

ENLIGHTENED LIVING

a new interpretative translation
of the

YOGA SŪTRA OF
MAHARṢI PATAÑJALI

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by SWAMI VENKATESANANDA

Enlightened Living

A New Interpretative Translation
of the Yoga Sutra of Patanjali

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Appendix

Introduction

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

There are many very excellent translations of the Sutras; this, however, is an interpretative translation. An extraordinary feature of the Sutras is the avoidance of direct commands, dogmatic assertions, and the use of active voice. Whereas every effort has been made to retain the structure of the text, in a few cases, slight changes have had to be made to sustain the easy flow of the thought.

The words which represent the translation of the text are underlined.

Anyone who translates a text which is in the sanskrit language is confronted by two difficulties:

(a) not all languages have concise words or phrases which accurately convey the exact sense in which the sanskrit word is used in the text; and

(b) the sanskrit word itself has a number of meanings, and it is easier to choose the correct meaning when the word is used in a structurally complete prose or verse, than when it occurs in the Sutras.

From a cursory glance at the very many available translations of the Sutras, it is easy to see that each one has translated some Sutras differently, without being unfaithful to the text.

Some translators, eager to build a 'philosophical system' on the foundation of the sutras, have treated some words in the text as proper names of specific philosophical categories. Such a treatment inevitably limits the understanding of the purport of the text. The text seems to use two or more words to refer to a single factor. For example: samadhi and samapattih are used synonymously. There is a danger of regarding words as names; for then they create forms or images which perpetuate ignorance while creating an illusion of knowledge. This pitfall has been avoided in this book, and the actual meaning of the words has been sought, regardless of how the 'philosophical system' has classified them. When this is done, it is discovered that there is a continuous and smooth flow in the sequence of the sutras.

Where the text clearly warrants another meaning, such alternative meaning also has been given.

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

jugglery, nor a technique for deep relaxation. Seen from this angle, the fundamental categories of yoga take on a character completely different to the one that prevails in the minds of most practicers of yoga. It is hard to translate citta and vritti, and the student has to discover the meaning in himself, as Patanjali's message saturates his whole being. Nirodha does not imply suppression, restraint, or control, in the usual and brutal connotations of those words, but a vigilantly watchful understanding of the movements of thoughts in the mind - which is stillness of a different kind.

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

Swami Venkatesananda.

Chapter 1

I, 1 : atha yoga 'nusasanam

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

I, 2 : yogas citta vrtti nirodhah

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

I, 3 : tada drastuh svarupe 'vasthanam

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

I, 4 : vrtti sarupyam itaratra

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

I, 5 : vrttayah pancatayyah klista 'klistah

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

I, 6 : pramanaviparyaya vikalpa nidra smrtayah

These five categories of apparent movements of the mind are:

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

I, 7 : pratyaksa 'numana 'gamah pramanani

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

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

I, 8 : viparyayo mithya-jnanam atad rupa pratistham

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

I, 9 : sabda jnana 'nupati vastu-sunyo vikalpah

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

I, 10 : abhava pratyaya 'lambana vrttir nidra

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

I, 11 : anubhuta visaya 'sampramosah smrtih

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

I, 12 : abhyasa vairagyabhyam tan nirodhah

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

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

I, 13 : tatra sthitau yatno 'bhyasah

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

I, 14 : sa tu dirgha kala nairantarya satkara 'sevito drdhabhumih.

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

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

I, 15 : drsta 'nusravika visaya vitrsnasya vasikara samjiiia vairagyam

How does one avoid distracting influences, without being distracted by such effort? When the consciousness functions in a masterly way so that the compulsive and overpowering craving for objects seen or heard of, suppression or expression, inhibition or indulgence, turned upon itself - there arises an intense and consuming quest in quest of the what, how, and where of the craving itself that is known as uncolouredness or dispassion.

I, 16 : tat param purusakhyater guna vaitrsnyam

Whereas in the earlier stages of yoga-practice, this 'turning craving upon itself' may be

(i) blind suppression, or

(ii) an act of self-sacrifice with a reward in view, or

(iii) at best an active expression of unquestioning faith in accepted authority - the spiritual quest transcends such qualified self-discipline, when 'that' which is 'beyond' the conditioned and therefore fragmented inner personality is directly seen to be free of all craving.

I, 17 : arka vacara nanda smita nugamat samprajnatah

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

I, 18 : viram pratyaya bhyasa purvah samskara seso nyah

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

I, 19 : bhava pratyayo videha prakrti layanam

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

I, 20 : sraddha virya smrti samadhi prajna purvaka itaresam

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 will-power, constant remembrance of teachings, 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.

I, 21 : tivra samveganam asannah

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

I, 22 : mrdu madhya dhimatratvat

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

I, 23 : isvara pranidhanad va

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

I, 24 : klesa karma vipaka sayair aparamrstah purusa visesa isvarah

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

I, 25 : tatra niratisayam sarvajna bijam

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

I, 26 : purvesam api guruh kalena navacchedat

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

I, 27 : tasya vacakah pranavah

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

I, 28 : taj japas tad artah bhavanam

How to utilize that Om in the adoration of God? By repeating it, at the same time, inquiring into, contemplating and saturating the whole being with, the substance indicated by it - that is, the reality or God, which is the real 'meaning' of Om.

I, 29 : tatah pratyak cetana dhigamo py antaraya bhavas ca

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

I, 30 : vyadhi styana samsaya pramadha lasya virati bhranti darsana labdha

bhumikatva navasthitatvani citta viksapas te ntarayah

What are the obstacles?

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

I, 31 : dunkha daurmanasya ngam ejayatva svasa prasvasa viksepa saha bhuvah

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

(1) sorrowful mood, (2) psychological despair, (3) the motions of the body, and (4) inhalation and exhalation.

By being attentive to these factors, it is possible to arrive at an understanding of the degree of seriousness of the obstacles; for, they co-exist with the distractions of the mind.

I, 32 : tat pratishedhartham ekatattva bhyasah

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

I, 33 : maitri karuna mudito peksanam sukha dukkha punya punya visayanam bhavanatas citta prasadanam

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

1. friendliness towards pleasure, or those who are pleasantly disposed to oneself - friends,
2. compassion for the sorrowful, and, when one is in a painful condition, self-forgetful sympathy for those who may be in a similar painful condition,
3. rejoicing in the exaltation of the noble or the holy ones, and
4. indifference to unholiness, not being drawn into it nor holding others in contempt for their unholiness

I, 34 : pracchardana vidharanabhyam va pranasya

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

I, 35 : visayavati va pravrttir utpanna manasah sthiti nibandhani

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

I, 36 : visoka va jyotismati

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

I, 37 : vita raga visayam va cittam

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

I, 38 : svapna nidra jnana lambanam va

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

I, 39 : yatha bhimata dhyana va

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

I, 40 : parama nu parama mahattvanto sya vasikarah

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

I, 41 : ksina vrtr abhijatasya va maner grhitr grahana grahyesu tatsthatad anjanata samapattih

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

I, 42 : tatra sabda rtha jnana vikalpaih samkirna savitarka samapattih

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

I, 43 : smrti parisuddhau svarupa sunye va

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

I, 44 : etayai va savicara nirvicara ca suksma visaya vyakhyata

Whatever has been said above, also applies to similar distinctions between the other methods already suggested - like the method of enquiry - and spontaneous

awareness. Thus, by this, they and all the subtleties involved, have been explained, leaving only the subtlest experienter of awareness to be dealt with.

I, 45 : **suksma visayatvam ca linga paryavasanam**

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

I, 46 : **ta eva sabijah samadhih**

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

I, 47 : **nirvicara vaisaradye dhyatma prasadah**

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

I, 48 : **rtambhara tatra prajna**

Such enlightenment is saturated with harmony, order, and righteousness.

I, 49 : **sruta numana prajna bhyam anya visaya viseva rtthatvat**

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

I, 50 : **tajjah samskaro nya samskara pratibandhi**

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

I, 51 : **tasya pi nirodhe sarva nirodhan nirbijah samadhih**

When even that special realization - with the seed of fragmentation still present - is transcended, everything is transcended, and the seeker has, as it were, come one full circle. The seeker is entirely absorbed in the seeking. The reality realizes itself - it is - without the need for the individual, even in his subtlest state. This indeed is the enlightenment in which there is no seed at all for the manifestation of diversity.

Chapter 2

II, 1 : tapah svadhyaye svara pranidhanani kriya yogah

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

II, 2 : samadhi bhavanarthah klesa tanu karanarthas ca

When it is clearly understood that the instant realization of cosmic oneness, which is yoga, is not the product of any effort, how can one 'practice' such unity? Surely, active yoga is taught not because such practice results in the realization of oneness. However, it can aid in the direction of one's attention towards enlightenment, and away from the elements that cause mental turmoil, which, as a result of such turning away, are weakened.

II, 3 : avidya smita raga dvesa bhinivesah klesah

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

1. ignorance of the truth concerning
2. one's self or egotism which seems to be the obvious truth in ignorance, and the belief in the separative individuality,
- 3&4. psychological and unnatural extension of attraction and repulsion which, as neurological phenomena are natural, and
5. blind clinging to the present physical 'life', born of the ignorant division of timeless eternity into life and death.

II, 4 : avidya ksetram uttaresam prasupta tanu vicchinno daranam

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

II, 5 : anitya suci dukkha natmasu nitya suci sukha tma khyatir avidya

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

II, 6 : drg darsana saktyor ekatmateva smita

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

II, 7 : sukha nusayi ragah

II, 8 : dukkha nusayi dvesah

Attraction - or mental conditioning or coloring - follows, rests in, and is just another

term for, the erroneous evaluation of an object or experience as pleasure. Because of the mental coloring something looks attractive.

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

II, 9 : svarasavahi viduso pi tatha rudho bhinivesah

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

II, 10 : te pratiprasava heyah suksmah

These sources of psychic distress are subtle, and not to be confused with their gross expansion as likes and dislikes, habits - good and bad, vanity and such personality traits. However, these subtle sources of psychic distress can be dispelled by resolving each in its own cause - or by confronting each of them with its own true opposite.

II, 11 : dhyana heyas tad vrttayah

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

II, 12 : klesa mulah karma sayo drsta drsta janma vedaniyah

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

II, 13 : sati mula tad vipako jatya ayur bhogah

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

II, 14 : te hlada paritapa phalah punya punya hetutvat

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

of life.

II, 15 : parinama tapa samskara dukkhair guna vritti virodhac ca dukkham eva sarvam vivekinah

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

II, 16 : heyam dunkham anagatam

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

II, 17 : drastr drsyayoh samyogo heya hetuh

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

II, 18 : prakasa kriya sthiti silam bhute ndriyatmakam bhoga pavargartham drsyam

What is the object and how does it come into being?

The object of the experiencing is threefold in nature:

(1) the light of intelligence, (2) dynamic activity, and (3) material existence.

While the external cosmos is the object of the senses they themselves are regarded as the object of experiencing by the ignorant, both the external cosmos and the internal experiencer being indivisible from the experiencing.

Yet, the 'object' helps the intelligence to realize its true nature by intelligent experiencing and, thus be freed from ignorance.

II, 19 : visesa visesa lingamatra lingani gunaparvani

Such objects may even be of different kinds or categories:

(1) they can be special - supernatural experiences,

(2) they can be commonplace and routine experiences,

(3) they may have distinguishing marks or characteristics, or

(4) they may be subtle, without any distinguishing marks; and their qualities may be in different stages of development.

Simply, the entire cosmos including the external world and the internal sensory system, is the object.

II, 20 : drasta drsimatrah suddho pi pratyaya nupasyah

The truth concerning the seer - experiencer - is that there is only the ever-pure act

of seeing - experiencing. Yet, there arises a polarization on account of which a concept - which then becomes the subject or the experiencer - seems to experience - the reaction of the senses to the eternalized world - all such externalization being the result of the polarization and the consequent apparent movement in the subject. An apparently independent entity called experience therefore becomes the object.

II, 21 : tad artha eva drsyasya tma

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

II, 22 : krtartham prati nastam apy anastam tad anya sadharanatvat

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

II, 23 : sva svami saktyoh svarupopalabdhi hetuh samyogah

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

II, 24 : tasya hetur avidya

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

II, 25 : tad abhavat samyoga bhavo hanam tad drseh kaivalyam

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

II, 26 : viveka khyatir aviaplava hano payah

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

II, 27 : tasya saptadha pranta bhumih prajna

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

II, 28 : yoga ngan anusthanad asuddhi ksaye jnana diptira viveka khyateh

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

II, 29 : yama niyama sana pranayama pratyadhara dharana dhyana samadhayo stav angani

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

II, 30 : ahimsa satya steya bhahmacarya parigraha yamah

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

II, 31 : jati desa kala samaya navacchinnah sarva bhauma maha vratam

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

II, 32 : sauca santosa tapah svadhyaye svara pranidhanani niyamah

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

II, 33 : vitarka badhane pratipaksa bhavanam

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

II, 34 : vitarka himsadayah krta karita numodita lobha krodha moha purvaka mrdu madhya dhimatra dunkha jnana nanta phala iti pratipaksa bhavanam

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

II, 35 : ahimsa pratisthayam tat samnidhau vaira tyagah

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

II, 36 : satya pratisthayam kriya phala srayatvam

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

II, 37 : asteya pratisthayam sarva ratno pasthanam

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

II, 38 : brahmacarya pratisthayam virya labhah

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

II, 39 : aparigrahasthairye janma kathanta sambhodah

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

II, 40 : saucata sav nga jugupsa parair asamsargah

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

II, 41 : sattva suddhi saumanasyai kagrye ndriya jaya tma darsana yogyatvani ca

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

II, 42 : samtosad anuttama sukha labhah

From contentment there flows the most excellent happiness and delight.

II, 43 : kaye ndriya siddhir asuddhi ksayat tapasah

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

II, 44 : svadhyayad ista devata samprayogah

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

II, 45 : samadhi siddhir isvara pranidhanat

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

II, 46 : sthira sukham asanam

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

II, 47 : prayatna saithilya nanta samapattibhyam

Such a posture can be attained

- (1) by the abandonment of effort and the non-use of will, and
- (2) by the continuous awareness of the infinite eternal existence.

II, 48 : tato dvandva nabhighatah

Then follows immunity from the onslaughts of the pairs of inseparable opposites - like pain and pleasure, heat and cold, success and failure, honor and dishonor.

II, 49 : tasmin sati svasa prasvasayor gati vicchedah pranayamah

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

II, 50 : bahya bhyantara stambhavrttir desa kala samkhyabhih paridrsto dirgha suksmah

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

II, 51 : bahya bhyantara visaya ksepi caturthah

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

II, 52 : tatah ksiyate prakasa varanam

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

II, 53 : dharanasu ca yogyata manasah

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

II, 54 : sva visayasamprayoga citta svarupanukara ive ndriyanam pratyaharah

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

II, 55 : tatah parama vasyate ndriyanam

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

Chapter 3

III, 1 : desa bandhas cittasya dharana

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

III, 2 : tatra pratyayai katanata dhyanam

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

III, 3 : tad eva rthamatranirbhasam svarupa sunyam iva samadhih

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

III, 4 : trayam ekatra samyamah

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

III, 5 : taj jayat prajna lokah

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

III, 6 : tasya bhumisu viniyogah

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

III, 7 : trayam antarangam purvebhyah

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

III, 8 : tad api bahirangam nirbijasya

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

III, 9 : vyutthana nirodha samskarayor abhivhava pradurbhavau nirodha ksana cittanvayo nirodha parinamah

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

III, 10 : tasya prasantavahita samskarat

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

III, 11 : sarvarthatai kagratayoh ksayo dayau cittasya samadhi parinamah

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

III, 12 : santo ditau tulya pratyayau cittasyai kagrata parinamah

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

III, 13 : etena bhute ndriyesu dharma laksana vastha parinama vyakhyatah

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

III, 14 : santo dita vyapadesya dharma nupati dharmi

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

III, 15 : kramanyatvam parinamanyatve hetuh

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

III, 16 : parinama traya samyamad atita nagata jnanam

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

III, 17 : sabda rtha pratyayanam itare tara dhyasat samskaras tat pravibhaga samyamatah

Language, meaning and conceptualization are always superimposed on one another, causing habit-patterns in communication.

By the practice of the threefold inner discipline on their differences there arises an understanding of the sounds uttered by all beings.

III, 18 : samskara saksatkaranat purva jati jnanam

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

III, 19 : pratyayasya para citta jnanam

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

III, 20 : na ca tat ca lambanam tasya visayibhutvat

This, however, does not imply particularized knowledge of the other personalities, e.g., the motivations, the conditioning or the background of the 'other' minds - for knowledge of the 'other' mind is impersonal and devoid of images and details.

III, 21 : kaya rupa samyamata tad grahya sakti stambhe caksuh prakasa samprayoge ntardhanam

By the practice of the threefold inner discipline on the form and the substantiality of the body, one can comprehend directly the energy that makes it possible to 'grasp' it with the eyes and so forth - for the flow of light waves is the form; and when this energy-function is suspended, the dynamics of perception is made inoperative, the link between the perceiving eye and light is severed as it were and invisibility occurs.

III, 22 : sopakramam nirupakramam ca karma tat samyamata aparanta jnanam aristebhyo va

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

III, 23 : maitryadisubalani

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

III, 24 : belastu hasti baladini

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

III, 25 : pravrtty aloka nyasat suksma vyavahita viprakrsta jnanam

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

III, 26 : bhuvana jnanam surye samyamata

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

III, 27 : candre tara vyuha jnanam

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

III, 28 : dhruve tad gati jnanam

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

III, 29 : nabhi cakre kaya vyuha jnanam

By the practice of the threefold inner discipline at the psychic center at the navel - the manipura cakra - the knowledge of the physiology of the body is gained

III, 30 : kanthakupe ksut pipasa nivrttih

By the practice of the threefold discipline at the pit of the throat - or, the psychic center known as the vishuddha cakra - freedom from hunger and thirst is gained.

III, 31 : kurma nadyam sthairyam

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

III, 32 : murdha jyotisi siddah darsanam

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

III, 33 : pratibhad va sarvam

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

III, 34 : hrdaye citta samvit

By the practice of the threefold discipline on the spiritual heart - or the psychic heart center anahata - there arises knowledge concerning the mind-stuff or the undivided intelligence.

III, 35 : sattva purusayor atyanta samkirnayoh pratyaya viseso bhogah pararthatvat svartha samyam purusa jnanam

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

III, 36 : tatah pratibha sravana vedana darsa svada varta jayante

Thereupon - since knowledge of ignorance is the dispelling of ignorance, and the intelligence that comprehends the mental conditioning is unconditioned - there come into being enlightened hearing, feeling, seeing, tasting and smelling - free from the perversions, limitations and distortions born of ignorance.

III, 37 : te samadhav upasarga vyutthane siddhayah

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

III, 38 : bandha karana saithilyat pracara samvedanac ca cittasya para sarira vesah

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

III, 39 : udana jayaj jala parika kankadiv asanga utkrantis ca

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

III, 40 : samana jayaj jvalanam

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

III, 41 : srotra kasayoh sambandha samyamad divyam srotram

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

III, 42 : kaya kasayoh sambandha samyamal laghu tula samapattes ca kasa gamanam

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

III, 43 : bahir akalpita vrttir maha videha tatah prakasa varana ksayah

Beyond all these is the state of consciousness, which is not the product of thought; and that is the cosmic intelligence, which is independent of the body - or bodies - physical, astral and causal. By the practice of the threefold discipline upon that, the veil that covers that light of cosmic intelligence is removed.

III, 44 : sthula svarupa suksma nvayarthavattva samyamad bhuta jayah

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

III, 45 : tato nimadi pradur bhavah kaya sampat tad dharma nabhighatas ca

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

III 46 : rupa lavanya bala vajrasamhananatvani kaya sampat

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

III, 47 : grahana svarupa smita nvayarthavattva samyamad indriya jayah

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

III, 48 : tato manojavitvam vikaranabhavah pradhana jayas ca

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

III, 49 : sattva purusa nyata khyatimatrasya sarva bhava dhisthatrtvam sarva jnatrtvam ca

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

III, 50 : tad vairagyad api dosa bija ksaye kaivalyam

When there is no craving or attraction even for such supremacy and for such omniscience, all of which suggest a division in consciousness, and when the sense of duality which is the seed for imperfection, impurity, or conditioned existence ceases, there is total freedom and a direct realization of the indivisibility and hence the independence of intelligence.

III, 51 : sthany upanimantrane sanga smaya karanam punar anista prasangat

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

III, 52 : ksana tat kramayoh samyamad vivekajam jnanam

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.

III, 53 : jati laksana desair anyata navacchedat tulyayos tatah pratipattih

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

III, 54 : tarakam sarva visayam sarvatha visayam akramam ce ti vivekajam jnanam

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

III, 55 : sattva purusayoh suddhisamyekam kaivalyam

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

Chapter 4

IV, 1 : janmau sadhi mantra tapah samadhijah siddhayah

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

IV, 2 : jaty antara parinamah prakrtya purat

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

IV, 3 : nimittam aprayojaksam varana bhadas tu tatah ksetrikavat

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

IV, 4 : nirmana cittany asmitta matrat

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

IV, 5 : pravrtti bhede prayojakam cittam ekam anekesam

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

IV, 6 : tatra dhyanaajam anasayam

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

IV, 7 : karma sukla krsnam yoginas trividham itaresam

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

IV, 8 : tats tad vipaka nugunanam eva bhivyakttir savananam

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

IV, 9 : jati desa kal vyavahitanam apy anantaryam smrti samskarayor eka rupatvat

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

IV, 10 : tasam anaditvam ca siso nityatvat

IV, 11 : hetu phala sraya lambanaih samghritatvad esa bhava tad abhavah

However, it is difficult to determine their exact operation, and it is futile to analyze

them. These memories and these tendencies are beginningless - for hope or desire-to-live is permanent.

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

IV, 12 : atita nagatam svarupato sty adhva bhedad dharmanam

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

IV, 13 : te vyakta suksma gunatmanah

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

IV, 14 : parinamai katvad vastu tattvam

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

IV, 15 : vastu samye citta bheda tayor vibhaktah panthah

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

IV, 16 : na cai ka cittatantram vastu tad apramanakam tada kim syat

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

IV, 17 : tad uparaga peksitvac cittasya vastu jnata jnatam

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

IV, 18 : sada jnatas citta vrttayas tat prabhoh purusasya parinamitvat

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

IV, 19 : na tat savbhasam drsyatvat

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

IV, 20 : ekasamaye co bhaya navadharanam

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

IV, 21 : citta ntara drsye buddhi buddher atiprasangah smrti samkaras ca

If it is assumed that there are two minds the observer and the observed - this would result in logical absurdity - since both are based on the same intelligence, who

designates the distinction - and also confusion of memory or universal schizophrenia, which is not found to be the case.

IV, 22 : citer apratisamkramayas tad akara pattau sva buddhi samvedanam

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

IV, 23 : drastr drsyo parakttam cittam sarvartham

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

IV, 24 : tad asamkhyeya vasanabhis citram api parartham samhatyakaritvat

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

IV, 25 : visesa darsina atmabhava bhavana vinivrttih

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

IV, 26 : tada vivekanimnam kaivalya pragbharam cittam

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

IV, 27 : tac chidresu pratyaya ntarani samskarebhyah

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

IV, 28 : hanam esam klesavad ukttam

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

IV, 29 : prasamkhyane py akusidasya sarvatha viveka khyater dharma meghah samadhih

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

IV, 30 : tatah klesa karma nivrttih

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

IV, 31 : tada sarva varana malapetasya jnanasya nantyaj jneyam alpam

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

IV, 32 : tatah krtarthanam parinamakrama samaptir gunanam

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

IV, 33 : ksana pratiyogi parinama paranta nirgrahyah kramah

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

IV, 34 : purusartha sunyanam gunanam prati prasavah kaivalyam svarupa pratistha va citisakttir iti

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

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

cittam

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

nirodha

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

pranidhana

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

pratyaya

1. Conviction, settled belief.
2. Trust, reliance, faith, confidence.
3. Conception, idea, notion, opinion.
4. Surety, certainty.
5. Knowledge, experience, cognition.
6. A cause, ground, means of action.
7. Celebrity, fame, renown.
8. A termination, an affix or suffix.
9. An oath.
10. A dependant.

11. A usage, practice.
12. A hole.
13. Intellect, understanding.
14. An assistant or associate.
15. An epithet of Visnu.
16. A co-operating cause (buddhism).
17. An instrument, a means of agency.
18. Religious contemplation.
19. A householder who keeps a sacred fire.

samadhi

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

vrtti

1. Being, existence.
2. Abiding, remaining, attitude, being in a particular state.
3. State, condition.
4. Action, movement, function, operation.
5. Course, method.
6. Conduct, behaviour, course of conduct, mode of action.
7. Profession, occupation, business, employment, mode of leading life.
8. Livelihood, maintenance, means of subsistence or livelihood.
9. Wages, hire.
10. Cause of activity.
11. Respectful treatment.

12. Commentary gloss, exposition.
13. Revolving, turning round.
14. The circumference of a wheel or circle.
15. A complex formation requiring resolution or explanation.
16. The power or force of a word by which it expresses, indicates or suggests a meaning; general character or force of a word.
17. Style in composition.
18. Customary allowance.
19. Manner of thinking.