

THE
YOGA
SUTRAS
OF PANTANJALI

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“Yoga is the process in which we are able to access and abide in the profound vision of our true essential self nature by allowing the disturbances, fluctuations, agitations, perturbations, and vagaries of consciousness to subside, become stilled, and eventually cease.”

Patanjali, from the "Yoga Sutras", Chapter I verses 2-3

Raj Yoga or the Yoga of Meditation

The most famous text on yoga is Patanjali's "Yoga Sutras" (the Yoga Darshana) of which there are myriad of English translations and commentaries. The "Yoga Sutras" are often considered to be "the" authoritative text of yoga.

The "Yoga Sutras" is a compendium of Yogic practices composed by Patanjali around the time of Christ from an extant and older pre-existing oral yoga tradition.

A careful reading of the "Yoga Sutras" will reveal a profound non-dual bias as well as a strong proto-tantric inclination, but in particular the text places silent sitting meditation (dhyana) on the highest rung just short of the highest realization (Nirbija Samadhi). Although Patanjali did not use the term, Raj Yoga, that term is now most often used to describe yoga practice based on the meditation practices that Patanjali outlines in the "Yoga Sutras".

Indeed the "Yoga Sutras" are an excellent guide to samadhi through the platform of meditation combined with other useful psychological and spiritual aids or techniques which support effective dhyana (meditation) practice.

Here Raj, means king or royal, so according to some adherents, Raj Yoga (meditation) is the king of yogas or kingly yoga. That does not imply a caste system, rather it implies that Raj is the highest or most sublime.

In the "Yoga Sutras" Patanjali also formulates the basic principles of Kriya Yoga which consists of three practices i.e., self study or self inquiry (swadhyaya); the shedding of the impurities of distraction which dissuades our spiritual focus and hence increases our enthusiasm for practice, fires our energy, and generates spiritual passion (tapas); and the surrender of the dualistic illusion of separateness and delusionary self identifications in affirming the transpersonal and transconceptual higher Self, the Supreme Integrity or True Self (isvara pranidhana).

Patanjali's Yoga Sutras focus on the means and stages of reaching ultimate liberation (kaivalya) through nirbija samadhi (supreme ecstasy) without falling back into the illusion of separateness (avidya) through the effective use of various practices such as kriya yoga, ashtanga yoga, and many other practices which culminate in dhyana and thence samadhi.

The Eight Limbs of Yoga

Patanjali is best known for his clear formulation of the eight limbs of yoga (ashtanga yoga) which lead to heralding in samadhi. They are:

1. Yama: The examination, recognition, identification, and eventual surrender of mental or physical activities which lead consciousness into disparate and fragmented identifications. Yama is more of a recognition than remedial activities that remediate obstructions on the yogic path, such as moving away from harm, violence, exploitation, stress, suffering to self and others (ahimsa) as well as the alleviation of harm, violence, trauma, disease, or suffering in "self" and others. This way one communes with the evolutionary energy, the life energy, and bodymind healing process itself through disengaging from injury to all beings in general. This brings one's activities into All Our Relations where all beings are one family. We are all on the same route to the divine abode (Akshar Dham). Yoga practice is designed to open that living book where all are relatives and kin. Vasudev Kutumbkam -- the Universe is One Family. These yamas put an end to activities which cause suffering and forms the foundational base where backsliding in yoga is prevented.

2. Niyama: Beneficial acts to perform such as self study (swadhyaya), tapas (the generation of spiritual fire), communion with the purity of mind, body, and actions (inner, outer, and subtle) called saucha, santosha (the practice of removing strife, cultivating contentment and residing in bliss), and isvara pranidhana (the practice of learning how to surrender to our non-dual, trans-conceptual, transpersonal highest evolutionary potential). These niyamas bring forth success in yoga (happiness).

3. Asana: Is the art and process of moving into a synergistic union of the bodymind. It is a joyful, stable, tensionless, balanced, and uplifting physical and mental attitude). In Raj Yoga schools, asana refers to the specific qualities of an effective seated meditation position as well as the alignment of our energy body and mind. In Hatha yoga asana practice includes dristhi (gazes), physical movements, bandhas (energy valves or gates), conscious breathing, bhakti (devotion), and surrender (sahaj) in opening up the nadis (psychic energy channels), moving the prana. waking up the nervous system and brain, and expanding one's consciousness as a mutually synergistic practice.

4. Pranayama: Is the discipline of extending the prana (energy) throughout the body-mind in order to activate the latent creative spiritual potential (the innate

evolutionary power) through learning the subtle interconnections between the breath, energy, and awareness through “breathing/energy techniques”. This helps bring us into deeper conscious communion with the subtle factors and the subtle body eventually leading us to more continually deepen our connection to the core (heart) energy in progressive stages where it eventually spontaneously expresses itself without interruption.

5. Pratyhara: Withdrawing the suck of the outward-going energy involved with duality (sense attachments and object relations) which result in the dissipations or "suck" of dualism rooted in external appearances (externalization). Through pratyhara we learn how to draw back and focus our energy (cit-prana) away from (I-IT) dualistic grasping based on separation and false identification. Then we learn how to move, reclaim, and recycle our natural unperverted reclaimed essential energy and attention (the recovered cit-prana) inward to energize the spontaneous core (heart) expression -- the infinite non-dual universal unconditioned and natural wisdom which is contained in the Heart of all, blooms. The senses are then under the direction of our innate non-dual higher consciousness and then through pratyhara, dharana is then made effective.

6. Concentration (dharana): Focusing the mind and energy on one object (either physical or mental) - one pointedness of mind). Visual concentration is called *tratak*, when one focuses on a physical object and also called contemplation when one focuses on a mental theme. There exist inner dharanas as well as external. Visualization techniques, mudras, as well as manta and yantra practices are generally classified under dharana which compose the major aspects of *laya yoga*.

7. Meditation (dhyana): The practice of diving into transcendental knowledge, which is deeper than the intellect, discursive thinking process, or conceptual processes (*vikalpa*) which is imposed upon the view as dualistic thought (ego conditioning). In meditation one learns how to disengage from dualistic thinking patterns while at the same time creating space for the attunement with the more subtle underlying non-dual intelligent transconceptional innate pure awareness that permeates all of nature. For most the process of meditation is the process of letting go of old habitual thought patterns as they arise. That creates a profound spaciousness of mind for increasingly longer periods while glimpsing the innate light preparing the ground for the intrinsic natural clear light of beginningless source to spontaneously co-arise when all effort and tension are simultaneously released. When that occurs (usually in steps and in degrees) through consistent

practice without attachment, then various forms of samadhi (integration) dawn and are integrated. If that doesn't make sense to the intellect, it is not supposed to.

8. Samadhi: The entering into (completely without obstruction) THAT non-dual intelligent self effulgent timeless Source found in the beauty and stillness when the citta (mindstream) is stilled (nirodha) and when meditation (as the process of letting go of the vritti) ends -- where through this transpersonal non-dual integrative vision of the boundless mind, all and everything is perceived as Self luminous -- as being filled with countless Buddhas -- a unitive transpersonal experience where eternal spirit and nature, consciousness and being, pure subjectivity and ultimate objectivity, siva/shakti all unite on every level and dimension to form a dynamic intimate holotropic inherent whole, known as Self or not-self, or not not-self as the case may be incalculable interconnectedness. The common experience in samadhi is temporary at first (satori). With practice one learns how to integrate and abide in it by increasingly becoming aware when the mind is becomes seduced by dualistic thought tendencies and thus being able to let go of dualistic behavior.

Although some raj yoga schools practice meditation exclusively, other so called raj yoga schools emphasize meditation, but will combine and integrate hatha yoga asanas, pranayama, karma yoga, jnana yoga and other practices thus incorporating them. Some schools even say that hatha yoga's purpose is only to help the accomplishment of Raj Yoga aiding one to have the requisite strength, health, and energy to be successful in meditation.

However that is a misconception because authentic Hatha Yoga schools incorporate meditation (raj yoga) as an essential practice within Hatha yoga. Whether hatha yoga is part of raj yoga, or whether raj yoga is included in hatha yoga, thus becomes a meaningless debate of fools, their practices are both beneficial whatever name you give it. For example, in hatha yoga, asana practice is much more than mere physical exercises designed to promote fitness or remediate aging or disease, rather asana practice is designed to activate the dormant circuits and higher evolutionary potential (kundalini), remediate obscurations (kleshas), remove obstructions and latent tendencies (vasana), and reverse karma, and generally to bring forth the innate authentic "Self".

*“From the portal of the Primordial/Eternal Now (atha)
- freed from the confined structure of linear time and
space - from the non-ending implicate,
self-originating, beginningless, and ineffable
primordial stillness - the eternal timeless living truth -
the Universal Intelligent Source from which all
traditions and written laws are mere poor
compensatory substitutes - from that profound
presence, HERE, emanates the authentic intrinsic
instruction of the transcendental universal non-dual
method that restores integrity, called yoga.”*

THE YOGA SUTRAS OF PANTANJALI

SAMADHI PADA: THE GOALLESS GOAL

Sutra I - 1: atha yoga-anushasanam

*Now,
residing in the presence of the present,
is the innate instructions of yoga.*

Sutra I - 2: yogash citta-vrtti-nirodah

*Yoga occurs when the field of consciousness is liberated from its
patterned and restrictive variegated instabilities and spinning.
Then the mind abides in the domain of innate clear essentiality -- in
clarified spaciousness devoid of any conditioned bias, tilt, or spin.*

Sutra I - 3: tada drashtuh svarupe avasthanam

*Then we abide in the unbiased primordial all pervading
unconditioned clear light consciousness, which is our true nature.*

Sutra I - 4: vrtti-sarupyam itaratra

*At other times, when we are not abiding in our natural state, we
identify with, get caught up in, and trapped by, the objects of mind, the
thoughts of the mind, the restrictive limiting patterns of the
small petty me-me-me mind.*

Sutra I - 5: vrttayah panchatayah klishtaklishtah

These mental prisons (vrtta) can be afflictive (klishta) or non-afflictive (aklishta) and can be placed within five categories (panchataya).

Sutra I - 6: pramana-viparyaya-vikalpa-nidra-smrtayah

[These related five categories of vrittas are] adherence to fixed belief systems (pramana), faulty or confused assumptions (viparyaya), conceptual and contrived thought constructs (vikalpa), sleep (nidra), and limitations due to past nonintegrated memories (smrta).

Sutra I - 7: pratyakshanumanagamah pramanani

Belief systems are constructed from a dualistic mind based upon limited knowledge, data, inference, and external forms of validation.

Sutra I - 8: viparyayo mithya-jnanam a-tad-rupa-pratishtham

Faulty thinking is a confusion based on false assumptions, misapprehension, and conflated contexts.

Sutra I - 9: shabda-jnananupati vastu-sunyo vikalpah

[The vrtti of] intellectual concepts are the result of conditioned and fabricated thought constructs whose meanings are based merely upon contrived word associations, devoid of their essential meaning (vastu-sunyo).

Sutra I - 10: abhava-pratyaya-alambana vrttir nidra

Even in sleep (nidra) the vrtti occurs despite the non-existence (abhava) of supporting structures (alambana) of the conditioned contents of the mind (pratyaya).

Sutra I - 11: anubhuta-vishayasampramoshah smrti

[The citta-vrtti] of smrti (memory) occurs where objects (vishaya) of past experiences (anu-bhuta) still occupy (a-sampramoshah) and occlude the present. This non-integrated identification from the past obscures and interferes with the mindfield creating disturbances (vrtti).

Sutra I - 12: abhyasa-vairagyabhyam tan-nirodhah

[These vrttis] are completely dissolved, cancelled out, and cease (tan-nirodha) by sustained and continuous application (abhyasa) of being present and letting go (vairagya).

Sutra I - 13: tatra sthitau yatno-abhyasah

That accomplishment of being present (tatra sthitau) is sustained upon continuous dedication, devotion, zeal, and concentrated enthusiastic (yatnah) application (abhyasa).

Sutra I - 14: sa tu dirgha-kala-nairantarya-satkara-asevito drdha-bhumih

After a sustained period of time (dirgha-kala), with attentiveness (satkara), and continuous dedication and attention (asevitah), then the practice itself will become natural, self-perpetuating, spontaneous, and inner directed (nairantarya) establishing the practitioner on firm ground (drdha-bhumih).

Sutra I - 15: drsta-anusravika-visaya-vitrnsasya vasikara-samjna vairagyam

When the mental operations are no longer focused (drsta) upon external teachings found in tradition, heard or seen (anusravika) nor any externalized objects based within an objectified conditional framework (visaya), then a mastery (visikara) and freedom from all cravings and attachments (vitrnsasya) toward the external or objectified world of objects (visaya) is established. Then our practice comes together and is touched by an intimate knowledge (samjna) that supersedes dualistic/barriered perception, which is gained through the activity of efficacious release called non-willful doing (vairagyam).

Sutra I - 16: tat param purusa-khyater guna-vaitrsnyam

Through that [practice] where total non-fixation and freedom (vaitrsnyam) from attachment to what appears as isolated or independent objects (the gunas) there occurs the instantaneous and simultaneous recognition (khyater) of the universal indwelling, all encompassing, and omnipresent primordial seed source of consciousness which resides in all -- param purusa-khyater (the innate natural clarity of the Universal Infinite Mind - the Great Integrity shines forth devoid of exclusion or negation).

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

Subject/object dualistic tendencies (samprajnatah) due to the confusion created by an egoic mindset (asmita) is concomitant with grasping onto form/objects (rupa-anugamat) either coarse (vitarka) or subtle (vicara), which entails merely temporary pleasure (ananda).

Sutra I - 18: virama-pratyayabhyasa-purvah samskara-seso'nyah

Another (anya) sphere [asamprajnata samadhi] where we are able to completely rest the mind continuously from identifying with objects (virama-pratyaya-abhyasa) surpasses the previous [samprajnata] state, although samskaric residues (seso) for future rebirth remains to be released.

Sutra I - 19: bhava-pratyayo videha-prakrti-layanam

By melting into (layanam) the true nature of nature (prakrti) a special spiritual transcognitive [asamprajnata] samadhi is experienced (bhava-pratyayo), which entirely transcends the idea of isolated corporeality (videha) having identified with the larger body of creation and its stainless formless sourceless nature (the true nature of nature, purusa).

Sutra I - 20: shradda-virya-smrti-samadhi-prajna-purvaka itaresham

Otherwise (itaresham), failing that, others may proceed (purvaka) by cultivating inner wisdom, insight, and self awareness (prajna) that leads toward samadhi through the self disciplines that cultivates confidence and devotion to yogic practice (shradda), enthusiasm, zeal, courage, and strength of practice (virya); reminding ourselves of the path, its purpose, and joyful practice (smrti).

Sutra I - 21: tivra-samveganam asannah

Such enthusiastic and dedicated practices will increase the passion and strength of one's overall practice providing the fuel for its fruition. Samadhi is most close at hand and reachable (asannah) to those whose passion (samveganam) for it is the most intense (tivra) for they are less likely to be dissuaded from it. Those remain centered in their core energy and claim their natural position in the greater scheme of things (purusha). They find success, grace, and poise in the greater integrity of All Our Relations which is always near at hand. The presence of primordial wisdom may be unnoticed, ignored, barely noticed, or strong. As non-dual wisdom is increased, our practice becomes more focused and intense. Similarly when our practice becomes more onepointed and intense, closer at hand is samadhi.

Sutra I - 22: mrdu-madhyadhimatratvat tato'pi visesah

Thus one may further calculate (visesah) one's momentum toward samadhi depending upon the strength of one's spiritual passion and focus ranking it as weak (mrdu), medium (madhya), or penultimate (adhimatra).

Sutra I - 23: isvara-pranidhanad va

Or (va) further progress is realized through surrender, dedication, or devotion (pranidhanat) to our highest creative evolutionary potential (isvara), which is the most pure purusa (Self) -- the core primordial seedless seed of absolute undifferentiated Now awareness.

Sutra I - 24: klesha-karma-vipakasayair apara-mrshta purusa-visesa isvarah

Isvara is the untouched and unblemished and most pure (apara-mrshta) aspect (visesa) of beginningless undifferentiated universal seed consciousness of the pure innate true self (purusa), which is unaffected by affliction (klesha), karmic residues, or and the seed germs (asayair) that result (vipaka) from ordinary actions based on the kleshas.

Sutra I - 25: tatra-nir-atisayam sarva-jna a-bijam

[isvara] is the indwelling seed (bija) and beginningless origin (nir-atishayam) of ultimate and unsurpassed omniscience (sarvajna).

Sutra I - 26: purvesham api guruhkalena anavacchedat

Unlimited by time (kalena) this great boundless integrity (anavacchedat) is the primal (purvesham) eternal teacher (guru), even (api) the teacher of the most ancient teachers, being all inclusive, unlimited, not limited to time or place. Isvara is found within the unobscured instantaneous eternal moment -- as Now awareness.

Sutra I - 27: tasya vachakah pranavah

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

Sutra I - 28: taj-japas tad-artha-bhavanam

Through constant repetition (taj-japa) of the pranava (om) the meaning and purpose (artha) behind the sound is absorbed (bhavanam) and realized manifesting and emanating here and now.

Sutra I - 29: tatah pratyak-cetanadhigamo'py antarayabhavash ca

Thence [through the practice of isvara pranidhana and/or the pranava, aum] consciousness (cetana) is redirected (pratyak) inwards, shining light upon and destroying (abhava) inner hindrances and obstructions (antarayah) thus catalyzing inner realization (adhigamo).

Sutra I - 30: vyadhi styana samsaya pramadasya avirati bhranti-darsana
labdhabhumikatva anavasthitatvani citta-viksepah te antarayah

*The disturbances and distractions (viksepa) of the mind field
(citta-viksepas) and obstacles (antarayah) [to samadhi] are:*

- 1) Vyadhi: disease, unease, weakness, or discomfort.*
- 2) Samsaya: doubt, uncertainty, hesitation, inhibition, lack of self
worth, lack of self confidence and meaning.*
- 3) Styana: Rigidity of thought forms, fixation, stagnation,
closed-mindedness, stubbornness, procrastination, mental laziness,
stupor, dullness, inertia, uninspired, lackadaisical, unmotivated,
apathy, complacency, and procrastination*
- 4) Pramada: Carelessness, inattentiveness, recklessness, coarse
indifference, lack of respect, indelicacy, or negligence.*
- 5) Alasya: Sloth, laziness, languor, dullness*
- 6) Avirati: Self centeredness, narcissistic, and selfish addiction and self
obsession which cuts one off from creative generative source of life.
An imbalanced and dissipative inclination toward the extreme of over
indulgence in external sensual gratification; extreme dissipation or
obsession in the realm of worldly temporal pleasure as a serious
distraction, dissipation of energy and consciousness into neurotic
sense indulgence or similar distractions, attraction to superficial
externals, frivolous, materialism, necrophilia, or the involvement in
the illusory world of subject/object duality ("I/it" delusion) in search of
an illusory union or neurotic satisfaction; vicarious living, a
meaningless, compromised, and neurotic life style which is separated
from the well springs of Self empowerment and love; Indifference,*

fear, or dismay toward life. An externalized and compromised materialistic consciousness [the opposite of uparati, which is the first stage of vairagya). Also the opposite direction of pratyhara.

7) Bhranti-darshana: Blind faith, addiction to made up or false views, false beliefs, false identifications, a stickler for false conclusions, adherence to blind and/or stubborn beliefs, delusions, or hopeless confusion by stubbornly holding on to one's unexamined dogma or delusion.

8) Alabdha-bhumikatva: Clueless, vacantness; chronic fickleness of mind. inability to make up one's own mind, a flailing lack of focus, a wandering, state of being lost in transition from the preceding thought to the succeeding thought, non-presence and inattentiveness, losing one's train of thought, spaced out, chronic denial or missing the point; not being present anywhere; unsteady, agitated, scattered.

and

9) An-avasthitatvani: pertains to mental instability, imbalance, falling backward, mental regression, ungrounded mentality, poiseless, insecurity, uncentered, the inability to rest or return to in one's core energy or poise. Flighty, manic/depressive, or bi-polar, a feeling of sliding down a slippery slope to one's doom. In general not being able to be still and stay focused.

Sutra I - 31: *duhkha-daurmanasyangamejayatva-svasa-prasvasa viksepa-sahabhuvah*

Concomitant (saha-bhuvah) to the manifestations of these disturbed and distracted states (viksepa) are the physical and mental suffering (duhkha) of psychic frustration, despair, and anguish (daurmansya); turmoil, mental and physical unsteadiness and unstableness (angam-ejayatva), and rough, uneven, and/or erratic breathing (svasa-prasvasa).

Sutra I - 32: *tat-pratishedha-artham eka-tattva-abhyasah*

Therefore (tat) the remedy (pratishedha) [for distraction (viksepa)] is to ramp up our yogic practice (abhyasa) as a one pointed dedication and devotion (eka-tattvabhyasa) -- the continued focused practice of rooting out those obstacles of self-deceit and delusion that obscure the underlying unconditioned imperishable holographic seed source within, by letting go of the habitual tendencies which obscure it.

Sutra I - 33: *maitri-karuna-muditopeksanam sukha-duhkha-punyapunya-vishayanam bhavanatas citta-prasadanam*

By generating and cultivating the intent and deep feelings (bhavanatas) of friendliness and loving kindness (maitri), love and compassion (karuna), equity and equanimity (upeksanam), and sympathetic joyfulness (mudita) in all conditions and events (visayanam), whether it be potentially joyful (sukha) or potentially painful (duhkha), auspicious (punya-apunya) or not, this intent will succeed a sweet grace that wells up from inside and brings us forth into a sphere of clarity and wholesomeness of the heartmind (citta-prasadanam).

Sutra I - 34: pracchardana-vidharanabhyam va pranasya

Or (va) through the expiration (pracchardana) and holding out (vidharanabhyam) the energy (pranasya) contained in the breath [the mind can be purified, clarified, and stabilized while the innate grace of isvara is evinced -- wherefrom the citta-prasadanam is brought forward].

Sutra I - 35: vishayavati va pravrttir utpanna manasah sthiti-nibandhani

Or by inclining, directing and guiding the meandering (pravrttir) distracted individual mind (manas) back toward a specific place or process of observation (vishayavati) prevents (nibandhani) the birth (utpanna) of further vrtti (pravrttir) or distractions. This gates (nibandhani) the wanderings of the ordinary discursive mind and thus steadies, balances, and strengthens (sthiti) it by creating an integrity and wholesomeness [which removes its infirmities].

Sutra I - 36: visoka va jyotismati

Or by meditating upon/resting in that inner light (jyotismati) of clear lucidity, the bright effulgence and luminosity of your awareness that knows no sorrow, grief or suffering (visoka).

Sutra I - 37: vita-raga-visayam va cittam

Or from the cultivation and contemplation of your mind free from clinging, attachment and desires - not grasping onto sense impressions - resting in that feeling of ease and release.

Sutra 1 - 38: svapna nidra jnana alambanam va

Or by using the dream state as a support for wisdom, by looking at the dreamstate, the flow of the dream, how it arises and falls, and the space in which the dreams take place - not getting caught up in the dream itself.

Sutra I - 39: yathabhimata-dhyanad va

Or by following a meditation (dhyana) that you feel drawn to (abhimata) [all of these practices will ripen the mind for samadhi].

Sutra I -40: paramanu-parama-mahattvantah asya vasikarah

One who has mastered these practices will accomplish the power to know the smallest and most infinitesimal atom (parama-anu) and also understand the whole of creation or the greater whole (mahattva-antah) knowing no bounds.

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

When the vrtter (recurring patterns of the mind-field) have become almost entirely subjugated, stilled, dissolved, or considerably subsided (kshina), then a stable and still (tat-stha) alignment and synchronicity (samapattih) between the seer (grahitr), the seen (grahyeshu), and the process of seeing (grahana) is attainable (tat-stha). This is to say that pre-existing boundaries have become removed and a deeper non-dual inherent integrity (tad-an janata samapattih) is recognized between the process of cognition, that which is cognized, and the cognizer. When that natural connection is stabilized, bridged, brought together, and harmonized (samapatti). Instead of operating as seemingly separate elements of a dualistically perceived cognitive function, they evolve into and activate a previously dormant trans-cognitive non-dual synergistic function, so that the preexisting individual colorings (tat-stha-tad-an janata) of the mind are now transformed to reflect a greater holographic light, likened (iva) to a nobly born translucent and reflective radiance (abhijatasye) of a crest jewel (manes).

Sutra I - 42: tatra shabdartha-jnana-vikalpaih sankirna sa-vitarka samapattih

Discoloration of the crystal clarity of the mind persists because (tatra) one becomes entangled in knowledge (jnana) and there arises ideas of an apparently separate object (artha) through the process of mixing together (sankirna) words or naming (shabda) with processes of mere conceptualization, imputation, and logical reasoning (vikalpa), then an unsteady and vacuous state of coarse over objectification (savitarka samapatti) is produced [which prevents/interferes with the establishment of total integration in samadhi].

Sutra I - 43: smrti-parishuddhau svarupa-sunye va artha-matra-nirbhasa nir-vitarka

However when the mind stream which is normally polluted and conditioned by past impressions (smrti) is completely purified (pari-shuddham) from any taint of the mental contents toward a coarse and limited objectivity (nirvitarka) and characterized by (iva) [the absence of wandering (vikalpa)], then the innate natural effulgent light (nir-bhasa) of inner realization devoid of the delusion of an independent or separate self (svarupa-sunye) naturally shines forth. This purification increases our alignment with our true purpose (artha-matra) allowing for the subtle light to brighten ever more.

Sutra I - 44: etayaiva savicara nirvicara ca suksma-visaya vyakhyata

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

Sutra I - 45: suksma-visayatvam ca alinga-paryavasanam

As thought wanderings become more rarified and subtle (suksma), the attachments to objects (visayatvam) subsides and eventually ceases (paryavasanam) in an undifferentiated and attributeless stage -- falling short of (parya-avasanam) any possibility to define, name, or quantify (alinga).

Sutra I - 46: ta eva sa-bijah samadhih

All these previous attainments lead us to samadhi, but with seeds (sa-bijah samadhi) for falling back into karmic entanglements.

Sutra I - 47: nirvicara-vaisaradye adhya-atma-prasadah

Upon directly experiencing that sphere devoid even of the most subtle thought processes or reflection upon a so called "separate object" (nirvicara samadhi arises); i.e., when the restlessness of the mind is completely satisfied, quieted, rested, and still -- when the mental faculties abide entirely in the deep nourishing sweet peace and clarity of grace (prasadah), a very clear and sweet lucidity and uninterrupted natural transparency (vaisharadya) spreads forth -- the authentic spiritual light emanating from the Supreme Source dawns which is none other than the recognition of our authentic transpersonal and primordial non-dual self (adhyatma).

Sutra I - 48: rtambhara tatra prajna

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

Sutra I - 49: shrutanumana-prajnabhyam anya-vishaya visesa-arthatvat

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

Sutra I - 50: taj-jah samskaro'nya-samskara-pratibandhi

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

Sutra I - 51: tasyapi nirodhe sarva-nirodhan nir-bijah samadhih

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

THE YOGA SUTRAS OF PANTANJALI

SADHANA PADA: THE PRACTICE OF YOGA

Sutra II - 1: tapah-svadyayesvara-pranidhanani kriya-yogah

The applications of tapas (the practice of heightening our spiritual passion), swadhyaya (the practice of self study, self observation, or self awareness), and isvara pranidhana (the ability to acknowledge, to listen to, and to act from our innate seed source of inner guidance, which is the universal source of omniscient Now awareness) are the three premier activities (kriya) that lead the yogi to realizing the fruit of yoga.

Sutra II - 2: samadhi-bhavanarthah klesa-tanu-karanarthas ca

[Tapas, swadhyaya, and isvara pranidhana] attenuate the causes (tanu-karana) of the kleshas, thus bringing forth (bhavanarthah) samadhi.

Sutra II - 3: avidyasmita-raga-dvesabhinivesah klesah

The five primary mental, emotional, and biopsychic hindrances (kleshas) are avidya (unawareness of our true nature). As a result of this ignorance [which veils the bright light of truth], the other kleshas arise such as asmita (the limited false identification of egoism), raga (fixation and craving), dvesa (repulsion, dislike, hatred, anger, fear, antipathy, or aversion), and the fear of dissolution (abhinivesah).

Sutra II - 4: avidya ksetram uttaresam prasupta-tanu-vicchina-udaranam

[Kleshas] arise from (uttaresam) the field (ksetram) of avidya (a chronic conditioned process of habitual ignoring -- non-recognition), be they dormant (prasupta), attenuated or subtle (tanu), temporally restrained or repressed (vicchinna), or fully active and dominant (udaranam).

Sutra II - 5: anitya-asuci-duhkha-anatmasu nitya-suci-sukha-atma-khyatir avidya

Avidya (the habituated mental absence of spiritual vision) is an embedded, programmed, confused, and conditioned state of afflicted consciousness, where the egoic mind habitually confuses that which is painful (duhkha) as pleasurable (sukha); that which is transitory (anitya) as being permanent (nitya); that which is impure (asuci) as being pure (suci); and that which is limited and vacuous as the true and real Self (atman). That limited awareness (avidya) squashes true, lasting, and unlimited happiness, conflating that with what brings more pain and unhappiness (duhkha). Thus, the original non-dual clarity (vidya) of the true nature of awareness as the all encompassing Mind (anatma) is ignored.

Sutra II - 6: drg-darsana-saktyor eka atmata iva asmita

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

Sutra II - 7: sukhanusayi ragah

Raga (craving) is the anticipation/craving (anusayi) of pleasure (sukha)

Sutra II - 8: dukkhanusayi dvesah

Aversion, antipathy, repulsion, or negativity occurs as a desire to escape/dissociate from a perceived painful situation or a situation we don't want (the pain being created by the mind).

Sutra II - 9: svarasa-vahi viduso pi tatha rudho bhinivesah

Even (api) in so called learned people (viduso) there is an automatic inclination (svarasa-vahi) an ever-flowing, firmly established love for continuation and a fear of cessation, or death, of these various colored modifications (kleshas).

Sutra II - 10: te pratiprasava-heyah suksmah

Even the most subtle (suksmah) of these hindrances (kleshas) can be eliminated (heyah) by redirecting (pratiprasava) them back (turning them back upon themselves) into their most subtle origin.

Sutra II - 11: dhyana-heyah tad-vrttayah

Meditation (dhyana) is the efficacious practice that annihilates and silences (heyah) the fractures and hindrances of consciousness (which maintain the citta-vrtti).

Sutra II - 12: klesa-mulah karma-asayo drstadrsta-janma-vedaniyah

The root (mula) cause of the kleshas are the effects that are seated (asaya) in past actions (karma) through the laws of cause and effect, be their causes fully known (drsta) or not (drsta-adrsta). This explains what arises and is experienced (vedaniyah) in life (janma) and how kleshas arise.

Sutra II - 13: sati mule tad-vipako jati-ayur-bhogah,

As long as this basis [storehouse of karma and kleshas are not remediated], their results (vipakah) will continue to exist (sati) giving birth or ripening (vipakah) into further varieties of experiences (bhoga) throughout one's life starting at birth (jati) and affecting one's individual experiences (bhoga) of vitality and health throughout one's life span (jati-ayur-bhoga).

Sutra II - 14: te hlada-paritapa-phalah punyapunya-hetutvat

Those (te) fruits (phalah) [as a result of the winds of kleshas, citta-vrtti, and karma], may appear joyful (hlada) or painful (paritapa) depending upon their causative factors (hetutvat), whether due to meritorious actions (punya) or non-virtuous actions (apunya) respectively.

Sutra II - 15: parinama-tapa-samskara-dukkhair guna-vrtti-virodha ca dukkham eva sarvam vivekinah

Similarly (eva) by knowing the whole -- the all knowing (eva sarvam vivekinah), the practitioner is no longer limited or imprisoned by conditioning. One is not satisfied (dukkham) with holding onto ever changing, temporal, and apparently paradoxical indistinct perceptions of phenomena (guna-vrtti virodha) which is likened to be on fire (tapa); rather that ever changing (parinama) bias (vrtti), which is fixated upon is recognized as impermanent, temporal, and continuously on fire (tapa). That error of perception (guna-vrtti-virodha) thus (eva) is recognized as the grasping cause of needless mental sufferings (dukkhair) [due to mental clinging], and (ca), thus reinforcing the fixation and hold of further negative conditioning with latent negative psychic imprints (samskara).

Sutra II - 16: heyam dukkham anagatam

We can then see the misery (dukkham) which is not yet come (anagatam), and avoid/eliminate (heya) it.

Sutra II - 17: drastr-drsayoh samyogo heya-hetuh

Samyogah (the dualistic conflation of sameness) is caused (hetuh) through a self-limiting association and reification process, where the objectification of a separate "self" or knower is identified and defined in conjunction with that which is designated as separate or reified (phenomena), or when the observer and the observed are conflated to be one and the same. That confusion (samyoga) is to be eradicated (heya).

Sutra II - 18: prakasa-kriya-sthiti-silam bhutendriyat-makam bhogapavargartham
drsyam

That which is seen (drsyam) by the activity (kriya) of the sense organs (indriya) upon the many permutations (silam) of the five elements (bhutas) when not experienced (bhoga) as solid and inert (sthiti), illumine (prakasha) our true transpersonal universal nature (atmakam) and thus serve (artha) as a self liberating (apavarga) activity (kriya).

Sutra II - 19: visesavisesa-lingamatralingani guna-parvani

Relative and transitory phenomenon (gunas) can be further broken down, classified, distinguished, differentiated, or compared (parvani) as being discrete, concrete, separate, and diverse (visesa) or on the other hand as being undiverse, indistinct, or undifferentiated (avisesa), as well as being given symbolic attributes associated with a substantial form (lingamatra), or very subtle and without being assigned attributes (alinga) or qualitative distinctions.

Sutra II - 20: drasta drsimatrah suddho 'pi pratyaya-nupasyah

The cognizer (the one who sees -- drasta) is empowered by a pure, primal, and more fundamental underlying power of seeing (drsi) that is capable of recognizing the process of cognition itself once the cognition process is recognized and turned back into itself (pratyaya-anupasyah) -- once the eyes of the seer is purified and opened (suddho) so that the true seer is recognized as part of the process of seeing. The power of seeing is thus spontaneously recognized everywhere as omnipresent.

Sutra II - 21: tad-artha eva drsyaya-atma

Though in Reality the "apparent" separate existence of subject and object is merely the result of the observer's false identification with fragmentary existence. In "Reality" the true purpose (artha) of that which is seen (drsyaya) exists for the revelation of the universal all pervading "Self" -- self realization (drsyaya-atma) through self awareness.

Sutra II - 22: krtartham prati nastam apy anastam tad-anyasadharanatvat

This fragmentary state although completely destroyed (nasta) as such by the seer, who has realized integration (krtartham), will none-the-less appear to others as "real" (anastam) because of sharing a commonality (sadharanatvat) with those whose consciousness lacks insight, and hence, are dominated by conventional wisdom. This common conventional reality composed of common constituent parts are common to both views [hence a common ground for communication is facilitated].

Sutra II - 23: sva-svami-saktyoh svarupa-upalabdhi-hetuh samyogah

Samyoga (false identification) is the result attributing self ownership (sva-svami) to the ability (saktyoh) to recognize (upalabdhi) the cause (hetu) of our own true nature (svarupa). Instead of attributing this power to the universal purusa which resides in all beings and things, the egoic prideful delusional powers attributes it to a separate individual self (asmita) in the ego's vain attempt to own or possess it.

Sutra II - 24: tasya hetur avidya

The fundamental cause (hetur) of that [the conflation of samyoga] is ignorance (avidya).

Sutra II - 25: tad-abhavat samyoga abhavo hanam tad drseh kaivalyam

Unconditional and unbounded liberation (kaivalya) occurs when false identifications (samyoga) are absent (abhavat). thus a disengagement (hanam) from attachment associations which are false/ersatz identifications (samyoga) with apparently separate objects which are seen (drseh) then disappear (abhava) or dissolve.

Sutra II - 26: viveka-khyatir aviplaya hanopayah

The skillful means of disengaging (hanopayah) from these traps of egoic confusion and bondage (samyoga) is effected by the continuous application (aviplaya) of profound integrated mutuality which illumines the interdependence of the whole of creation as well as the creative process (viveka-khyatir).

Sutra II - 27: tasya saptadha pranta-bhumih prajna

Thus the yogi spreads (pranta) this transconceptual differentiated wisdom (viveka) as a continuous seamless integration of innate wisdom-light (prajna) [into all our relationships] via seven interfacing fields of practice or stages [samadhi being the eighth] (saptadha pranta-bhumih).

Sutra II - 28: yoga-anga-anusthanad asuddhi-ksye jnana-diptir a viveka-khyateh

Through the practice (anusthana) of these limbs of yoga (yoga-angam) the obstructions and impurities (asuddhi) which occlude the self effulgent vision of truth (jnana-diptir) are destroyed (ksaye) to the extent (a) that one simultaneously develops and utilizes interconnected awareness (viveka-khyatir) to extend to all things and beings without limit.

Sutra II - 29: yama niyama asana pranayama pratyhara dharana dhyana samadhayo'stav angani

The eight limbs (asta angani) of yoga are yama, niyama, asana, pranayama, pratyhara, dharana, dhyana, and samadhi. [They work as mutual synergists together in order to create a beneficial momentous whole.]

Sutra II - 30: ahimsa satya asteya brahmacharya aparigraha yamah

Non-violence (ahimsa), truthfulness (satya), abstention from stealing - living with integrity (asteya), walking in awareness of the highest reality/continuous dedication to creator-creation/the practice of presence (brahmacharya), and non-attachment/non-possessiveness/non-grasping (aparigraha) effect this great vow and commitment to awaken (yama).

Sutra II - 31: jati desa kala samaya anavacchinnah sarva bhauma maha vratam

[Applying these yams] on all occasions and situations (sarva bhaumah), to all (sarva) and in all, regardless of birth, species, (jati) as an all encompassing bond in all conjunctions (samaya), at all times (kala), in all places and realms (desa), and without limitations or exceptions (anavacchinah) will turn the tide effecting closure of and sealing off the great gate of death and dissolution (mahavrata). [Thus sealing this gate, the base of yoga is secured].

Sutra II - 32: sauca samtosa tapah svadhyaya isvara pranidhanani niyamah

Niyama consist of saucha (purity), santosha (contentment and peacefulness), tapas (spiritual passion and fire), swadhyaya (self study and mastery), and isvara pranidhana (surrender and dedicated devotion to the all pervading universal seed source residing in all beings).

Sutra II - 33: vitarka-badhane pratipaksa-bhavanam

Bondage (badhane) due to coarse low vibratory qualities of fragmented awareness (vitarka) become reversed and remediated through the application and cultivation of their opposites (pratipaksa-bhavanam) that is through the yamas and niyamas and remembering your radiance plus the other aspects of the practice.

Sutra II - 34: vitarka himsadayah krta-karita-anumodita lobha-krodha-moha-purvaka
mrdu-madhya-adhimatra dukkha-ajnana-ananta-phala iti pratipaksa-bhavanam

Thus the strong tendencies toward coarseness and harm (vitarka) can be reversed through these effective remedial applications (pratipaksa bhavanam) which by balancing out the coarse (vitarka) corruptive influences accompanied by (purvaka) violence (himsadayah), lobha (greed), krodha (anger), and moha (delusion) no matter if they are weak (mrdu), medium (madhya), or adhimatra (intense) but also thus acts to destroy them. As such pratipaksa-bhavanam acts to counter harmful latent potentials that can lead to endless (ananta) future suffering (dukkha) and ignorance (ajnana).

Sutra II - 35: ahimsa-pratisthayam tat-samnidhau vaira-tyagah

Thus by establishing a firm alignment, stance, and embodiment with ahimsa (non-violence), then that presence (samnidhau) that groundedness in ahimsa will help you to abandon (tyagah) harm, hostility, hatred, contentiousness, conflict, animosity and disease (vaira). And future seeds of ahimsa are planted in Now presence.

Sutra II - 36: satya-pratisthayam kriya-phalasarayatvam

Likewise by establishing a firm footing upon truthfulness and non-deceit (satya), then obscurations, falsehood, self deceit, and illusions are lifted and removed and we become more firmly allied with truth and the self disclosing forces of revelation that lift the veil of ignorance that causes repeated suffering and abuse.

Sutra II - 37: asteya-pratisthayam sarva-ratna upasthanam

Residing firmly in the mind-space of Great Integrity, (asteya-pratisthayam) all the treasures of life present themselves and one's presence becomes that of a precious gem (sarva ratna upasthanam).

Sutra II - 38: brahmacarya-pratisthayam virya-labah

Having become steady in resting one's awareness continuously (pratisthayam) as being joined with the creative evolutionary force without end, like a divine abode (Brahmacharya), then strength, vigor, and vitality are themselves enhanced and attained (virya-labah).

Sutra II - 39: aparigraha-sthairye janma-kathamta-sambodhah

Becoming well established and living a life (sthairye) of letting go, releasing, practicing non-attachment, non-grasping, non-possessiveness (aparigraha), then the spacious conditions for openness of the Heartmind is established, awakening true insight into the causes of existence, how things appear, how they cease, and how spiritual progress continues to flow. (janma-kathamta-sambodhah).

Sutra II - 40: saucha svanga-jugupsa parair asamsargah

Through the practice of cleanliness and purity (saucha) of body, speech and mind (svanga), attachments to toxins, poisons, and corruptive forces naturally disappear and are repelled (jugupsa) as well as non-contact (asamsargah) with the impurities found in others (parair).

Sutra II - 41: sattvasuddhi-saumanasyaikagryendriya-jayatma-darsana-yogyatvani ca

And (ca) [through internal and external purity (saucha)] both of the body, psychic atmosphere, and by removing the occlusions of consciousness, there is achieved a pure and balanced state (sattva-suddhi) whose visage appears as cheerfulness (saumanasya), ability to focus with one-pointedness of mind (ekagrya) with a enhanced freedom from conflict between the sense organs and sense of self (indriya-jayatma), which enhances the yogic ability (yogyatvani) of direct yogic vision (darsana).

Sutra II - 42: santosad anuttamah sukha-labhah

A heart, at peace within itself, resting in contentment (santosha), brings forth (ladhah) sublime unsurpassed (anuttamah) boundless pleasure, comfort, and joy (sukha).

Sutra II - 43: kayendriya-siddhir asuddhi-ksayat tapasah

Through the purifying burning fire of tapas, pausing for a moment, taking a step back, creating sacred space all the organs and senses of the bodymind (kayendriya) are perfected (kayendriya-siddhir) by the destruction (ksayat) of all impurities (asuddhi).

Sutra II - 44: swadhyaya ista-devata-samprayogah

Through self study, looking within, self awareness (swadhyaya) knowledge and realization of our true self is disclosed and attained completing the yoga that reveals our true sacred nature (innate divinity or ishta devata which resides inside all beings).

Sutra II - 45: samadhi-siddhir isvara-pranidhanat

Samadhi is perfected (siddhir) through letting go the limited matrix of a separate self, while surrendering (pranidhanat) to isvara (the all inclusive aspectless and unconditioned great universal integrity, which is the underlying motive power behind the principle of the innate universal Infinite Mind or mind-essence).

Sutra II - 46: sthira-sukham asanam

Conscious posture (asanam) is the ever accessible practice which is stable, steady, grounded, solid, meditative (sthira), and is light-hearted, happy and joyful (sukha).

Sutra II - 47: prayatna-saithilya-ananta-samapattibhyam

Posture should be relaxed, effortless, and tension free aligned with infinite unity (the Infinite Mind).

Sutra II - 48: tato dvandvanabhighatah

From that place (tato), of relaxed steadiness and joy, one becomes invulnerable or immune, free from the assaults (anabhighatah) of duality (dvandva).

Sutra II - 49: tasmin sati svasa-prasvasayor gati-vicchedah pranayamah

From the awareness gained from the practice of asana (tasmin) having been established (sati), one proceeds (gati) in lengthening and extending the life force (prana-ayama) by observing and analyzing the sequencing (vicchedah) of the inspiration (svasa) and exhalation (prasvasayor) and the spaces between them.

Sutra II - 50: bahyabhyantara-stambha-vrttir desakala-samkhyabhih paridrsto dirgha-suksmah

That through over-viewing (paridrsto) the oscillations between the spinning patterns (vrttir) of the inward and outward characteristics of the breathing process and its tidal operations of stillness (stamba) in regard to duration (kala), location (desa), and the number of repetitions (samkhyabhih), as to its degree of subtleness (suksmah) and extended refinement (dirgha-suksmah) while the breath spins internally, externally, or comes into stillness (stamba) [pranayama is practiced].

Sutra II - 51: bahy-abhyantara-visaya-aksepi caturtah

Then the fourth (caturtah) phase (visaya) of successful pranayama, occurs when the prana is withdrawn and ceases to move (aksepi) either internally (abhyantara) or outwardly (bahya) - it goes beyond these dualistic concepts.

Sutra II - 52: tatah ksiyate prakasa-avaranam

From that (tatah) [successful practice of pranayama] the obscurations and coverings that the veil (avaranam) the inner light (prakasa) are dissolved (ksiyate).

Sutra II - 53: dharanasu ca योग्यता मानसाह

and (ca) the ordinary mind (manas) [and nadis] thus become purified and functionally prepared and capable (योग्यता) for successful concentration (dharana) practice.

Sutra II - 54:. sva-visaya-asamprayoge cittasya-svarupa-anukara ive indriyanam
pratyharah

Ascribed ownership of an assumed separate self becomes disentangled (sva-visaya-asamprayoge) from the colorings and false identifications made by the mindfield (cittasya) when the true nature of self (svarupa) is reflected back (anukara) even through the vehicle of the sense organs (ivendriyanam) when they are recognized as residing in their untouched natural true form (swarupa). Then phenomena are recognized as that self-same self -- awareness knowing awareness as-it-is in naked self liberation. This is called returning to true natural form through pratyhara -- residing in one's essential self-nature (swarupa).

Sutra II - 55: tatah parama vasyate indriyanam

Then (tatah) you will have victory over and freedom from (vasyate) being controlled by the senses (indriyanam), abiding in that place which is liberation (parama).

THE YOGA SUTRAS OF PANTANJALI

VIBHUTI PADA: UNION ACHIEVED & ITS RESULTS

Sutra III - 1: desa bandhas cittasya dharana

Dharana (concentration) is a practice of continuous conscious attention (cittasya) focused (bandhas) upon a specific location or point (desa).

Sutra III - 2: tatra pratyaya-ekatanata dhyanam

Meditation (dhyana) is the onepointed extension and continuous flow from that essential point (ekatanata) of rarifying out the contents of the mind so that it becomes empty of a separate self (pratyaya) so that the true essence of the object is recognized in its true relationship to everything else, leaving nothing excluded or in need of inclusion.

Sutra III - 3: tad eva-artha-matra-nirbhasam svarupa-sunyam iva samadhih

Thus, the precise point and sole purpose (arthamatra) of yogic practice is revealed when the effulgent intrinsic seed source as pure luminosity (nirbhasam) is experienced as a transpersonal self realization free of a separate self (in svarupa-sunyam) -- free from any limited localization within time and place -- transpersonally free from subject/object duality, universal and all pervading. That revelation is called samadhi (the intimate union of the true formless self inside and everywhere simultaneously). Thus samadhi is nothing less than the realization of svarupa-sunyam -- the transpersonal ego-free state empty of the concept of separate self.

Sutra III - 4: trayam ekatra samyamah

Taken together, as a three part integrated synchronized whole (trayam ekatra) constitutes the practice of samyama.

Sutra III - 5: taj-jayat prajna-alokah

From mastery of samyama (taj-jayat) authentic, intrinsic, and effulgent radiant wisdom dawns and shines forth (prajna-alokah).

Sutra III - 6: tasya bhumisu viniyogah

Tasya [prajna-alokah] is practiced seamlessly in any sequence (viniyogah) into all stages, planes, formations, and realms (bhumisu).

Sutra III - 7: trayam antarangam purvebhyah

These subtle-most three components are to be synchronized together (dharana, dhyana, and culminating in samadhi) as an inner-most component, when compared to the prefatory practices (yama, niyama, asana, pranayama, and pratyahara).

Sutra III - 8: tad api bahirangam nirbijasya

In comparison to the seedless (nirbijasya), the unbound goal of enlightenment (nirbij-samadhi), samyama is to be viewed as an extended (bahir) component limb (angam).

Sutra III - 9: vyutthana-nirodha-samskarayor abhibhava-pradurbhavau
nirodha-ksana-citta-anvayo nirodha-parinamah

Nirodha parinama facilitates the stillness (nirodha) of the thoughts that normally ride the waves of coming and going, thus canceling each other out in a synchronized instant of time and space, that by itself destroys the appearance of sequential thought waves entirely as well as any further samskaric seeds.

Sutra III - 10: tasya prasanta-vahita samskarat

Tasya (through applying nirodha parinama) the negative samskaras are stilled, then the yogi abides in a tranquil still peace.

Sutra III - 11: sarva-arthata-ekagratayoh ksaya-udayau cittasya samadhi-parinamah

Samadhi-parinamah is the transformative application, where the fragmented/scattered appearances that normally occur in the dualistic mindfield (cittasya) are transformed into an integrated context (sarva-arthata ekagratayoh) by placing them within the all encompassing open-ended hologram (samadhi), thus onepointedly redirecting thought processes toward samadhi in non-dual integration/union, wherein one is onepointedly aware of that total integrative state. Thus the appearance of fragmented and limited thinking processes, that support the contrivance of isolated phenomenal reality (sarva-arthata) are destroyed (ksaya-udayau).

Sutra III - 12: tatah punah santa-uditau tulya-pratyayau cittasyai-ekagrata-parinamah

As before, consciousness is no longer conditioned by arising and receding thoughts or phenomena, but rather all is experienced as a uninterrupted all inclusive and boundless continuum -- as constant waves of flux ultimately arising from the big ocean of a timeless and boundless awareness, as manifestations from the causal flow of mind as it occurs in sacred presence, and simultaneously converging in the profound moment of Timeless Nowness. Settled firmly in this backdrop of non-sequential samadhi, one's primordial awareness remains unmoved and untouched, while simultaneously being aware of all and everything, devoid of fixation or reification.

Sutra III - 13: etena bhuta-indriyesu dharma-laksana-avastha-parinama vyakhyatah

From that is revealed (vyakhyatah) the knowledge of the true nature of phenomena, which succeeds and displaces the previously held dualistic notions, where ordinary limited mental frameworks label (laksana) and categorize (avastha) phenomena as perceived through the sense organs (bhuta-indriyesu).

Sutra III - 14: santa-udita-avyapadesya-dharma-anupati dharmi

[Thus through understanding change and the process of transformation (parinama)] the dharma holder (dharmi) beholds all processes as sacred correspondences (anupati) in the all inclusive dharmic realm of an interconnected whole, where each element reveals their true place and nature (dharma) as not independent or separate -- as interdependent parts of an integral network and integrity; whether or not they appear at rest (santa), arising (udita), or undetermined (avyapadesya), their movements reflect and mirror the one.

Sutra III - 15: krama-anyatvam parinama-anyatve hetuh

The cause of these apparently separate reordering of the waves of change (parinama-anyatve hetu) is delimited by samyama on their successive and continuous sequencing from one phase to the other (krama-anyatvam). Similarly, these same variegated waves of change all point to a continuous succession stemming from the causal flow of mind through the purified mindstream -- the Cause of All, Everything, and No Thing, depending upon how one recognizes it as being aligned with a continuous sequence or dissociated from it.

Sutra III - 16: parinama-traya-samyamad atitanagata-jnanam

The siddhi of primordial knowledge, the knowledge of past and future (atitanagata-jnanam), is accomplished through samyama upon the three transformations (parinama-traya).

Sutra III - 17: sabda-artha-pratyayanam itara-itara adhyasat samkaras
tat-pravibhaga-samyamat sarva-bhuta-ruta-jnanam

The name associated with an object, the object itself implied by that name, and the conceptual existence of the object, all three usually interpenetrate or commingle with one another - all of the construed meanings can be untangled, deconstructed, decoupled, and distinguished by samyama on their presuppositions, thus, revealing the underlying meaning of all sounds and languages.

Sutra III - 18: samskara-sakshatkaranat purva-jatijnanam

Samyama on past karmic residues (samskaras) will reveal unconditioned full knowledge of the arising of all phenomena (purva-jati-jnanam).

Sutra III - 19: pratyayasya para-citta-jnanam

Samyama on the contents of the mind (pratyaya) provides knowledge (jnanam) of the transpersonal, universal, non-dual infinite consciousness (para-citta), which when accessed provides knowledge of all minds.

Sutra III - 20: na ca tat salambanam tasyavisayi-bhutatvat

And (ca) that (tat) [non-dual acognitive realization] is not (na) dependent upon support (salambanam) from objects, elements, karma, or conditions (tasyavishayi-bhutatvat).

Sutra III - 21: kaya-rupa-samyamat tad-grahya-shakti-stambhe
chakshuh-prakasha-asamprayoge antardhanam

Normally we look on only the outer form of bodies (kaya rupa); but, when we look at the body of form with eye of the inner light (chakshuh-prakasha-asamprayoge) through samyama (kaya-rupa-samyamat) we know form as a non-dual referent, an indicator, reflection, symbol, or open/holographic doorway, inseparable from an imputed separate observer/self. Thus, we are allowed to suspend (stambe) the imposition of coarse mental projections upon phenomena/form limited by grasping onto a fragmented dualistic sense of the existence. Thus, we are able to perceive clearly the primordial causal intelligent underlying energy (shakti) shining forth (prakasa), which illumines and reveals itself permeating all phenomena.

Sutra III - 22: sopakramam nirupakramam ca karman tad-samyamat aparanta-jnanam
arishtebhyo va

Karma may be dormant (nir-upakramam) or manifest (sa-upakramam); karma arises, is operational, and ceases. Samyama on how that arises, abides, and ceases and on the signs and omens of nature which portend good or ill (arishtebhyah), and of our own temporal nature will reveal knowledge of the end and final conclusion of the physical body (aparanta-jnanam).

Sutra III - 23: maitry-adishu balani

By communion with the nature of friendliness, loving kindness (maitri), and alike (adishu), those strengths (bala) and powers are greatly increased within us all.

Sutra III - 24: balesu hasti-bala-adini

Samyama on strength (bala) itself, such as the strength and power of an elephant (hasti) and others (adini), the power of strength (bala) itself is known.

Sutra III - 25: pravritti-loka-nyasat sukshma-vyavahita-viprakristta-jnanam

Through samyama upon (nyasat) the process and activity of projecting out the inner lights (pravrtti-loka-nyasat), knowledge (jnanam) of the subtle (sukshmah), the secret and hidden (vyavahita), and the remote (viprakrishta) is revealed.

Sutra III - 26: bhuvana-jnanam surye samyamat

Samyama on the solar principle (surya) within as well as the sun provides access to the universal order of all the elements -- the physical constellations -- or macrocosm -- both the outer and inner universe including the chakras (bhuvana-jnanam).

Sutra III - 27: chandre tara-vyuha-jnanam

Samyama on the lunar principle (chandre) allows knowledge (jnanam) of the constellations of the stars (tara-vyuha-jnanam) both within and without accesses knowledge of order of the entire logos or divine Creatrix (vyuha-jnanam), which is the microcosm or blueprint/template which forms the structural underlay of all creation. This includes the space, nuclei, atoms, the cells, the dna, tissues, organs, the body, chakras, nadis, the elements, and nature, the entirety of the universe, and its dynamic intelligent and ordered process of creation.

Sutra III - 28: dhruve tad-gati-jnanam

Samyama on the polestar (dhruve) and the highest spiritual position (sahasrara) which lies within, provides access to the knowledge of the "causal movement and flows" of prana (gati-jnanam) of the logos and their integration/harmonization with the patterns of the nadis inside and outside of the body (tad referring to sutra 27).

Sutra III - 29: nabhi-chakre kaya-vyuha-jnanam

Through samyama upon the workings of the navel chakra (called variously nabhi or sometimes manipura), the inner knowledge (kaya-vyuha-jnanam) of how all the nadis (energy channels) of the body and their interrelated dynamics inter-relate are revealed.

Sutra III - 30: kantha-kupe ksut-pipasa-nivrittih

By samyama on the throat chakra (vishudda), one is able to be liberated from thirst and hunger.

Sutra III - 31: kurma-nadyam sthairyam

The power of strength, steadiness, and balance (sthairyam) is revealed through samyama on the kurma nadi.

Sutra III - 32: murdha-jyotishi siddha-darshanam

Samyama on the light (jyotishi) that appears in the crown of the head (murdha) during meditation, one has the vision (darshan) of the siddhas (realized beings -- those who have obtained perfection in union). The eternal ones are always here to help us.

Sutra III - 33: pratibhad va sarvam

Or (va) all these can happen spontaneously and naturally all at once (sarvam) as an intuitive inner flash of light (pratibhad) revealing all there is to know emanating from intrinsic wisdom.

Sutra III - 34: hridaye citta-samvit

By the practice of samyama on the spiritual heart (hridaya), knowledge of the heart-mind (hridaye citta-samvit), the origin of transpersonal all inclusive consciousness, itself, is known.

Sutra III - 35: sattva-purusayor atyanta-samkirnayoh pratyayavisesah bhogah
pararthavat svartha-samyamat purusa-jnanam

Knowledge of the true "Self" (purusa-jnanam) is realized by samyama on the essential authentic self (svartha-samyamat) which is the sublime and ultimate purpose (pararthavat) and nature of existence (bhogah para-arthatvat). With this knowledge the confusion between the apparently disconnected contents of the ordinary mind-field (pratyayavisesah) are seen as a synergistic synchronicity of pure consciousness and pure existence (sattva-purusayor) coming together in harmony, are purified and revealed as the primordial continuity (atyanta-samkirnayoh) of pure and ultimate undifferentiated consciousness and pure differentiated beingness (sattva-purusayor) coalesce as samyama on the union of sattva-purusayor.

Sutra III - 36: tatah pratibha-sravana-vedana-adarsa-asvada-vartah jayante

Hence (tatah) is born (jayante) spontaneously an evolved natural and intuitive non-dual and trans-personal (pratibha) form of hearing, feeling, seeing, tasting, and smelling free from limited individual cognitive functions (such as pratyaya, samprajnata, anumana, vikalpa, pramana, etc.), free from the normal contaminating distortions, limitations, and dissuasions (perversions) that are the products of ignorance.

Sutra III - 37: te samadhav upasarga vyutthane siddhayah

Although to those immersed upon worldly exteriorized intentions (vyutthane) these (te) siddhis may appear to be unnatural perfections (siddhayah), such a judgment is an distracting impediment (upasarga); for the true yogi there is only an effortless natural onepointed passion to abide continually in samadhi.

Sutra III - 38: bandha-karana-saithilyat pracara-samvedanat ca cittasya para-sarira-avesah

Thus by loosening (saithilyat) the blocked pathways (bandhas) that generate the causes (karana) of bondage, the coming forth (pracara) of awareness (samvedanat), then consciousness (cittasya) flows penetrating all sheaths of the bodymind, flooding the entire body with that inner ascendant consciousness, and thus allowing awareness of all bodily processes in all bodies (cittasya-para-avesah) concomitantly (pracara).

Sutra III - 39: udana-jayat-jala-panka-kantaka-adisu asanga utkrantis-ca

Through mastery [of that samyama] on the anti-gravitational vector regarding the energy of upward motion (udana vayu) in the body, success over (jayat) the downward gravitational energy and material and earthly attachments arise such as the ability to remain untouched (asanga) by rising above (utkrantih) mud (panka), water (jal), thorns (kantaka), and other earthly obstructions (adisu), one becomes free from earthly attachments and its thorns.

Sutra III - 40: samana-jayaj jvalanam

Self effulgent blazing radiance shines forth (jvalanam) by itself when the yogi masters (jayaj) samana (the knowledge of inner fire), which is responsible for the metabolic fire of digestion as well as the activation of cell metabolism.

Sutra III - 41: srotra-akasayoh sambandha samyamad diviam srotram

Samyama on both the connection/relationship (sambandha) between the ear (srotra) and space, activation of the supra-mundane divine hearing (diviam srotram) or clairaudience thus becomes awakened.

Sutra III - 42: kaya-akasayoh sambandha-samyamat laghu-tula-samapatteh ca akasagamanam

Samyama on the relationship between the body and space (akasha) and by concentrating on the lightness of cotton, passage through space can be attained.

Sutra III - 43: bahir akalpita vrttir maha-vidaha tatah prakasa avarana-ksayah

From that samyama (tatah) the veil covering the innate light is destroyed (prakasa avarana-ksayah), one is freed from habitually directed projections of conceptual thought (apparitional thinking) upon external and superficial appearances (bahir akalpita vrttir), thus one realizes freedom from mere bodily awareness and temporal attachments (maha-vidaha).

Sutra III - 44: sthula svarupa suksma anvayarth-arthavattva samyamad bhuta jayah

Samyama on the underlying essential true self-nature (swarupa) of all the elements (bhuta), both gross (sthula) and subtle (suksma) taken together as an interdependent whole, will reveal their correlative interactive dynamic connections (anvaya) and their specific qualities and functional mutuality serving the purpose (arthavattva) to successfully understand the interactive dependent origination of the creative elements (bhuta) that constitute constructed what appears normally as a material aggregate held together by chemical and energy patterns; and hence, liberation from attachment (jayah) to the appearances of phenomena is achieved.

Sutra III - 45: tatah anima-adi-pradurbhavah kaya-sampat-tad dharma-anabhigatas ca

From that (liberation over the elementals) follows (tato). The yogi realizes the perfect sublime body (kaya-sampat) which is invulnerable, unassailable, and impervious to the vagaries of dharma (dharma-anabhigatas); hence the opportunity for the gross physical appearances of the body (pradurbhava) can also change in alignment and thus the ability to become extremely small and even disappear (anima) and many other abilities (adi) become easily facilitated.

Sutra III - 46: rupa-lavanya-bala-vajra-samhananatvani kaya-sampat

Beauty (lavanya) and strength (bala) take their form (rupa) as attributes emanating from the coalesced indestructible and perfect supramental body (vajrasamhananatvani kaya sampat).

Sutra III - 47: grahana-svarupasmita-anvaya-arthavattva-samyamad indriya-jayah

Samyama on the sense objects, on their grasping (grahana), their qualitative nature as they are (svarupa), their fragmentary appearance as separate objects (asmita), their mutual or comparative co-relationship (anvaya), and their projected or ascribed significance given to it (arthavattva) in relationship to the non-dual indwelling intelligence (without which they would be unable to function) will bring forth a complete direct non-dual realization and hence proficiency and mastery over the function of sense organs (indriya-jayah) i.e., freedom from their bias ensues.

Sutra III - 48: tato manojavitam vikarana-bhavah pradhana-jayash ca

Thus (tato) when such freedom has been realized, an integrated frictionless swiftness (javitvam) and quickening of the mental processes (manas) shines through. There is direct perception without the need of intermediary instruments impregnating the entire body, sense organs, and intercellular spaces creating supramundane sensory awareness and ability (vikaranabhavah) not limited by the means of perception, but even more importantly, a direct experience of victorious oneness with one's essential primordial nature (pradhana-jayash).

Sutra III - 49: sattva-purusa-anyata-khyati-matrasya sarva-bhava-adhishthatritvam
sarva-jnatrtvam ca

And (ca) [from samyama on the true functioning of the sense objects], an omniscience (sarva jnatrtvam) as the self knowledge of being a knower (self-realization) as in knowing oneself in luminous clarity (khyati) is realized, as the ability to make the distinction (anyata) between purusa (witness consciousness) and sattva (the pure and balanced integration of pure beingness). These two poles of pure undifferentiated consciousness and pure beingness (differentiated consciousness) -- Self (as Cit) and Nature (as Sat) -- Original Timeless Source and Ever Changing Creation form between them the natural unitive basis of all knowledge (sarva-jnatrtvam). Siva/Shakti is indeed one as Sat-Cit-Ananda.

Sat: truth, absolute being or existence - that which is enduring and unchanging, sunyata, potentiality. Chit: knowingness, consciousness, understanding and comprehension. Ananda: bliss, a state of pure happiness, joy and pleasure.

Sutra III - 50: tad-vairagyad api dosa-bija-kshaye kaivalyam

Through non-attachment (vairagyat) [to the difference between sattva and purusa], then the seed causes (bija) of diseases and imbalances (dosa) cease (ksaye). What remains is absolute liberation as dissolution of self (kaivalyam) - absorbed into complete timeless integration/unification in oneness without limitation - the experiential Reality of all our relations.

Sutra III - 51: sthany-upanimantrane sanga-smayakaranam punar anishta-prasangat

Decline (akaranam) invitations to display or identify (sanga) with any accomplishments in yoga, even when invited by (upanimantrane) a well known or respected source (sthani), because such has the potential of reinforcing one's sense of separate self -- the small self, ego sense, pride, or arrogance (smaya) which in turn (punar) is an impediment (anista) toward further spiritual unfoldment.

Sutra III - 52: ksana-tat-kramayoh samyamad viveka-jam jnanam

Thus letting go of all that, one then practices samyama upon vivekajam jnanam itself allowing one to destroy the limitations of straight line reality, third dimensional thinking of time and place, and thus enter the sacred instantaneous moment (ksana) of the eternal now.

Sutra III - 53: jati-laksana-desair anyata-anavachchedat-tulyayos-tatah pratipattih

Hence (tatah) time or place are mere place holders (jati-laksana-desair) -- divine gate keepers -- revealing the profound mystery; they are open doorways disclosing (pratipattih) the boundless eternal (anyata-anavachchedat) in its apparent sameness.

Sutra III - 54: tarakam sarva-visayam sarvatha-visayam-akramam ca-iti viveka-jam
jnanam

Viveka-jam jnanam is a integrative (taraka) wisdom (jnanam) that allows us to go beyond viveka (the process of discriminatory awareness), which allows us to join up with a universal unitive perspective (which has no limitations in respect to place, setting, or time) -- which is not limited by reductionist/analytical thought -- which simultaneously encompasses all objects (sarva visayam), processes, or conditions (visaya) -- reaching beyond all endings (sarvatha) where all impositions and limitations of sequential time or linear thinking (akrama) are liberated and unbound. (tarakam).

Sutra III - 55: sattva-purusayoh suddhi-samye kaivalyam

By perfectly balancing (samye) pure beingness (sattva) with pure undifferentiated universal consciousness (purusa) the obstructions are removed (suddhi) thus disclosing and opening the gate to kaivalyam (absolute sublime dissolution of the self/ego which is nothing other than unconditional liberation).

THE YOGA SUTRAS OF PANTANJALI

KAIVALYAM PADA: ULTIMATE LIBERATION AS REINTEGRATION

Sutra IV - 1: janma ausadhi mantra tapah-samadhijah siddayah

Siddhi (attainments, gifts and talents, proficiencies, propensities, skills) come forth because of inborn traits and karma (janma), from herbs (ausadhi), mantra, the kindling of the psychic fire (tapas), and/or from self-realization (samadhi).

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

Nature's evolutionary force is inherent in all living beings. All beings are born from that. It flows forth in abundance naturally and brings forth evolutionary change even in this human birth.

Sutra IV- 3: nimittam aprayojakam prakrtinam varana-bhedas tu tatah ksetrikavat

This evolutionary inborn creative force of nature is self initiating,, while the activities of a wizened yogi acts spontaneously to cultivate positive conditions for its abundance, like a farmer with a green thumb who cultivates his fields so that the seed ripens to its fruition.

Sutra IV - 4: nirmana-cittani asmita-matrat

Dualistic consciousness ordinarily tends to be bonded to a limited and coarse artificial framework through the construction of the egoic mindset (asmita); but in relationship to the hologram, all manifestations emanate from the timeless integrity [hence liberation is always at hand].

Sutra IV - 5: pravrtti-bhede prayojakam cittam ekam anekesam

From the the Great Integrity as-it-is arises the many and diverse. The many and diverse taken altogether form the great integrity and are open pathways simultaneously leading back to and reflecting the one; nay they are the one, when taken as an intimate inseparable part of the whole. As the many arise from the one, the one is revealed in clear vision through its parts as pathway.arises the many and diverse. The many and diverse form an integrity and are pathways leading back to the one; nay they are the one, when taken as an intimate inseparable part of the whole. As the many arise from the one, the one is revealed in clear vision through its parts as pathway.

Sutra IV - 6: tatra dhyana-jam anasayam

In that milieu (tatra) it is meditation (dhyana) that frees us from the residues born from (jam) past impressions (anasayam).

Sutra IV - 7: karma-asukla-akrsnam yoginas trividham itaresam

The actions (karma) [of a yogi who has become free from past residues through the practice of meditation] can not be measured, discerned, or grasped in ordinary dualistic conceptual terms, as either white or black, pure or impure, and so forth, as such a yogin's actions are no longer predetermined and limited by the dualistic bounds of karma; while the actions of ordinary karmically driven beings are governed by cause and effect and can be understood and characterized thus through a three-fold (trividham) classification.

Sutra IV - 8: tatas tad-vipaka-anugunanam eva abhivyaktir vasananam

Thus, those who have no self-realization are (propelled by the winds of past karma) experience their habitual patterns (vasana) ripening (tad-vipaka) according to conditions (conditioning). Thus, their negative impressions ripen, or they do not ripen according to karmic interactions arising from the combinations of external elements (the three gunas) and manifesting in further mental propensities and conditioning according to causes and conditions, which are conducive (anugunanam) or not.

Sutra IV - 9: jati-desa-kala-vyavahitanam apy anantaryam smrti-samskararayor eka rupalat

Past psychic imprints (smrti-samskararayor) are held in place, being deeply hidden (vyavahitanam) as memories around (api) representational images, symbols, or forms (eka rupalat) according to associations and circumstances of sequential (anantaryam) origins, place, and time (jati-desa-kala).

Sutra IV - 10: tasam anaditvam ca asiso nityatvat

These (samskaras, karma, and vasana) being devoid of any innate cause of their own, being conditioned (anaditvam), they become the ersatz cause for perpetual desire in a futile/compensatory attempt to achieve union and wholeness.

Sutra IV - 11: hetu-phala-asraya-alambanaiha samgrhitatvat esam abhave tad-abhavah

Such confusion held together by causes (hetu), results (phala), and their correspondences (asraya) are identified to be dependent upon conditional supports (alambanaiha). When these change or are dissolved (abhave), then the associated samskaras (samgrhitatvat esam) also dissolve (abhava).

Sutra IV - 12: atita-anagamam svarupato asty adhva-bhedad dharmanam

The fragmented reductionist mindset reduces and demotes (bhedet) events of the past (atita) and future (anagamam) into separate, isolated, and fragmented frozen parts, at the expense of their essential true original nature (svarupa) as-it-is (dharmanam).

Sutra IV - 13: te vyakta-sukshmah guna-atmanah

These (te) apparently subtle fragmented and corruptive mentations break down "events" into appearing as separate independent (atmanah) manifold manifestations (vyakta) with many variegated classifications (of the gunas) [giving birth to endless classification systems and imputations by the monkey mind] no matter how subtle (sukshmah) or seemingly apparent (vyakta).

Sutra IV - 14: parinamaikatvad vastu-tattvam

Natural evolution as well as all of the other elements of the process of creation reflect one great and profound integrity/unity, which is not devoid of any of its parts and is bathed in primordial consciousness and contains it. In this way experiencing its parts, one experiences the whole.

Sutra IV - 15: vastu-samye citta-bhedat tayor vibhaktah panthah

Due to habitually fragmented consciousness with its reductionist tendencies (citta-bhedat) the same object or phenomena (vastu-samye) will be perceived differently (tayoh-vibhaktah) depending upon the positioned bias of an isolated viewer (panthah) who has not realized their universal true nature (who has not yet stilled the colorings of the citta-vrtti).

Sutra IV - 16: na ca eka-citta-tantram vastu tad-apramanakam tada kim syat

No egoic train of thought or belief about the reality of phenomena can be conclusive, proven, authoritative, determinate, or truly accurate (apramana) to coincide with the actual reality of such phenomena as-it-is. Rather it is merely a contrived belief. The underlying non-dual reality is obscured by the illusion of fragmented consciousness and limited beliefs. Non-dual awareness abides within the realm of an interdependent interconnected weave (tantrum) of consciousness that reveals the true self-luminous all pervading essence of phenomena as the marriage of emptiness and form, which is describable in relative, but non-dual interdependent terms. The fragmented or reductionist mindset (sutra IV.15 as citta-bhedat) is not capable of seeing the whole as-it-is, because it is focused on individual parts not the fabric as a whole (eka-citta-tantram). When the wholistic context is taken into account, then the parts are known without bias or taint.

Sutra IV - 17: tad-uparagapeksitvac cittasya vastu jnatajnatam

[In the ordinary dualistic dysfunction] linear consciousness (cittasaya) is tinged (uparaga) by preference, prejudice, bias, expectation, or otherwise tends toward a predisposed attraction (apeksitvat) to an apparently separate sense object or phenomena, which in this mental state can not be known correctly as it is (jnata). It is rather known for what it is not (ajnata).

Sutra IV - 18: sada jnatasth citta-vrttayas tat-prabhoh purusasya aparinamitvat

The vacillations and bias of the mind-field (citta-vrttayas) are established and frozen by the grasper (jnatasth) by misidentifying the changeless nature (aparinamitvat) of purusa, which itself is unmoving and ultimately determinate (prabhoh).

The vacillations and bias of the mind-field (citta-vrttayas) are revealed to the observer (jnatasth) in their true form by realizing the changeless nature (aparinamitvat) of purusa (the true nature of mind), which underlies all and everything, which itself is unmoving and the ultimate determinate (prabhoh).

Sutra IV - 19: na tat svabhasam drisyatvat

That [limited] mode of consciousness [the citta-vrttayas] is not self luminous; it can not see itself.

Sutra IV - 20: eka-samaye ca-ubhaya-anavadharanam

And (ca) ordinary dualistic consciousness distorted by vrtti can not perceive simultaneously subject and object. Both (ubhaya), which is seen and the seer who sees is only rightly identified (anavadharanam) within an all encompassing holographic continuity (ek-samaye).

Sutra IV - 21: cittantara-drsye buddhi-buddher atiprasangah smriti-sankaras ca

Because of associations with past karmic residues (smriti-sankaras) and limitations of mere intellectually derived knowledge, the innermost recesses of mental perception (cittayara-drsye) remain hidden in what appears as an endless (atiprasangah) confused (samkara) regression

Sutra IV - 22: citer apratisankramayas tad-akara-apattau svabuddhi-samvedanam

When we reside in the pure effulgent light of that unchanging and uncorrupted universal consciousness (citer apratisankramayas) then the true form of the arising and manifestation (tad-akara-apattau) of the intellect (svabuddhi) is known and experienced (samvedanam).

Sutra IV - 23: drastri-drisya- uparaktam cittam sarva-artham

When we abide in this light where the seer (drashtr), the seen (drisya) and the process of seeing are known to be part of the same universal interconnected overall integral process of a natural and intact all encompassing order and purpose of life (sarva-artham), then this consciousness [which is the expression of the true omniscient universal self or purusa] is no longer colored, tainted, biased, or impure (uparaktam). Reality is not blemished, distorted, skewed, nor obscured, but experienced clearly in pure vision [vidya] as-it-is.

Sutra IV - 24: tad-asamkhyeya-vasanabhis-citram api para-artham samhatya-karitvat

Even though (api) [the consciousness of the untrained yogi] may be pulled at every junction by the aforementioned diverse vagaries (citram) of reactive, conditioned, and compulsive habits (asamkhyeya-vasanabhis citram), which continually assault and fragment their mindfield, at the same time (samhatya) [the consciousness of the trained yogi] is not so negatively affected, having activated one's own intrinsic potential to act in concert with his/her highest power, purpose and intent (para-artham), i.e., where the transpersonaled yogi acts (karitvat) from their core energy -- self empowered and fulfilled, while compensatory and neurotic habits (vasanabhih) have fallen away.

Sutra IV - 25: visesa-darsina atma-bhava-bhavana-vinivrittih

One is no longer fooled – no longer swept away by the artificial distinction (visesa) introduced by being absorbed in a mind-field governed by a disparate perceived bias that is maintained in the dualistic conceptualized context imputation separating of seer and seen from its overall unified context. Then one can attain transconceptual and transpersonal self realization (atma-bhava), which requires no further psychic cultivation (bhavana).

Sutra IV - 26: tada viveka-nimnam kaivalya-pragbharam cittam

Inclined (nimnam) towards this method of non-dual differentiated awareness based on the profound mutuality of holographic relationships (viveka), then consciousness (cittam) gravitates and is propelled toward (pragbharam) kaivalya (total and complete re-integration and liberation).

Sutra IV - 27: tac-chidresu pratyaya-antarani samskarebhyah

The pathways of thought constructs (pratyaya) that tint and obscure our intrinsic and naked intimate open-awareness based on associations with past impressions (samskaras) have to be broken completely asunder (chidresu).

Sutra IV - 28: hanam esam klesavad uktam

Likewise those samskaras which create kleshas (esham) can also be deposed (hanam) by the same previously mentioned (uktam) remediation procedures that were used for liberating the old dysfunctional mental habits (vasanas) mentioned above. When the samskaras and vasana (above) are removed the kleshas no longer manifest.

Sutra IV - 29: prasankhyane 'py akusidasya sarvatha viveka-khyater dharmameghah samadhih

Thus free from selfish motivation (akusidasya) while abiding steadily (sarvatha) in self-luminous clarified awareness that discloses a profound mutuality (viveka-khyater) the rain-cloud of natural law (dharmamegha) coalesces as dharmic heart drops, which are completely integrated (prasankhyane), absorbed (samadhih), and rains forth [thus the cessation of samskaras, kleshas, and karma which cause dukkha are washed clean and removed].

Sutra IV - 30: tatah klesha-karma-nivrttih

In this way (tatah) the waves of karma and klesha are completely reversed and cease (nivrttih).

Sutra IV - 31: tada sarva-avarana-mala-apetasya jnanasya-anantyaj-jneyam alpam

When (tada) all veils (sarva-avarana) and impurities (mala) are removed (apetasya) so that the knowledge of infinite mind (jnanasya-anantyaj-jneyam) is revealed, that leaves little more (alpam) to be disclosed.

Sutra IV - 32: tatah krta-arthanam parinama-krama-samaptir gunanam

Then processes of dualistic differentiation, which previously appeared as shifting combinations of diverse qualities (parinama) that were imagined to be products of compounded constructions of individual elements of the created universe (gunas), cease their apparently disparate actions. Pure vision discloses a profound pre-existing interconnectedness (innate integrity), which discloses the profound interconnection of all of all the parts of nature, its profound integrity; its intrinsic completeness, wholeness, wholesomeness, and total integration which ultimately fulfills (samaptir).

Sutra IV - 33: ksana-pratigyogi parinama-aparanta-nigrahyah kramah

Abiding in the timeless holographic presence of Timeless Now Awareness (ksana), having shifted (parinama) into the undivided clarity of the unity of absolute undifferentiated and differentiated reality that is no longer (aparanta) limited by linear concepts of time or succession (krama), or by any degree of bias belonging to false notions and identifications of separateness, limitation, grasping, or duality truly transconceptual (nigrahyah), then true seeing is unleashed from the realization which proceeds from that clear space of absolute nascent stillness where the co-arising mutuality of all phenomena (pratyogi) springs forth naturally.

Sutra IV - 34: purusa-artha-sunyanam gunanam pratiprasavah kaivalyam
svarupa-pratistha va citi-saktir iti

Absolute liberation (kaivalyam) reigns by remediating (pratiprasavah) all coarse dualistic qualities (gunas) through the realization that they do not exist independently by themselves, as a separate and disparate "self" (purusa-artha-sunyam), rather our innate true universal nature of mind (svarupa) Being empty of an independent separate self, shines forth and emanates in All Our Relations as the intrinsic intelligent potentia of consciousness itself (cit sakti) and is known as such.

*With great gratitude to Sri Patanjali,
who made the effortless effort,
in pure loving service,
to transmit the true timeless
wisdom teachings of yoga.*