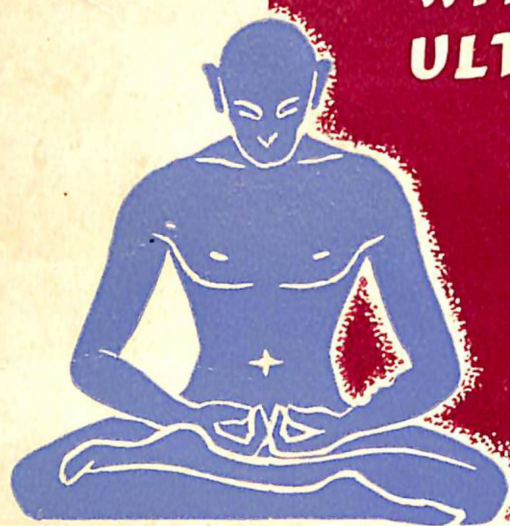


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YOGA

UNION
WITH THE
ULTIMATE



A new version of the ancient

YOGA SUTRAS

OF PATAÑJALI

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New insight into the enlightening philosophy whose psychological principles offer guidance and help to modern man

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PHILOSOPHY, AN INTRODUCTION

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PHILOSOPHY OF THE BUDDHA

WHAT MAKES ACTS RIGHT?

LOGIC FOR BEGINNERS

TYPES OF INSTITUTION

Union with the Ultimate

A NEW VERSION OF THE ANCIENT
YOGA SUTRAS
OF PATANJALI

BY

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*Professor of Philosophy
University of New Mexico, Albuquerque*

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INTRODUCTION

What is self? One's true self is to be found, not in momentary experiences, but in an abiding reality. Why desire? The purpose of desiring is not to have momentary satisfactions, which merely give rise to other desires. Rather it is to achieve a satisfaction sufficient to put a final end to all such desiring. The quest for self-realization, for full achievement of the goal of life, has taken many forms throughout the ages. All profound philosophies and religions have sought to eliminate the superficial, and to attain the ultimate—both in the way of reality and value. The goal of life, and of religion, is union with the ultimate. "Yoga" means union. And yoga, as union with the ultimate, has been idealized and practiced by Hindus from time immemorial.

Before exploring the *Yoga Sūtras* themselves, we should note three things. (1) Many kinds or conceptions of Yoga have developed, each having its own merit. A brief survey of these kinds should help us to appreciate the special significance of the *Yoga Sūtras* of Patanjali. (2) Since a somewhat unusual metaphysical system is presupposed and explained in the *Yoga Sūtras*, a brief introduction to this system

should assist us in understanding the steps recommended for Yogic practice. Hence we shall summarize "Yoga Philosophy." (3) "Sutras" are sentences constituting an outline for a lecture or series of lectures. They require interpretation and exposition. Some preliminary observations regarding the procedure employed in the present edition, intended primarily for American readers, will prove helpful.

Section 1. Kinds of Yoga

Variations regarding conceptions of Yoga as union with the ultimate are of two sorts: (1) Those proposing different beliefs about what is ultimate and (2) those advocating different methods of achieving union.

(1) Yogic ideals appeared and evolved through the long history of early Hindu scriptures, the *Vedas*, *Brahmanas*, *Aranyakas*, *Upanishads*, and even the *Bhagavad Gita*, without presupposing any single fixed explanation of the ultimate nature of reality. Many different views of reality emerged in the minds of later philosophers, each being able, by using scriptural sources, to cite foreshadowings of his view, though some disdained to do so. Yet despite the differences, all kept in mind, and tried to support, the ideal goal of union by the individual with ultimate reality.

(a) The best known, even if not understood, view holds that ultimate reality is a unity—pure, bare, complete, perfect unity. All plurality is illusory. Hence

can be owned by such a soul. Its yogic practices are designed to eliminate desires to cling to the illusion of self as well as to the illusion of objects—so that *bhavanga*, a pure flux of being, may continue on, perpetually impermanent, in an undisturbed condition.

3. Sunyavada and Madhyamika Buddhism make the individual illusory soul fade into an ultimate *Sunya*, or Void, where being perfectly devoid of distinctness prevails. Yogic effort aims at elimination of distinctions, as in Advaita Vedanta which is indebted to it.

4. Zen Buddhists, after obtaining enlightenment by battling baffling *ko'ans*, enjoy willing and appreciative acceptance of present appearances as the ultimate reality which yoga seeks.

(d) Chinese Taoists and Confucians seek union with the ultimate, not through trances or voidance of distinctions or escape from the world, but by acting naturally. Tao (Nature) is good. Action in accordance with nature is good. Evil consists in deviating from nature's way. Hence, to avoid evil, one should seek to practice *wu wei*, following one's own inner nature rather than external and artificial ways. (See the author's edition of the *Tao Teh King* by Lao Tzu, especially pp. 73-100. Frederick Ungar Publishing Co., N. Y., 1958.) Confucius believes that family or social life is as natural as individual life. Hence it has its own nature which should be followed. When one follows such nature, willingly, automatically, perfectly, he enjoys "realness" and becomes

he devotes himself more fully to that kind of meditation which brings both a fulfillment and a termination of life. Regardless of the stage, there are some duties which pertain to caste or class and some which are universal. Among the universal duties is *ahimsa*, non-violence, involving an unwillingness to harm anything, by thought or word as well as by deed. The willingness with which one does his duties, no matter whether they be particular duties, caste duties, or universal duties, determines his future rewards and progress toward ultimate union.

So all-inclusive is the Hindu conception of good deeds and attitudes that even faith in Mantra Yoga (magic) has its karmic rewards. The possession and proper use of charms and the correct enunciation of sacred chants and symbols, when accompanied by good will, may have beneficial effects. However, the more enlightened one's understanding, the more likely his deed and attitude will deserve a good reward.

One who makes but modest progress in meriting a surplus of "good karmas" as against "bad karmas" can expect to be reborn in a higher station in life, a higher caste, for example, which will be more favorable to the doing of good deeds and the fostering of good attitudes. A laborer may be reborn as a merchant, a merchant may be reborn as a ruler, a ruler may be reborn as a Brahmin. One who is born a Brahmin is believed to be especially favored for making progress as a yogin. He may obtain his goal in this very life and thus be freed from further rebirth. But one whose life and mind is filled with evil

the beloved. The ultimate goal of love is a mergence of the lover and the beloved. At first one devotes himself, but with reservations. Later one devotes himself without reservation. Earlier, one's gifts take the form of self-seeking. One gives so that he may get in return. The advanced devotee feels that he willingly owes everything to the beloved. If a sense of duty is involved, he seeks to do his duty, not from hope for reward nor from fear of punishment, but for duty's sake or for the sake of the beloved. The supreme value loved is so great that any willful withholding of any lesser value from it amounts to a defilement of it, and of one's self as united with it.

Yet, paradoxically, a self surrenders itself in order to realize itself. Through devotion of self to a cause or to a god, one not only surrenders himself to an ultimate reality and value but he also merges himself with such cause or god and, through identifying himself with it, realizes himself in and as that ultimate reality and value. One loses his life in order to find it, and the more fully he loses himself through devotion the more completely he finds himself realized in the object of his devotion. But, again, paradoxically, in the complete union of self and object, of soul and god, the object ceases to be an object but is experienced intuitively as oneself, or the god ceases to be a distinguishable god but is experienced intuitively as one's own soul enjoying its own divine being.

Put in another way, love is desire. One desires to have what one does not have or desires to be what he has not yet become. Hence, when one loves or

or irrelevant distractions. The task is not easy and one will fail unless he is utterly devoted to it.

The four ways or paths for achieving yoga supplement each other and, even though one may choose to stress Bhakti Yoga as against Karma, Gnana, or Raja Yoga, elements of all of the other paths are normally incorporated into the directions for following each path. Raja Yoga is generally considered the hardest and most direct path. Although suggestions regarding Raja Yoga can be found in various scriptures composed both before and after the time of Patanjali, Patanjali's *Yoga Sutrās* is generally considered the greatest classic, and the most authoritative formulation, of Yoga Philosophy.

Section 2. Yoga Philosophy

The path of yogic progress through the eight stages just summarized may be followed without regard to whether a monistic, dualistic, or pluralistic metaphysics is presupposed. All of the major schools of Hindu thought, including Buddhism and Jainism, follow a path which tends to approximate it. But since Patanjali himself assumed a dualistic metaphysics and since some of his *Sutrās* express doctrines peculiar to this metaphysics, a summary interpretation of the world view of Patanjali should prove helpful for a full understanding.

The universe is divided into, and consists entirely of, two fundamentally different kinds of beings: soul (*puruṣa*) and body (*prakṛiti*). Both are eternal,

uncaused, and indestructible. Each may exist completely separated from the other. But also they may become associated. When they do, soul, which consists in pure awareness, becomes aware of what goes on in body, and body, which by itself lacks consciousness, becomes conscious and purposive through being mirrored in the awareness constituting the soul. This happy circumstance stirs body into evolutionary activity. Body becomes alive. First it becomes conscious, without becoming conscious of anything. Then self-consciousness arises. Self-consciousness generates its opposite, objectivity. Then mind (*manas*) emerges as an imagining, thinking, and desiring principle, which expresses itself by generating the five organs of perception (sight, hearing, smell, taste, and touch) and the five organs of action (tongue, feet, hands, and organs of excretion and reproduction). Each of the five senses evolves and involves both "subtle" and "gross" elements. The five subtle elements are invisible particles which, when present in sufficient quantity, make perception possible. The five are, respectively, elements of color, sound, odor, flavor, and tactile pressure. The five gross elements (which are complex, appeal to more than one sense, and arise from compounding the subtle elements) are called fire, earth, water, ether, and air. The uneven mixture of these elements in things accounts for the myriad complexities of experienced objects. Although Yoga Philosophy is ancient and its metaphysics may now be considered inadequate, the principles, as principles

in the psychical evolution of awareness of physical phenomena, may still be maintained. The physical language of ancient India and contemporary America are quite different. But the problem of understanding the stages in the evolution and devolution of the conscious mind continues to be largely the same.

Unfortunately, the process of psychical evolution involves also desire and frustration and desirousness and misery. Even satisfaction of desire arouses more desire and more frustration. Then anxiety pervades the soul. The soul's awareness is occupied with the body's misery. What started as a happy circumstance for body becomes a series of progressively more unhappy circumstances for both body and soul. The self (a temporary conscious combination of soul and body) suffers until it is moved to seek surcease from suffering. Then it seeks enlightenment and freedom.

But the involvement of the soul in the world of objects and desires is deep and complex. The soul, as pure awareness, has no power of its own to gain insight regarding its involvement or to struggle against its unhappy entanglement in the miseries of the world. The soul is dependent upon mind (*chitta*), which is part of body (*prakriti*), for the effort required to free both mind and soul from suffering. Mind is caught, paradoxically, in a double predicament. First, in seeking to rid both itself and soul from desire, it must desire to be desireless, and this very desire to be freed from desire becomes an all-consuming desire and thus the most difficult of all the desires to over-

come. Secondly, in seeking to free the soul from its association with body, the mind must consciously seek to surrender its own consciousness, for when the soul, the principle of awareness, leaves the body, body, including mind, ceases to be conscious. Self-awareness ceases and mind itself devolves into an unconscious, latent, lifeless state. Yet, so long as the soul mistakenly identifies itself with body and so long as mind mistakenly believes its borrowed awareness is its own, both are deluded. Enlightenment, freedom from delusion, is better for both.

When soul (*purusha*) regains isolation, freedom from all disturbing association with body, its own integrity has been restored. Soul itself is ultimate reality and value and awareness (even though no distinction between reality, value and awareness is present in it) and yoga, or the process of achieving union, or reunion, integration, or reintegration, must be completed before isolation can be attained. A freed soul has no memories and no desires and nothing to cause it to become again involved in the miseries of bodily life. Yet, since there are an infinite number of souls, body may be expected to be stirred again and again as other souls come to be associated with it. Each soul which becomes bound to body must endure awareness of distracting pleasures and their accompanying miseries until yogic efforts to free it are successful. A bound soul may suffer reincarnation many times because it remains attached to a subtle body whose karmic effects require other lives

in which to work out its fate. But once a soul has been liberated from body completely, it is freed from further incarnation.

Section 3. Interpreting the Yoga Sutras

“Sutra” (a term related to the English word “suture”) means thread. A “sutra” is a line of thought, or a sentence which ties many ideas together. The *Yoga Sutras* consists of one hundred and ninety-five sentences, or short collections of sentences, which constitute a summary outline of a series of lessons grouped into four bunches of “Books.” The Sutras are succinctly stated and usually require some explanation before they can be understood. They were intended for easy memorization in a day when books were unavailable. Now, as then, we must elaborate upon them in order to express their full meaning.

Each later interpreter of these *Sutras* has had to explain and illustrate the outline by using ideas, language, and examples available in his own intellectual background and suited to the capacities of his intended audience. In the process, many different versions of what Patanjali must have meant appeared. Four of these, Vyasa’s *Yoga-Bhasya* (4th Century A.D.; we are not sure when Patanjali lived), Vacaspati’s *Tattvavaisaradi* (9th Century A.D.), Bhoja’s *Rajamartananda* (10th Century A.D.), and Vijnanabhikshu’s *Yoga Vartika* (16th Century A.D.), have been relied upon by later scholars.

Also translators from Sanskrit into English have taken great liberties in molding Yoga doctrine to suit their own perspective and presuppositions, as may be observed in the eighteen English editions used in preparing the present text. (See Bibliography.) And those translators who have tried to be most literalistic have usually been the least successful in rendering an intelligible version. That Patanjali's thought is couched within a rich Hindu tradition which is saturated with yogic ideals almost from its beginning is clear. Interpreters normally are justified in seeking examples and explanations from earlier Hindu scriptures, such as the *Brahmanas*, *Upanishads*, and the *Bhagavad-Gita*. Yet, also, since Yoga Philosophy has a universal message, transcending the peculiarities of time and culture, your author is faced with the problem of how best to state this philosophy in the idiom of contemporary, cosmopolitan America. Some of the incidental beliefs commonly held in ancient India are no longer relevant and, indeed, distract from present appreciation. Hence some statement about the author's policy in interpreting the *Sutras* may be desired.

Yoga Philosophy is one of the world's greatest philosophies. It is profound, penetrating, enlightening, and enduring. And Yogic practices constitute some of the world's greatest religious endeavors. Whether pursued in conjunction with the metaphysics of Patanjali or with other metaphysical outlooks, Yogic practices embody some ideas, ideals, and feelings which are common to all religion. Yoga works be-

cause it embodies certain psychological principles which are true of life regardless of historical or cultural or metaphysical associations.

Yoga Philosophy is essentially humanistic. As much as any philosophy, it insists that there is something ultimate and irreducible about each man and his intrinsic value. Like Samkhya Philosophy, it is neither theistic nor atheistic (this is not a significant issue), though mention of God (*Ishwara*) and the gods by Patanjali has given theists opportunity to interpret him as theistic. Yet the God mentioned has no essential role to play in metaphysical processes and serves, at most, as an ideal to contemplate and perhaps emulate for those whose temperaments require such an ideal for shaping their devotional endeavors. The liberated soul knows nothing of God. God is merely another soul whose fate prevented it from ever becoming entangled in the world. If one seeking liberation can take comfort from contemplating such a soul, let him be inspired and encouraged by such contemplation. But, having achieved liberation, a soul is then equal to, and completely isolated from, any such God.

It is a mistake to interpret Yoga, just as it is a mistake to interpret any other profound religion or philosophy, as magical. The great philosophies and religions seek to find and practice fundamental principles. Magic, as technique for violating principles, has no place in philosophy or true religion. Appeal to magic obviously has nothing to do with attaining the goal of Yoga and must be constantly warned

against as a dangerous distraction, whenever the subject is mentioned. Yet commentators and translators seem unable to avoid succumbing to the temptation to interpret the astounding psychological achievements described in Book III as miraculous physical feats.

Such an interpretation is false. Even those who so interpret must immediately warn that any interest in such feats retards one's progress toward his goal. One may excuse such interpretation on the grounds that (1) belief in miracles abounds in popular perspectives and in Hindu history, (2) appeal to miracles arouses interest on the part of the curious who may then be led into deeper study, (3) the psychological accomplishment of "knowing things as they are" ambiguously denotes "knowing things as they are as appearances" and "knowing things as they are in physical reality," naive interpreters naturally mistaking the former for the latter, and (4) the subtle synthetic suppression of illusory distinctions achievable through *samyama* are so far beyond normal comprehension that substitution of miracles suited to popular understanding is the only practical way of maintaining a *modus vivendi* in ordinary society. Yet perpetuation of the basic mistake makes Yoga Philosophy unavailable to those whose higher intellectual level enables them to profit most from it. Yoga Philosophy can provide modern psychology with an additional psychiatric tool and liberal religion with an additional way to its ultimate goal. In an age of anxiety, increasing anxiety, Yoga Philosophy, scraped free from its ac-

cumulation of superstitious barnacles, makes available some useful psychological suggestions which should not be overlooked.

Although some editors treat the *Yoga Sutras* as a guide for devotees and specialists, your author has stressed its availability for the general reader. We are all yogins (or "yogis") in the sense that we seek union or reunion with our own ultimate reality, or own truest nature, or own intrinsic value. Hence it has seemed wiser to present the teachings of Patanjali in such a way as to draw all readers into the mood intended by him rather than leave them with a feeling that they are outsiders looking in on a set of directions for occult practices.

The grouping of the *Sutras* into four sections, here called "Books," is traditional. The number of the *Sutras* is also standard (or at least as nearly so as is possible, since divergent patterns of numbering have appeared for *Sutras* XX and following in Book III and for *Sutras* XVI and following in Book IV). Your author has supplied the English titles for the Books and has grouped the *Sutras* of the first three Books into sections and has introduced section titles. Book IV, although having some new material, reviews the previously-treated material in a way which is difficult to sectionize. Hence it is treated more as a summary than as a culmination. The "Comments" and "Notes" are your author's and, although he has relied primarily upon such Hindu scholars as Singh, Chatterjee, Dasgupta, and Radhakrishnan (see Bibliography), he is solely responsible for them.

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Book I

THE AIM

Section 1. The Purpose of Yoga

SUTRA I

Now let us explain Yoga.

SUTRA II

Yoga is (concerned with) freedom from mental disturbances.

Comment: The term "yoga" ambiguously denotes (1) the *union*, complete or partial, of self with ultimate reality, (2) the *doctrine* which describes such union and the practices needed to attain it, and (3) the practices, both generally and specifically, used in seeking union. Whichever sense is meant, yoga aims, first, last, and always, at freedom from mental disturbances (*vrutti*). These include not merely petty and temporary annoyances but also all of one's desires, conscious and subconscious, which distract the soul from its eternal peace.

SUTRA III

So that the soul will be (perfectly) self-contained.

Comment: Soul (*purusha*) is an eternal, indestructible, self-sufficient, and self-contained entity consisting of pure awareness. Whether there is only one

such soul (e.g., the Atman of Advaita Vedanta) or *many such souls* (as in the Jain and Samkhya philosophies) is not a significant issue, for in its completely liberated state soul has no association with anything else, and its awareness is completely undisturbed. The disturbing distinction between one and many itself disappears, and it makes no difference to a liberated soul whether it is one or many or has been the culmination of efforts by one or many real or illusory minds. For Patanjali, many such souls exist. Each is completely or perfectly self-contained when it exists in its ultimate state.

SUTRA IV

When the soul is not self-contained, it is embroiled in its disturbances.

Section 2. Five Kinds of Disturbances

SUTRA V

Such disturbances, whether distressing or not, are of five sorts.

Comment: Some disturbances are enjoyable. Pleasures arouse our interest, stimulate our desires, attract us to effort and action. Other disturbances are not enjoyable. They irritate, provoke, frustrate, or pain us. Both pleasures and pains arouse us from our self-contained condition and cause us to occupy our attention with pursuing or avoiding them. Yet all, whether pleasant or unpleasant, are still disturbances (*vritti*).

SUTRA VI

(1) Those luring the soul when it apprehends what is obvious. (2) Those gripping the soul when it is tormented by curiosity about what appears as dubious. (3) Those enrapturing the soul when it is enamored by ideals. (4) Those capturing and engulfing the soul when it succumbs to pessimism. (5) Those convincing the soul when it feels compelled to believe in the continuity, permanency, or substantiality of things recognized as having been experienced previously.

Comment: These five sorts are elaborated further in the next five Sutras respectively.

SUTRA VII

(1) By "obvious apprehension" we mean all ways of knowing about objects, such as (a) by perceiving them, (b) by drawing conclusions about them, and (c) by learning about them from others.

Comment: "Perceiving" here includes all kinds of direct apprehension, or intuition, of objects. Yoga Philosophy accepts the traditional "five senses" as ways of perceiving objects. If actually there are more than five senses, then, in principle, what is said about the five extends to the others. The number of kinds of senses is an important issue, not because through them we seek to extend our knowledge of things, but because each is a channel for additional disturbance which must be recognized as such if we are to deal with all disturbances effectively.

"Drawing conclusions" refers to inferences of all

sorts. We become interested in and attached to things not only directly, through intuition or perception, but also indirectly, through drawing inferences. For example, we naturally infer that whatever appears has been caused and immediately become curious about its cause. Or, if we see a circular shape which suggests the shape of a ball, we infer that it is really a sphere with another side which is invisible at the moment. Immediate inference leads us into indirect inference and into complex systems of relations which require science. The more scientific we become, the more our attention is devoted to, and disturbed by, discovering additional intricacies in both thoughts and things. The greater our disturbance here, the more difficult the task of quieting our resulting anxieties.

“Learning from others” pertains to all knowledge obtained through words, either spoken or written. Reference here is primarily to reliable knowledge, such as one obtains from teachers and books, though the problem of dealing with deception and error may arouse even deeper concerns which complicate our predicament.

SUTRA VIII

(2) By “doubt” we mean our concern about something being different from the way it appears.

Comment: “Doubt” is more complex than “obvious apprehension” for it presupposes the latter. We must first apprehend something as it appears before we can be aroused by a further distinction between such appearance and its other, perhaps hidden, being. Doubt,

with its awareness of the possibility of error, draws us into the problem of truth. Then we desire to know: does the appearance correspond to some underlying reality? We become involved in a search, first for ways of settling a particular doubt and then, after repeated doubts or recurrent errors, for some general principle for seeking truth and settling doubts. The more sophisticated our search and the more elaborate our system of explanation, the more doubts we uncover and the more deeply we become disturbed. The quest for truth, conceived as knowledge of something hidden behind appearances, grips our soul and imprisons it in deep-seated, pervading, persistent anxiety.

SUTRA IX

(3) By "ideals" we mean our projected goals.

Comment: In addition to the world as it appears and the world which we infer, there is the world we would like to have. Once we are attracted to things which appear to be good, our creative imagination builds for us ideas of how to make them better. We dream of more pleasures, more money, more esteem, more security. These become our ideals, and we strive to realize them. "Our reach exceeds our grasp, or what's a heaven for." Heaven, idealized as the place where all of our ideals are realized, is itself a supreme ideal. Yet, for those who want peace of soul, heaven, so conceived, is the wrong place to look. Ideals by their very nature cannot be wholly realized and yet they grip us with a compulsion that they ought to

be realized. So long as a soul feels compelled to do something, or experiences the pangs of conscience accompanying such feelings of compulsion, it is disturbed and not at peace. So long as we attach ourselves to ideals, including the supreme ideal, heaven, we must continue to suffer anxiety.

SUTRA X

(4) By "pessimism" we mean an outlook in which we submit to acceptance of evil as genuine and the prospects of freeing ourselves from evil as hopeless.

Comment: We succumb to pessimism whenever we see things, not as they are, but as worse than they are. We assent to being misled into believing that the dirty, ugly, degenerate, gruesome, sour, filthy, mean, slothful, and horrible are genuine aspects of existence. Instead of maintaining insight into the intrinsic value of ultimate reality, we first allow our vision to be dulled and lulled to sleep and then we become overwhelmed with disgust, fear, and horror. The soul in its liberated state is pure awareness; the soul ensnared by pessimism has sunk into a deep sleep, yet it tosses about with the agony of bad dreams. When gloom replaces enlightenment, we shrink from awareness. Pessimism is negative disturbance of the soul.

SUTRA XI

(5) By "recognized as previously experienced" we mean attributing to apparent objects not merely reality but persistent reality.

Comment: Although body (*prakriti*) is ultimate reality which persists eternally, the objects which appear to us are temporary evolutes which, though eternally latent, do not have persistence as appearances as part of their ultimate reality. Their appearance as experienced is temporary and is dependent upon our awareness of them. Hence they are not real as they appear, and yet, in our deluded state, they appear to be real. Now the greater the extent to which we first attribute reality to them and then attach ourselves to such mistaken reality, the more we allow our real soul to be imprisoned by unreality. Not only the seeming reality of clothes and jewels and homes and palaces, but also the seeming reality of principles and classes and even of life, empirical life, itself is deceptive. Our faith in the substantiality of phenomena keeps us interested in phenomena. Such faith makes demands upon our souls which, in their own ultimate nature, are freed from all such demands. (See Sutra XLVIII, Book I.)

Section 3. Two Requirements for Deliverance

SUTRA XII

Deliverance from these disturbances requires (1) effort and (2) patience.

SUTRA XIII

(1) "Effort" means a persistent attempt to regain quietude.

SUTRA XIV

It is a persistence requiring both enduring and uninterrupted devotion.

SUTRA XV

(2) "Patience" means willingness to endure progressive relinquishment of desire for all objects, no matter what, whether seen or heard.

Comment: Reference here to "all objects" includes, of course, objects of value or valued objects. The distinction between a "mere object" without value and a "valued object" was not emphasized in Oriental thought. We can assume, if not otherwise indicated, that objects are things to be "attached to" or desired or valued. The phrase, "no matter what, whether seen or heard," conveys the idea of completeness or utterness to the willingness required. One's willingness should be so complete as not to demand, or even hope for, being excused from any exceptions. One should adopt an attitude of complete indifference as to what values he must give up—in order to attain the supreme ultimate value which is at stake. Not only should one put forth the required effort to seek quietude, but he should also seek it quietly and patiently.

SUTRA XVI

Such willingness to accept one's fate (as determined by the *gunas*), whatever it may be, is the supreme

patience, akin to that enjoyed by the soul itself (when in its eternally undisturbed state).

Comment: Although explanation of the nature of the *gunas* will be postponed until Sutras XLV, Book I, and XVIII, Book II, we may note here that they are tendencies within ourselves which determine our natures and our fate. The point is that, no matter what causes our fate, we should be unconcerned and certainly uncomplaining about it. For to complain is symptomatic of our wanting to have control over things which we cannot control, and such wanting constitutes an unnecessary kind of disturbing desire, pursuit of which must end not merely in futility but in constant misery. One cannot help being caused by his causes. But if he blames them, curses them, becomes impatient with respect to them, he arouses rather than calms himself. One has to accept his fate and endure it patiently if he would make progress in calming his soul.

(We can see here an analogy with the Christian interpretation of the fate of a malcontent. One who blames an omnipotent-omniscient God for causing him to have a tendency to sin in the first place merely worsens his predicament. Calvinistic theology dooms such a complainer to eternal torment and rewards one who is completely willing to accept his punishment as thereby "elect." Patanjali's principle is the same. By not cursing one's fate, and by patiently accepting one's predicament and the need for whatever effort is required, one has already met an essential require-

ment for freeing the soul from bondage to the world disturbed by desires.)

Section 4. Two Kinds of Consciousness

SUTRA XVII

“Normal consciousness” is occupied with investigating, distinguishing, enjoyment, and self-consciousness.

Comment: Before reaching the final goal, complete isolation of the soul as pure awareness, the mind, which magnetizes the soul and uses its awareness as if it were its own, must free itself from occupation with troubles. The mind itself, as a part of body and as distinct from soul, must first free itself from disturbance before it can free the soul. This process within the mind is called *samadhi* and means unification, adhering together (*sam*, “together,” plus *a-dhi*, “adhere”), integration, and at the same time pacification, calming, quieting. *Samadhi* is a part, an essential part, of yoga. “Yoga,” ambiguously denoting both the final release (*moksha* or *mukti*) and the whole range of acts leading toward it, is usually considered a more general term than *samadhi*. Yet the term *samadhi* also ambiguously denotes both the final stages of unification immediately prior to complete perfection and some of the stages leading up to it.

In the present Section, the two Sutras call attention to a distinction between two stages of *samadhi* or, as we have translated them, two kinds of consciousness. The first kind, here called “normal consciousness,”

is concerned with making distinctions, discerning details clearly and knowing them accurately. It is consciousness with knowledge (*sam-prajnata*) in contrast with the second kind of consciousness, here called "superior consciousness," which is without knowledge (*a-sam-prajnata*) of distinctions and details. Such consciousness is superior (but not supernatural, for the whole process is naturalistically conceived) to "normal consciousness" because it approximates the freedom from disturbances which the soul itself enjoys when isolated from the mind.

Normal consciousness is occupied with investigating, distinguishing, enjoyment, and self-consciousness. Each of these four terms deserves exploration.

"Investigating" pertains to examining an object again and again by isolating it from other objects. Such investigating (*vitarka*) may include inquiry into the nature and name of the object (*sa-vitarka*) or be without question (*nir-vitarka*) regarding these.

"Distinguishing" denotes differentiating the various aspects of a thing, such as its temporal, spacial, causal, and qualitative aspects. Such distinguishing (*wichara*) may focus attention either upon the aspects (*sa-wichara*) or upon the thing itself as distinguished from its aspects (*nir-wichara*).

"Enjoyment" includes appreciation of whatever exists or is experienced. It may be called "blissful" (*ananda*) or "with bliss" (*sananda*), for one may distinguish between the value-aspect of experience and the other aspects. Conscious enjoyment (*sananda samadhi*) disappears as such both in superior con-

consciousness and in the pure awareness constituting the isolated soul. In its free state, the soul is freed from all distinctions, including the distinction between bliss and its opposite. Hence such a state is considered superior to one in which consciousness occupies itself with awareness of enjoyment as such, and especially with awareness of enjoyment as distinct from non-enjoyment.

“Self-consciousness” refers to awareness of self as a being or to the self’s sense of being (*asmita*) or to the self as “with being” (*sasmita, samsmita*). Even when, in the process of integrating consciousness (*samadhi*), the empirical aspects of self have been suppressed, the sense of being a self remains as something to be aware of. Such a sense of being a self disappears both in superior consciousness and in the pure awareness constituting the isolated soul. In its free state, the soul is freed from all distinctions, including the distinction between self and not-self. Hence such a state in which no awareness of self exists is considered superior to one in which consciousness occupies itself with self-consciousness.

Note: Intimate kinship between the four factors in normal consciousness (*sam-prajnata samadhi*) of Patanjali and the four *jhanas* of Theravada Buddhist doctrine may be noted. The surpassing of normal consciousness by superior consciousness has its analogy in the additional levels of ambivalence distinguished within the fourth *jhana*. See my *Philosophy of the Buddha*, Chs. 7 and 8.

SUTRA XVIII

“Superior consciousness,” having been achieved by effort through the various stages, has freed itself from such occupation (leaving only the mind and its latent tendencies toward normal consciousness remaining).

Section 5. Aids for Attaining the Goal

SUTRA XIX

Among those who attain superior consciousness, some do so more naturally because of inherited tendencies.

Comment: That some persons are better qualified than others for achieving their goals is well known. Although we have yet to discuss the nature and roles of *karma* and the *gunas* in determining one's fate, we may note here that Patanjali distinguishes two kinds of persons, or two levels of attainment by persons, relative to their abilities for attaining or retaining superior consciousness. Those of greatest ability (*videhas*) tend to remain persistently in an undisturbed state akin to that of absolute freedom. Those having somewhat lesser ability (*prakritilayas*) direct their efforts at eliminating all physical disturbances without rooting out all of the subtle aspects of mental tendencies toward renewed interest in activity. Both kinds, while enjoying temporary respite, may eventually succumb again to the lure of worldly snares.

SUTRA XX

Others attain superior consciousness primarily by means of faith, exertion, learning, concentration, and discrimination.

Comment: (1) "Faith" (*shraddha*) means trust, confidence, conviction. Those who believe most wholeheartedly and devote themselves most unreservedly to the task of attaining superior consciousness do so more easily than those who do not. Lack of faith cripples one's efforts and prevents success.

(2) "Exertion" (*virya*) denotes the intensity of effort with which one devotes himself to the task. Although over-zealousness tends to arouse rather than calm us and should be avoided, nevertheless the amount of energy we exert in pursuit of our goal has a direct bearing upon our rate of success. Certainly laziness, laxity and slothfulness will retard or reverse our progress.

(3) "Learning" (*smriti*) consists in the traditional teachings which are available to those who wish to make use of them. Scriptures are filled with traditional lore. One who studies and profits by the wisdom of his predecessors has resources unavailable to others. Among the traditional ways of gaining insight into the nature of ultimate reality and how to achieve union with it are discussion about *Ishwara* (God) or soul which has the power to prevent itself from being degraded by worldly involvements.

(4) "Concentration" (*samadhi*) here refers, ap-

parently, to specific efforts to exclude irrelevancies from attention. The various techniques for gaining single-mindedness, listed later among the eight "limbs" of Yoga, doubtless are intended.

(5) "Discrimination" (*prajna*) is discernment of the difference between the soul in its pure state and soul associated with mind and between the various kinds of subtle distinctions between aspects of psychological experience which are not apparent in normal experience. Since these too function as distractions after other distractions have been eliminated, specific attention to them is needed before the goal can be reached.

Patanjali seems to have elaborated upon these five aids in the following twenty-five Sutras, as follows: (1) "Faith" in Sutra XXI. (2) "Exertion" in Sutra XXII. (3) "Learning" in Sutras XXIII-XXVIII. (4) "Concentration" in Sutras XXIX-XL. (5) "Discrimination" in Sutras XLI-XLV.

SUTRA XXI

Achievement is closer for those most in earnest.

Comment: Earnestness (*samvega*) is a feeling of wholehearted commitment. It conveys the idea of "ardent" in the sense of total commitment rather than of "ardor" in the sense of vigorous activity.

SUTRA XXII

However, progress may differ as one's earnestness expresses itself mildly, moderately, or intensely.

SUTRA XXIII

Or by wholehearted emulation of the Ideal Soul.

Comment: "Emulation" means, ambiguously, (a) imitation, or seeking to do or be likewise, i.e., to become like the Ideal Soul, and (b) devotion in the sense of giving oneself over completely to the endeavor to emulate such an ideal. *Ishwara*, usually translated as "God," seems better rendered as "Ideal Soul" if we would clearly grasp Patanjali's intent. The term "God" commonly connotes a person who is interested in the welfare of other souls. But the Ideal Soul of Patanjali is eternally free from all interests and hence is beyond interest in either the welfare, destiny, or struggles of other souls or in the use of power to influence the course of events in any way. Patanjali's notion is developed further in the next five Sutras.

SUTRA XXIV

The Ideal Soul is one peculiarly favored to have remained unmoved by lures, temptations, promises of reward, and inner urges.

Comment: "Lures" means attention-getters of all kinds which distract the soul from its natural peaceful state and disturb its calm composure. "Temptations" means yielding to the willingness to incite action which will have consequences for good or ill later. "Promises of reward" means interest in results and in having things better than they are. "Inner urges" are inherent dispositions latent within the mind,

prompting it to act in ways which will have consequences.

SUTRA XXV

In such a Soul, the assurance of ultimate knowledge is at its highest.

Comment: "Ultimate knowledge" is often translated as "omniscience." But this term has connotations which mislead us away from grasping Patanjali's intent. To Western minds, "omniscience" usually means knowing everything in great detail. No existing difference can escape the attention of an omniscient mind. But "omniscience" has other meanings also. It may mean knowledge of all the general principles, without knowledge of particulars. Or it may mean the foreknowledge of all future events, without concern for causal determinants. Hindu thinkers tend, however, to conceive omniscience as knowing what is to be known as all-at-once without detail. If ultimate reality is, as with Advaitins, a unity without distinction, an omniscient mind grasps this ultimate reality as it is, i.e., as entirely without distinctions. If the ultimate status of the soul is one consisting of pure awareness without distinction between objects, or between subjects and objects, or between time and timelessness, then a soul is omniscient only when its awareness is devoid of such distinctions.

Such knowledge is not knowledge in any ordinary sense. The term "knowledge" ordinarily connotes a relationship, a somewhat external relationship, between a knower or his knowledge and what is

known. Yet it also connotes that the closer this external relationship is, the "truer" the knowledge. But as this relation becomes closer, the externality of the relationship diminishes. If that knowledge is most true in which the knower is closest to what is known, then knowledge becomes completely true when the knower becomes identical with what is known. All externality of relationship disappears. This is what happens in "omniscience." In perfect knowledge, the knower and what is known are completely identical. One may be aided in his quest for superior consciousness if he deliberately seeks omniscience in this sense. Techniques or achieving apprehension of identities of this and other sorts will be discussed in Book III.

SUTRA XXVI

The Ideal Soul serves as the Supreme Example—even for the earliest teachers since, being timeless, it exists at all times.

Comment: "Supreme Example" is often translated as "teacher." But such translation tends to be misleading since we normally infer that a teacher takes an interest in his teaching and in his learners and in his success in bringing about good results in them. "Teaching" also normally connotes effort in bringing about results. However, what is meant here is not intentional instruction but rather serving as a model or pattern or ideal to be emulated. Oriental philosophers typically idealize instruction as best accomplished by means of example, so use of Oriental terms for "teacher" is less likely to be misleading in the

Orient. The Ideal Soul as conceived by Patanjali has no power to teach because it has no power at all. It is not "omnipotent" in the sense that it can influence the course of events. All potency belongs to body or nature (*prakriti*), not to soul (*purusha*), according to Patanjali. The Ideal Soul is ideal precisely because it has remained practically free from *prakriti* and all temptation to use the power of *prakriti* in any way. Of course, we may attribute "omnipotence" in another sense to the Ideal Soul. This is the sense in which it has the power to remain free from *all* distractions, no matter how powerful. This is a power to retain integrity against all the powers which exist to try to disintegrate it. But such "omnipotence" is quite the opposite of an "omnipotence" which has the power to teach, hence influence, others.

SUTRA XXVII

The traditional symbol, "AUM," applies to it.

Comment: "Aum" or "Om" is a symbol with a long history of sacred associations in Hindu culture. Its general meaning is as commonly and as intuitively understood in India as "Holy, Holy, Holy" is in European culture. Although the term may also have more particular connotations in specific historical settings, it has been idealized and explained by philosophers as an omni-sonal symbol, a summary embodiment of all sounds. In it all sounds are merged into one. It is a single, unitary sound, and yet it includes within it all sounds. It is not a meaningless symbol, but is intended to mean all sounds at once. As omni-

sonal, it is analagous, at least, to omniscience and omnipotence in the sense discussed in Sutra XXV. Just as truth approaches and ultimately becomes identity of knower and known or of thought and being, so "Aum" is intended as an approach to an ultimate identity of sound and being. Further, it may be intended as symbolizing the identity of thought and sound and being. Hence, since what is more unified is more ultimate, this symbol, better because more concretely than any other, signifies ultimacy. Hence its sacredness or holiness (i.e., wholeness).

Although functioning as a symbol in ordinary language, "Aum" is also "a symbol which is not a symbol." A "symbol" is something which stands for something else. But "Aum," when properly pronounced, has all of its meaning within itself. Like ultimate reality, it is self-contained and self-sustaining. Or rather, it is ultimate reality, so far as ultimate reality can be expressed in sound. Of course, ultimate reality, at least the ultimate reality of the soul, is soundless or is so completely unified that no distinction between sound and soundlessness exists within it.

By now it should be obvious that "Aum" is a symbol of great subtlety. In ordinary uses it stands for what is idealized as the most ultimate that can be expressed in sound. Patanjali thus rightly says that "Aum" applies to the Ideal Soul (*Ishwara*), for it alone is believed to have become associated with the world without losing any of its actual unity through being attracted into the world.

SUTRA XXVIII

Repetition of "AUM" and comprehension of its significance (is thus an aid in progressing toward Superior Consciousness).

Comment: "Repetition" is not formal reiteration but involves a giving of one's whole self to domination by attention to intonation of the universal, omnisonorous, self-contained meaning which it embodies. "Comprehension" means not mere listening to the sound as distinct from other sounds or from other things, but an embodiment of one's self in the sound, or an embodiment of the sound within one's self, in such a way that the intended elimination of diversity among sounds and promotion of unity of sound and being overwhelms one's awareness with a feeling of the togetherness of all things.

Section 6. Obstacles and Their Accompaniments

SUTRA XXIX

(Now comes the next step in the exposition of Yoga, namely, the understanding of) normal consciousness which devotes itself to things other than the goal, and the obstacles to be overcome.

Comment: "Normal consciousness" was mentioned in Sutra XVII. "The obstacles to be overcome," which were discussed previously in Sutras V-XI, will be

elaborated upon in Sutra XXX and some of their accompaniments will be noted in Sutra XXXI. The subject of hindrances is taken up again, more systematically, in Section 2 (Sutras III-IX) of Book II.

SUTRA XXX

(These obstacles include) disease, langor, doubt, carelessness, lethargy, sensuality, delusion, failure to attain at any stage of pacification, and instability in a stage after it has been attained.

Comment: This list is doubtless intended to be exhaustive. Hence each term should be taken as a general term inclusive of varieties which have not been detailed here. The exhaustiveness intended is not so much one which includes every possible detail but one which includes all the disturbances which trouble each particular individual. If anxieties troubling one person have no hold on another, these do not need to be included in the list of obstacles for the other person. Yet for this other person, all of his own obstacles should be noted because all of them must be overcome. Since the ultimately quiescent consciousness must be approached by degrees or stages, the retaining of quiescence at each stage is especially significant, for when it is lost, the task must be done all over again.

SUTRA XXXI

Accompaniments of the obstacles include misery, despondency, restlessness, and troublesome breathing.

Section 7. The Need for Single-Mindedness

SUTRA XXXII

To counteract (these obstacles and their accompaniments) there should be single-minded effort.

Comment: By "single-minded" here is meant occupation of the mind by, or devotion of awareness to, a single object in such a way that it remains continually undistracted by any other object. Since the soul in its ultimate state is entirely free from movement of any kind, one who seeks to have his consciousness progress toward that ultimate state must first succeed in freeing his awareness of any motion. In order to do this, he must be able to fix and hold his attention so completely upon a single object that it never moves from one object to another. Such a state of awareness is called "single-mindedness." And the effort to attain such a state is here called "single-minded effort." The next eight Sutras are devoted to single-mindedness. The subject is mentioned again in Sutra I, Book III, as one of the eight "limbs" of Yoga, but consideration of the methods for attaining it is merged with treatment of methods for achieving other aspects of integration throughout the remainder of Book III.

Section 8. Aids to Single-Mindedness

SUTRA XXXIII

(But one may derive assistance from the attainment of other attitudes which are conducive to the success in such effort to gain) peace of mind, such as friendliness, good will, gladness, and indifference, respectively, toward whatever appears as happy, unhappy, good, and bad.

SUTRA XXXIV

And (by steadying, regularizing, and relaxing one's breathing, both) inhaling and exhaling.

Comment: Breathing may either hinder progress, as noted in Sutra XXXI, or serve as an aid to progress. Techniques for controlling breathing which aid achievement of single-mindedness will be elaborated later in Sutras XLIX-LIII of Book II.

SUTRA XXXV

And special (attention to the way in which we are) aware of sensory objects may serve as a means for increasing steadiness.

Comment: Although sensory objects may excite,

dazzle, distract, or agitate us, and thus mislead us and constitute a chief source of disturbance, as indicated in Sutra VII, we may also employ them as tools for steadying our minds.

SUTRA XXXVI

Or a convenient light.

Comment: Not only may we employ any obvious sensory object, such as a colored spot or a simple pattern abstracted from the panorama of our vision, which remains still while we fix our gaze upon it, but also we may select a steady light as an instrument for focusing and holding our attention motionless. Despite the ease with which we may be drawn into a dreamy daze while watching the flickering flames of a warm hearthfire, these flames may dangerously conduce to reverie rather than to single-mindedness. Use of the sun, which has been advocated by some, can hardly be recommended because of the pain and other discomforts which may result. Use of the moon might serve under some circumstances, but its configurations suggest gestalts which again tend to distract us. Use of a fixed star may be recommended, especially at night when other objects disappear or are blown by the wind or reflect the flickering light from flames. But *jyotishmati* should be painless or convenient, for inconvenience merely further disturbs us and robs us of any advantage obtainable from focusing attention upon a fixed light.

SUTRA XXXVII

Or by focusing the mind on an inanimate object.

Comment: "Inanimate" means without animus or life or spirit or urge or desire. Many translators, after rendering the Sanskrit term as "desireless object," have preferred to identify such object as a "person freed from passion." Some even interpret it as *sattva* or the principles of stillness in nature. But such preference ignores the fact that a still more passionless soul (*Ishwara*) has already been mentioned in Sutras XXIII-XXVI. Furthermore, inanimate objects such as rocks, i.e., real physical objects which ordinary knowledge apprehends as inherently stable, have an additional distinguishable kind of stability to appeal to the mind which merely sensory objects may not have. In teeming India, if one lives in a lush jungle, an inanimate object, such as a stone or the tip of a distant mountaintop, may not be the easiest thing to find.

SUTRA XXXVIII

Or by effort to hold attention steady while in a dreamy state or (to remain alertly attentive in what is normally) a sleepy state.

Comment: Dreams are noted for their rapid and violent fluctuations, even when we are not disturbed by fearful nightmares or astounding conquests. To succeed in holding attention steady throughout a dreamy period is to have begun to establish a disposition toward steadiness. Sleep, especially deep sleep,

is usually believed to involve a cessation of awareness. Certainly Patanjali is reported to have thought that deep sleep negates awareness. But if one can both cease to experience objects as one goes to sleep and still retain an alert awareness without such objects, he will have gone a long way toward establishing an ability of willingly maintaining steady attention. Yet use of sleep as a means for achieving a tendency toward single-mindedness is not enough; it is only one of the aids which may be used and also, apparently, is not available to everyone.

SUTRA XXXIX

Or by fixing attention on any other (kind of) object which one cares to choose.

Comment: The object should not be chosen whimsically but, since what will steady one mind may distract another, a person should choose whichever object has the greatest power to help him establish a disposition toward evenness.

Section 9. The Range of Objects Summarized

SUTRA XL

Single-minded consciousness extends from the smallest to the largest.

Comment: This Sutra is both very important and extremely condensed. Not only is it intimately associated with the previous Sutra but, by implication, it both summarizes the previous series of Sutras

(Sutras XXXII-XXXIX) but prepares the way for the next series (Sutras XLI-XLV). Also, by implication, it generalizes both about the extent of the problems involved in dealing with objects and the extent of self-mastery by one who has mastered these problems. Four comments seem needed to explain its significance.

(1) It states the extent of the problem. (a) First, the Sutra calls attention to the range of objects to be controlled: all kinds of objects, from the smallest particle experiencable to the largest whole, even to infinity if that can be experienced as an object. The use of any kind of object one cares to choose for practicing, as suggested in the previous Sutra, is now seen to be naturally permissible since, before one can be completely successful, he must master the whole range of objects of all kinds. (b) Also, because each object is a distraction, the problem faced involves ability to quiet each kind of disturbance. Hence one needs both patience (mentioned in Sutra XV) to deal with the tiniest distraction and an endless number of them and courage to tackle the biggest, as well as ingenuity for handling all of the intermediate varieties, without succumbing to doubt, weariness, or despondency. (c) But further, the problem is to be conceived not merely in terms of a range of different kinds of objects to be dealt with individually, but eventually as grappling with the objective world as a whole with its complex variety. And (d) one needs not just patience and courage and ingenuity for dealing with numbers of different-sized disturbances but a still

more comprehensive aptitude for dealing with the very principle of disturbance as a whole that is inclusive of a jungle of intertwining parts ranging from smallest to largest.

(2) It states the extent of mastery needed. The foregoing survey of the extent of the problem gives insight into the magnitude of attainment of one who has gained single-mindedness. His achievement is four-fold: (a) He has mastered each object, from smallest to largest. (b) He has mastered the range of objects as a range. (c) He has quieted every single disturbance, from smallest to largest. (d) He has quieted the whole range of disturbance or the very principle of disturbance by objects. (We should note in passing that such mastery does not necessarily imply that he was actually forced to attend to each item separately, for, as we shall see, success with a generalizing technique, *samyama*, provides some shortcuts for those able to use it.

(3) It summarizes the treatment of objects. Objects of many sorts have been mentioned in the previous Sutras: Those we are aware of in ordinary knowledge (Sutra VII), in distinguishing between appearance and reality (Sutra VIII), in projecting ideals (Sutra IX), in reifying evils (Sutra X), and in recognizing permanent substances (Sutra XI). Those seen or heard (Sutra XV). Those associated with reasoning, observation, enjoyment, and self-consciousness (Sutra XVII). And sensory objects (Sutra XXXV), lights (Sutra XXXVI), inanimate objects (Sutra XXXVII), and dream objects (Sutra

XXXVIII), or any other kind one cares to choose (Sutra XXXIX). All of these may be thought of as *objects* in contrast to the next series of problems to be dealt with which will be described as removing the *veils*.

(4) It prepares us for the treatment of veils. Beginning with the next Sutra, Patanjali shifts his discussion from objects as such to layers of veils which must be removed one by one before the soul can again intuit itself clearly. The problem is complicated by the fact that the whole range of objects may reflect itself in each veil. A summary generalization about the whole range of objects is thus needed at this point, both to help us grasp the enormity of the problem and to help keep in mind the extent of this range as we proceed to an examination of the successive veils, each more sticky and elusive than the last.

Section 10. The Layers of Veils

SUTRA XLI

When one has achieved single-mindedness, then (he must also deal with the problem of) attention to (distinguishing between the usually) undifferentiated (1) mind of the perceiver, (2) means of perception, and (3) objects perceived. (The problem is complicated by the fact that) awareness, like a pure crystal, is automatically suffused with the color (and shape) of whatever is reflected in it.

Comment: The problem of distinguishing veils is different from, and in addition to, that of achieving single-mindedness. However, one need not wait until he has mastered the latter to begin working on the former. One may face this kind of problem and work with it for a long time before single-mindedness has actually been achieved.

Several veils beset us. The set which Patanjali treats first involves distinctions between the mind of the perceiver, the means of perception (e.g., the sense organs), and the objects perceived. The purpose of attending to these distinctions is to begin to loosen the hold which each of the differentiated factors has upon the soul. Each normally functions as a partially transparent layer clinging to the soul like a veil, clouding its vision in such a way that it mistakes as real what is seen in or through the veils, whereas only itself, bereft of all veils and all mistakes, is the ultimate reality of which it should be aware.

When our attention is focused upon understanding an object, we are largely unconscious of these three factors. The mind is transparent when we see with our eyes. Our eyes are transparent when we are aware of colored objects. Even the colored objects are transparent when through them we become aware of their underlying substance. Discrimination of these transparencies requires great attentive skill. Unless specific effort is made to discriminate between them, they are likely to remain unnoticed. Yet each plays its own role in keeping the soul in bondage.

The soul, as distinct from the mind, has no ability

to discriminate. Like a pure crystal, it reflects indifferently whatever is presented to it. Hence its awareness is suffused by whatever occurs in any of the layers. The mind, which alone has ability to develop powers of discrimination, must first discriminate these layers and then root out disturbances due both to the means of perception and to dispositions of the mind of the perceiver.

Furthermore, since transparency is a symmetrical affair, we are involved in a two-way transmission. Looked at in one way, the color and forms of objects are transmitted through the sense organs and mind (directly through intuition) into the soul's awareness. Yet looked at in another way, the objects experienced are (even when real in themselves) experienced because the mind embodies dispositions, innate or acquired (due to its meritorious or demeritorious karmic condition), constituting tendencies of that mind to experience some kinds of objects rather than others. For example, a slothful mind tends to see sordid objects. "We see what we look for." Thus the nature of the mind conditioning awareness has an affinity for certain kinds of objects and thus causes these objects, as objects, in turn to appear and occupy awareness. Hence, after one has succeeded in discriminating the different layers surrounding the soul, he is still faced with the double problem of removing objects from his attention (or his attention from objects) and of freeing the mind itself from its disposition toward seeing objects. Since the soul is, in

itself, indifferent to what happens and is powerless to influence the course of events or in any way aid itself in its progress toward ultimate freedom, all this work must be done by the mind.

SUTRA XLII

(The predicament is still more complex, for among the layers which becloud the soul is another set of veils each of which also needs to be separately discriminated. These are) words, their meanings, and ideas. So long as these three are confused, a problem remains.

Comment: The task of discriminating between words, meanings (things meant), and ideas of those things constitutes a different set of problems from that of discriminating between mind, sense organs, and objects. Clear apprehension of, and ability to attend to, each as a distinct veil here also may require its own kind of skill. Problems of transparency recur here all over again; for when one hears a name, it automatically produces an idea which spontaneously brings to mind an object. One who has mastered the problem of steadying his mind regarding object may still be bothered by having names "running through his mind."

The present and following Sutras pertain to *savitarka samadhi* and *nirvitarka samadhi*. *Savitarka samadhi* is a state in which the mind is united with something the true nature of which remains in doubt. Only after word, meaning, and idea have been clearly

discriminated can we be assured that *samadhi*, union with each as it is in itself, is free from doubt. *Samadhi* with each is needed before we can achieve *samadhi* with all. Later we shall consider *samyama*, a technique for dealing with many together. But we can be assured that this technique will work only if we have already been freed from doubt about the nature of each one of the things to be dealt with together. *Samadhi* with each constitutes a part of *sam-prajnata samadhi* (quietude of the mind with knowledge or normal consciousness; see Sutra XVII) which must be attained before we can progress to *a-sam-prajnata samadhi* (superior consciousness; see Sutra XVIII).

SUTRA XLIII

Elimination of doubt (*nirvitarka samadhi*) requires also discrimination of the objects recognized (as enduring substances) as distinct from their meanings.

Comment: Most translators refer to "objects recognized (as enduring substances)" as objects "recalled from memory." But Patanjali's intention seems rather to refer to that kind of awareness in which the things meant, such as tables and rocks and stars, are apprehended as if independently enduring realities which thus appear to demand our awareness of them as being the same objects which we have apprehended in the past. Awareness of objects as "real" in this sense constitutes a distinct veil which must be dealt with in its own manner.

Not only must we distinguish between word, mean-

ing (or things meant), and idea, as noted in the last Sutra, but also between our being aware of the meaning (or thing meant) and our being aware of it is an enduring substance having a reality independent of our awareness (i.e., between "phenomenal objects" and "real objects"). See Sutra XI.

SUTRA XLIV

What has just been said about discriminating or not discriminating applies likewise to subtle objects.

Comment: In addition to discriminating between grosser things, such as tables, rocks, and stars, we have the problem of distinguishing between these grosser things and their subtler aspects, such as space, time, and causality. These subtler aspects first must be discriminated in normal consciousness before we can achieve superior consciousness in which we become transcendently aware of their irrelevance to the ultimate status of the soul.

SUTRA XLV

(Finally, one must deal with the whole evolved range of) these subtle objects, which ends in purely potential energy.

Comment: This Sutra, like Sutra XL, seems to be intended both as a conclusion and summary of a whole series of Sutras which precede it (Sutras XLI-XLIV) and to prepare us for the next series (Sutras XLVI-LI). Whereas Sutra XL summarizes the series about objects which one must conquer and hold steady in

attaining single-mindedness, the present Sutra concludes the series pertaining to all of the veils or layers, through which objects are seen. These veils or layers are levels in the evolution of *prakriti*, nature, or body. To comprehend their nature and significance fully, we must review and develop the ideas of the structure of the universe as conceived in Yoga Philosophy. (See Introduction, Section 2.)

Soul (*purusha*) and body (*prakriti*) exist eternally as two utterly different kinds of being. When soul is completely isolated, it is wholly self-contained and free from disturbance. This is its ideal state. Body or nature, when dissociated from soul, remains inert, inactive, quiescent, in equilibrium. This, too, would be its ideal state except for the fact that it can become alive and conscious and purposive only in the presence of soul. Soul, though powerless in itself to do anything, stirs unconscious body into activity, much as the beloved magnetically stirs latent desires in the lover. Soul can do this because body has eternally latent within it all the possible levels of evolution awaiting opportunity for actualization. These levels of evolution are potentialities which become actualized through the activity of the three *gunas* which are dynamic tendencies inherent in bodily being.

The three *gunas* are opposing tendencies in nature which consequently are embodied in all things. They are as basic, and probably as well-known, in Hindu thought as the opposites, "true and false," are in

European thought. The three *gunas*, called *rajas*, *sattva*, and *tamas*, are the arousing, preservative, and degenerative tendencies of being. Each tendency opposes the other two and each takes its turn in dominating being. When *rajas guna* is most active, being is activated, aroused, vigorous, energetic, progressive, forward-looking, hopeful, passionate. When *sattva guna* prevails, being is peaceful, quiescent, persistent, permanent, enduring, perfected, calm, and undisturbed. When *tamas guna* takes control, being becomes degenerate, decadent, impure, rotten, brutish, sluggish, slothful, lazy, heedless, and misdirected. Each level of evolution, each kind of being, each phase of experience, embodies all three *gunas* and one can, usually by simple observation, intuit which of the *gunas* happens to be dominant in it. (For a good popular account of the three *gunas*, giving numerous examples, such as three kinds of knowledge, three kinds of faith, three kinds of conscience, three kinds of food, and three kinds of happiness, see the *Bhagavad-Gita*, translated by Swami Prabhavananda and Christopher Isherwood, Chs. XIV-XVIII. Available in the Mentor series.)

Body or nature (*prakriti*) in its unevolved state consists of a dynamic equilibrium in which the three *gunas* equally balance each other. Hence there is no activity. Bodily being exists in a state of pure potentiality. Nothing, apparently, can disturb this equilibrium except soul which, without cause or reason, happens to approach body. When the otherwise pow-

erless soul approaches body, it magnetically influences the equilibrium of the latent *gunas* and they spontaneously activate their constant struggle with each other. This activated struggle causes the evolution of the world through its fixed series of levels. These levels are first psychical or mental. The mind (*chitta*) becomes aware (mistaking the now-present awareness of the soul as its own) without becoming conscious of anything, either of itself or objects. Then it becomes aware of itself or "self-conscious." Then it becomes aware of its senses or ways of perceiving objects. Then it becomes aware of objects. Evolution continues in various ways (See Sutra XIX, Book II, for further treatment).

But enough has been indicated here to note that the factors in experience which are mentioned in Sutras XLI-XLIV illustrate a whole range of subtle psychical evolutes each of which needs to be discriminated by the mind before it can free itself, and soul, from attention to them. Each factor must be apprehended as it is in itself, as distinct from the others and from soul, since only from clear awareness (absence of ignorance) can come a final realization that these are not the ultimate reality and value which exists as soul in its pure isolated state. The range of factors extends from the minutest actual distinction to the purest potential energy, or to *prakriti* in its unevolved, latent state. Such is the range with which this Sutra seems to deal. (See also Sutras XVIII-XIX, Book II, and Sutras II-IV, Book IV.)

Section 11. Desired and Desireless Consciousness

SUTRA XLVI

(Thus far all of the Sutras have pertained to) desired results.

Comment: One practices yoga for a purpose. He puts forth effort to attain single-mindedness for a purpose. He takes the trouble to discriminate each veil for a purpose. He wants results. The goal he seeks is union with ultimate reality. But ultimate reality is inherently goalless. It has no purpose beyond itself, and this is not "purpose" in the ordinary sense of the term. Hence, in order to attain his goal he must transcend his desire to attain his goal. He must desire a state of desirelessness. And he cannot reach his goal until he gives up all desire, including his desire to reach the goal of desirelessness. All of the Sutras thus far have been concerned with what we ought to desire in order to progress toward the goal. But now we must try to understand what it is to be in the desired state of desirelessness.

Patanjali presupposed what was, and is, common knowledge in India, namely, the doctrine of *karma*. According to the "law of karma," for each good one does (whether of deed or thought or even intention)

good will return and for each evil one does evil will return. Each deed for which reward is not immediately forthcoming stores up credit or merit which will be paid off later. The results of such action are called "fruits" and the acts in which one intends (hence creates) good and bad results are called "seeds." Action is "seeded" when it tends to bring about fruits or results. Now all desires are seeds and all awareness in which one acts willfully creates more seeds. All seeds will ripen and bear their fruit in due time. But the soul, in its true nature, is eternal, and only ignorance veils it in the belief that it is bound to the process of seeds and fruits. One cannot free his soul from this ignorance until he has gained freedom from all seeds (as well as fruits, for all seeds must ripen, and all causes must produce their necessary effects). He can do this only after both all his seeds have ripened and he maintains a desireless awareness, for only in desireless awareness is it possible for him to refrain from creating more seeds.

Sabija samadhi is seeded awareness, and the Sutras thus far have dealt with how we should desire in order to free ourselves from desire. All of the efforts to achieve single-mindedness involve a desire to do so, and holding attention steady upon an object requires a will to do so. Use of skills in discriminating one veil from another and in apprehending each for what it is in itself also presuppose a desire to do so. But now we must recognize that these desires were merely means to an end and that these desires too must be given up if we are to transcend all desires. We

must achieve *asabija samadhi*, seedless awareness, and remain in it until after all our previous fruits have ripened. (See also Sections 4 and 5 and Sutras XXXIV-XXXIX, Book II, Sutras VIII-X, XXII, and L-LI, Book III, and Sutras VI-XI and XXIX-XXXII, Book IV.)

SUTRA XLVII

When one enjoys consciousness entirely freed from desire for results, then the true nature of all things becomes clear.

SUTRA XLVIII

In such a condition, the mind is aware of things as they are.

Comment: Then each of the veils is clearly discriminated. Each is known to be what it is. The mind intuits itself for what it is. And the soul's purely self-sufficient reality appears just as it is. Such intuitive apprehension of things as they are is the ultimate in the way of truth. This state is described as "truth-laden" (*ritambhara*). Such truth is not concerned with details which have practical uses but is an awareness of each kind of thing or veil as it is in itself. The common notion of truth as correspondence of an ideal with a real thing involves degrees of correspondence such that the closer the correspondence the truer the idea. Now if we project the scale of degrees of closeness of such correspondence until we come to its end, i.e., where correspondence is so close that it turns into identity, then we have reached perfect truth relative

to that idea. When the mind intuits things as they are in themselves, then its awareness is *ritambhara*, truth-saturated. By becoming truth-laden about things and veils as they are in themselves, the mind readies itself for apprehending the truth about reality itself. Even though the mind must fall short of the kind of omniscience enjoyed by the soul in its isolated state, the mind may become as omniscient as the Ideal Soul (See Sutra XXV) when associated with, but undisturbed by *prakriti*, and it may enjoy the "seven final insights" mentioned in Sutra XXVII, Book II.

SUTRA XLIX

Ordinary knowledge, such as is obtained through inference and testimony (See Sutra VII), desires to apprehend particular truths about things. But the intuitive awareness of all particular things as they are in themselves is Truth itself.

Comment: In "Truth itself" the mind and the things apprehended are integrally merged. *Samadhi*, experiencing togetherness, is then complete. However, *samadhi* must be followed by *mukti*, liberation, before the final goal of goallessness has been reached. In such a state, the soul is beyond concern for, and has no awareness of, a distinction between truth and being, even when these are integrally merged.

SUTRA L

Enjoyment of the sublime awareness of supreme integrity relieves one of all tendency to desire awareness of any further desiring.

SUTRA LI

(Finally), when even the enjoyment by the mind of Truth itself is given up, then one's consciousness is utterly without seed.

Comment: So long as the mind enjoys its knowledge of Truth itself, or its integral union with all things as they are in themselves even without desire to have them different from the way they are, it still implicitly desires to have this knowledge. But such desire remains seeded rather than seedless so long as such enjoyment implies any unwillingness to give up its knowledge of the Truth in order to free the soul from bondage. The soul in its pure state is not integrated with other things, even as they are in themselves, but is completely self-integrated or integrated in itself alone. So long as any association exists between a soul and other things, it is in danger of being entangled with them, since, of itself, it has no power to connect or disconnect, draw itself to or withdraw itself from, other things. Such associations are not parts of the soul itself. In its pure state, no associations exist, so no attachments exist, and so no desires exist—not even a desire to know things as they are in themselves. The mind must become willing to surrender its own enjoyment of the Truth itself before the soul can be fully liberated.

Book II

THE WAY

Section I. The First Aims of Practice

SUTRA I

Initiation of Yogic practice should include (1) self-restraint, (2) self-study, and (3) dedication of self to the ideal of supreme selfhood.

Comment: "Self-restraint" (*tapas*) consists in restraining one's desires and, especially in the beginning, desirousness in its grosser forms such as lust or greed. Although no specific rules are absolutely necessary, since the aim is a general or universal one, applying to all desires, in actual practice devotees want advice concerning specific steps to take in order to get started. Patanjali outlines his suggestions later, in Sutra XXIX of Book II, and explains them further in Sutras XXX-LV of Book II and in Book III. Although self-restraint is aimed at purification of self from desires which disturb the soul, some teachers, following an ancient tradition in India, interpret this suggestion as self-mortification. But a desire for self-mortification can become as greedy as any other desire and should be included among the desires which one seeks to restrain.

“Self-study” (*swadhyaya*) is the search for understanding—not so much a study of abstract principles, as in psychology or physiology, as a growing awareness of oneself as a conscious being. Again, no specific rules are required, since all aspects of self must eventually come under consideration. Yet specific suggestions are demanded by beginners. One may, of course, study the ancient scriptures for insights. Or he may seek his own experiences of intuiting cosmic integration through identifying himself with the concrete generality apprehendable in intoning the omni-sonal AUM (See Sutras XXVII and XXVIII, Book I).

“Dedication of self to the ideal of supreme selfhood” (*Ishwara*) means not “devotion to God” in any magical sense but awareness that the goal desired actually exists and that aspiration to become “God-like” requires resignation of all lesser desires or lower ideals in favor of full devotion to the highest ideal. (See Sutras XXIII-XXVI, Book I.)

SUTRA II

(The aim of Yogic practice is) the promotion of unification (*samadhi*) by means of weakening the hindrances (to its achievement).

Comment: The hindrances (*klesha*), or “afflictions,” are discussed in the next six Sutras. Not only should they be weakened, but they should also be counteracted, as indicated in Sutras X and XI, following.

Section 2. The Five Hindrances

SUTRA III

The five (main types of) hindrances are: (1) ignorance, (2) egoism, (3) desire, (4) aversion, and (5) tenacity.

SUTRA IV

(1) "Ignorance" (*avidya*) is the soil (realm or arena) in which the others, whether they be dormant, incipient, halted, or active, are bred (and incubated).

SUTRA V

Ignorance consists in mistaking the transient for the permanent, the impure for the pure, evil for good, and the apparent self for the real self.

Comment: Or, more generally, ignorance consists in taking anything that is as if it were not or anything that is not as if it were, or in any unwillingness to accept things as they really are.

SUTRA VI

(2) "Egoism" (*asmita*) is mistakenly identifying the soul, which is awareness, with the body (including the

mind) which serves as the instrument for such awareness.

SUTRA VII

(3) "Desire" (*raga*) is attraction to pleasure.

SUTRA VIII

(4) "Aversion" (*dvesa*) is annoyance with pain.

SUTRA IX

(5) "Tenacity" (*abhinivesa*) is the will to live which is instinctive even in the wise.

Comment: The desire to cling to life is more than fear of death or an expression of the instinct for survival. It is the general sense of willfulness that whatever one takes a genuine interest in should itself survive. The "desire for security" and the "desire for certainty" are parts of this general *élan vital*.

Section 3. The Need for Counteractivity

SUTRA X

These (foregoing five) subtle hindrances can be counteracted only by counter-effort.

SUTRA XI

Their disturbance should be destroyed by deliberate attentiveness.

Section 4. How the Principle of Karma Works

SUTRA XII

The “principle of karma” has its roots in the hindrances and it functions continuously regardless of whether its operation is experienced or unexperienced.

Comment: The “law of karma” (mentioned previously in Sutra XLVI, Book I) is no abstract law but is a concrete universal principle which functions impersonally and automatically as a causal determiner. Like the principle in physics, i.e., that “for every action there is an equal and opposite reaction,” the “law of karma” is the principle of universal justice which none can escape. It serves as a principle of explanation which may be used both to account for how we get into trouble and to provide us with a means for getting out of it. We got into trouble by acts of will, i.e., by desiring. (The five main kinds of hindrances just discussed in Sutras III-IX are all basically kinds of desire, the foundational *avidya*, ignorance, a shrouding unwillingness to accept things as they really are, being the most viciously subversive desire of all.) We can get out of trouble also only by acts of will, i.e., by desiring to counteract the previous acts, or their results, by equally intense effort. A mere act of will is not enough; when one’s

will is genuine, he carries out his decision in practical action as far as is needed to accomplish the deed. If we know that the law of karma works and if we know what our predicament is, then we can estimate what is needed to get us out of it. To will what is good, or to have good will, and to act accordingly, merits good reward. To have so acted without receiving a reward is to have stored up latent merit. One's rewards may be immediate or they may accumulate enough merits so that we will be enabled, through the working of the principle of karma, to become relieved of the hindrances which, otherwise, would involve us ever more deeply in delusion, egotism, dissatisfaction, fear, and anxiety.

SUTRA XIII

So long as the (hindering) roots remain, they produce growing disturbances which determine (1) our roles in life, (2) the length of our life, and (3) the joys and sorrows which we experience in life.

Comment: (1) *Jati*. Since our biological characteristics, our physiological peculiarities, our psychological traits, our social circumstances all appear to be caused, and since the law of karma operates wherever there is causation, we can infer that our circumstances in life, including the economic and social class into which we are born, the vigor of our health, the annoyances of our climate, and the temperament with which we respond, are all products of our previous willful behavior. (2) *Ayuh*. Length of life too is nat-

urally caused by the various conditions which influence it. (3) *Bhoga*. In addition to our conditions in life, the way in which we habitually experience these conditions, with a smile or a frown, optimistically or pessimistically, enthusiastically and appreciatively or stupidly and derogatorily, has its causes or roots in our past.

SUTRA XIV

Joys are the fruits of previous meritorious action (*punya*) whereas sorrows (and a short, miserable life) are the fruits of demeritorious attitudes.

Section 5. The Avoidance of Evil Results

SUTRA XV

However, to the discriminating mind, all, without exception, is really evil because the conflicting tendencies constituting the *gunas* keep one in turmoil and in continual yearning for something better.

Comment: That is, to the discriminating mind (abilities to discriminate were discussed in Sutras XLI-LI, Book I), all experiencing of the fruits of karma, whether good or bad, sorrowful or joyful, or experienced in palatial or squalid surroundings, is really evil when compared with the liberated state of the soul which is beyond the reach of either *karma* or the *gunas*. Since the *gunas* (discussed in Sutra XLV, Book I, and Sutra XVIII, Book II) keep us in

constant tension and thus desiring, we should seek, through the use of the *gunas* and of *karma*, to escape from both.

SUTRA XVI

It is possible to avoid future evil.

Section 6. Association of Soul and Body

SUTRA XVII

The ultimate reason for all the evil which should be avoided is the association of the soul (pure awareness) with the things of which it becomes aware.

Comment: See also Sutras XVIII-XXIV, Book IV.

SUTRA XVIII

The things of which the soul becomes aware embody (three characteristics), (1) clear and stable appearance, (2) activity, and (3) inertia. These things and characteristics are manifest through (1) the organs and (2) the elements, and have as their purpose the providing of both experience (with all of its disturbances) and liberation (of the soul from all such disturbances).

Comment: Since all of the evolutes of *prakriti*, nature or body, involve the three *gunas* as characteristic tendencies, so everything in the phenomenal world, which is part of such nature or body, involves them. The soul, as awareness, has reflected in it whatever phenomena the mind apprehends. Hence all

things of which the soul becomes aware manifest these three *gunas*. Each of the *gunas* has its own characteristic way of expressing itself in experience. (1) When *sattva guna* is manifest, the phenomenal objects appear clear and stable. *Sattva guna* is the tendency of things to preserve their own true nature and to appear as they are or "to shine in their own light." Such things appear to be self-illuminated. (2) When *rajas guna* predominates, phenomenal objects appear to be active, vigorous, growing, evolving, and even violent. (3) When *tamas guna* prevails, phenomenal objects appear as dull, confused, disintegrative, chaotic, or dead. (The "organs" and "elements" will be discussed in the next Sutra.)

SUTRA XIX

The *gunas* (and their manifestations) evolve through (four) levels of differentiation, ranging from the well-defined through the not-so-well-defined, the quite indefinite, and the completely indefinite.

Comment: These general and ambiguous terms are ways of denoting the major stages of the generative, or degenerative, evolvment in the Yoga metaphysical scheme. Let us consider them in reverse order.

(1) *Prakriti*, or primordial nature in its unevolved state, is entirely undifferentiated or wholly indefinite (referred to as "purely potential energy" in Sutra XLV, Book I).

(2) *Chitta*, mind or consciousness is the capacity of nature for becoming aware of things; but *chitta*

cannot become aware of them unless they also evolve in it or from it through further differentiation and definition. So, merely by itself, *chitta* is quite indefinite.

(3) *Avishesha*, or non-specific modes or elements, which include the five *tanmantras* of sound, touch, color, taste, smell, and egoism (*asmita*), are still subtle and not-so-well defined.

(4) *Vishesha*, or specific modes or elements, are the grossest, most fully developed, most complex, or most well-defined conditions of being. They include the five atoms of ether, air, light, water, and earth, which are the specific modes of the five *tanmantras* of sound, touch, color, taste, and smell.

“The eleven sense organs are the specific modes of egoism which is a non-specific mode. The five cognitive organs, auditory, tactual, visual, gustatory, and olfactory, are the specific modes of egoism with *sattva* as the predominant element. The five motor organs—vocal, prehensive, locomotive, excretory, and generative—are the specific modes of egoism with *rajas* as the predominant element. The *manas* (mind) is the specific mode of egoism with *sattva* and *rajas* as present in equal proportion.” (Jadunath Sinha, *A History of Indian Philosophy*, Vol. II, p. 110. Central Book Agency, Calcutta, 1952.)

SUTRA XX

The soul is awareness which, though pure in itself, becomes conscious of ideas through the activity of mind (*chitta*).

SUTRA XXI

Whatever evolves to be experienced can be so only because the soul is aware.

SUTRA XXII

However, what is no longer experienced through the awareness of one soul which has been liberated still exists since, being available to all, it may be experienced by other souls.

Comment: For Patanjali, many souls (*purushas*) exist, but nature (*prakriti*) is common to all souls for when souls become aware they all become aware of the same world. If this were not so, if each soul had its own private *prakriti*, it would be impossible for two minds, and souls, to be aware of the same object.

SUTRA XXIII

Association (of soul and body) makes it appear to the soul that it has a body and to the body that it has a conscious soul.

Comment: The whole preceding series of Sutras (XVII-XXII) is concerned with the seeming contact and mistaken mutual identification of conscious soul and unconscious nature. The following three Sutras pertain to correcting this mistake.

Section 7. The Way to Destroy Illusion

SUTRA XXIV

But these appearances are illusory (*avidya*).

Comment: See Sutras IV-V, Book II.

SUTRA XXV

When these mistakenly illusory appearances of identification of soul and body disappear, their association ceases. In this way the soul is liberated from body. And thereafter it is completely free.

Comment: See Sutras XXV-XXVI, Book IV.

SUTRA XXVI

The way to destroy these illusions is by unfaltering discriminative discernment.

Comment: See Sutras XLI-LI, Book I, and Sutra XV, Book II.

Section 8. The Seven Final Insights

SUTRA XXVII

Seven final insights are in store for one who advances to the highest stage.

Comment: Following Vyasa's *Yoga Bhasya*, written about 400 A.D., commentators commonly (e.g., Aprabuddha, Dvivedi, Prasada, Swami, Vivekananda, and Woods) interpret these as seven "folds" which consist of two sets of four and three. They are as follows:

(1) All that needs to be discriminated in order to escape from bondage will have been discriminated. No greater knowledge is possible. In this sense, one will have become "omniscient." (2) All the disturbances distracting the mind's attention will have subsided. No further effort to quiet them will be needed. (3) Clear awareness of having withdrawn from the world of objects will be directly intuited. (4) All feeling of duty, of having anything yet to be done, will have disappeared.

The foregoing four insights may be succeeded by, or accompanied by, three others. The four are insights into freedom of the mind from its objects. The three are insights into freedom of the soul even from the mind, though it is the mind which has this three-fold insight. (5) The mind will become aware that it has no power to hold the soul. (6) The mind will become aware that the *gunas* have no power to cause the mind to disturb awareness when the soul (awareness itself) has been freed. When the reason for their activity (i.e., to come to awareness) has disappeared, they will again sink into a state of quiescent equilibrium (just as a stone, loosed from a cliff, falls into oblivion). (7) The mind will be-

come aware of what the soul will be like in its completely isolated condition.

These seven insights are to be enjoyed by the mind in the final stage of its existence as a mind and to be enjoyed in such a way that it retains no will to restrain the soul from becoming completely free. Actual freeing of the soul from the mind and its insights occurs automatically, and the mind itself then sinks into oblivion.

Section 9. The Eight "Limbs" of Yoga

SUTRA XXVIII

But before we reach the final stages of clear discriminative knowledge, we must proceed gradually through all of the stages or steps or "limbs" of Yogic practice.

SUTRA XXIX

The eight "limbs" of Yoga are: (1) Abstention (*Yama*). (2) Devotion (*Niyama*). (3) Posture (*Asana*). (4) Relaxation of Breathing (*Pranayama*). (5) Retraction of the Senses (*Pratyahara*). (6) Fixation of Attention (*Dharana*). (7) Fusive Apprehension (*Dhyana*). (8) Full Integration of Consciousness (*Samadhi*).

Comment: These eight phases of Yoga may be divided naturally into two, three, or four groups. The most obvious division, perhaps, is that which separates

the last three and treats them together as three aspects of the inner self-resolution of the mind. The separation of the Sutras into four Books cuts the eight "limbs" in such a way that the first five are treated in Book II and the last three in Book III. Furthermore, after stating the last three, in Sutras I, II, and III of Book III, Patanjali immediately and continuously proceeds to treat these three together in a more general fashion.

The first five may be divided again by noting that the first two pertain to the preparatory phases whereas the next three all deal with control of factors external to the mind. Further division of the first two "limbs" into separate groups may be carrying classification too far, but the two are definitely opposed, the first being obviously negative and the other obviously positive in emphasis.

Each of these eight phases of Yogic practice is dealt with further in the following Sutras: (1) Abstinence in Sutras XXX-XXXI. (2) Devotion in Sutras XXXII-XLV. (3) Posture in Sutras XLVI-XLVIII. (4) Relaxation of Breathing in Sutras XLIX-LIII. (5) Retraction of the Senses in Sutras LIV-LV. (6) Fixation of Attention in Sutra I, Book III. (7) Fusive Apprehension in Sutra II, Book III. (8) Full Integration of Consciousness in Sutra III, Book III.

Section 10. The Five Abstentions

SUTRA XXX

(1) "Abstinence" includes (a) not injuring, (b) not lying, (c) not stealing, (d) not being sensual, and (e) not being possessive.

Comment: These "five abstentions" constitute a fingerable summary of all the ordinary evils to be avoided. They are to be found in every culture and are minimal items in any code of ethics.

(a) "Non-injury" (*ahimsa*) refers not merely to killing, which is a most obvious form of violence, but to not harming in any way. The restraint intended is not only to acts of violence but also to the attitude of violence or the willingness to harm or to have things harmed. Hence, although this requirement is stated negatively, it has implicit in it the general attitude of benevolence, good will, or willingness to have good prevail everywhere. (The positive effects of non-injury are cited in Sutra XXXV, below.)

(b) "Not lying" includes not merely overt lying, with its more obvious consequences, but also to deception of any kind. The very willingness to deceive is the evil to be avoided. A yielding to the temptation to gain advantage through deception traps and stirs our soul with fears and suspicions which embroil our

emotions in ever-deepening turmoil. "Oh what a tangled web we weave when first we practice to deceive." Implicit in this negative restraint is the positive prompting of a willingness to speak the truth and to have it spoken. (The positive effects of not lying are cited in Sutra XXXVI, following.)

(c) "Not stealing" pertains not only to refraining from robbery but also from any form of misappropriating, including not taking or using what belongs to others without their consent. (Positive results of not stealing are mentioned in Sutra XXXVII.)

(d) "Not being sensual" refers to incontinence. But in addition to avoiding its more voluptuous expressions in debauchery, lust, rape, one should refrain even from seeking those foods, for example, which stimulate the appetite, such as the sour, astringent, pungent, salty, mustardy, bitter, peppery, or sweet. More generally, it is the very willingness to allow the soul to be drawn into and tied to the merely sensual which is to be avoided. (Positive rewards from not being sensual are indicated in Sutra XXXVIII.)

(e) "Not being possessive" encompasses not only grabbing things away from others but also the desire to have things which others possess and even the desire to own or have things as one's own. The very feeling of ownership, especially exclusive ownership, which gives to the soul an appearance of attachment to, or embodiment in, the things owned is to be avoided. (Sutra XXXIX expresses positive values of not being possessive.)

"Abstinence" is a general term for the need for

withdrawal from all kinds of involvement of the soul in the baser interests. That these kinds have been arranged for convenience into five groups should in no way signify that the number five is peculiarly essential to the process or that only five abstinences are needed.

We should note further that *yama*, a term which recurs in *niyama* (Section 11), *pranayama* (Section 13), and *samyama* (Sections 4-9, Book III), connotes duration, continuance, forbearance, as well as restraint. *Yama* is not a mere momentary inhibition but is a persisting disposition. So each of the five "abstentions" have an enduring as well as a negative quality about them. The same enduring quality will be noted relative to *niyama*, devotion, *pranayama*, relaxed breathing, and *samyama*.

SUTRA XXXI

These abstentions are universal and need to be practiced regardless of place, time, or circumstance, or even of our specific role.

Comment: Although attention to, and achievement of success in, these negative practices is a normal starting place for beginners, these are not mere initial hurdles which may thereafter be forgotten. The attitudes involved in them must become permanent conditions of the mind. The initiate must work away at them until his commitment to them is wholehearted and habitual. Without complete commitment, one who progresses into and even through other stages is in constant danger of slipping back. Hence the

aim of this Sutra is to emphasize the ever-present need for attention to restraint, not merely by those who are of high class or caste or rank in society but also to those who have already progressed up the ladder of Yogic practice.

Interpreters often speak of these "five abstentions" as "The Great Vows." (a) But the greatness referred to has to do with their universality, as well as necessity, at all levels; i.e., not merely at the highest as well as the lowest but, the point now being stressed, at the lowest as well as the highest. Even beginners must take these vows, whereas at higher stages fewer are to be expected to be committed to the requirements for attainment in those stages. (b) "The Great Vows" are not vows in the sense of ceremonious swearing or demanding or insisting but in the sense of actual devotion of the self unconditionally to living and thinking in such a way that these abstinences are habitual and carried out without hesitation.

Section 11. The Five Devotions

SUTRA XXXII

(2) "Devotion" includes (a) "cleanliness," (b) "serenity," (c) "self-discipline," (d) "self-study," and (e) "dedication of self to the ideal of supreme selfhood."

Comment: (a) "Cleanliness" pertains to withdrawal of the self from all that contaminates it. Hence it involves a tendency toward solitariness. Commentators not only extend, but sometimes naively limit, this

principle to the popularly recognizable details of daily life. We too will survey such details, but with the intention of keeping in mind that they illustrate an essentially general principle. "Cleanliness" refers to both bodily and mental conditions, to both acting in such a way as to avoid dirt and to purify oneself when one gets dirty, and to the establishment of habits regarding these.

Body cleanliness has two aspects, external and internal. External cleanliness has to do with one's surroundings. The quest for purity of soul can hardly flourish so long as one's attention is recurrently called to observe filth. Internal cleanliness pertains to both diet (one should avoid foods which bloat or produce pain, stench, and gas) and excretion. Although Yoga as endeavor aiming at union with the ultimate does not involve any definite and strict set of rules for maintaining body cleanliness, some devotees have developed intricate techniques relative to each of the bodily organs, such as the lungs (breathe rapidly like a blacksmith's bellows), eyes (look steadily at something without winking until tears come), nose (wash by breathing water or wipe by inhaling a thread or string), mouth (by gargling), stomach (by swallowing and withdrawing a cloth), intestines (by massaging and swallowing air or water), and the bowels (by enemas). These techniques have been explained, together with detailed directions for posture and breathing, under the name "Hatha Yoga."

Mental cleanliness has two aspects, internal and external. One should deliberately put unclean thoughts

out of his mind when alone and should discourage unclean thoughts in conversations with others.

It is pointless to catalogue here all of the kinds of uncleanness, for the specific kinds are not in themselves significant. They vary with geography and climate, with culture and class, with age and circumstance. And one man's cleanliness is another man's dirt. The aim of "cleanliness" as one of the "limbs" of Yoga is general. It includes concern for whatever specific varieties constitute dirt for the particular individual. Its purpose is not to perform any ritualistic purificatory ceremonies (though there can be no objection to these if they do in fact aid in purifying the mind or body), but to establish an attitude of mind which automatically devotes itself to cleanliness. ("Cleanliness" receives further treatment in the following Sutras XL and XLI.)

(b) "Serenity" means contentment with what one has, no matter what. It does not presuppose having had desires which one now feels he has satisfied sufficiently so he can glow with pride or, worse, gloat over his good fortune. Rather it consists in a pervading sense of acceptance of things however they are. ("Serenity" is mentioned again in Sutra XLII.)

(c) "Self-discipline" includes all varieties of restraint of enthusiasm and attachment, especially for the baser pleasures already noted under "abstinence." Here, however, the emphasis is upon a positive morale in which one's habitually automatic "do not" turns into an habitually automatic "do." A cheerful attitude turns a chore into a charm. Translators seldom resist

the temptation to interpret *tapas* here in its usual meaning connoting austerity, mortification, self-castigation, or penance. But, as already hinted in our treatment of this practice, we think that any mania for self-torture constitutes a distorted negative attachment which must itself be restrained like all other attachments. ("Self-discipline" or "self-restraint" was mentioned earlier in Sutra I, Book II. Values of "self-discipline" will be cited below in Sutra XLIII.)

(d) "Self-study" (also mentioned previously in Sutra I, Book II) includes a search for wisdom in the lore of the ancients and in the examples of contemporary saints. ("Self-study" is referred to again in Sutra XLIV.)

(e) "Dedication of self to the ideal of supreme selfhood" (already considered in Sutras, XXIII-XXVI, Book I, and Sutra I, Book II) is no mere ceremony of formal dedication. Rather it is a positive embodiment of a spirit of adoration for an ideal so great that all else can be readily sacrificed to it. Traditionally this ideal has been associated with *Ishwara*, God, though no external God exists which can be appealed to for assistance in Yogic practice. The dedication here referred to is the dedication of one's whole self to effort to realize the freeing of that ultimate reality constituting one's own soul.

However, for those whose insights into the true goal of devotion have not yet developed, devotion to whatever gods may be, especially to those which local custom assures us can provide us with the confidence needed for going on, may be useful. Devo-

tion itself, regardless of whether one is devoted to a child, a husband, a teacher, a god, or to an ideal, can be a powerful instrument in overcoming selfishness. Selfless devotion is a needed first step for whomever wishes to realize his true self. So even worship of God can be of service for this purpose. ("Dedication of self to the ideal of supreme selfhood" is mentioned again in Sutra XLV.)

SUTRA XXXIII

("Abstinence" and "devotion" are correlative since), for each evil which needs to be inhibited, there is its opposite which needs to be cultivated.

SUTRA XXXIV

The evil dispositions (i.e., both predisposing attitudes and readiness to act) are those toward injuring, etc. (i.e., lying, stealing, sensuality, and possessiveness). Whether these are carried out fully by oneself, caused to be done by others, or merely condoned; whether they be motivated by aggressiveness, anger, or delusion; whether indulged in slightly, moderately, or excessively; these continue to have misery and ignorance as fruits. All this should be kept in mind when thinking about opposites.

Comment: The reference to opposites here seems not to refer to injuring and not injuring, lying and not lying, stealing and not stealing, being sensual and not being sensual, being possessive and not being possessive, which are obvious. It appears rather that attention is being called to the opposition between the

five "abstinences" which are negative in orientation and the five "devotions" which are positive. That is:

(a) The abstinence called "non-injury" (restraint of any interest in harming others) is a negative disposition which has its positive disposition in the devotion to "cleanliness" or withdraw ("purification") of all interest in others. See Sutras XXXV and XL. The positive side of this pair of opposite manifests itself through devotion to self. See Sutra XLI.

(b) The abstinence called "not lying" (restraint of any interest in seeing things as other than they are) is a negative disposition which has its positive disposition in the devotion to "serenity" or enjoyment of confidence. See Sutras XXXVI and XLII.

(c) The abstinence called "not stealing" (restraint of any interest in having anything which is not given) is a negative disposition which has its positive disposition in the devotion to "self-discipline" or constancy of awareness of ultimate self-sufficiency. See Sutras XXXVII and XLIII.

(d) The abstinence called "not being sensual" (restraint of any interest in objects of sense) is a negative disposition which has its positive disposition in the devotion to "self-study" or a focusing of one's energies upon making progress towards the self's ultimate goal. See Sutras XXXVIII and XLIV.

(e) The abstinence called "not being possessive" (restraint of interest in owning anything which is not one's own) is a negative disposition which has its positive disposition in the devotion called "dedica-

tion of self to the ideal of supreme selfhood" or commitment of all efforts to the achievement of that ultimate freedom in which the isolated soul owns nothing else because it is freed completely from all contact with anything else. See Sutras XXXIX and XLV.

SUTRA XXXV

(a) When the desire to harm others vanishes, enmity (antagonism to others) disappears.

SUTRA XXXVI

(b) When the desire to lie (see things, or cause things to be seen, as other than they are) vanishes, one is rewarded by serenity of action (or achieves results without fear or anxiety).

SUTRA XXXVII

(c) When abstinence from stealing (taking anything which is not given) has become habitual (in thought as well as deed), wealth is safe in one's presence.

SUTRA XXXVIII

(d) When the desire for sensuous objects is completely eliminated, one retains his energy for self-study.

Comment: Attachment to sensuous objects is devotion to things which appear to be external to the self. The more one devotes himself to external objects, the less is he able to devote his attention to the

task of gaining insight into his own true nature. Hence the restraint of interest in objects makes possible greater efforts in studying oneself. Commentators commonly interpret this elimination of desire for sensuous objects as "contenance," giving this Sutra a sexual emphasis. It is true that the more one devotes himself to sexual interests, involving another person external to himself, the less is he able to attend to self-study. However, the more general interpretation seems equally in order, for the more one devotes himself to *any* sensuously apprehended external object the less energy remains for yogic pursuits.

SUTRA XXXIX

(e) When the desire to possess (things other than one's self) has been completely uprooted, then one becomes aware of the conditions of life.

Comment: "Things other than one's self" include not merely jewels and clothes and houses and land but even one's body and mind. Ignorance of the conditions of life is due to the fact that the numerous transparent veils cling to the soul because of the mind's desire to possess. See Sutras XLI-XLVI, Book I. When one has freed himself entirely from the desire to possess, including the desire to cling to these veils which mistakenly appear as if inherently possessed by the self, then he is able to discriminate each of the conditions of life or of "birth" (i.e., entanglement of the soul in a mind and body). See Sutras XLVII-XLVIII, Book I.

SUTRA XL

(a) (1) By "cleanliness" (withdrawing oneself from interest in others), one naturally loses his interest in his own external appearance and in intermingling with others.

SUTRA XLI

(a) (2) "Cleanliness" (is needed for) (a) experiencing true being (*sattva*), (b) quiescence, (c) single-mindedness, (d) control of the senses, and (e) fitness for insight regarding the soul.

SUTRA XLII

(b) From "serenity" flows supreme enjoyment.

SUTRA XLIII

(c) By "self-discipline" one develops, by means of complete withdrawal, perfect insight into the nature of the body and its organs.

Comment: "Self-discipline" is a "devotion," not an "abstinence." It is something positive, not negative. It is opposed to "not stealing" or taking what is not given. See Sutra XXXVII. It aims at the attainment of self-sufficiency, a condition in which the wealth of others is safe from appropriation because wealth can add nothing to the self-sufficiency of one who is sufficiently self-disciplined.

SUTRA XLIV

(d) By "self-study" one progresses toward union with his chosen goal.

SUTRA XLV

(e) By "dedication of self to the ideal of supreme selfhood" one achieves complete realization of that ideal (*samadhi*).

Section 12. Effortless Posture

SUTRA XLVI

(3) "Posture" pertains to steadiness and ease.

Comment: Whenever one seeks to free his mind completely from distractions, he cannot succeed unless he can free himself from bodily distractions. If he stands or sits in any position for a long period, he tends to become fatigued and the very strain of fatigue calls itself to his attention. He cannot lie down, for then he tends to fall asleep and relax his attention entirely rather than continue alertly to attain freedom. When his attention is relaxed, his bodily and other interests subconsciously occupy his mind and he may lose much that he has already gained. In order to achieve a bodily condition in which he can prolong his alert mental efforts without bodily distraction, he must put forth special efforts to condition his body. To this end, he must seek to be both

healthy and strong and to attain mental control over each part of his body which otherwise might constitute a distraction.

Although, so far as we know, Pantanjali did not offer detailed instruction regarding postures, some of his followers have done so. In addition to the well-known "lotus posture," in which one assumes an upright sitting position with the two feet placed soles up on the two thighs, many others have become popular. Among the more avid devotees of posture control, eighty-four postures have been developed for standard consideration, though someone has figured out theoretical possibilities extending to the number "eighty-four times one hundred thousand." (See Alain Danielou, *Yoga: The Method of Reintegration*, p. 26.) Many of these postures are beneficial to health and physical culture quite apart from their use in preparation for conquest of the mind. However, among the eight "limbs" of Yoga they must be considered as preparatory rather than as bringing us close to the goal.

Furthermore, we must warn against undue attention to them, for the very interests we develop regarding them become additional persisting desires which must also be overcome before all desire can be eliminated. If we become interested in the attainment of postures as ends in themselves, we will have lost our way and have abandoned the ultimate goal of yoga. Hence, we face a problem: to fail to devote enough attention to body control will leave us un-

ready to proceed, but to devote too much attention to it constitutes further distraction. Whoever conceives Yoga as concerned primarily with postures fails to understand it.

SUTRA XLVII

(For the purpose of) effortless alertness and endless attention.

SUTRA XLVIII

Without disturbance by tensions.

Section 13. Relaxation of Breathing

SUTRA XLIX

(4) Next comes the effort to eliminate distractions connected with breathing, whether inhaling or exhaling.

Comment: Breath control is another preliminary concern because, and to the extent that, breathing itself can serve as a distraction. If one's breathing happens not to disturb his meditations, he should forget the matter, for development of desire to experiment with controlling breathing patterns in various ways may itself become a desire which must be overcome. But since breathing does commonly disturb attention (as noted already in Sutra XXXIV, Book I), yogic practice normally concerns itself with breathing problems.

If one is troubled by hay fever or asthma, a cold, clogged nostrils, dry or sore throat, foul air, etc., he can hardly calm his mind. If one has found an isolated cave or other soundless places, he may find, after removing other distractions, that the sound of his breathing (like the buzzing of a fly in the still of the night) overwhelms his attention and that the very rhythms of his breathing keep his mind swaying back and forth. We shall not review here the varieties of instructions developed by teachers. Each has its merits and each may be varied to suit the needs of particular individuals and circumstances. When the general purpose of relaxing breathing, i.e., freeing the mind from disturbance by it, has been attained, matters pertaining to breathing should be forgotten.

SUTRA L

Such disturbances may be primarily external, or internal, or both, and may vary with (circumstances such as) time, place, and rapidity, and may be long or short.

Comment: The difficulties may originate outside the body, as when clothes bind too tightly, when the skin of a moving chest or back rubs against a twig or stone, or when a belt inhibits easy expansion of the lungs. The difficulties may have their apparent source within the body, as when a bloated stomach crowds the lungs or asthma or ticklish phlegm irritates the lungs or throat. Or, worse, one may suffer from external and internal irritants at the same time.

SUTRA LI

A fourth transcends external and internal irritants.

Comment: There is a more subtle, and yet more significant, kind of disturbance which can be grasped only with difficulty. Even after one appears to have relaxed completely and to be breathing regularly, smoothly, and without any obvious disturbance, he may discover that a deep-seated anxiety pervades his spirit in such a way as to suffuse his breathing with a subtle tension. One may be able to detect such tension if he will slow his breathing a bit by deliberately waiting a moment before beginning a next inhalation, with an attitude of not caring whether or not he takes the next breath. Without forcing a withholding of breathing, wait until a demand for a next breath arises spontaneously and proceeds as if by itself. A series of such observations may be accompanied by a slowing of the rate of breathing and also by an increased feeling of relaxation—an increase which did not seem possible before such deliberate observation. One will then realize that his general state of anxiety does have a compelling control over his rate and relative relaxation of breathing, even though he is not normally aware of this and even though there is nothing, such as a tight belt or tickling phlegm, to call this to his attention. Such anxiety, experienceable as a kind of psychic pressure, constitutes this fourth kind of disturbance.

SUTRA LII

As a result (of freeing breathing from disturbances) a veil which obscures the goal fades away.

SUTRA LIII

And the mind becomes ready for fixed attentiveness.

Comment: Although the main burden of advice in Sutras XLIX-LIII has been elimination of distractions, we should not overlook some positive values to be obtained from regularizing breathing as an aid in achieving *samadhi*. Just as deep, regular breathing may be conducive to sleep, so it may conduce to calmness of mind for one seeking to sustain calm alertness. Although direction suitable for all may be harder to suggest here, the individual will soon sense an increased power for sustained attention flowing from such regular relaxed breathing. The feelings of power obtainable here have become the subject for elaborate speculations and specific directions summarized under the name "Laya Yoga."

Section 14. Retraction of the Senses

SUTRA LIV

(5) Retraction of the mind from attention to sensuous appearances involves likewise a retraction through the unresponsiveness of sense organs to things.

Comment: Again Patanjali does not explain how to go about withdrawing attention from sensuous ob-

jects. He merely points out that if the mind withdraws its attention to the senses, it thereby also withdraws attention from things which exist to stimulate them. And again the followers of Patanjali have elaborated upon how to go about retracting the senses. The varieties of advice differ extensively. And here also we must warn that attraction to skills for withdrawing the senses may dangerously distract one's efforts from the more fundamental tasks that lie ahead. But the startling examples of sticking nails through flesh without pain continue to call for explanation. Common advice suggests practicing with one sense at a time, dealing with sights, sounds, odors, flavors, and touch in turn. For example, one may first listen to sounds of things in nature, then concentrate upon them merely as sounds, then listen to them as delicate sounds in the ear, forgetting the outer sounds. and then listen to a mental image of sound or an imaginary sound, forgetting the sound in the ear, and finally one must forget the imaginary sound. Development of ability to withdraw each of the senses at will is normally considered a prerequisite to withdrawing the mind from all of them. This skill should become so facile that no effort is needed, for if effort is required, this itself may constitute a handicap.

SUTRA LV

In this way results complete mastery of the senses.

Book III

THE METHOD

Section 1. Fixation of Attention

SUTRA I

(6) "Fixed Attention" (*dharana*) is holding the mind steady in a single place.

Comment: Since single-mindedness has already been discussed at length (in Sutras XXXII-XL), Patanjali is doubtless justified in devoting only a single Sutra here to his sixth "limb." Although techniques for fixing attention were well known in his time, Patanjali's lack of discussion of them leaves a gap which contemporary readers will want to have filled. Traditions have developed regarding favorite objects to be used, such as the navel, tip of the nose, midpoint between the eyebrows, and the center of the chest. Of course, after the mind has withdrawn its attention from the senses, fixation of attention must depend upon an imaginary object. In any case, the object should be simple and not arouse interest in itself, for the purpose of fixing attention is to diminish interest.

Section 2. Fusive Apprehension

SUTRA II

(7) "Fusive Apprehension" (*dhyana*) further progressively reintegrates consciousness.

Comment: Since *dhyana* is one of the most important terms in Hindu thought and is listed as one of the eight "limbs" of Yoga, we should expect a more extended treatment of it than a single Sutra. Again its very importance may have presupposed a commonness of acquaintance with it which required little elaboration. Yet, even the most thorough scholars and commentators treat it very briefly, usually with apology or complaint about its indescribability. Nevertheless, American readers will want further explanation.

Dhyana is commonly translated as "meditation," a term which yields little relevant meaning except to indicate that it is not overt activity such as occurs in boxing, engineering, or salesmanship. "Contemplation" is an equally unsatisfactory translation, because this term connotes detachment from, or lack of involvement with, what is contemplated. In *dhyana*, on the other hand, the contemplator is intimately and concretely involved. The kind of detachment to be found in *dhyana* involves elimination of the quality of desirousness but not separation of contemplator and what is contemplated. To overcome difficulties in the word "contemplation," some translators prefer the term "absorption." But again this is not without difficulty, for it suggests direction, i.e., that one thing is absorbed by, or into, another, whereas in *dhyana* any process is in the direction of greater unification rather than in the direction of either the subject or the object.

In the context of Patanjali's *Sutras*, *dhyana* aims at further unification than has been attained in the

previous six phases and yet not as much as will be achieved in the eighth phase or in final isolation. Although in the sixth phase, *dharana*, the mind gains fixed attentiveness, the background and context need not be obliterated from consciousness. *Dharana* is not abandoned, but is maintained, in *dhyana* and *samadhi*. Hence descriptions of the meanings of these three terms tend to overlap and, indeed, they can be comprehended fully only in their joint functioning in *samyama*, as we shall see. *Dhyana* connotes further integration. Background or context, if it was present in *dharana*, fades away. Awareness of the object as a member of a class or as involving implicit relatedness to other things tends to disappear. Awareness of it as being temporal, as having had a past, or even as enduring (vs. being timeless), or as having been experienced before, tends to be eliminated. Anything which may be called discursive thought or creative imagination about it subsides.

But all such disappearance does not mean that the object is being abstracted or drawn out of its context. The object of *dhyana* does not become more abstract. Rather it becomes more concrete. Hence the idea of fusion, rather than abstraction, must be conveyed by it. We could use the term "con-fusion" (being fused together) if this term were not already commonly used for a contrary meaning (i.e., mistaking one distinct thing for another). For want of a better term, we here call *dhyana* "fusive apprehension" to convey the idea of increased concretion.

Section 3. Fully Integrated Consciousness

SUTRA III

(8) When the mind becomes as unconscious of itself as it is of any object, it has achieved "Fully Integrated Consciousness" (*samadhi*).

Comment: Samadhi, the Sanskrit term used to name the eighth "limb," is also commonly translated in various ways ("meditation," "contemplation," "concentration," "communion," "absorption," and "trance") which leave its meaning unclear. In its present context, the term conveys the idea of still further unification, this time unity of subject and object also. The disappearance of distinction between subject and object, or between the apprehender and what is apprehended, is not a loss but a gain. Disappearance of difference between subject and object is another phase of increasing concretion. Hence we translate *dhyana* as "fully integrated consciousness" to convey the idea that subject and object have now also been unified. Yet, we should remember that this stage is still "consciousness"—a "con-consciousness" or experiencing together by the mind, rather than either unconsciousness (a state of the mind after its isolation from soul) or pure awareness without any awareness of togetherness (a state of the soul after its isolation from mind).

We should not leave the subject of *samadhi* without recalling attention to an ambiguity in uses of the term. Like the term "yoga," *samadhi* refers both to the finally achieved fully integrated consciousness and to the various degrees of integration obtained along the way. Hence, as was indicated in Sutras XVII and XVIII, Book I, distinction is made between *samprajnata samadhi*, or *samadhi* with knowledge (i.e., *samadhi* "occupied with investigating, distinguishing, enjoyment, and self-consciousness"), there translated as "normal consciousness," and *a-sam-prajnata samadhi*, or *samadhi* without knowledge (i.e., *samadhi* "freed from such occupation"), there translated as "superior consciousness." The *samadhi* referred to in the present Sutra as "fully integrated consciousness" is the same as "superior consciousness."

Section 4. The Nature of Samyama

SUTRA IV

These three functioning as one are *samyama*.

Comment: *Samyama* is a compound of *sam* and *yama*. *Yama* we have already met and discussed in commenting on Sutra XXX, Book II. It connotes the way or nature of anything that tends to continue or is disposed to persist. So *samyama* has an enduring quality about it which is experienced as duration. *Sam* connotes unity, sameness, identity, oneness. Such unity is not bare unity, not abstract unity, but concrete unity, and a unity of different things which are

not wholly different or a unity in which the differences are submerged in the unity. *Sam* is related to the English word "same" and, like it, means sameness regardless of whether or not there are differences. (For further treatment of both *sam* and *dhyana*, see my *Philosophy of the Buddha*, Chs. 7 and 8.)

Samyama connotes concrete enduring togetherness in which unitary mergence predominates over any degree of difference. But also *samyama* is always experienced or is always a con-consciousness. *Samyama* is intuitive apprehension of non-difference. It is not a momentary gestalt, though a gestalt must have an element of *samyama* in it. It involves a feeling of enduring fusion in which the indefiniteness is more clearly apprehended than any definiteness which may also be present. *Samyama* is intuition of indistinctness, or of indistinctness apprehended as more genuine or ultimate than any distinction which may also appear. *Samyama* is not a blurring of existing distinction but a clear apprehension of existing indistinction.

Minds trained to regard distinctness as more real than indistinctness will require some jarring in order to grasp the meaning intended. The historically ingrained habit of regarding differences as more ultimate than samenesses which has been embedded in European languages, especially English, may make it impossible for many readers to comprehend a perspective which presupposes that unity is a much more genuine and ultimate characteristic of being than plurality. The goal of Yogic practice is to experi-

ence awareness in which absolutely no difference appears—neither difference of one object from another, nor difference of subject from object, nor difference of one soul (which consists in pure undifferentiated awareness) from another. It is not surprising then, that a method of apprehending the genuine non-difference between different things is both a necessary and important one in Yogic practice. The remainder of Book III consists in elaborating ways in which *samyama* may be, or even must be, used in progressing toward the goal of ultimate freedom.

Samyama includes *dharana* (fixed attention), *dhyana* (fusive apprehension), and *samadhi* (fully integrated consciousness). It is a unification of these three unifications. Like them, it also may function only partially or by degrees. Variations in the fixity of attention, in the completeness of objective fusion, and in the elimination of distinction between subject and object are to be expected. One may try to use *samyama* and succeed only partially, especially at first. Such partial *samyama* is still *samyama*, even though we can hardly grasp its significance as partial without some comprehension of its goal in completeness.

Samyama is not, as some interpreters suggest, “restraint” or “constraint.” It is true that *yama*, when employed, as in Sutras XXX-XXXI, Book II, to name the five “abstinences,” it has a negative connotation. But, even though it involves mental alertness and persistent awareness, it does not connote any of the strain which is required by “restraint” or “constraint.” A beginner may have to struggle against ingrained contrary

tendencies and may, indeed, have feelings of strain. But these are due to his lack of skill and to the pain required for readjusting his perspective and for habituating himself anew, rather than to anything inherent in the nature of *samyama*. Only from an external point of view which sees *substantially* different things which are to be synthesized, thus requiring apparent crushing and fusing of such *substances* in order to press them into one thing, does *samyama* seem to require strain or con-straint. Only from a point of view which holds that differences can be more easily apprehended than samenesses does it appear that apprehension of unity requires strain and that the supposedly more natural tendencies to intuit differences can be reversed only by being inhibited. But *samyama* is apprehension of non-disturbance rather than disturbed apprehension. It is intuition of non-strain rather than strained intuition.

Before leaving this subject, we should note that the Sanskrit term may be rendered into English spelling by either *sanyama* or *samyama*. In Sanskrit, the letter which may be rendered in English by either "m" or "n" is itself a blend of both, or rather is a more primitive, or more fundamental, sound from which, historically, "m" and "n" have come to be distinguished.

SUTRA V

By mastering (the use of) *samyama*, indistinctness comes to be clearly apprehended.

SUTRA VI

It may be employed on any stage.

SUTRA VII

The three are more integrated than the preceding ones.

Comment: The three "limbs" involved in *samyama*, i.e., those mentioned in Sutras I-III and IV, are more integrated than the other five, i.e., those mentioned in Sutras XXX-LV, Book II, in several senses: (1) Each deals with a stage of experience which is more unified in itself than any of the earlier stages. (2) The three together are more intimately united with each other than they are with the preceding five or than the five are with each other. (3) Their unity fused in and through *samyama* more closely approximates the unity of the mind in its most ultimate state (and the unity of the soul in its isolated state) than does anything in the other five stages.

SUTRA VIII

Even so, they are external to the seedless.

Comment: Despite their greater integrity, the unity attainable through *samyama* is not the most ultimate unity experienceable. This most ultimate unity of the mind was mentioned at the end of Book I, Sutras L and LI.

Section 5. Desiring Desirelessness

SUTRA IX

The desire of the mind to suppress disturbances is itself a disturbance of the mind which must also be suppressed before it can reach that state in which desire is completely suppressed.

Comment: Even after the mind has advanced far in developing a tendency to reverse and suppress its natural tendencies to be distracted and acquired skill in using *samyama* for this purpose, its own tendency to suppress remains a tendency. This too must be suppressed before the mind can become completely desireless. Even the desire to become desireless must be restrained.

SUTRA X

It (the mind) becomes permanently disposed toward steady undisturbedness when and because the suppression of the desire to have no desire itself becomes habitual.

Section 6. Distinctness and Indistinctness

SUTRA XI

Completion of *samadhi* involves the development of indistinctness and diminution of distinctness.

Comment: We are now about to review the various stages involved in yogic practice to show how *sam-adhi* (fully integrated consciousness) is attained by various applications of *sam-yama*, a process whereby a more ultimate indistinctness is apprehended through, and in spite of, apparent distinctness. Sutras XII-LV carry out this demonstration.

SUTRA XII

Also, after quiescence and disturbance have been distinguished with equal clarity, development of awareness of their more ultimate indistinctness follows.

SUTRA XIII

By this (same process), development of (insight into the ultimate indistinctness between) the inherent nature, the particular traits, and the persisting conditions of both the elements and the organs can be accounted for.

Comment: "Elements" and "organs" were treated in Sutras XVIII-XIX, Book II.

SUTRA XIV

It is the nature of everything to go through quiescent, disturbed, and indefinite phases.

Comment: No matter what its particular nature, each thing still has to appear in phenomenal existence through a process of arising (initiation and growth caused by *rajas guna*) and be settled or pacified again by yogic efforts to retain a *sattvic* quiescence. In addition, it must appear to have a more ultimate

nature consisting of something which is common to both its aroused and quieted conditions and which can be described as neutral, indefinite, or indistinct with respect to them. The final stage of *samadhi* cannot be reached before this indefinite nature of things has been intuitively apprehended.

SUTRA XV

The succession of these different phases involves a succession of stages of development.

Section 7. Uses of Samyama

SUTRA XVI

By practicing *samyama* on these three phases, past and future are apprehended as one.

Comment: Whereas everyday experience distinguishes between past and future, the distinction between past and future, like all other distinctions, is to be regarded as disturbance in what, ultimately, is without disturbance. Ultimate reality is eternal or timeless. Both the soul in its isolated state and *prakriti* in its unevolved state are non-temporal. Time comes into being in the process of evolution, and the distinction between past and future emerges into experience with the emergence of time. Past and future, thus, are experienced as disturbances in what would otherwise be undisturbed awareness. In order to reachieve such awareness, all awareness of time must be quieted. Then the more ultimate indistinct-

ness between time and the timeless must also be (timelessly) apprehended.

SUTRA XVII

Words, their meanings, and ideas must ultimately be apprehended as indistinct because, in ultimate reality, they are completely identical. By practicing *samyama* upon such distinctions, whatever is voiced by any living being can be finally comprehended.

Comment: The distinction between words, their meanings, and ideas was referred to in Sutra XLII, Book I. There it was pointed out that we must first distinguish between these layers or veils which must be discriminated before we can know exactly the problem we face. But now, having distinguished them, our task becomes the reverse one of quieting the disturbances caused by them. Furthermore, the distinction between these three in their distinguished state and in their no-longer-distinguished state must itself become indistinct. *Samyama* can be used for this purpose, not merely on one or a few sets of distinctions, but universally, or upon whatever is expressed by any living being.

SUTRA XVIII

When we achieve superior consciousness, we have genuine insight into previous conditions.

Comment: Superior consciousness (mentioned earlier in Sutras XVIII and L, Book I, and Sutra III, Book III), having been reached by means of practicing *samyama*, yields a final insight (See Sutra

XXVIII, Book II, on final insights) regarding the ultimate nature of everything. Then knowledge of the ultimately indistinct reality which pervades all being, including all past conditions, whether of the immediate or remote past, is directly apprehended. The issue of whether or not there were previous births of experience, or even of previous lives, then becomes clear—not in the sense that one can then recall and re-enjoy them, but in the sense that then one fully realizes their functioning as distractions from the sublimer enjoyment of undisturbed awareness.

SUTRA XIX

(By practicing *samyama*) with confidence, the mind of another is apprehended.

SUTRA XX

But not its attachments, since they are not included.

Note: Beginning with Sutra XX, and continuing to the end of Book III, several translators, e.g., Baba, Gherwal, Johnston, Prasada, and Wood, omit this Sutra. Consequently in their editions the number assigned to each of the succeeding Sutras is advanced by one. (For other variations in Sutra numbering, see Sutra XXII, Book III, and Sutra XVI, Book IV.)

SUTRA XXI

By practicing *samyama* on the form of a body, ability to perceive its form is suspended. When light ceases to reach the eye, invisibility follows.

SUTRA XXII

Actions are of two kinds, intended and unintended. By practicing *samyama* on them, awareness of the distinction between them comes to its end harmlessly.

Comment: The principle of karma (See Sutras XIX and XLVI, Book I, and Sutra XII, Book II) determines the production of merit or demerit depending upon whether one's intentions are good or bad or, rather, whether one's acts are motivated or merely assented to without intending to interfere with the course of things. Morality hinges upon intending. Only voluntary acts can be right or wrong. But in order to reach the ultimate goal, we must surrender all interest in morality, all desire for rewards, all concern for results. When we successfully practice *samyama* on karma, the difference between good and bad, merit and demerit, reward and no reward, disappears. No further evil consequences result from such practice. Furthermore, by such practice of *samyama*, one intuitively apprehends that there will be no further future consequences.

Note: Several translators, e.g., Judge, Prabhavananda and Isherwood, Tatya, and Vivekananda, include another Sutra between Sutras XXI and XXII. Consequently in their editions the number assigned to each of the succeeding Sutras in Book III is higher by one. The added Sutra appears to be a generalizing extension of the effects of the practice of *samyama*

upon each of the various sense organs in addition to the eye. "When sound ceases to reach the ear, inaudibility follows. Etc." Tatyā (pp. 113-114) explains: "It is to be observed here that Bhojaraja, the commentator of this work, maintains that his (Sutra) belongs to the text and consequently gives a comment upon it: but this is not the case, because Vijnana Bhikshu, the expositor of the Bhashya, says that the author of the Bhashya removes the deficiency of Patanjali by stating the following sentence in his Bhashya. Therefore it is not one of the Sutras of the text but a sentence of the Bhashya."

SUTRA XXIII

(By practicing *samyama*) on friendliness, etc., they are overpowered.

Comment: Friendliness, good will, gladness, and indifference, mentioned in Sutra XXXIII, Book I, as aids to gaining single-mindedness during earlier stages of yogic efforts, remain as attachments which must also be surrendered.

SUTRA XXIV

(By practicing *samyama*) on power, one can overcome elephantine power.

Comment: In ordinary life we are aware of many kinds of power. We think in terms of causes and their effects. We admire and fear tremendous powers. But, by using *samyama* upon the distinction between cause and effect, the seeming reality of this distinction disappears. Or by practicing *samyama* upon the dis-

inction between potency and impotence, it disappears. When one has successfully practiced *samyama* on powerfulness, then even if one's body were crushed by an elephant, the mind would remain unaffected and undisturbed.

SUTRA XXV

By *samyama* on the subtle, the obscure, and the remote, one acquires enlightenment concerning their true nature.

SUTRA XXVI

By *samyama* on the sun, we apprehend (the indistinctness of sun and) space.

SUTRA XXVII

(By *samyama*) on the moon, we apprehend (the indefiniteness of) stellar patterns.

SUTRA XXVIII

(By *samyama*) on the polar star, we apprehend (the timelessness in) stellar movements.

SUTRA XXIX

(By *samyama*) on the navel area, we apprehend (it as indistinct from) other parts of the body.

SUTRA XXX

(By *samyama*) on the hollow of the throat, we apprehend a cessation of (distinctness of) hunger and thirst.

SUTRA XXXI

(By *samyama*) on flickering eyelids, we apprehend their (indistinctness from) motionlessness.

SUTRA XXXII

(By *samyama*) on the illumination in his own head, he apprehends (his indistinctness from other) enlightened ones.

SUTRA XXXIII

Or (by practicing *samyama*) on intuition, (the indistinctness of) everything is apprehended.

SUTRA XXXIV

(By *samyama*) on the heart, we apprehend (its indistinctness from) the mind.

SUTRA XXXV

Ordinary experience fails to discriminate between perfected mind and soul which are completely independent of each other, even though the mind perfected itself for the sake of the soul. By *samyama* on itself, perfected mind attains insight concerning the soul.

Comment: The soul (*purusha*) is actually independent of matter (*prakriti*) but mistakenly participates in the evolution of mind, the organs, apparent objects, and real things, or the various veils which surround it. The more mind evolves, or devolves, the more the soul mistakenly reflects such disturbing evo-

lution in its own awareness which appears in mind as consciousness. The mind (which is part of *prakriti* or matter) is moved by *rajas*, *tamas*, and *sattva gunas*. *Sattva guna* is the quieting and purifying tendency. When the mind has succeeded, by practicing *samyama*, in quieting all other disturbances and making indistinct all other distracting distinctions, it has become pure or is dominated wholly by *sattva*. *Sattva* is here translated as "perfected mind," i.e., mind which has freed itself from all other desires and distinctions. Mind perfected itself not for its own sake, for mind itself is merely a form of matter and has no value as consciousness when isolated from soul. Hence mind perfects itself so that soul (pure awareness) can become freed from mistaken attachment to mind (as part of matter). Hence "the mind perfected itself for the sake of the soul."

But "by practicing *samyama* on itself, perfected mind achieves insight concerning the soul." *Samyama* used by the mind upon itself enables it to apprehend clearly the genuine distinctness between the soul and itself and thereby to have insight into the soul's nature as pure awareness. *Samyama*, notice, was previously used to apprehend genuine indistinctness underlying deceptive distinctions, but here it is used to apprehend genuine distinctness which has been clouded over by the veils permeating ordinary experience. *Samyama* is intuitive awareness of what is as it is. (See Sutra XXVII, Book II, regarding this and other final insights.)

Section 8. Results of Samyama

SUTRA XXXVI

Then, as a result of such (perfection of the mind by *samyama*), it intuits the organs of hearing, touching, seeing, tasting, and smelling (as they really are).

Comment: Having achieved clear insight into things as they are, the mind apprehends the sensory organs themselves as really valueless instruments.

SUTRA XXXVII

These (sensory organs) are obstacles to (be overcome in) achieving perfection (*samadhi*), but they are (non-im)perfections in (a mind which has achieved) independence (from them).

SUTRA XXXVIII

When (the mind has been) loosened from the (bodily) causes of its bondage, and attained insight into the processes (of bondage and liberation), it has (the same insight) into the bodies of others.

Comment: When the self-integrated and enlightened mind has reached superior consciousness (See Sutras XVIII, XLVIII, L, LI, Book I, and Sutras

XXII-XXVII, Book II) and has freed itself from bodily desires, it becomes endowed with insight into the nature of body as binding rather than as freeing the soul. Such insight is perfect, i.e., is as much insight into one body as into another, or into body in general. If one has had an ugly body and has been envious of those who are beautiful, any desire he may have had to possess such a different, more beautiful, body, has also disappeared in his perfected state. Once one is freed from all bodily attachments, it makes no difference what kind of body he had previously owned, for freedom from one kind of body is just as worthy as freedom from any other kind.

Early commentators, believing both in transmigration and magic, mistakenly interpreted Patanjali as advocating that a yogin has magical powers to enter into and live in whatever body he chooses. Having such power is pointless, however, for use of it would only increase the very attachment which one seeks to avoid. They immediately had to warn against use of such supposed power. Later commentators have slavishly followed earlier ones, both in claiming magical power and in warning against using it, thereby continuing to promote both misunderstanding of and depreciation of yogic practice.

SUTRA XXXIX

As a result of achieving perfection, (the mind is) detached from and lifted beyond such things as water and mud and thorns.

Comment: "Perfection" is a translation of *udanta* ("reaching to the end or border, running over, flowing over; good, virtuous, excellent; to end or border; harvest time," etc.) which is more consistent with the nature and purpose of yoga than the meaningless *udana* ("breathing upwards" or, alternatively, "the navel, an eyelash, a kind of snake; joy, heart's joy") which is also related to *udan* (pertaining to water) and *udanya* (thirst).

SUTRA XL

From achieving integration comes awareness of sublimity.

Comment: "Integration" is a translation of *samana* (union, identity, sameness, homogeneity; also one worthy of honor for having achieved integrity). This term, like *samadhi* and *samyama*, pertains to quietude, equanimity, freedom from disturbance. Whereas *samadhi* means "putting together" and *samyama* pertains to a process of apprehending identity (indistinctness) in differences, *samana* refers to the actual unity, identity, or integrity itself.

Section 9. Further Uses of Samyama

SUTRA XLI

By *samyama* on the distinction between hearing and sound, (the mind attains insight into) "soundless hearing."

SUTRA XLII

By *samyama* on the distinction between body and space, (the mind) apprehends the indistinctness of weight, even in the lightness of a feather floating in air.

SUTRA XLIII

Detachment of external disturbances allows great insight; this results in unveiling self-luminous consciousness.

SUTRA XLIV

By *samyama* on the gross, the essential, the subtle, the relative, and the effective aspects of objects, apprehension (of the indistinctness) of all the elements is achieved.

SUTRA XLV

Then follows (apprehension of the indistinctness of) the smallest, etc., the most excellent, and the least obstructive of functions.

SUTRA XLVI

The most beautiful sights, the most delicious flavors, the most enjoyable breathing, and the smoothest (or hardest) touch—the epitome of bodily values (are all synaesthetically surpassed through *samyama*).

SUTRA XLVII

By *samyama* on their power to perceive, their peculiar nature, their association with self-consciousness, their associative combinations with each other, and their various uses, (the mind gains superior insight into the nature of) the sense organs.

SUTRA XLVIII

Then (the mind) instantaneously, effortlessly, and completely (intuits) its own ultimate reality.

Comment: After conquest over all of the other evolved factors in *prakriti*, the mind then grasps intuitively the ultimate nature (*pradhana*) of unevolved *prakriti* which was the first cause of the whole evolutionary process. This is one of the final insights experienced by the mind, after being freed from deluded entanglement in all the lower evolutes, but prior to the freeing of the soul.

SUTRA XLIX

By *samyama* on the distinction between perfected consciousness (*sattva*) and pure awareness (*purusha*), (the mind finally has) complete autonomy and perfect insight.

Comment: As mentioned in Sutra XXXV, Book III, the ability to discriminate between mind in its perfected state of pure consciousness and soul in its isolated state as pure awareness, is the highest possible insight of the mind. In such a state, it can be said to be omniscient, not only because it has already at-

tained knowledge of all the other evolutes of *prakriti*, and of *prakriti* in its unevolved state, but now it knows intuitively the ultimate in the way of knowledge: clear distinction between the mind itself in its most perfect state and the soul in its most perfect state. Perfected mind as pure consciousness is still "con-sciuosness" or apprehending all its perfected insights together. Perfected soul is pure awareness isolated from all conditions which might in any way distract it from its purity. In such a state, the mind can be said to be omnipotent, not in the sense that it has actual power to move anything in the world, but in the sense that it is now so completely master of itself that nothing whatsoever has any greater power wherewith to move it from its perfected state.

Section 10. Final Steps to Complete Freedom

SUTRA L

Indifference to even this state (of mental perfection) is needed to destroy completely all seeds of desire preventing liberation of the soul.

Comment: The experience which the mind enjoys during its final insights are so superior that it might remain attached to its own perfected state. But final liberation of the soul can come only after all attachment has been given up, even the implicit attachment which the mind has to its own superior status. Only when the mind realizes that even its final insights are not really its own but that it depends, for

its enjoyment of awareness, upon the awareness provided it by the soul, can the soul become completely freed.

SUTRA LI

The admirability of superior being should suggest neither desire nor satisfaction, lest attachment to degenerative processes recur.

Comment: The very feeling of success which the mind must enjoy in being aware that it has achieved its goal constitutes an attachment to such success. But any feeling of success, especially if it is accompanied by pride, constitutes a final danger to be avoided.

SUTRA LII

By *samyama* upon the relation of moments and their succession (while continuing in its perfected state, the mind gains) discriminative insight (into the distinction between time and timelessness).

Comment: As long as the mind continues to enjoy its perfected state, or to be aware of its superior being, it is also conscious of such continuing from moment to moment. But any consciousness of such distinctions constitutes a diversity from which it must be liberated before the soul can be freed. The soul provides the awareness with which mind enjoys its status; and as long as the soul does so, from moment to moment it is entangled in such succession of moments and thus cannot exist as the timelessly free

being which it really is. Even if all other disturbances of the mind had disappeared, just the difference between one moment of awareness and another would prevent the soul from enjoying its timeless freedom.

SUTRA LIII

Consequently there arises insight into the difference between two similar things which have neither general, nor specific, nor individual (spacially separate) differences.

Comment: From *samyama* on the distinction between perfected mind as pure consciousness and liberated soul as pure awareness comes insight into the genuine difference between such pure mind and pure soul. The two are similar, so much so that both are involved in a common mistake. Yet they differ completely, so completely that they cannot be compared. They do not belong to the same genus (kind, class, caste, *jati*). They do not belong to the same species (*lakshana*). And they are not even two spacially separated individuals (because space is something which emerges in the evolution of *prakriti* and then only with the development from mind of space-apprehending organs; hence space exists in the mind, not the mind and soul in space). We may add, as perhaps something beyond what Patanjali had in mind, that even the difference between similarity and difference itself disappears in the final *samyama*.

SUTRA LIV

The intuition resulting from such discriminative insight yields the final emancipation—completely, utterly, instantaneously.

SUTRA LV

When the mind and soul have been equally purified (of each other), isolation is perfect.

Book IV

SUMMARY

Comment: Book IV differs from the first three Books. Not only is it shorter, consisting of only thirty-four instead of more than fifty Sutras, but also it is concerned more with a partial review of topics already covered than with an additional and culminating phase of doctrine. Ideally, the four Books should pertain to the aim, the way, the method, and the goal. It does end with a Sutra about the goal, *kaivalya*, isolation. But it functions more as a review and summary than as an exposition of the nature of the goal. No section headings have been introduced.

SUTRA I

Successes may be due to innate ability, diet, study, self-discipline, or communion.

Comment: Patanjali here seems to be surveying the well known causes of success in progressing toward the goal, as he did earlier in Sutras XIX and XX, Book I. Some persons are naturally more inclined than others toward seeking and attaining tranquility, satisfaction, contentment. Some more noticeably respond to differences in foods and drugs, vitamins, sedatives, opiates, etc. Some are more easily inspired or calmed by music, chanting, recitation of scriptures, and devotion to scriptural studies. Some respond to self-discipline, ranging from self-deprivation to utter

devotion to altruistic effort. Some proceed better by means of *samadhi* or concentration. But one succeeds best when all of these conditions cooperate within him.

SUTRA II

The devolution of levels of demergerence flows naturally from the First Cause.

Comment: Patanjali here seems to be summarizing the various stages of evolution of *prakriti*, the material world which descends from its primal, unmanifest, unevolved state, when it functions as the first cause, through the various stages. (See Sutra XLV, Book I, Sutras XVIII-XIX, Book II, and Introduction, Section 2.) Each of these stages constitutes a different level or kind, and level or kind functions as a genus within which the next lower level is a species. All have their source in unmanifest *prakriti* and come into being by a gradual process of transformation.

SUTRA III

The First Cause (unmanifest *Prakriti*) exerts no effort in producing the intermediate stages; they devolve spontaneously whenever their time is ripe.

SUTRA IV

Interests arise from self-consciousness itself.

Comment: Once *prakriti* begins to evolve, the evolution of mind, or in mind, of self-consciousness tends automatically to generate interests, desires, attitudes,

attachments. Self-expression and self-assertion constitute desire and the various ways in which such self-assertion manifests itself then naturally generate the different ways in which mind then proceeds through its own multifarious evolutions. Each of the particular interests, such as those in seeing, hearing, tasting, or in causing, owning, destroying, preserving, or in accumulating, travelling, influencing, controlling, has its own "mentality" or coherence and its own internal principles for generating its own problems, attachments, concerns, and delusions. (See also Sutras XIV-XV, Book III.)

SUTRA V

Although the mind has many different interests, it still remains one mind.

SUTRA VI

Those (interests) which are merely entertained are without further consequences.

Comment: When the devolved mind is conscious of phenomena, it may merely observe them, entertain them, accept them as presentations to be attended to and then forgotten. On the other hand, it may become enamored or enticed by them in such a way that it is unwilling to let them go. Now both of these are interests, but the former are merely interesting whereas the latter arouse interestedness. The former are entertained without arousing desire for continuation or repetition, but the latter stimulate desirousness, thirst,

anxiety, and involve us in karmic processes which must bear fruits. (See Section 11, Book I, Sections 4 and 5 and Sutras XXXIV-XXXIX, Book II, Sutras VIII-X, XXII, L-LI, Book III, and the following Sutras VII-XI and XXIX-XXXII.)

SUTRA VII

Yogic activity results neither in merit nor in demerit, but other activities have results which are either good or bad or both.

SUTRA VIII

From these (other activities) proceed results which are deserved.

SUTRA IX

The law of karma functions without interruption, despite changes in time, place, and circumstance, due to the persistence of effects.

SUTRA X

Consequences are inevitable, since desirousness is indefatigable.

SUTRA XI

For they become inherent in our inclinations and habits and character and disposition; and can cease only when these cease.

SUTRA XII

Past and future do in fact exist, for their differentiation is required by the processes of life.

Comment: Since we cannot escape the operation of the law of karma, our past actions and their seeds and the process of ripening and of receiving future rewards continue to inhere in our nature. Hence time must be real. The three *gunas* can succeed each other in dominating our life only if the temporal conditions needed for their operation exist. Without them, neither the *gunas* nor the law of karma can function. We can escape time, with its differentiation between past, present, and future, only by extricating ourselves from being conditioned by the operations of the *gunas* and the law of karma. (See Sutras XV, XVI and LII, Book III.)

SUTRA XIII

They (i.e., the effects of past actions or the promise of future rewards) may be clearly apparent or imperceptible, depending on the status of the *gunas*.

SUTRA XIV

The substantiality of a thing is due to its remaining the same through change.

Comment: Another stage in the devolution of *prakriti* is the appearance of objects which, though phenomenal, function as stable things which persist through many changes. The apparent unity, stability,

substantiality of an object depends upon the fact that it appears to remain one and the same despite changing parts or times or circumstances.

SUTRA XV

Since a thing may remain the same while a mind changes, they (i.e., thing and mind) have distinct natures.

Comment: Evidence of the distinctness of these two levels of evolution, i.e., of mind and things, may be observed by noting that they change, or remain the same, independently of each other. Not only does a thing remain the same despite changes in its many parts and relations (See Sutra XIV, Book IV) but also a mind remains the same despite its having many and varying interests (See Sutra V, Book IV). Furthermore, a mind may change, e.g., lose interest in a thing, while the thing remains the same, or the thing may undergo change, e.g., grow or decline, while the same mind continues to have an interest in it.

SUTRA XVI

And a thing does not depend upon a single mind; otherwise what becomes of it when that mind loses interest in it?

Comment: The independence of experiential objects from minds was noted earlier (Sutra XXII, Book II.)

Note: This Sutra is omitted by several translators,

e.g., Judge, Mitra, Raghavan, Tatyā, and Vivekananda. Consequently in their editions the number assigned to each of the succeeding Sutras in Book IV is advanced by one.

SUTRA XVII

A thing may be either known or unknown, depending upon whether or not it appears to the mind.

SUTRA XVIII

The activities of the mind itself are always known, for its overseeing soul is everpresent.

Comment: Whereas a thing may be either known or unknown, the functions of the mind which knows consist in its conscious activities which are wholly apparent to the soul, since the awareness constituting consciousness is supplied by the soul. Without the presence of the soul's awareness, the mind not only would neither know itself nor objects but would not even exist as an evolute of *prakriti*. (See Sutras XVII-XXIII, Book II.)

SUTRA XIX

The mind does not illuminate itself (i.e., does not create its own awareness), since it is an object of awareness (for the soul).

SUTRA XX

There cannot be two awarenesses at the same time.

SUTRA XXI

If there could be awareness of awareness (of awareness), there would be no end to such awareness of awareness, and (there would be) also a confusion of recognitions.

SUTRA XXII

Self-awareness occurs in the mind when and because the soul, in which nothing can occur, provides the awareness needed (for such self-awareness).

SUTRA XXIII

The mind, made conscious by the soul and presented with objects, then attends to all objects of interest.

SUTRA XXIV

It (the mind), though complexified by countless tendencies, acts for (by, with) another (i.e., the soul, which is simple), because it can act only in conjunction (with the soul).

SUTRA XXV

One who can discern the distinction (between mind and soul) ceases to regard mind as soul.

SUTRA XXVI

Then when the mind submits itself to the gravity of such discrimination (between mind and soul), it gravitates toward isolation.

Comment: See Sutra XXV, Book II.

SUTRA XXVII

But in the meantime, competing attractions motivate interest.

SUTRA XXVIII

These may be avoided in the same way as the other disturbances previously described.

SUTRA XXIX

When (after having been freed from the various other disturbances) one is not even disturbed about whether or not he will reap the highest rewards (which he has already earned), then the very clarity of his discriminative insight induces that stage of *samadhi* in which he is overwhelmed by an aura of complete confidence.

Comment: Having worked his way out of the world of disturbing attachments and being loaded with merit which justly deserves its reward, one who gains clear discriminative insight into the real distinction between mind and soul becomes so confident that it is better for soul and mind to be isolated from each other that he no longer cares about reaping his reward as a virtuous mind. One who has won a prize might be expected to want to enjoy it for himself and to cling to it, at least so long as justice owes him his reward. Such a one is concerned and anxious about retaining what is rightly his. But the grand vision that comes to the mind which achieves true insight is so obviously so much better than any mere

reaping of rewards that it spontaneously surrenders itself completely to its proper fate. Such an attitude of surrender is accompanied by, or perhaps consists in, an overwhelming conviction that what is right is right and that even a shadow of a desire to have things otherwise would mar the beauty of that vision in which one is utterly and completely willing to accept things as they really are.

This may be an appropriate place to remark that Yoga shares with all great religions that vision of the goal of life in which one assents appreciatively to things as they are. The Christian (and Moslem) idealizes this goal in terms of "Thy will be done." The accomplished Stoic "accepts the universe." Buddhists seek "the middle way." Taoists want to "act naturally" (*wu wei*). The Confucian Sage is idealized as having achieved completely habitual spontaneous moral willingness (*chih*). Zen consists in "satori." Even science requires "objectivity." Life forces all eventually to assent, in some way or other, to describing an ideal in which one finds his highest goal in accepting the ultimate reality (however conceived) as it actually is. Yoga conceives this ultimate reality as isolation of soul from mind, *purusha* from *prakriti*, and the attainment of a clear intuitive insight into such ultimate reality is believed sufficient to assure an utterly complete willingness to let come what may.

SUTRA XXX

Thereby is accomplished the quieting of all disturbances and the transcendence of all karma.

SUTRA XXXI

Then, since the mind, freed from all its beclouding veils, enjoys a knowledge without limitations ("infinite knowledge"), there is nothing else left for it to (want to) know.

SUTRA XXXII

Thereby also the *gunas*, having fulfilled their functions, terminate their respective motivating tendencies.

SUTRA XXXIII

The last moment (of conscious association between mind and soul) constitutes cessation of succession (final surcease).

Comment: Whereas each of the stages of devolution and *samadhi*, of complexification and reintegration, succeed each other temporally, isolation of mind and soul is not an event in a successive series, not even a last event. The last event, the last moment of time, occurs just prior to isolation. Since time and the timeless are unrelated, and hence not temporally related, we cannot properly speak of the "beginning of isolation." Both *purusha* and *prakriti* are eternal in isolation and there can be no beginning to that which is eternal. There is an end of time, a last moment of a temporal series, but there is no beginning of eternity. The complete freedom which the soul "enjoys" in isolation must be thought of as being in a non-temporal dimension or as "freedom from time."

SUTRA XXXIV

In isolation (*kaivalya*) (both *prakriti* and *purusha* have returned to their pristine state); the *gunas*, bereft of the soul's lure, regress (into unmanifest *prakriti* as the eternal first cause); the soul, as pure awareness, remains perfectly pure.

AUM (Amen)

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