita), their mutual or comparative co-relationship (anvaya), and their projected or ascribed significance given to it (arthavattva) in relation to the non-dual indwelling intelligence (without which they would be unable to function) will bring forth a complete direct understanding and hence proficiency and mastery over the function of sense organs (indriya-jayah) i.e., freedom from their bias ensues.

Commentary: Although Patanjali is not traditionally categorized as being a tantric yogi, this sutra lays the foundation of tantric practice where the yogi investigates the created universe, the elements, the bodily functions, etc. all as an integral part of the all inclusive unbiased non-dual whole -- as a path back to total integration with creator/creator (siva/shakti). When perception through the human faculties of eye, ear,

nose, throat, tongue, and touch becomes clarified through samyama (through their modalities) then the anthropocentric prejudice of such organs become refined so that we may see things as they really are without the ordinary limitations of the five senses -- through a multidimensional and holographic universal perspective (through the sixth sense), When we have understood the limitations of the five senses by practicing samyama on their functions then a deeper awareness (often called the sixth sense) arises -- beyond the temporal limitations of time/space. Then we are centered beyond bias or skew, but rather in the light of Universal Intelligence (Infinite Mind) -- the context of **ALL OUR RELATIONS**.

III. 48 tato manojavitam vikarana-bhavah pradhana-jayash cha

Thus (tato) when such understanding has been gained, the senses function with the coordinated and integrated frictionless swiftness (javitvam) quickening the mind (manas), and thus there is direct perception without the need of intermediary instruments (even the sense organs) creating supramundane sensory awareness and ability (vikaranabhavah) and more importantly realization of oneness with the one's essential cosmic nature (pradhana).

Commentary: Here the limitations of the five senses are liberated (vikarana) bestowing victory to the original Source or Spirit (pradhana-jayash) which in turn amplifies and quickens the mind (manojavitam) so it is said that one is functioning in a supersensory mode (vikarana-bhavah). Body, mind, spirit are **HERE** integrated. **HERE** in this transpersonal integrative state one has transmuted the ordinary mind and sense perception rooted in the separateness (Sutra 47) and thus it is figuratively said that one is seeing with the sixth sense (or through third eye).

One is permeated by spirit and animated by shakti recognizing Self in all -- divine presence is experienced unto the tips of the toes, the spaces between the atoms, and throughout the furthest reaches of the universe. **HERE** one acts spontaneously, naturally, fully, completely, unrestrained, hindered, joyfully, and creatively. Not only is the timeless heart sensitivity awakened. but this awakening simultaneously amplifies the other five senses acting as a catalyst. Then (after Sutra 47) The non-dual transpersonal Reality of **ALL OUR RELATIONS** -- of Shakti shining through all of Creation becomes revealed and even apparent.

Yogiraj Shyamacharan Lahiri says:

"By the mastery of the sense organs, one attains the mastery over the Nature by: Manoja Vitvam = becoming as fast as the mind (by the samyama on Grahana); Vikarna Bhavah = manifestation of the power of sensory perceptions in acquiring information which is beyond the scope of the body (by the samyama on Svarupa);

Pradhāna_Jayah = control over all manifestations of the Prakriti (by samyama on AsmitaManoja_Vitvam Vikarna_Bhavah Pradhāna, Anvaya, and Arthavatva)."

III. 49 sattva-purusa-anyata-khyati-matrasya sarva-bhava-adhisthatritvam sarva-jnatrtvam ca

The self knowledge of being a knower (jnatrtvam) is grasped by making the distinction (anyata) between purusa (witness consciousness) and sattva (the pure and balanced wave of pure beingness). These two poles of consciousness and beingness -- Self and Nature -- Source and Creation form between them the unitive basis of all knowledge. they are indeed one in satchitananda.

Swami Venkatesananda says about this esoteric sutra:

"The direct realization 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, an omniscience."

Commentary: "Everything" appears to exist between the two poles of pure consciousness and pure beingness -- between unmanifest absolute witness consciousness (purusha) and manifest creation -- between creator and creation. These are the two poles of existence which are married as one in the creative process -- the unity of siva/shakti -- the sky and earth, the crown and earth chakras -- the same uncreated self nature of the absolute undifferentiated and formless consciousness on one hand and the myriad forms of differentiated creation on the other. Within these poles all that can be grasped or known exists. Here Patanjali discusses the first step of our journey from corruption to integration -- from fragmentation to unity, that of recognizing the difference, i.e., first to discriminate between the seeming disparity between these two primary forces of sattva and purusha (pure beingness and pure consciousness) in our ordinary or normal every day dualistic and fragmented existence where the illusion of a known and he/she who knows exists.

This is our normal (but unnatural) pre-existing milieu where theory and practice do not harmonize and synergize. From this recognition of their present fragmentation and disparity, we begin to see with clarity, eventually becoming able to consciously consummate their divine marriage in absolute liberation (kaivalyam) in Sutra 55.

The meaning of this sutra is inscrutable only when it is studied out of context with the following five sutras. Here the gross impediments of the fragmentary way of seeing and being are being purified, as we move from power struggles and attachment over objects and toward things (from the dualistic fragmented world of separation) into the

non-dual, non-linear, and egoless world of an unconditioned natural pre-existing unitive living consciousness -- where struggle, strife, and slavery is nought.

In other words the separation of shiva/shakti is the illusion, while in Reality they are married/united. Separate things appear as real in making the dualistic distinction between purusha and sattva -- consciousness and beingness -- spirit and nature -- creator/creation or just plain shiva/shakti. In truth Purusa is the great being (Param Purusa or Jnanam Purusha (see III.35 above). this realization leads to absolute liberation (kaivalyam). See below (III.55, the final sutra in Vibhuti Pada) and Kaivalyam Pada. Sutra 34 (the final Sutra of the Yoga Sutras).

III. 50 tad-vairagyad api dosa-bija-kshaye kaivalyam

Through non-attachment (vairagyat) [to the difference between sattva and purusa] the seed causes (bija) of diseases and imbalances (dosa) cease (ksaye). What remains is absolute liberation (kaivalyam) -- complete integration/unification in oneness without limitation -- the experiential Reality of **ALL OUR RELATIONS**.

Swami Venkatesananda says:

"When there is no craving or attraction (vairagya) 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 (bija) for imperfection, impurity, or conditioned existence ceases (ksaye), there is total freedom and a direct realization of the indivisibility and hence the in-dependence of intelligence (kaivalyam)."

Likewise, Yogiraj Shyamacharan Lahiri says:

"When one has vairāgya (non attachment) even for these attainments, all the seed of any sort of weakness are destroyed -- and then the Kaivalya is attained."

Commentary: It may be worth pointing out that Patanjali places an extremely high value on vairagya -- letting go (or non-grasping) -- as being capable of leading us to kaivalyam (ultimate liberation as the summum bonum of yoga. Although it may be implied that Patanjali is referring to not being attached to the siddhis in general, it appears that he is referring to non-attachment to any object in general and specifically to any specific qualification whatsoever, especially it must be applied to the immediately preceding sutra (49) to the cessation of (non-grasping upon) the process of making distinctions (anyata) between sattva (beingness) and purusha (absolute consciousness). In other words Patanjali is saying that beyond the boundary called knowledge, there exists a non-dual unitive stage beyond the dissonance between the

cognitive state and our experiential state -- between theory and practice which he makes clear in sutra 55, stating quite clearly that one must transcend viveka in order to realize absolute liberation (kaivalyam) by realizing the pure unitive state (suddhi-samye) of sattva-pursushaye (**the profound uncontrived marriage of absolute beingness and absolute consciousness**).

III. 51 sthany-upanimantrane sangha-smayakaranam punar anishta-prasangat

Decline (akaranam) to display or identify (sanga) with [your] accomplishments in yoga, even when invited by (upanimantrane) a respected source (sthani), because such has the potential of reinforcing one's sense of separate self -- the small self, ego sense, pride, or arrogance (smaya) which in turn (punar) is an impediment (anista) toward further spiritual unfoldment; [but rather it is more productive to attribute it to the grace of the causeless Source of all.]

Again Swami Venkatesananda:

"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."

Again Yogiraj Shyamacharan Lahiri:

"One should not get allured or flattered when tempted by the many, once the respective stages of yoga have been attained by yogis."

Commentary: Here this sutra says that there can exist no draw, no seduction, no attraction, and no momentum back into the realm of attachment and pride once one has become well established (sthani) once the taste of kaivalyam has been reached (see sutra 50).

Patanjali gives us warning that the powers do not come from separateness, fragmentation, or the small "self". Rather any such achievements are to be attributed to the process of yoga (integration) itself that discloses the non-dual transpersonal reality -- the Sat Guru. The trap that Patanjali is warning us about is that if a practitioner is seduced into attributing siddhi to individual effort, then that has the potential to reinforce or increase one's identification to (sanga) ego pride and arrogance (smaya), thus perpetuating an eventual fall into corruption (note that accomplishment in yoga by definition comes from integration, not fragmentation). Similarly even attributing success to your guru, lineage, teaching, cult, religion, or

practice in many cases harbors the undesirable identification with a group pride -- an attachment and imprisonment to separateness, aloofness, or similarly contribute toward fortifying arrogance and thus serves to hold the practitioner back from ultimate liberation. Here one must be clear to avoid reinforcing the insidious ossifications of pride or ego, yet still be able to be instructive to some one who is genuinely seeking instruction upon the spiritual path. To this end the application of the non-dual transpersonal wisdom and its realization is most helpful, while the one who instructs as well as animates us all is, in reality, the union of Source and Creation (siva/shakti). In the non-dual yoga framework then any such instruction is a gift to both the "instructor" and the "instructed" -- both can identify as spiritual friends and fellow seekers who are dedicated to the process of spiritual exploration -- a further journey into the large all encompassing "Self".

So in this way we can thus revert back again to the discussion of the development of the siddhis as a perverted end itself within the fragmented context of separateness (ego) on one hand, and that of siddhis as a natural evolution of consciousness in the transpersonal non-dual context of what is called the [Long Body](#) of the [Iroquois Nation](#), or the [Long Body of the Great Integrity](#), the all encompassing body [of Hatha Yoga](#), the Visualization Sadhana of the Kalachakra Tantra, or the Self Woven body of the [Nirmanakaya in Vajrayana Buddhism](#) (caution: this last document is large, in PDF format and is an advanced treatise on the manifestation of transpersonal space). To sum up this process, as a certain amount of obscurations are removed from the field of consciousness, then simultaneously the field of consciousness proportionately becomes illuminated and thus revealed. What previously was called extra sensory or super sensory perception and powers become revealed in the light of the greater expanse as the underlying reality of "what-is". However these revelations are not revealed to the viewer in the framework of duality, i.e., they are not individual powers that can be possessed or even borrowed, because the very point of view of duality and separateness veils and obscures it.

Thus it becomes clear that in the non-dual context of yoga, seeking the siddhis as an end in itself is a counterproductive folly. So Patanjali says to avoid flattery or praise from anyone even if they claim high authority (even if they appear as gods). Avoid invitations by others (even if they appear to be well meaning) to show off your powers, list your qualifications, or even espouse your accomplishments or achievements for such has the potential to feed your sense of separateness and pride, and thus eventually create obstacles toward ultimate integration (samadhi) and liberation (kaivalyam). Patanjali's advice should be taken to heart on an every day basis as well. For example when some one asks you how long you meditate, how long you practice, can you wrap your legs around your head, who are your teachers, what books have you read, or any such questions that may be attributed to "personal

accomplishments", Patanjali suggests that this snare be side stepped in order to avoid undesirable effects (anista).

III. 52 kshana-tat-kramayoh samyamad vivekajam jnanam

Thus letting go of all that, one then practices samyama upon vivekajam jnanam itself allowing one to destroy the limitations of straight line reality, third dimensional thinking of time and place, and thus enter the sacred instantaneous moment (kshana) of the eternal now.

Again Swami Venkatesananda

"Undistracted by these, one should proceed to transcend time. By the practice of the three-fold 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."

Commentary: Ordinary or coarse knowledge of apparently separate things (the dualistic I-It world) is an artificial imposition of sequential ordering upon the profound non-arisen and unobstructed instant presence. This profound sacred presence can not be talked about successfully with words, but must be experienced through functionally applied yoga practice (abhyasa). This is not a mere intellectual concept that can be reached through philosophical inquiry, memorization, or logic, but rather it is the summum bonum of meditation. Samyama on the profound instantaneousness of each moment -- being in the sacred moment -- being truly present --here --living in the moment, the profound knowledge (jnanam) of the processes that transcend the application of discriminatory knowledge (vivekajam) blossoms forth.

At the beginning of our meditation practices viveka (watching the mind) in order to prevent it being distracted and dissipated is necessary, but we also can apply samyama to achieve similar goals and even to direct the mental, physical, energetic, and wisdom bodies so that they align up with the holographic reality that is not bounded by linear time or three dimensional space -- turiya.

Some translate this as the realization of the siddhi of time travel through the seeing through (by samyama) of the illusion of time or the illusory and arbitrary ordering of sequential linear events. Thus this can also be translated as the observance of the eternal spirit or sacred unborn eternal unending presence. See also sutra 49.

Samyama on discriminatory awareness itself frees us from the limitations of linear straight line thinking. Here we enter into the holographic transpersonal inter-dimensional timeless realm called turiya- **ALL OUR RELATIONS**.

III. 53 jati-laksana-desair anyata-anavachchedat-tulyayos-tatah pratipattih

From Swami Venkatesananda

"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."

Commentary: Having first understood the difference between the object being observed and the one who observes it, then one understands the limitations of comparative knowledge itself through realizing that no two apparently individual things or objects can be fully known through mere reductionist comparative processes (just as the blade of grass in the valley cannot be fully understood without the knowledge of the valley floor, the rain, the sunshine, photosynthesis, the air, etc. Thus the dualistic veil is lifted. A revelation between limited appearances and reality is realized (pratipattih). From the non-dual context "things" are not limited by differences (anyata) be it of:

- origination or genetic matrix (jati),
- ascribed appearances, manifested qualities, or symbolic representation (lakshana),
- setting or context (desaih).

Although the ability to separate and discern still exist, it no longer dominates or occludes the mind. The practitioner is no longer seduced into the disparate dualistic linear temporal world of illusion/confusion, but rather observes the sacred in all -- residing in the non-dual all inclusive universal beginningless/never ending realm of **ALL OUR RELATIONS** (anavachchedat) in the eternal moment.

III. 54 tarakam sarva-vishayam sarvatha-visayam-akraman ca-iti viveka-jam jnanam

Viveka-jam jnanam is a integrative (taraka) wisdom (jnanam) that allows us to go beyond viveka (the process of discriminatory awareness), which allows us to join up with a universal unitive perspective (which has no limitations in respect to place, setting, or time) --which is not limited by reductionist/analytical thought -- which simultaneously encompasses all objects (sarva visayam), processes, or conditions (visaya) -- reaching beyond all endings (sarvatha) where all impositions and limitations of sequential time or linear thinking (akrama) are liberated.

Swami Venkatesananda says:

"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."

Commentary: Here we are not addressing ordinary discriminatory wisdom -- comparative knowledge of "things", dualistic objects of thought, or processes as compared to other things, objects, and processes to which those who are slaves to reductionist modes of logic are addicted, but rather the broadening (taraka) of ordinary discriminatory awareness (viveka) and three dimensional linear ways of thinking, toward an intimate, non-linear, multi-dimensional direct knowledge of the process of this awareness itself (viveka-jam jnanam).

HERE in this way we move from the fragmentary, corrupt, dual and linear straight line contexts of separate objects visayam akraman) into the circular open-ended boundless context of non-dual wisdom which provides in itself knowledge (jam jnanam) and understanding of the relativistic limitation of the processes of viveka (analytical discrimination). Thus this special liberatory wisdom (tarakam) provides its own remediation to the boundaries of ordinary discriminatory thought (which is based on objective comparison and isolation) because it has lead us to abide in the intrinsic light which is all inclusive, non-sequential, non-linear, and unbounded. Risking repetitiveness, this nonlinear transcendental wisdom (tarakam) should not be confused with ordinary discriminatory knowledge (viveka), but rather the all inclusive integrative wisdom (taraka) which is the result of the direct non-dual experience of **ALL OUR RELATIONS**. In other words by applying viveka with pure awareness, we become aware of the principle of awareness itself which illumines the process of discrimination which obviates its need.

In a parallel way, in hatha, kundalini, laya, and tantra yoga, one practices pratyahara, by withdrawing attention and energy from the duality of "i-it" consciousness -- the "appearance" of independent sense objects -- the artificial dualistic illusion of a material reality, and then enter into a deeper non-dual awareness which binds all things together -- thus the practitioner abides inside of and is embraced by the Great Implicate Integrity of All things by embracing "IT". **HERE** as a separate object (visayam) the practitioner (as ego) must get out of the way in order to experience (bhoga) sacred presence. See commentary under Sutra 52.

III. 55 sattva-purusayoh shuddhi-samye kaivalyam

By perfectly balancing (samye) pure beingness (sattva) with pure undifferentiated universal consciousness (purusa) the obstructions are removed (shuddhi) thus disclosing and opening the gate to kaivalyam (absolute liberation).

Swami Venkatesananda:

"When there is pure equilibrium (shuddhi-samyē) which is non-division between the indwelling consciousness and all (objective) existence, between the nonmoving intelligence and the ever-moving phenomena, between the unconditioned awareness and the rise and fall of the 'The thousand thoughts' - there is freedom and independence of the infinite -- it is no longer confined, restricted, or bound."

Commentary: **HERE** Patanjali addresses the profound power of balance and synchronicity in yoga. **HERE** the purity (shuddhi) of purusha (consciousness) and beingness (sattva) are synchronized (samye). This is the point of III.35 and III.49 (the union of absolute beingness with absolute consciousness in Sat-Chit-Ananda). **HERE** all dissonance between the cognitive "reality" and experience is eliminated. **HERE** the vrttis are annihilated. Purusha (as pure universal witness consciousness) does not move and as such it is usually identified with Undiminished Source -- Siva -- Eternal and Absolute Reality. **HERE**, the word, shuddhi is used for, purity; while by sattva, Patanjali means the synchronistic ground of pure beingness, embodied existence, and/or creation which is always moving in harmony with purusha.

Thus when eternal spirit or pure undifferentiated consciousness (purusha) is allowed to merge into its natural state of balance, harmony, synchrony and unity (samye) with and as pure absolute beingness, pure existence, pure subjective experiential reality -- when nature/creation in the overall non-dual context of the unity of siva/shakti --- heaven and earth -- prana and apana, inhalation and exhalation, sahasrara and muladhara chakras are married into a profound synchronicity in authentic yoga, then ascension has occurred in a liberation that knows no bounds (kaivalyam) -- total or absolute freedom is realized while alive (jivamukti). In tantric practice the yogi learns how to balance and synchronize the pingala and ida energies and thus allow them to meet at the mouth of the sushumna in the muladhara chakra thus activating one's highest creative/evolutionary potential symbolized by the awakened goddess, lady kundalini, or kundalini shakti. Aligning mother earth with father sky -- the divine will and individual will are in synch, heaven and earth. muladhara and sahasrara, consciousness and beingness, and as such the prana shakti reaches its highest state of expression (the goddess kundalini blossoms forth) manifesting in this very body as embodied love!

HERE Patanjali ends Pada III with the word, kaivalyam, which means ultimate liberation, not surprisingly the title/subject of the loftiest and final chapter, Pada IV where this subject is elaborated upon.

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Pada Four: Kaivalyam: Ultimate Liberation - Freedom without Negation or Qualification

When at first we practice meditation (dhyana), we see how deeply entrenched the monkey mind's attachments and propensities have become, how conditioned the mind has become, our accumulated imprints (samskaras), tendencies (vasanas), and the like, and how all these are connected to karma, to ignorance (avidya) and to desire/aversion (raga/dvesa). Thus at first meditation is a bit rocky, interspersed with periods of calm lucidity which gradually deepen and lengthen between periods of wandering/restless mentations (vrtti). With continued applied practice (abhyasa) and the practice of authentic self study (swadhyaya) eventually these revelations produce more continuity of clarity, calm, strength, and creative insight into our everyday life as well. In yoga the inner work which is produced from practice and experience, rather than from books, external teachers, intellectualization, logic, memorization, or conformity starts to bear fruit. We gradually realize the underlying truth which has been in front of our faces all our life – during sleep and waking – before birth and after death – residing in the great continuum which is yoga. This unbiased unconditioned universal Reality in turn reveals the workings of the relative world of cause and effect -- all things come together into an organic synchronicity (in **ALL OUR RELATIONS**, because the cobwebs and obscurations of the mental process have now been cleansed.

Meditation thus brings direct insight – it activates the inner wisdom and our dormant creative/evolutionary potential. Thus through yogic practice (sadhana) we gradually awake and emerge out of the sleep of dualistic ignorance. This awakened power, instinct, intuition, insight, awareness, inner wisdom, and/or authentic knowledge of Self has many names, but it is not at all the same as knowledge memorized from

books or from external authority. Rather self realization has to come from inside -- from our own direct experience. In yoga only this experiential approach is authentic, self empowering, and brings authentic self confidence, security, fulfillment, and peace.

Generally speaking, we start off in a comparatively insensitive, coarse, gross, materialistic, and low vibrational state of awareness (savitarka, savicara, saguna). A wisely applied and consistent yoga practice over time (abhyasa) gradually purifies and removes the denseness, coarseness, and occlusions from the field of consciousness (ignorance) so that the obscuring tendencies gradually lose power and validity, and fall away (the reality of nirvitarka, nirvicara, and nirguna). The mind becomes clear and self luminous as the old impurities, afflictions, blockages, and compulsions (klesha, samskara, negative karma) are liberated --citta-vrtti-nirodah begins to dawn.

The process is not complex, but rather it is a profound simplification -- a gradual waking up from a dross sleep contaminated by confused habituation -- as a purification through the means of a functional practice so that our intrinsic true nature spontaneously is revealed (swarupa). Spiritual change happens by itself -- self actualizing -- in the process of authentic yoga, albeit one will meet with resistances. In what has been termed, the raj yoga system, as written down by Patanjali, the general focus and primary means to melt down this resistance is meditation (dhyana) which denotes raj yoga (the other practices mentioned by Patanjali being supplemental to meditation). We also must realize that meditation is the technique, while the goal is the absolute liberation, kaivalyam (the purport of this final chapter of Patanjali's *Yoga Sutras*).

Thus we learn about our own mind which has become conditioned and how to uncondition/reprogram it. We do not have to memorize the specific pathologies or modalities of the mind, like studying for an academic test at school in order to attain authentic spiritual knowledge. Neither does one have to study books of grammar, philosophy, semantics, and the like, but merely to become acquainted inside, to recognize what is wholistic and functional about the nature of awareness itself, recognizing the underlying Source of Intelligence and Consciousness and use these inner eyes whose cobwebs have become cleansed to “see”. This is vidya or jnana which is the antitheses of and antidote to avidya (ignorance).

An analogy here might be that Pure Universal Consciousness (cit) is like the Sun while the individual mind (manas) is like its rays. Sometimes the rays get cloudy, refracted, distorted, dissipated, or even blocked out. Yoga teaches us how to keep the pathways, open, light, bright, and in delight. This way we commune with, embrace, and form an ever more intimate relationship and alignment with Source and become trans-substantiated -- in tune with the transconceptional, transpersonal, non-

dual, unconditioned, infinite universal mind, – the true Self, naturally as an authentic natural, and organic teaching occurring from the inside out that has become activated through authentic yogic practice. Again this is process is to be juxtaposed to ordinary knowledge, which is imposed from the outside through external authority, tradition, book knowledge, and acquired beliefs, which too often reinforces the very boundaries and prisons that yoga is designed to remove.

This is a valuable distinction to emphasize because most students mistakenly think that the purpose of studying the *Yoga Sūtras* is to understand the text, but rather the opposite is true (we study the *Yoga Sūtras* to help understand the Self). For many centuries prior to Patanjali's birth authentic Yoga teachings were made available through a living oral tradition. there was no studying texts on yoga, because none existed, rather the study was the nature of the mind and existence and the removal of suffering (Satchitananda). The Raj Yoga yoga tradition taught the art of meditation which is essentially the art of self study -- of knowing the mind beyond its most subtle and minute manifestation. Patanjali intended the *Yoga Sūtras* to be a means toward that rather than limb in the tree and then realize total integration, samadhi -- **ALL OUR RELATIONS**. Instead in modern academic and overly intellectual approaches circles, the study of the book has become the misplaced end in itself, while direct experience has taken the back seat. Patanjali was aware of the possibility of this perversion and that is why he categorized pramana as a vritti, but the ordinal purport of the text has become expropriated and distorted.

The *Yoga Sūtras* point to a way to authentically “own” and integrate true spiritual teachings -- a message still valid today; while at the same time as Patanjali says, external authority, words, tradition, the reductionist mind, inference, ordinary methods of dualistic perception, distractive modalities of thought, stupor, torpor, and past impressions (in short pramana, vikalpa, nidra, and all the rest of the vrttis) join together with samskaras, vasana, klesha, karma, desire, aversion, and avidya (ignorance) to create dukha (suffering). Tellingly, one can not find in the *Yoga Sūtras* any instance where Patanjali has even suggested studying scripture, worshipping deities, following gurus, or conventional moral codes (see the commentary in Pada II regarding the true meaning of yama/niyama including isvara pranidhana). Precisely, nothing replaces direct realization and this is what Patanjali advocates, i.e., samadhi. From the increasingly deepening glimpses that authentic practice affords, one naturally gains confidence of the true nature of mind.

Having explained the general assumptions in Pada One (defining Yoga and Samadhi as a transconceptional alignment, communion, harmonization, transubstantiation, and wholistic transpersonal non-dual integration); explaining the practices (sadhana) in Pada Two; the attainments (Vibhuti) in pada Three; here in Pada Four (Kaivalyam)

Patanjali describes the ultimate liberation which is a self liberation without qualification as realized in nirbija-samadhi (seedless samadhi).

Kaivalyam: Ultimate or Absolute Liberation

In this fragmented and spiritually alienated society surrounded by dualistic religionism and philosophies the non-dual yogic idea of liberation and happiness often becomes perverted or at best widely misinterpreted. When yogis speak about happiness, they do not mean relative happiness -- a freedom from, transcendence of, escape or alleviation from suffering in a relative sense, but rather yoga is about attaining and abiding in a lasting and ultimate absolute happiness and freedom -- an unconditional, unqualified, true, and lasting happiness without falling back into the illusion of suffering which is termed nirbij (seedless) samadhi.

We shall see that this authentic and lasting happiness is not dependent upon "things" or temporal conditions -- it is not due to absence in any sense -- but is only due to a realization of a totally integrated all inclusive Universal Self -- a life that both acknowledges and is filled with sacred presence. This realization can not be obtained with the manipulation of words or the intellect, because by its nature it can not be defined in human terms/words. That which is all inclusive contains us. We can only contain it when we become "it" -- when we identify with the Great Integrity as-it-is. This Great Integrity defines the human world, all other worlds, times, and dimensions, as well. Humans can do well with philosophical systems, but it is valuable to know the limitation of such systems, i.e., where philosophy, ideology, and religionism ends and where authentic yoga begins.

Thus the intellectual translations (which forms the vast bulk of the translations) contain a common mistranslation of the word, kaivalyam, as being an isolation, a withdrawal, or transcendence. It is an error of dualistic thinking -- of the ego sense (asmita) stemming from habituated separateness and confusion (avidya) that proposes that kaivalyam is isolation. Kaivalya can not be seen in terms of freedom from anything, in terms of escape, fear, transcendence, aversion, or even striving for an attainment (terms which all stem from duality as their basis). In kaivalyam (as an absolute and unconditional liberation versus a relative liberation) there exist no conditions of a relative (normal) freedom from anything -- there is no where to go, no where to hide, nothing to be separated from, rather yoga occurs, at its end, in abiding in one's true natural self (swarupa).

Thus in pada four Patanjali evinces the end of striving where our mind is no longer occupied by the distinctions of a separate object of concentration be it physical or mental where all apparent differentiated phenomena cease to be as such (sunya), and as such this is the end of endless relative and comparative objectification (in nirguna).

As such it is not reached by objectification or differentiation, but rather by its release. It is not realized by the intellect, by manas (the ordinary mind), by will, by separateness (asmita), or by any other klesha, but rather dualism is instantaneously realized when we have finally given all these up - released them. Again we do not give these up as an intellectual decision and it is not the ego who gives up anything, rather this surrender occurs simultaneously with the genuine spiritual experience, from the expansion of conscious wrought from authentic realization.

Thus philosophers in their special way of analytical logic and reductionism have attempted to define kaivalya as an isolation rather than as union. Taken to its logical end (as is true with all fragmented thought), they wind up with absolute withdrawal or catatonia. Indeed, this is often how Western philosophers have "understood" samadhi. In one sense only can this absurdity be said to have any merit. They are correct only in the sense that nirbij samadhi (as the ultimate integration) is dependent upon first separating the cit-prana from separation itself -- from false identification with a separate self (asmita) which is called egoism but rather it includes embracing the transpersonal non-dual all encompassing Integrity. So then an isolation from isolation (separation) in reality brings on an integration (which is nirbij samadhi) when the yogic context is not corrupted, but rather acknowledged and honored. Indeed the means of how this non-dual liberation (which is not a separation) is accomplished forms a central theme throughout Pada Four -- Kaivalyam. In authentic yoga playing with words is not only not necessary, it most often becomes counterproductive, unless it is used to defeat the tendency to play on words in the first place.

Thus, within the scope of authentic yoga, kaivalyam, or ultimate liberation, is not an escape from any "thing"; it is not an aversion, hatred, a fear, a dislike, or even a desire in the common usage of the word (as all kleshas and karma are eventually burned up through yogic practice). It is not a relative isolation, avoidance, control over, repression, transcendence from, an overcoming of, nor denial of anything in any form. Kaivalya is not achieved through strife, from control over anything, aloofness, nor transcendence. Indeed transcendence has to be given up as well. Simply one abides in the Uncolored Universal without striving. All analogies or words are by definition inadequate when one attempts to describe the boundless and immeasurable -- the Infinite Mind. One such image is the mahamudra, the open sky or clear heart space -- the Great Intrinsic All Pervading Perfection -- a simultaneously occurring synchronicity of holographic multi-dimensionality. Another "image" is the multidimensional unification of the microcosm and macrocosm as in the symbolic representation of the hologram often drawn as the Sri Yantra (mystic diagram). Distinctions between the terms yoga, swarupa, nirbija samadhi, kaivalyam, purusha, and isvara. are not necessary once we enter the sacred mandala. But to Patanjali's credit, he does not get lost in symbolic representation, analogy, nor images.

Surely in ordinary dualistic contextual systems, freedom is defined as a freedom from something, and thus in many religious systems the idea of transcendence over or freedom from afflictions, suffering, past karma, and even ignorance (avidya) are expounded. However such a tactic has the danger of reinforcing aversion and desire unless it moves into the unconditional and non-dual realms. Only in the non-dual both/and interpretation will the alienation of heaven and hell, spirit and nature states, mind and body, etc., be resolved. Thus in order to cut through the confusion surrounding the dualistic interpretation of kaivalyam, it is wise to ask absolute liberation from what? Does one disappear completely or just the ego bias (the illusion of referencing the universe from a temporary separate self)? Simply our bias and point of view shifts to unbiased universal heart ... not to worry about losing anything of value except our prejudices, fears, and narrow minded views.

In an embodied, non-dual tantric and wholistic interpretation of kaivalya, we can take the all inclusive both/and (versus either/or) approach to advantage and ask, where is it that Brahman does not exist except in the illusory (dualistic) mind? Here we will assume the non-dual tantric assumption that Patanjali implied, i.e., the difficulty on how liberation can be embodied (jivamukti) in an awakened body/mind who has aligned their entire being and opened up the light pathways for the rays of the sun to shine.

By first differentiating between the striving for freedom as an escape from something as opposed to a state of ultimate liberation (the end of sorrow or nirbija samadhi), we can approach the profundity of the freedom of freedom. Ultimate liberation is not from the body and Patanjali never says or indicates that it is other worldly or transcendent (even though as has been pointed out scholars, religionists, dualists, and intellectuals, want to impose that type of institutionalized and sterile conclusion), rather liberation is in the acceptance and integration of the eternal Present **HERE** and **Now**. To get **HERE** one must be able to drop all fear, aversion, clinging, preconception, conditioning, samskaras, and ignorance (avidya).

A careful student will find that it is here in Pada Four that the sophistry of the numerous academic philosophic interpreters of Patanjali is taken to its most absurd heights. One will find (should one engage in a comparative study) that institutionalized and self serving academia have misinterpreted sutra after sutra (which was originally intended to be a meditation manual in order to realize samadhi) having reduced it to trivial, useless, and irrelevant philosophical and metaphysical speculation and abstractions.

Now again if we look at the Yoga Sutras as a meditation manual, then we can see that Patanjali is referring to ultimate realization in meditation or samadhi. Once samadhi is realized in yogic practice, as jivamukti, then it is to be embodied in **ALL OUR**

REL TIONS – at all times. Any action coming from that very sacred and profound non-dual Clear Heart Space which manifests in the world (as behavior) is profoundly altered -- it has a touch of divine love to it. Patanjali thus is not attempting to give us a moral code, rules, techniques, formulas, or even methods of attacking the world, but rather ways of first getting clear and free ourselves (reestablishing connection with Source) in successfully realizing the "fruit" of meditation. From that place of intrinsic knowing, non-dual and trans-rational action naturally follows.

This reflects the enlightened view that we can not help others out of ignorance, but only out of wisdom which follows that we strive for enlightenment IN ORDER to help "Self" – in order to heal self as others -- in the non-dual and non-separate sense as all other beings. This type of wise action is manifested in natural love, empathy, compassion, and equanimity which are called upaya, or skillful means, in Buddhism. Meditation is simply a practice which Patanjali is trying to help us understand (and master) which brings this realization home.

Liberation while alive or Jivamukti is a big topic in itself, but the important point is that meditation practice not be seen as an escape, withdrawal from, or transcendence of the world (like many externally oriented materialists say), but rather as a renunciation of dualism, separatism, ego, and self imposed limited belief systems.

As we study Kaivalya Pada (chapter Four) we will see that Patanjali is describing yoga as a pathway of connection between the absolute and the relative, Spirit and Nature, Mind and Body -- Consciousness and Being – the unification of the objective world with the subjective world -- the integration of ultimate truth, happiness and freedom in order that it will become embodied and expressed. As such Patanjali presents yoga as unification and integration -- as the process of disclosing the underlying all inclusive non-dual self existent integrity between consciousness and being, sky and earth, crown and root as Swarupa -- our natural unconditioned authentic true “self” which is the completion of yoga.

Isn't the difference between the eternal present and time -- eternal and temporal -- absolute and relative just artificially delineated (separated)? Is it not simply a programmed, conditioned, and acquired process, rather than a reflection of Reality-As-It-Is. Reality and Truth becomes "heavy" to deal with just because of our false conditioning; while it is that very conditioning which meditation attacks, disrupts, and frees us from. And it is that meditation which transcend the words completely, which go well beyond the process of human mentation and contrivance which Patanjali eloquently attempts to describe (in words).

Kaivalya is not conditioned nor contrived, hence it is ALWAYS present. It is not separate from embodiment, rather ingrained and programmed ignorance (avidya) makes it seem so.

When we find ourselves more "connected", our conscious awareness of “THAT” – of all things in all things -- which intrinsically exists by itself without avidya or ignorance is naturally increased a thousand fold. Knowledge and insight (jnanam) comes by itself and with it siddhis are gifted without ever striving for them. When we are able (ability is another word for siddhi) to commune deeply with nature or even inanimate objects such as rocks one-pointedly in samyama, then naturally knowledge of their nature is communicated. This can happen with herbs (as an herbalist/shaman) or with patients (as a doctor/shaman), or with our "self" as self knowledge, etc. In a sacred and powerful place, Grace cautions us to be careful about what to ask for; and thus as we increasingly focus in the process of yoga, kaivalyam becomes realized.

Thus ultimately in Pada Four Patanjali answers the question of what is ultimate liberation through the processes of yoga (in the context of yoga which means to join together -- or to merge as one) , Thus, Kaivalya includes the freedom from "limited" identification- from separateness itself -- from ego – the freedom from separateness and here it becomes ultimate freedom because only in ultimate unity – within the Great Integrity of all **ALL OUR RELATIONS** is there no longer a possibility of being separate – no longer a possibility of being “free from” any thing else. Here all fear and desire have become remediated. This is the freedom of freedom a natural state. Thus Kaivalyam is isolation (freedom from) only in the sense that it dissociates itself from the process of aversion, isolation, duality, and separateness or ego itself. Yoga is thus culminated with the realization of nirbij-samadhi where any separate self is seen as part of the illusory process and is no longer drawn into it, hence all vritti, all bias, all perturbations and agitations of the psychic field rests in the empty field of separateness -- Kaivalyam being our natural state.

Patanjali says in the first verse of Pada 4 (Kaivalya)

Sutra 1 janma-osadhi-mantra-tapah-samadhi-jah siddayahsamadhi

Siddhi (attainment) can come because of inborn traits from karma and genetics (janma), from herbs (aushadhi), mantras, the kindling of the psychic fire (tapas), and/or from samadhi.

One witnesses that one may gain siddhis increasing thence one's latent abilities become enhanced through the wise utilization and communion with nature's medicines and elixirs (aushadhi) which in turn trigger/activate the inner evolutionary circuits (including the body's neuro-endocrine system), clear out obstructions in the nadis, and in general remove obstructions both in the

cellular memory and neuro-psychic pathways. The wise use of certain herbal combinations are known to the tradition of yoga to stimulate/catalyze the production of inner elixirs (soma, amrita, etc.) which are also activated by other factors.

Just as in chapter three samyama brings forth many abilities (siddhas), so too is the process enhanced through inborn traits, the wise use of herbs, mantra, tapas, and meditative absorption (samadhi). Chief among the producer of siddhis is the state that samadhi offers. From samadhi, the third eye, transcendental knowledge, and transensual perception become accessible as if the body/mind were plugged into a huge main frame computer which encompassed all the data since beginningless time.

Parents notice that children are born with innate propensities, wisdom, personality traits, and abilities. These inborn/innate abilities (janma) are due to karma and genetics. All beings have inborn traits and special abilities, certain propensities to attain the highest realization (Buddha nature) but few realize it in their incarnation.

Similarly, our genetic constitution at birth is the result of past karma. One who has looked into the situation fully knows that infants are born into this world with their unique karma, some possessing amazing advanced abilities (siddhis) right from birth, while others may be severely blocked or lacking either physically and/or psychically.

These latent abilities can be enhanced and awakened through the practice of tapas (see II.1 II.43) because tapas eliminates and redirects the outward flowing misdirected and dissipating energetics of a distracted dualistic mind thus providing the fuel to catalyze the latent but natural evolutionary inward flow (kundalini) which is our natural evolutionary potential. Tapas thus is an important practice in quickening our success (vibhuti).

Likewise the practice of focusing upon the specific dynamic energetic qualities of specific sound vibrations (mantra) will open up previously dormant pathways that activate heretofore hidden abilities.

Lastly the understanding of nature's botanical and mineral energetic potential (osadah) allows the yogi who understands her to join into a mutual synergistic partnership which activates various psycho-neurophysiological processes precipitating in liberation from illness, increased strength, power of concentration, wisdom, and other heightened abilities.

Although specific techniques have been developed for specific abilities, Patanjali recommends that the wise sadhak does not become sidetracked on specific siddhis, but far better focus upon developing ultimate liberation -- freedom from spiritual obstructions to nirbija (seedless) samadhi. See III. 37.

IV Sutra 2 jati-antara-parinama prakrty-apurat

The diverse new embodiments (of spirit) jati-antara) are conveyed through the ever abundant flux of creative natural evolution. Spirit, as such, is an intrinsic

part of our essential nature, although hidden by ignorance in the “normal” condition.

Commentary: "We" exist not in a fixated state, frozen in time and space. Rather phenomena is ever changing (parinama) as diverse multitudinous creative manifestations or evolutionary (prakrti) flux of the divine Creatrix (prakrti). As such in Reality, WE collectively, are THAT -- whole, since in non-dual Reality WE are not separate entities (egos) and phenomena as such does not exist apart. Here we have the ABILITY to channel this infinite abundance into many avenues of creation -- giving birth in embodied love (jati-antara-parinama). Here we take "prakrty-apurat" as the innate abundant (apurat) power of nature (shakti) while "jati-antara-parinama" is the ability to give birth to our highest transformative potential.

Spirit, as prana, naturally is imbibed (apurat) inside all generated forms (jati-antara) as the intrinsic source of spiritual inspiration. When we are allowed to see and participate in this natural innate process consciously (when we approximate or align with our intrinsic natural state), then Infinite dawnless Source thus manifests as the diverse and rich expressions of the one Spirit – within the overall boundless transpersonal context of intrinsic kinship and unity of **ALL OUR RELATIONS**.

Although there exists only One formless eternal and absolute Beginningless Source (creative Spirit), **THAT** manifests in terms of a continuous creative evolutionary act of creation which appears within temporal space and time, as evolution. This great creative force is our greater identity which we have dissociated (dismembered) from through negative conditioning -- through the acclamation/distraction of avidya. In this way reincarnation is also explained and is at the same remediated.

IV Sutra 3 nimittam aprayojakam prakrtinam varana-bhedas tu tatah ksetrikavat

Through our daily intercourse and experience with nature/creation the coverings (varana) which are obstacles to the realization of the Great Integrity and continuity of THAT manifestation are removed (bhedas) naturally without necessitating force; but rather can occur naturally like a cultivator with a green thumb who naturally gravitates toward cultivating both the soil and the plants as part of one's larger family or kin – as a partner or co-creator.

Commentary: tatah means, from that. Bhedah means, to remove or separate. Nimittam means causal ground or overall motif. Ksetrikavat is one who cultivates the soil or literally a farmer of a land (in this sense one who cultivates samadhi). Thus in yoga it is the practitioner's wholistic non-dual identification of body/mind/spirit which is the territory and thus the field that is being attended to and cultivated by the sadhak (practitioner). Aprayojakam means without imposing force -- without artifice, but naturally through establishing a harmonious interactive co-creative relationship. This

is the natural enfoldment or evolution of consciousness without interference, resistance, or attachment such as some one with a “green thumb” goes about working in a garden as kin – as mutual participants in the non-dual reality of the eternal gurukula in **ALL OUR RELATIONS**. Thus this sutra assumes that like an inspired or talented gardener, the practitioner acts in harmony with an organic process, as a co-creator with beginningless Spirit which if cared for wisely is allowed to bloom and bear fruit within this very field (ksetrikavat) naturally. Like a master gardener one removes (bhedah) the obstructions (varana) and noxious material allowing the abundant natural potential to flow forth, bloom, and bear fruit. Here Patanjali says that a wise man does not mistake the process of removing of the obstacles to attainment, with the natural tendency toward its innate attainment. The light illumines itself (it is self effulgent).

IV Sutra 4 nirmana-cittani asmita-matrat

Consciousness becomes bonded and limited to an apparent material form which creates the error of materialism -- the false assumption that only coarse form (nirmana) the only true existence (nirmana). This limited way of perceiving existence (nirmana-cittani) is due from the more fundamental afflictive emotion of asmita (the false identification of a separate and limited self).

Commentary: Consciousness evolves naturally (as in Sutra 3 preceding) as the flooding of prakrti except for the interference of asmita (the assumption of the reality of separate self and things) where it then appears exclusively bound to form, bounded, coarse, gross, and inert.

Nirmana is the realm of form or material reality. It can also be defined as pertaining to that which is fabricated/created. Matrat means limitation, boundary, or exclusion. Asmita (separate ego sense) is one of the five kleshas which are the afflictions or poisons which consist of avidya (ignorance), asmita (egoism), raga (desire or attraction), *dvesa* (repulsion or aversion) and abhinivesah (fear of death or transformation). Samadhi destroys all that Thus "form based" mental fabrications arise from asmita (the error of egocentric fixations). Thus in our meditation practice (sadhana) our attempts to transform the mind and cultivate samadhi through the fabrications stemming from asmita are doomed to failure. All such schemes must eventually surrender to the flood gates of prakrti (shakti). At least this is the advice of sahaj yoga and the siva/shakti practitioners. See Sutra 34 "kaivalyam svarupa-pratistha va citi-saktir iti").

It should be clear that here, Patanjali is not only addressing the affliction of separate or small “self” in creating a severe limitation of “reality” as a false identification and an affliction, but also the affliction of asmita as applied to any separate thing which as

such creates discontinuity from the world of **ALL OUR REL TIONS**— from the non-dual transpersonal Great Integrity which is the realization of our natural unfabricated state (swarupa) -- the true Universal “Self”. Here Patanjali is directing us to the highest power of consciousness (citi-saktir) -- our larger natural Self.

Nothing exists in a vacuum, i.e., even the vacuum tube or vacuum in reality exists inside a room -- in context with the rest of the universe; while to view it out of context would distort its "reality". Form surrounds form, but the boundless mind simultaneously surrounds all and is inside of all -- all pervasive, universal, and eternal.

IV Sutra 5 pravrtti-bhede prayojakam cittam ekam anekesam

Although there can be distinguished (bhede) apparently separate multitudinous and and apparently diverse (anekesam) activities and modifications (pravrtti) of spirit and consciousness, the underlying causative source (prayojakam) of these "states of mind" or "fields of consciousness" (cittam) will be revealed in the end as to be non-dual, not born of separateness. Rather in reality they are intimately interconnected as one (ekam).

Commentary: Prayojakam means causative precursor or causal and necessary factor which has created the present situation. Through the power of the kleshas, of ignorance (avidya), and negative programming (negative karma) the common man finds himself in a fragmented, disconnected, and confused world where he is not aware of the true nature of his mental or emotional states and seems unable to find lasting happiness. In reality however, the All comes from All. What is born from meditative absorption (samadhi) is stainless and pure. Patanjali says that we must rejoin the stream of fresh pure water and bathe within its golden waters and thus the stains of the mind will be washed away -- the agitation (pravrtti) of the waters will become stilled, thus the innate overall single Source of consciousness (prayojakam cittam ekam anekesam) will be self revealed by itself as it is. Again Patanjali reiterates in different ways, the Reality of **ALL OUR REL TIONS** while summing up Sutras 2-5.

Swami Sivananda in “Light of Yoga” says:

“Yoga is the method by which the finite self or the individual soul is united with the Infinite Self or the Supreme Soul. Yajnavalkya defines Yoga, "*Samyoga yoga iti ukto jivatma-paramatmano iti*—the conjunction of the individual soul and the supreme soul is called Yoga."

IV Sutra 6 tatra dhyana-jam anasayam

In that milieu (tatra) it is meditation (dhyana) that frees us from the residues of past impressions (anasayam)

Commentary: So how does fragmented existence become remediated and made whole and interconnected again? How does the vrtti become stilled? Patanjali here recommends meditation (dhyana).

Anasayam means free from residues and impression i.e., devoid of samskaras. Dhyana-jam means literally, “born of meditation”. Here Patanjali prescribes meditation as the cure for the residues of samskaras and hence with the samskaras destroyed through meditation, the kleshas, vasana, and negative karma are broken up - asmita is destroyed, thus restoring the “self” to final integration (in nirbij-samadhi) with the “Big Self” – Brahman or the Great Integrity without end or beginning – Infinite/Boundless Mind.

In ashtanga yoga, dhyana (meditation) comes after dharana (concentration and contemplation). In dharana one focuses on an object, but in dhyana the observer and the object of observation are not separated. Source is found as an innate continuous presence which success in dhyana (practice) reveals. Hence in that way Sutra 6 follows as a natural evolution from Sutras 1-4.

IV Sutra 7 karma-asukla-akrsnam yoginas trividham itaresam

The actions (karma) [of a yogi who has thus rid himself from the residues by mastering meditation] are no longer able to be measured (neither white nor black, pure or impure, etc) in ordinary relative terms – his or her actions are no longer caused in turn by the winds of karma; while the actions of ordinary non-meditators can be judged to be three-fold (trividham) -- pure, impure, and mixed.

Commentary: Yogis (those who practice yoga and meditate) have burned off their karma. Thus their actions are not dependent upon past actions, thus their actions do not depend on effects of past causes. Their actions can not be judged in temporal or material terms like that of others who are governed by the winds of the vrttis composed of karma, dvesa, raga, klesha, and samskara, and vasana. They can not be evaluated within the framework of conditioned space or duality (black and white). Here the originless beginningless unconditioned cause arises spontaneously. Such actions are through Grace -- the play of Lila.

So in ordinary life, there is an action and a result (karma). That is the simple situation, but it can become complex when these results act as causes for future actions, and/or

when many results combine together to influence future actions -- become causes for future causes.

The main point pertaining to karma to keep in mind is that past karmic shells which occlude the present and tend to dictate and impose a future, creeps up upon the ordinary man unconsciously, out of ignorance. That ignorance then displaces the creative potential in the organic freshness of the moment. By abiding with this process of karma and accepting it as-it-is, in the moment as it arises without ignoring or denying it allows us to discern its previously occluded influence. Eventually like the cultivated garden, it will bloom in concert with the natural true spiritual self -- swarupa -- our intrinsic potential Buddha (the Tathagatagarbha). This way the momentary fragmented excursions into disconnect will be naturally eliminated.

IV Sutra 8 tatas tad-vipaka-anugunanam eva abhivyaktir vasananam

Those being propelled on the waves of karma, their vasana ripen according to conditions and environmental factors which are conducive, or they do not ripen according to external circumstances which are non-conductive.

Commentary: Vasananam are latent tendencies and propensities in the forms of compulsions, negative habits, reflexive patterns, etc. They are like an electronic circuit which performs a function or a computer program which performs a task. It sits in wait, waiting for the program call to be activated (by a samskaric residue) or the switch or button of the circuit to be completed. These switches, buttons, or "calls" of the program (karma) are samskaras (latent imprints in the cellular memory like the doping of a computer chip waiting for the current to be switched on). These circuits when energized form vasana (negative habits), which can be activated through external conditions and sensory input when karma (external situations of cause and effect ripen or come together) or they may be activated by mental/emotional conditions (karma). Thus "the buttons" of reflexive habit patterns, conditioned responses, compulsions, and even the seeds of dormant and potential future karma become pushed -- vasanas, as a result, become activated. So when karmic conditions ripen, a vasana will manifest (due to past karma).

Such is a two way street, i.e., past samskara and karma create vasana and klesha and also acting on klesha and acting out in vasana can in turn create even more negative kleshas and karma. They are to be eliminated through sadhana (here specifically meditation) or failing that by applying conscious awareness (viveka) upon the contents of the mind (pratyaya) and emotional contents to determine if a vasana or klesha triggered by a samskara or past karma has disrupted our energy and attention (cit-prana) out of our core/heart center. This is also the practice of authentic swadhyaya (self study).

This conscious abiding with our process eventually will reveal and dislodge the underlying biopsychic imprints and energy signatures of the more subtle samskara itself. Then one applies vairagya, tapas, isvara pranidhana, or other such remedies. Less subtle than viveka, is dharana and samyama when one concentrates/focuses on the breath, the chakras, or other upon specific objects of concentration as reflective aids such as found in the previous padas.

In daily life then, we often carry around with us "baggage" and issues from the past which become triggered again and again until we stop ignoring, denying, or running away from the mechanism.

Vasana can be remediated or nullified by creating positive sattvic conditions in the home, by associating with sattvic/spiritual people, by living in a sattvic spiritual environment such as a forest ashram, peaceful power spots, holy places of pilgrimage, near enlightened beings, by sadhana (spiritual practice), cultivating compassion, loving kindness, equanimity, wisdom, and so forth. Tantrics on the other hand believe that the former method may simply create a temporary state of dormancy for the vasana, which is still capable of coming out in the future through dreams, in the bardo after death, in future lives, or other karmic events when conditions ripen (karma) and so on. Tantra proposes methods to root out the vasana by creating conditions which bring it to the surface in order to exorcise it and attain catharsis, purification, and exorcism. Vasana, samskaras, past negative karma, and the kleshas are all like hidden ghosts, shadows, or inner demons carried around by people like dark clouds in their aura preventing them from having a creative and happy spontaneous and open life. In hatha yoga these demons can be accessed and exorcised via the body, breath, neuro-physiology, energy circuits, and penetrative wisdom.

IV Sutra 9 jati-desa-kala-vyavahitanam apy antantaryam smrti-samskararayor eka rupatvat

The psychic imprint (samskara) and the cellular memory of the event which produced the samskara often are associated together as one event (ek rupa) in the ordinary conditioned mind. Thus a desire which is not fulfilled in the past forms a samskara (a repressive or reactive imprint and tendency) which can manifest in the future as a neurosis whose reactive mechanism is hidden as in a fog, or occluded and confused cloud formation even though this same compulsive unconscious mechanism may recur repeatedly (jati-desa-kala-vyavahitanam spy antantaryam) -- even through many lifetimes until one is awakened from the reactive mechanism.

Commentary: When we awake to our true nature – real true self or Buddha Nature (Tathagatagarbha), then vasana, samskara, klesha, karma, and vritti are destroyed.

Here Patanjali recommends meditation as the major remedy. Without realization, the consciousness is bounded subject to the vritti. We will see that the bad habits as vasana are all built up by samskaras, klesha, and karma which are annihilated through functional yoga practice.

It is a well recognized pathological mechanism in the psychology of trauma that a symbol will remind us of the pain of a past unresolved event to the point that the symbol creates pain and becomes misidentified as a cause of pain, while in fact it is the old unhealed memory which is the cause of the pain. Thus a specific color, taste, sound, tonality, word, smell, object, series of events, etc., may trigger such a reaction and re-traumatization. Since the trauma victim can not easily recognize what is going on they can easily confuse and project that the symbol or representation is threatening them or causing them harm. In this misidentification one shoots the messenger and is ruled by the demons of one's shadow world. The remediation of course is to confront one's demons as self projections and thus fear is also destroyed. We will see that much of Kaivalya Pada is concerned on how to remove these samskaric triggers from past trauma from our cellular memory and thus become liberated from compulsion, false identifications, and unconscious activity.

Here Patanjali makes a cogent observation; i.e., that memory and samskaras are of one form (smrti-samskarayor eka rupatvat).

IV Sutra 10 tasam anaditvam ca asiso nityatvat

These mechanisms (tasam) such as vasana, samskara, and karma) have no ultimate cause (anaditvam) in themselves, [but rather are the result of a fragmented mentality (as described in Sutra 9 above)] as all phenomena must be viewed as a continuous process and integral (in context) with eternity (beginningless time and the never-ending co-existing in the eternal now). When we lose that connection between Infinite Source or Boundless mind, our true present condition, then in that predicament there arises desire, craving, anguish, suffering, and thus the manifold neurotic compensatory mechanisms to assuage or fulfill the gap/absence -- assuage the pain of this suffering. Thence the habituation to continual craving and mechanisms of compensatory consumerism manifest (asiso nityatvat).

Commentary: This is the first noble truth of Buddhism, i.e., that ordinary dualistic life creates craving and suffering because it abides in a dualistic and artificial place and time that is defined as being separated/alienated from the Source of nurturance. Such an artificial mental construct creates a disharmony and discontinuance, albeit the common malaise. Thus in trauma, a rend or split occurs where the experiencer dissociates from the pain and suffering, numbing that part off from the whole which in

turn creates a sense of lack, absence, longing, craving, or desire which results in a steady state of unfulfilled familiar discomfort (as is nityayvat). Remediation back into wholeness then is being able to own all our experiences in continuity. Thus santosha (complete fulfillment is experienced in each moment even though we are still actively propelled by love. To realize that goalless goal -- that complete remediation, meditation (sadhana in the form of dhyana) is practiced.

So according to the above, in the relative world of cause and effect (pratityasamutpada) all things/beings are in Reality interconnected and whole, but the normal man who is lost in fragmented consciousness does not see it as such. Rather the ordinary dualistic view is that separate phenomena is "real", independent, fragmented, and hence disconnected. In that fragmented and corrupt milieu thus often mistakenly defines oneself also as separate and independent, and craves what is lacking/absent. This craving can not be adequately compensated for in terms of substitutes. Only the reconnection to Source will so suffice. So here Patanjali is saying that such a disparate view of separation or dualistic existence causes us to fall into discontinuous, disrupted, and fragmented consciousness as well which in turn allows the negative karma to operate upon us without our knowledge as we ignore/deny it in avidya (ignorance) or just call it unconscious dualistic unawakened existence.

In meditation we bear witness to these mechanisms without coloring them with judgments (good/bad, horrible/welcome, ugly/beautiful, desirable/undesirable or feared, painful/preferred, etc). We realize through practice that it is counterproductive to incessantly analyze the cause of these judgments just as it is dysfunctional to try to inhibit them, but rather to simply acknowledge the composite of these mechanisms as they arise (as vritti), then release them as such and let them go; while going back to the Great River of Continuity -- of the Great Integrity -- of **ALL OUR RELATIONS** which exists in the Sacred Present/Presence. From that perspective of the Great Integrity which is no place at all, we no longer have a need to analyze the source of the thoughts because we have arrived at the Source or rather we realize that "WE" in the non-dual and wholistic identification, are the Source.

Swami Venkatesananda says: "However, it is difficult to determine their exact operation, and it is futile to analyze them."

Confusion, by definition, does not make sense. Following confusion with the intellect or analytical mind only leads to further fragmentation and dissolution. It does not lead to consolidation/integrity or wholeness. It should suffice that its general cause is a primal ignorance (avidya) and false identification which gives birth to what appears as a primal desire. But realize that this ignorance and desire is not eternal nor beginningless, rather it is the result of a primal split/fragmentation or corruptive process.

IV Sutra 11 hetu-fala-ashraya-alambanaiha sangrahiitatvat esham abhave tad-abhavah

Vasana and samskara arise out of (asraya) and are supported (alambanaih) by causes (hetu) based on ignorance and as such having ignorance as its cause) must be abandoned and dissolved back (abhave) to whence it came. Ignorance exists in ignorance, so a wise man allows such mechanisms of ignorance to dissolve by themselves (abhavah) when allowing the innate wisdom to perform this task (allowing it to melt in the light of innate wisdom – our true self nature by cultivating that (swarupa).

Commentary: From Sutra II.4 we see that the primary cause (hetu) of suffering is avidya (ignorance or confusion). It is self defeating or futile to try to figure out confusion with the ordinary analytical mind or intellect because such is built upon the dualistic illusion of separateness (a basic fallacy) – it thus lacks integrity. Ignorance can not reveal ignorance. Thus analyzing the cause (hetu) and effect (phala) samskaric milieu that is based on an illusion only enhances the illusion. Such will not make sense or lead anywhere productive. What is being advocated here is that one has to let go completely of such grasping (abhave).

This is not to be confused with contemplating the laws of karma (the world of cause and effect) which discloses the intrinsic unity of the temporal nature of the relative world with that of the ultimate or absolute eternal as the ever present Reality as-it-is. rather when one realizes this relative truth of inter-dependence of all things (pratityasamutpada) then the limitations of the dualistic mind melts. What is revealed is beyond the realm of ego delusion, separateness, or ignorance, thus the Reality of Ultimate truth is entered upon. On the other hand, ignorance, karma, habitually attempting to seek pleasure in the grasping unto or running away from the continual rising and falling of "external" phenomena by the fixation upon seemingly solid sense objects and the processes of inhibition, fear, desire, and the rest only serve to feed and support vasanam. Such is ruled by psychic imbedded imprints (samskaras) and vasana.

Swami Venkatesananda says: “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 Sutra 12 atitanagatam svarupato 'sty adhva-bhedad dharmanam

The past (atita) or that which has occurred and that which is to come in the future (anagatam) are not really separate states, but exist (asti) as they truly are

(swarupa) when seen as a continuity (adhva) [in their inherent Integrity], but the ordinary mind tends to break them down, separate, fragment, and reduce them (bheda) classifying them into countless qualities (dharmanam).

Commentary: The citta (mind) under the influence of the vrttis (cit-vrtti) ordinarily rides the winds of karma. It tends to be colored and pulled to the past or future as if they existed within the confines of linear time, but here Patanjali is clearing the ground to expound on effective meditation which brings forth samadhi where such artificial distinctions, limitations, and separations are no longer habitually imposed. We will again see how past traumas as samskaras hold us to the past and color future experiences. Our conditioned concepts of linear time and hence succession become a severe limitation in experiencing the Reality of the timeless moment – the realization of samadhi or turiya. In Reality separate incremental events do not exist outside of the all inclusive Great Integrity -- in fact they are intimate parts of **ALL OUR RELATIONS**.

IV Sutra 13 te vyakta-sukshmah gunatmanah

These manifold tugs on the mind (vrtti) may be subtle (sukshmah) or coarse (vyakta). They may be described through as the operation of the gunatmanah.

Commentary: We have seen how the vrtti are dissolved in meditation through dissolving the limiting thought patterns of samskara, vasana, karma, linear time, etc. all held together overall by “ignorance” (avidya). Now Patanjali uses the philosophical terminology of his day (samkhya) to tell us that the vrttis can be broken down as to individualized (atmanah) characteristic qualities (gunas).

It is not necessary to understand the morass of Samkhya philosophy (which elaborates upon the gunas) to understand what Patanjali is saying here in the yogic sense. It is sufficient to know that the three gunas (sattva, rajas, and tamas) simply represent three (triadic) primary constituent forces in nature much like the yin and yang in the dualistic Chinese system. In this framework rajas and tamas are polar opposites, while sattva is balanced and pure.

IV Sutra 14 parinamaikatvad vastu-tattvam

The gunas themselves travel on the winds of change (parinama) and as such the manifest world of objects (vastu) exist as they are (tattvam); yet they arise from the same Great Integrity (ekatvad).

Commentary: The gunas are the qualitative filter or philosophical framework which samkhya philosophers use to break down the phenomenal universe (in this case into a

triad i.e., tamas guna, rajas guna, and sattva guna). Simply stated the world of form (gunas) is created. It is dependent upon cause and effect and is the result of karma. Regardless, how it is differentiated, the phenomenal/temporal or relativistic world is on fire, inter-dependent, ever changing, and in constant vibratory flux. Causes create effects, effects create new causes, and so on. Just so even the mountains and stars move subtly even now and even more grossly over time. Although in the relative sense, objects appear to the sense organs as real and substantial (indeed in the **relative sense** they only appear "real" if time and space could be frozen), but such frozen frame "reality" is not the case. Thus it is a severe limiting mistake (an illusion) to mistake that limited perception artificially stepping out of the integral continuum as being real, placing it (pratyaksha) out of context with the intrinsic unity of timeless absolute truth, i.e., that any object has any inherent existence of itself -- out of context from the absolute whole of the Great Integrity.

That error is the all too common mistake of corrupted and fragmented ordinary dualistic thought patterns, mind sets, and conditioned belief systems which is based on the shaky foundations of illusion (the fragmented mistake of separateness) which Patanjali is addressing and therein lies the repetitive error of ignorance. Indeed there exists infinite diversity, but it exists as-it-is without distortion only within its true context -- only in the profound wholistic non-dual integrity which affirms the unity of being and consciousness -- nature and spirit. Both worlds, relative and absolute are integrated as an organic continuity only within the overall organic context of the Great Integrity.

In the non-dualistic context of **ALL OUR RELATIONS** all created things are sacred -- bound together and Whole; hence the non-dualistic "wholographic" context of samadhi is gradually integrated replacing the ordinary dualistic mind patterns and fractal corrupted frameworks based on static isolation, partial truths, sophistry, and similar discontinuities. This is also the same basic idea of the sunyata of the Buddhists -- the inherent egolessness or emptiness of all things and beings -- that they do not exist as separate in themselves. See sutra 34 (the last sutra of kaivalya pada) for more on sunyata in this context.

IV Sutra 15 vastu-samye chitta-bhedat tayor vibhaktah panthah

Due to habitually fragmented consciousness with its reductionist tendencies (chitta-bhedat) the same object or phenomena (vastu-samye) will be perceived differently (tayor-vibhaktah) depending upon the position/bias of the viewer (panthah).

Commentary: Everyone has their individual "view", i.e., it is valid to them and appears real. One person's view or path (panthah) is not better or worse than

another's, only different (vibhaktah). Thus another pull of consciousness or vrtti (chitta-bhedat) is identified and remediated. All the many paths of our spiritual journeys will hopefully lead us to the realization of the Great Integrity – where the paths all merge as One. **HERE** in non-dual sacred presence the path and journey is over, completed, and fulfilled. Only Universal Consciousness – Infinite Mind – is capable of viewing Reality uncolored and complete -- as-it-is – without bias or prejudice that stems from the relative positioning of the viewer – the dualistic and confused world of I-it or asmita (ego). This occurs when the vrtti cease (in nirodha) -- when all fragmented spins become stilled. Notice how this coincides with Einstein's theory of relativity and time. This is where we reside in deeper meditation.

Thus in meditation the futility of defining a distinct object is recognized and let go (vairagya) of increasingly through viveka (vigilantly recognizing the difference). In the beginning a dualistic thought might creep in and last for a long while, it may distract us. Through viveka we recognize that the individual consciousness has become carried away by the monkey mind into a dualistic fixation. Then we are able to let go by relaxing the fixation -- redirecting the cit-prana -- while we go back resting in the larger light of the all encompassing transpersonal non-dual universal Self. This larger light starts to be recognized increasingly through repeated practice.

With intermediate practice achieved, the dualistic thought's start to arise, but before the process is completed it is recognized as such and not followed. The non-dual state is thus amplified through such practice, and after awhile, the distractions die away by themselves, so that new thought processes (vrttis) do not even arise.

For example the counterproductive illusion of the separateness of the one who is meditating and the room or objects in the room, or the rigid dualistic separate sense of self from that of nature, or the dysfunctional and counterproductive sense of a separate self who is meditating, the illusion of a separate object of the meditation, and the illusion of even the meditation itself -- all such limitations of separate fragmented illusions die down by themselves as non-dual wisdom spontaneously arises.

"Homage to Manjushri The understanding of ordinary people is defective.
Recognition itself is not disclosed by words. Turning from what draws you in,
Grasp the refinement of what is to be done;
Doing thus, the facticity of mind is recognized. Thought formation is not bound by
tenseness;
Likewise the fundamental continuity is self-contained,
Since action, exertion, and the matrix of purposeful grasping do not exist.
Doing thus is the ongoing meditation. Because the realm of voidness is like the
clouds,
All the various thought formations are like their ebb and flow,

When pacified through lack of benefit or injury.
Doing thus is self-liberation. This is the teaching of the essential point in three words.
By experiencing within, one understands."

By Mipham Rinpoche

IV Sutra 16 na ca-eka-citta-tantram vastu tad-apramanakam tada kim syat

[In this habitually fragmented state] one individual weave of consciousness (eka-citta-tantram) is not capable of determining (apramanakam) a solid belief of the reality of any object (vastu) or phenomena as-it-is, for what would become of a so-called separate object or phenomena when the weave of individual consciousness is withdrawn?

Commentary: The above is a statement of a double negative as it starts with the word (na) which is translated as nor and contains the word, apramana, which means devoid of belief. Because it ends in a question and is thus rhetorical, such makes it difficult to translate. Another translation could be "No one train of thought or belief about the reality of phenomena can be all authoritative, determinate, or truly accurate to coincide with the actual reality of such phenomena, rather it is simply a belief."

All this sutra says is that despite disparate views, the reality of an object is independent upon what the mind may make it out to be; i.e., whether or not we believe a grape to be an orange or another person believes the grape to be an apple, such does not change its intrinsic nature as a grape. In other words all because people can not agree, conventional and consensus reality is prejudicial, or because some one is biased (influenced by vritti), it does not mean that unbiased universal Reality does not exist as-it-is. Whether or not the mind views it or not, phenomenal objects exist as they are unchanged in themselves.

Another similar way to translate this sutra (more common) is as follows. Just as consciousness does not depend upon separate objects, the reality of separate object does not depend upon consciousness itself or even any individual consciousness. "Things" exist as they are, regardless of our beliefs about them or state of consciousness. This latter "interpretation" however may be more an indulgence toward the Hindu academic quarrel with the mind-only Buddhist sect of the early first millennium about whether or not "reality" depends on the mind or not. Such counterproductive quarrelling occurred up until the 13th century AD when the "evil" Buddhists were exterminated by the invading Moguls and does not concern us here.

Avoiding double negatives, a positive non-dualistic translation could read: "Is not the dualistic appearances and beliefs in the fragmented/separate phenomena (vastu tad-

apramanakam) remediated through the integrated weave of consciousness (ekacitta)?"

In short, Patanjali is amplifying the reality of **ALL OUR RELATIONS**— that we should not become dissuaded into a fragmented/discontinuous world of apparent separateness –we should not allow ourselves to become corrupted by the forces of avidya, neither have our consciousness become colored by fragmented appearances, nor be very concerned about having the world conform to our beliefs.

"In terms of your own mind, as is the case with everyone, Samsara and Nirvana are inseparable. Nonetheless, because you persist in accepting and enduring attachments and aversions, you will continue to wander in Samsara. Therefore, your active dharmas and your inactive ones both should be abandoned. However, since self-liberation through seeing nakedly by means of intrinsic awareness is here revealed to you, you should understand that all dharmas can be perfected and completed in the great total Self-Liberation. And therefore, whatever (practice you do) can be brought to perfection within the Great Perfection.
SAMAYA gya gya gya!"

Excerpted from *Self-Liberation through Seeing with Naked Awareness* by John Myrdhin Reynolds, 1989 and 2000

IV Sutra 17 tad-uparagapeksitvac cittasya vastu jnatajnatam

[In the ordinary dualistic dysfunction] ordinary consciousness (cittasaya) governed by avidya is colored (uparaga) by preference, prejudice, expectation, or tends toward a predisposed attraction (apeksitvat) to an apparently separate sense object or phenomena which in this state can not be known correctly as it is (jnatajnatam). It is rather known for what it is not.

Commentary: We see this phenomena in dualistic reality all the time, where different people suffer from misconceptions and prejudice, are fooled by unrealistic expectations (apeksitvat), suffer from disappointment, become happy or sad by the various manifestations of uparaga. Likewise it is wise to defeat uparaga before meditation and thus not to fall victim or be distracted in determining the correct appearance of disparate phenomena. Such is also a futile distraction as the underlying dualistic assumption itself is an illusion, being based on a false identification or avidya.

IV Sutra 18 sada jnatasth citta-vrittayas tat-prabhoh purushasyaparinamitvat

All the citta-vrttis are revealed (jnatasth) from the changeless nature (aparinamitvat) of purusha (the process of eternal, undifferentiated, pure, and absolute consciousness) which itself is unmoving and ultimately determinate (prabhoh) from which everything unceasingly revolves from as flux)

Commentary: When we know how the our mind works as a manifestation of Infinite Mind – of pure undifferentiated and eternal consciousness (purusha), then all the modifications disclose themselves. Thus it is futile to try to figure out all the manifold individual modifications of the citta-vrtti) ordinary consciousness) from the basis of duality, but rather instead focus on the Supreme Identity (prabhoh) -- the Great Integrity – the true innate spiritual authority which exists within the context of **ALL OUR REL TIONS**. Purusha thus provides the sacred context and thus we should recognize when we are ignoring it – when it is absent and then remediate the malaise and/or cultivate its presence through yoga practice (sadhana). Purusha is the Samkhya way of attempting to name the Great Integrity.

Purusha as Pure Universal Consciousness does not move or change. It exists as the Axis Mundi at the core/heart center of the universe (the Hridayam) where the entire creation is in flux. From **HERE** the river flows.

"By having the single yoga,
All mandalas are accomplished.
Therefore this itself
Develops as well as perfects
The realm of Samantabhadra.
Moreover as above,
In regard to elaboration,
There are complex and very complex,
and also supremely complex.
Inconceivable to thought,
the limitless mandalas
Become spontaneous presence."

THE GREAT PERFECTION: THE NATURE OF MIND, THE EASER OF WEARINESS, by Longchenpa

IV Sutra 19 na tat svabhasam drishyatvat

[The ordinary dualistic consciousness agitated by citta-vrtti] is not effulgent -- it is not alive, it can not truly see. Rather this self illuminating light (svabhasam) stems from pure undifferentiated consciousness itself (purusha)-- the absolute ultimate union of the seer, seen, and process of consciousness which bestows the

self luminous (svabhasam) light of consciousness and animates our vision. Thus (tat) the [citta-vrtti] is not (na) self luminous (svabhasa) because of the nature of what is seen (drshyatvat).

Commentary: An object is not knowable by itself, but rather is known only through its integrity as-it-is in relationship to everything else -- in **ALL OUR REL TIONS**. One should thus not become fooled by appearances where the consciousness "appears" as the object of consciousness or as an apparent separate "I".

Svabhasam is self luminosity or effulgence which is does not exist in separateness, but rather is non-dual and holographic. It arises simultaneously as self recognition within the context of the greater whole. This is our true nature (swarupa) which is intrinsic and self existing. Through functional meditation we increasingly learn to recognize, recall, and abide in this innate transpersonal non-dual Self continuously (without disturbance). Honoring the light, we seek it out where meditation, worship, passion, and practice merge as one motion in **ALL OUR REL TIONS**.

Just as buddhi, the intellect is intelligent, it's light is lit by the Purusha or pure undifferentiated consciousness – pure citta (“citi-sakter iti”) as such individual consciousness stands only as a reflection (poor as it is in its normal state) of Universal Undifferentiated Consciousness (Purusha). In the tantric sense then attempting to bridge the two systems of Samkhya and Tantra, then one may say that Prakrti thus represent differentiated consciousness (Cit-sakti) – the two being united as one in Shiva/Shakti. (see also III.35 and III.49 for the unity of absolute beingness and absolute consciousness).

"Non-dual Samsara/ nirvana, is one within the mind:
A variety of rivers are one within the ocean.
All has the equal taste of single co-emergence.
The change of the four elements is one in the state of space, One in freedom from mental negation or assertion,
One because whatever arises is liberated,
One in the purity of non-duality.
The play of waves is one with the water that is their substance.
Whoever realizes this can be said to be sagacious. Here all dharmas are not grasped as different.
These reflections have the nature of non-duality.
This play has no good and evil, accepting or rejecting.
Let us rest where the mind does not fixate duality.
Fixed objects do not arise when there are no reference points.
Insight without fixation is the completeness of being,
The nature of the great perfection, the natural state."

from *THE NATURE OF MIND, THE EASER OF WEARINESS*, (called the Great Chariot) by Longchenpa

IV Sutra 20 eka-samaye chobhayanavadharanam

And (cho) ordinary dualistic consciousness colored by vrtti can not perceive simultaneously subject and object. Both (ubhaya) that which is seen and the seer should not be identified (anavadharanam) as one and the same (eka-samaye).

Commentary: When one pointed Unity consciousness is disturbed, the ordinary mind thus perceives an apparent disparity and disunity between the objective and subjective states. Here objective reality and subjective experience are not aligned or synchronized. This is the antithesis of yoga (it is non-joining, non-union, fragmentation, or disharmony), but rather the milieu of cit-vrtti -- the ordinary malaise of the dualistic mind.

Although it is often of value to discern one thing from another avoiding confusion in that sense, it is also a mistake of corrupted thinking to reduce things into its parts while losing the sight of the overall context of the whole. This is dysfunctional as it breaks up our concentration (dharana) upon the Great Integrity while dissipating our consciousness into disparate fragmentation. Yoga addresses the profound non-linear “Reality” of Unity where subject and object appear BOTH differentiated AND unified at the same time. This realization and much more is the result of meditation, not the discernment, reductionist thought, nor the intellect (buddhi).

IV Sutra 21 cittantara-drishye buddhi-buddher atiprasangah smriti-sanskaras ca

If one focuses one’s attention to the process of consciousness itself, thus recognizing its source, then liberation can be attained. But if one points it to the externalized outgoing individuation of the consciousness as manifested in the intellect (buddhi) and fragmented existence -- then directing that dualistic and limited awareness to the previous process -- then a fixation of externalization or objective dissociation occurs. The valley can not be seen from the bottom of the well. At best one becomes aware of being aware, but then only a convoluted self centered regression (atiprasangah) sets in (frozen in ordinary limited "self" consciousness) which reinforces a limited dualistic reference structure which in turn maintains psychic imprints (samskara) upon the memory (smrti) [which is to be avoided].

Commentary: Here Patanjali describes a common trap which occurs both in everyday life and also in meditation , i.e., ordinary self centered consciousness, being “self conscious”, of being aware that you are aware of being aware of oneself and so on.

Again we are to be reminded that buddhi, intellect, is a function of manas and the separate self (belonging to the small self). Its filter must be removed, for us to see the underlying transconceptional Intelligence as Universal and Omnipresent Immeasurable Sacred Presence -- Buddha (vs buddhi) is of a trans-personal, non-dual and universal nature. Buddha is found within all things.

Being self-conscious of a separate self as the focus i.e., as being afflicted by asmita (ego), we not only become self engrossed, but we wind up in a regression of being aware of self being aware of self, ad infinitum. Although in this milieu one may become aware of one's physical actions, we certainly are not aware of the true nature of our thought processes, the surroundings, nature, and our higher Self. This is the very narrow, limited, and convoluted contracted state of self consciousness which is to be avoided.

This is to be contrasted with the expansive state that we find in yoga when we talk about consciousness, transpersonal awareness, awareness of our true non-dual nature, and so forth. Especially in meditation, the beginner may waste time sitting being aware that one is sitting. Thinking and being aware that we are thinking, or even worse being aware that one is aware that one is thinking, meditating, or similarly obsessing on our individual mentation process exclusively creates a very limited boundary of consciousness -- a diversion which is to be avoided. In that state meditation has not yet begun. This malaise is made contra-distinct by the next sutra.

We will see later that the correct application of viveka will avoid this possible difficulty. Viveka is neither lax awareness nor is it hypervigilance. Rather viveka points toward a balanced (sattvic) awareness of the Source of awareness, consciousness of the Intelligent Source of all Intelligence, or Universal Purusha Consciousness and as such will not be confused with nor reinforce the limitations of buddhi (individual intellect), manas, asmita, or dualistic consciousness.

Swami Venkatesananda translates Sutra 21:

"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 Sutra 22 ceter apratisankramayas tad-akarapattau svabuddhi-sanvedanam

When we reside in the effulgent light of that unchanging universal witness consciousness (ceter apratisankramayas) then the true nature of the machinations of the intellect (svabuddhi) as well as the objects of consciousness

and the processes of consciousness is known. From here all vrttis can and are to be avoided.

Commentary: From the universal transpersonal non-dual consciousness (citta devoid of vrtti) – from the state of swarupa (true self), all aberrations of consciousness cease on their own [without ancillary compensatory efforts]. From the top of the mountain can the entire valley be seen, while the bottom of the lake can only be explored by those who can dive deeply. Likewise the individual intelligence and intellect (buddhi) is only a dim reflection of this universal supreme unbiased intelligence, thus our true self self nature (swarupa) can only be known thoroughly (realized) when one has stilled the wanderings of the citta (citta-vrtti-nirodha) and can abide in the universal unchanging light of consciousness (citer apratisankramayas). For perspective Patanjali reminds us of the goal of yoga as stated in Pada One, Sutra Three.

Our sorry (dukha) ordinary state is due to false and limited identifications (akarapattau) we impose upon what-is (reality) as coming from an intellect (buddhi) which possesses a separate intelligence from the universal Self, but in fact the intellect and individual motive power are charged by the Universal Source from which they can not stand apart except in illusion. So when we ordinarily see, we identify the process of seeing as being from our eyes and intellect toward a separate object, then we are lost in dualism and false identification, but spiritual vision involves the awareness of that greater power of seeing -- our higher potential so that when we gaze at a seemingly separate object we know in a deeper non-dual sense that is a Self remembrance -- that it is Self knowing Self -- love loving love in the Integrity and Great Binding together of **ALL OUR RELATIONS**.

IV Sutra 23 drashtri-drishyoparaktam cittam sarvartham

When we abide in this light where the seer (drashtr), the seen (drisya) and the process of seeing are known to be part of the same universal interconnected overall integral process of infinite all encompassing consciousness (sarvaartham), then this consciousness (belonging to the true omniscient universal self or purusha) is no longer colored, tainted, biased, or impure (uparaktam).

Commentary: In ordinary dualistic consciousness, the object of consciousness colors the individual consciousness. Even the process of seeing as well as the seer and the seen are seen as separate phenomena, but the truth is that they are all products and players of the universal Self (purusha). Through practice one learns how to see and be through the light of this universal consciousness. Normally, the preexisting colorings and bias of the individual consciousness, then colors the way we see the object, thus Reality as-it-is is not known and it is said that truth is not known, for it is fractured and tainted. This ordinary dualistic way of seeing is dualistic and corrupted, as well as

only relative; while only through a universal perspective can we see Reality as-it-is unbiased, uncolored, and untainted.

Liberation (kaivalya) in both Samkhya and Yoga is neither the acquisition of a new or cultivated state, nor merely the destruction of an old one, because either are merely framed or colored by the mind as something other than "Reality". Rather liberation (kaivalya) arises by itself (self arises) spontaneously as-it-is (as swarupa) as the disappearance of the conditioning factors i. e. the removal of the self imposed limitations of time/space (the limited postulation of three dimensional succession and form as a filter to explain our subjective experience). Kaivalya then occurs to disclose the sky in its own true form after the clouds (colorings) are lifted. It discloses Purusha (as pure undifferentiated universal consciousness - pure receptivity and awareness) which is no longer colored or obscured by dualism or fragmented existence. this again is where pure and absolute beingness (sattva) merges with pure and absolute consciousness as shiva/shakti), which is another way of saying that the Prakritic mirror no longer obscures nor substitutes for Purusha because All and Everything -- eternal and temporal - the absolute and the relative -- Consciousness and Experience - - Spirit and Nature -- objective/subjective, or Shiva/Shakti -- ALL are put into their natural synchronicity once again. **HERE** the "self" ceases the false and neurotic identifications with objective realities outside this central unitive context of the Great Integrity -- of **ALL OUR RELATIONS**.

IV Sutra 24 tad asankhyeya-vasanabhish chitram api parartham sanhatya-karitvat

Even though (api) [the consciousness of the untrained yogi] is pulled at every junction by the aforementioned diverse and manifold vagaries of reactive, conditioned, and compulsive habits (asankhyeya-vasanabhish chitram), at the same time (sanhatya) [the consciousness of the trained yogi] has activated an intrinsic power to act in concert with his/her highest potential, i.e., one acts from their core energy self empowered.

Commentary: At this stage the vasana, samskara, old karma, and klesha have become over powered; the new pathways of light from the Source are open and flowing; and harmony, unity, and integration acts as the dominant symphony.

IV Sutra 25 visesa-darshina atma-bhava-bhavana-vinivrittih

One is no longer fooled – no longer swept away by the artificial distinction (visesa) introduced by being absorbed in a disparate relativity and bias that is maintained in the dualistic perception of a separateness of seer and seen. Then

one can attain self realization (atmabhava) which requires no further psychic cultivation (bhavana).

When the seer (atma) knows that he/she is seeing from the power of the true Universal consciousness (Brahman) and not from some individual or separate power, then the veil of duality become lifted, the vrttis are undone (**vinivritti**), and the true vision (darshina) of our true nature (on swarupa) is realized. All seemingly individual consciousness and intelligence stem from the Great Integrity of which we are its eyes and ears, arms and legs, and so forth.

Swami Venkatesananda says; "One who sees this completely and clearly is freed from the false and imaginary of self."

IV Sutra 26 tada hi viveka-nimnam kaivalya-pragbharam cittam

Inclined (nimnam) towards this method of non-dual discernment (viveka), then consciousness (cittam) gravitates and is propelled toward (pragbharam) kaivalya (liberation).

Commentary: With viveka (vigilant awareness) one can only move toward Kaivalyam, approach it, and knock on its door so to speak; but it can not be entered into because viveka still employs dualistic cultivation albeit subtle. The word viveka is often misunderstood because its use in the yoga is very different from that used in the samkhya context. It is also very different from that of the more popular vedantic definition of viveka (say that of Sankaracharya which occurred 1000 years after Patanjali).

In the modern day popular definitions viveka is most often translated as discriminatory awareness for example, making the distinction between the real and the unreal, knower and that which is known, subject and object, and other dualistic and comparative analytical techniques/methodologies. This misunderstanding is also compounded by the samkhya definition of viveka (which approximates that of Vedanta).

However one of the signal differences between Yoga and samkhya is that samkhya's "enlightenment" is based upon philosophical abstraction and isolation (as is most popular schools of Vedanta), while that of yoga is based on integrative experience or union (samadhi). Yoga (versus samkhya) thus defines the word, viveka, as a meditation tool to practice over time (abhyasa) in order to experience the fruits of yoga practice (sadhana) -- as an elementary means of awareness where one is aware of the citta wavering and thus allowing the practitioner to refocus the awareness back to the awareness of awareness.

After consistent practice over time then one develops the ability of viveka-khyatir (the self illuminating wisdom of discrimination) where this awareness of awareness shines forth more steadily and continuously. Thus the meaning of viveka for a meditator who is practicing raj yoga is very different than one who engages in the discipline of philosophic inquiry or analysis (which is reductionistic). Thus in samkhya and Vedanta, viveka is interpreted as an intellectual or discriminatory tool within what is generally termed as jnana yoga (philosophic or intellectual inquiry into "self"), rather than as a self luminous innate awareness found in an authentic raj yoga context which is used in dhyana. Here viveka is a pointer that brings about a realization/recognition of the innate light (the param purusha). Dhyana (meditation) practice is utilized experientially within an overall objectless/formless context, where even the most subtle object of thought or activity of mentation (vrtti) must become still (nirodha). Viveka wakes us up that the awareness has become distracted and then points us to the eternal Source of that awareness -- to the awareness of that awareness.

In the previous padas, Patanjali addresses dharana (concentration), samyama, and pratyaya where the mind still has objects of concentration be they subtle or coarse. Viveka meant here thus is the application of awareness or vigilance which grows through consistent meditation practice, so that the practitioner (sadhak) becomes increasingly aware of the contents of the mind (pratyaya) when it wanders and as soon as it begins to wander, eventually learning how to recognize even the very beginning tendency of vrtti, and hence being able to empty those contents freeing the mind (cit-prana) before they even arise.

In dhyana, unlike dharana or samyama, in classical raj yoga meditation, the sadhak does not bring the awareness back to an object (be it the breath, the energy centers, or even subtle thought processes), but rather no object -- just pure awareness -- awareness of awareness leading up to viveka-khyatir (self revealing luminosity of discriminatory awareness). At the beginning of meditation, it is a time to experience and rest in the empty mind. Then as the sword of viveka becomes sharpened (through abhyasa), then distraction, agitations, and dissipation (vrttis) eventually cease. We follow this awareness back to its Source (see pratiprasava in Sutra 34) .

In normal beginning practice we become aware that the mind has wandered and we simply notice that occurrence and tendency, and return to focusing upon watching, observing, and witnessing the individual mind itself as an object -- the process of consciousness itself rather than watching the object of the mind. This type of sharpened pure awareness (vigilance or viveka) opens the door to purusha, consciousness without an object and as such it is not the same technique as the discriminatory awareness or discernment which is advocated in vedanta or samkhya philosophical processes. In either practice we must have patience and show loving kindness -- honoring our intent by flooding it with healing energy, albeit, viveka as

awareness is an extremely valuable tool in meditation sadhana, but it, like all "techniques", must eventually be given up like a boat, in order to cross over to the yonder shore (samadhi).

A special grace of viveka is that it discloses the nature of the wandering mind through its own application by focusing on the intelligent principle underlying consciousness itself. It thus makes space for the transpersonal non-dual primordial awareness of universal undifferentiated conscious (the purusha) to enter. As such it gets out of its own way.

Repeated application of viveka is needed at first in order to take us across the river, but it too must also be left at the shore, like a boat and its oars, in order to step upon the shore. This is where yoga practice and even meditation ends. **HERE** we are no longer locked into the world of form, there is no longer the separate object of the meditation, no meditation, and no one who is meditating. **Then** there is non-dual integration in nirbijah samadhi. In other words this sutra says that viveka is used to prime the pump of the refocusing process upon kaivalyam, then the new awareness takes off by itself but is hindered until the past samskaras are completely eradicated.

Swami Venkatesananda translates Sutra 26:

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

IV Sutra 27 tach-chidreshu pratyayantarani sanskarebhyah

The disruption/interruption of that (tach-chidreshu) propensity toward kaivalyam arises (bhyah) from old samskaras. Old samskaras may still arise causing interruptions of this process toward kaivalya and thus the field of consciousness will remain limited (pratyaya).

Commentary: The word, pratyaya, is used to describe the total content of the mind which occupies the field of consciousness at a particular time. The ordinary mind perceives objects as contents (physical or mental objects). Pratyaya is thus a limited dualistic mindset through the action of karma, klesha, vasana, and samskara. Pratyaya is also the way the ordinary person conceptualizes and ascribes meaning while identifying self as separate. It is a limited cognition establishing one's limited world view, viewpoint, or discolorations which produce what we call the contents of the mind.

This sutra then pertains to the process of cleansing the mirror via meditation until kaivalya is attained and how this process becomes interrupted. In these cases viveka is helpful in noticing that the mind has become distracted and/or an old samskara has been activated. Viveka allows us to recognize the samskara, to bring consciousness toward it, and thus one is no longer unconsciously victimized by it. Applying viveka and awareness to its energetic dynamic (cit-prana) constantly, samskara and vasana are deprogrammed and uprooted because their operations are no longer ignored, denied, or run away from in chronic ignorance (avidya). One slowly awakens out of subconscious and limited thought processes not by incessantly gathering facts, acquiring more objects of ordinary knowledge, nor by analyzing such, but rather by abiding in the self revealing Source of the knowledge itself.

This is accomplished through the power of vidya or the cit-shakti. This is likened to the shining the Light of Grace (when the holes in the past karma have become pierced), "Shining the Light", or opening up the flood gates of shakti. We must begin where we are at, while avoiding the unfortunate impatient propensity to start where we want to be in the future. So by embracing/recognizing the samskara, we come to terms with it, truly understand it, and are able to no longer be reactive nor victimized by it. Eventually the residual samskaras are dissolved and annulled ("taj-jah samskaro'nya-samskara-pratibandhi ") through the samskara of the Age-old Supreme Truth Bearing Wisdom (rtam-bhara prajna), See Sutra I. 48-51. Such is the immediate precursor to Sabija Samadhi. Then of course the recurring mental obscurations of the mind-field will also no longer recur. Eventually even viveka must be given up as well, as it is still a practice that is applied to eliminating the samskaras, kleshas, ignorance, karma, and vasana as we will see in the following.

IV Sutra 28 hanam esham kleshavad uktam

Likewise those samskaras which create kleshas (esham) can also be eradicated (hanam) by the same previously mentioned (uktam) remediation procedures that were used with eradicating the kleshas, samskaras, vasanas, and avidya above.

Commentary: See Sutra 30-32.

Swami Venkatesananda translates Sutra 28:

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

IV Sutra 29 prasankhyane 'py akusidasya sarvatha viveka-khyater dharma-meghah samadhih

Thus free from selfish motivation (akusidasya) while abiding steadily (sarvatha) in self luminous discriminatory awareness (viveka-khyater) the rain-cloud of natural law (dharma-megha) is accumulated (prasankhyane) and absorbed (samadhih).

Commentary: Pure awareness or vigilance (in viveka) applied steadily will create viveka-khyatir (luminous self revealing conscious and lucid unbroken awareness) which is the remedial propensity where old samskaras, old mind habits (vasanas), and vrtti become nipped in the bud as soon as they arise or before they arise. This does not mean that the kleshas are suppressed or repressed, but rather that the very process of their arising has become reversed.

It is normal in meditation for beginners to get carried away by discursive thoughts for long durations. These durations can be measured in length as words, sentences or even multiple paragraphs in length. Books, volumes, and many symphonies may be written by the discursive mind, but that greater all encompassing symphony which includes all and everything is known to the accomplished meditator as residing within. As our practice evolves, the sadhak notices the appearance of the wavelike motions of these discursive thoughts sooner and quicker (in less sentences or fewer words) through applying vigilant attention (viveka) upon the contents and direction of the mind and the process of consciousness itself. Then through practice a diamond edged sharpness (viveka-khyatir) is created where one notices before a half sentence is created, then the beginning of word, even more subtly before any arising of even the faintest upswelling of a word, even before the tendency to wander appears. The awareness is then drawn back into that Source of awareness itself. That is the operation of viveka-khyater, not as an end in itself but as a pointer or functional tool.

Here one naturally is drawn to rest their attention back into the intrinsic luminous source of awareness itself. In this way one rests longer in the silence and stillness and in such a way samskara, vasana, klesha, avidya, and karma gradually become reprogrammed. The internal conscious energy becomes purified, activated, and expanded, so that one becomes accustomed to and familiar with abiding for increasingly longer periods of time in the non-dual universal – the samadhi where the clouds of the wandering mind (vrttis) no longer obstruct the Pure Universal Source of Consciousness. Thus we absorb the rain from the dharma cloud, so to speak.

Swami Venkatesananda translates Sutra 29:

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 Sutra 30 tatah klesha-karma-nivrttih

In this way (tatah) the waves of karma and klesha are completely reversed and cease (nivrttih).

Commentary: The cessation of the machinations (nivrttih) of both karma and kleshas is realized through dharma-meghah samadhi. Through the powerful self reprogramming technique of meditation, utilizing awareness tools (such as viveka-khyater), the roots of the samskaras and vasana in form of kleshas and karma are destroyed. The awareness has been pointed back toward its source and that light now illumines all that one sees. Final liberation is thus close at hand. Karma can also be seen as the sum of "complications", relationships established through fear, attachment, and ignorance (in short through acting on the kleshas) that we have constructed through all our past actions as well as our present desire, fear, and hope. Here the kleshas must be burned up so we do not create more negative karma, but also the past karma must be dissolved. Both must be annihilated. The end of karma is the starting point of divine grace (citi-shakter iti).

IV Sutra 31 tada sarvavarana-malapetasya jnanasyanantyaj-jneyam-alpam

Then all veils (sarvavarana) and impurities (mala) are removed (apetasya) so that the knowledge of infinite mind (jnanasyanantyaj-jneyam) is revealed which leaves little more (alpam) to be disclosed.

IV Sutra 32 tatah kritarthanam parinama-krama-samaptir gunanam

Then the dualistic differentiations appearing as the nearly infinite combinations and transformative diverse qualities (parinama) of the constituent elements of the created universe (gunas) cease their apparently disparate actions disclosing their profound interconnectedness (innate integrity), giving way to their intrinsic completeness, wholeness, wholesomeness, and total integration which ultimately fulfills (samaptir).

Commentary: The sharpened edge of viveka honed from years of meditation practice bears fruit in freeing the mind from wandering, becoming fixated, or bound upon any separate object (mental or physical), even the most subtle. Here the awareness rests in awareness of its true nature and source while the operation of the gunas (defining and comparing "reality" in terms of relative qualities to other phenomena -- saguna) becomes unnecessary because their essential integrity, purpose, inherent order, and meaning is directly perceived in a non-dual perspective intrinsic order. Here the I-it world of separateness -- the world of apparent and discrete form -- is broken asunder (nirguna) because its underlying true nature is revealed.

When we wake up through viveka that our awareness had become corrupted/seduced in a disjointed/distorted connection/union into the vagary dualistic world of fragmented "reality" (saguna), then this unsatisfactory connection is sundered and severed (sunya produces the realization of formless or nirguna -- where we are no longer bounded by dualistic qualities of the gunas). When we disengage from the false identification with ego (asmita) -- when we isolate ourselves from the illusion of separate form (it-objects), then we can join with the "real" -- a complete and lasting integration (nirbija samadhi) is established. Then the mind rests and all false identification ends. Thus kaivalyam is the simultaneous co-arising isolation from asmita (from the delusion of separate existence) on one hand, conjoined with the Greater All encompassing interconnection with the beginningless unborn eternal weave/weaver of All (shiva/shakti) on the other hand of god.

Here in union of pure undifferentiated consciousness and pure instantaneous beingness, wholeness, fulfillment, and completion in nirbij samadhi is achieved by realizing the innate underlying Great Integrity. As such then there arises no further need to apply the remediation of viveka while abiding the non-dual trans-personal state of **ALL OUR REL TIONS**.

IV Sutra 33 kshana-pratiyogi parinamaparanta-nirgrahyah kramah

Abiding in the timeless holographic undifferentiated present that is not limited by linear concepts of time or succession, or by any degree of separateness, limitation, or duality, one realizes the co-arising mutuality of all phenomena from that absolute stillness where nothing moves.

IV Sutra 34 purusartha-sunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va citi-saktir iti

Absolute liberation (kaivalyam) reigns by remediating (pratiprasavah) all dualistic qualities (gunas) by realizing that they do not exist individually by themselves, separate and disparate (purushartha-sunyanam), but rather our innate true self nature (svarupa) shines forth as the intrinsic intelligent power of consciousness itself (citi sakti).

Commentary: Kaivalyam is realized from within the profound non-dual all inclusive scope of **ALL OUR REL TIONS**. Self abiding **HERE**, the goal of yoga (svarupa) is fulfilled where all vrttis (distortions) of the infinite mind-field have become annihilated, the purpose of purusa consciousness as pure beingness in svarupa has been achieved **HERE** in svarupa (recognizing itself as its own true self nature when the differentiations (gunas) are dissolved (sunya) and seen as temporal insubstantial. **HERE All and Everything is seen as Eternal Self. HERE** all phenomena are self

revealed by the self liberation and libation of absolute undifferentiated consciousness residing in its true nature (swarupa). Thus any externalized false and limited identifications or fixations of separateness are annihilated and disappear as empty illusions (sunyata) which they truly are. Liberation from karma, klesha, samskara, and vasana is complete.

HERE, in the eternal now, all tendencies to project a "separate self" into any external framework composed of any separate qualities have become totally extinguished and only the creative intelligent power of evolutionary consciousness shines forth (citi-shakter) in all directions (omni-directionally) simultaneously, therein **Absolute Liberation reigns by itself, unimpeded forever as it always has and will be.**

End of the Fourth and Final Chapter

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