

YOGA SUTRAS OF PATANJALI

SAMADHI PADA

Freedom is the first step

Freedom is in the beginning. It is not an end result of any endeavour or effort or ego-trips in any form. It is the energy of seeing and understanding, not seeking and undertaking. Enlightenment is not entanglement with any pre-concept or predetermined postulate, "it is" - not "it will be" or "should be". Doing anything for freedom from the mind while using the mind is the very denial of this freedom. To be able to comprehend this, is the supreme confirmation of this freedom. To perceive this freedom directly by and for oneself, all pursuits and paradoxes about freedom must come to an end. Freedom exists in disembodied and non-mental intelligence and energy, not in the intellect and ego.

1. *Ataha yoganushasanam*

Yoga (the subtle disciplining of the apparent self, and thus being connected to the real self) is **now** i.e. in the energy of the presence of life and **not** in the **past** or in the **future** which is the residence of the mind. Mind is the expression of life, but not life's euphoria or ecstasy. Mind is the bondage and burden of life, not its bliss and benediction.

2. *Yogaschitta vritti nirodhah*

Occasional pauses in the circulation of the traits and tendencies of the mind (*gunas*) leads to yoga - the connection of the personal intellect with universal intelligence.

3. *Tada drastuh swarupeavasthanam*

Sight of these discontinuities is the vision of the divine or real self i.e. being established in one's natural self.

4. *Vritti sarupyamitarata*

All else is mind, the separative consciousness, and its forms and formulations.

5. *Vrittayah panchatayyah klistaklistah*

The five constituents of the mind are responsible for suffering and non-suffering.

6. *Pramana viparyaya vikalpa nidra smritayah*

These are :

- 1) evidence
- 2) beliefs
- 3) choices
- 4) inertness
- 5) memory

(The field of memory is the ground on which the other four constituents occur. Evidence is at the top since it causes no suffering because of its availability to direct derivations and deductions without giving scope to delusions or deceptions).

7. *Pratyakshanumanagamah pramanani*

Evidence is direct perception and deduction therefrom.

8. *Viparyayo mithyajnanamatadrupaprathistham*

Belief systems are disastrous delusions and dogmas since they are based on false knowledge and what should be (fancies and fantasies).

9. *Shabda jnananupati vastu shunyo vikalpah*

Choices (psychological ones not technical ones) are substance-less activities that occur in proportion to conventional, cultural and verbal inputs.

10. *Abhava pratyayalambana vrittimidra*

Insufficient reliance on direct perception ensnares us in postulates and paradoxes. This is the dimension of the mind that is dull and non-wakeful.

11. *Anubhutavisayasampramosah smrtih*
Memory does not allow what is experienced to escape. Natural memory does not get obsessed, it is not inhibited, nor does it have any psychological residues such as influences or involvement.
12. *Abhyasavairagyabhyam tannirodhah*
Vairagya is perseverance in detachment. *Vairagya* is the refusal to be involved with attraction and aversion. This eventually leads to discontinuity in the constant churning of thought and to occasional pauses in the circulation of the traits and tendencies of the mind.
13. *Tatra sthita yatno'bhyasah*
Thereby be established in a wholehearted and careful process (of detachment).
14. *Sa tu dirghakala nairantaryasatkarasevito dridhabhumih*
This process of detachment is firmly grounded in a long, dedicated and uninterrupted reverential attitude.
15. *Dristanushravika visayavitrishnasya vashikara sanjna vairagyam*
Detachment (*vairagya*) comes through having complete attention (*vashikara sanjna*). This is a result of aloofness from sense objects (*visaya vitrishna*) i.e. when sensory perceptions are not converted into sensuality by classification as pleasant or unpleasant.
16. *Tat param purusakhyatergunavaitrisnyam*
The highest intelligence (*purusha*) is then understood as a consequence of maintaining aloofness (*vitrishna*) from the *gunas* (traits of the mind, *chittavritti*).
17. *Vitarka vicharanandasmitanugamat samprajnatah*
Equanimity in consciousness emerges when rationalisation and contemplation occur in an atmosphere of blissful uniqueness i.e. without conforming and becoming.
18. *Virampratyayabhyasapurvah samskarashesonyah*
The process of perceiving discontinuity (in the churning of mind) precedes the ending of all kinds of conditioning (*samskara-shesa-anyah*).
19. *Bhavapratyayo videhaprakritilayanam*
Direct perception of disembodied intelligence (*chaitanya* or *purusha*) occurs with the dissolution of the traits and tendencies of the mind (*gunas* or *prakriti*).
20. *Shraddhaviryasmritisamadhiprajnapurvaka itaresam*
Before the dissolution of the *gunas* occurs (leading to the natural state), the following merits are needed:
 - 1) Trust or dedication
 - 2) Energy or vigour
 - 3) Memory or intellect
 - 4) Choice-less perception or equanimity (*samadhi prajna*).
21. *Tivrasamveganamasannah*
An intense urge (for the natural state) will now arise.
22. *Mridu madhyadhimatratvattatopi viseshah*
The urge evolves from mild to medium to strong and to even more uniqueness and excellence.
23. *Ishvarapranidhanadva*
Leading to the direct and immediate perception of the wholeness.
24. *Kleshakarmavipakashayairhaparamristah purusavishesa Isvarah*
In wholeness, the divinity is the highest intelligence (*purusha vishesa*), uncontaminated by suffering resulting from entanglement with, or expectation of the fruits of actions. The fragmented activities of the mind are suffering. The wholeness, the intelligence, is untouched by mind.
25. *Tatra niratishayam sarvajna bijam*
In wholeness (i.e. in no-mind) is the seed of limitless, holistic perception (*purusha*).
26. *Purvesamapi guruh kalenanavacchedat*
Holistic perception, free from time (mind), is the greatest teacher of all.

27. *Tasya vachakah pranavah*
If at all this holistic perception of the cosmic consciousness (*purusha* or *chaitanya purna*) can be given sound, it can only be OM (*pranava*).
28. *Tajjapastadarthabhavanam*
OM can be chanted and contemplated upon.
29. *Tatah pratyakchetanadhigamopyantarayabhascha*
OM is the centring of consciousness that overcomes all obstacles (arising out of centrifugal tendencies).
30. *Vyadhityanasamsayapramadalasyaaviratibhrantidarsanalabdhabhumikatvanavasthitatvanichittaviksepaste antarayah*
The following are obstacles to holistic perception:
 - 1) Ill health
 - 2) Dullness or inertness
 - 3) Doubt or apprehension
 - 4) Disorderly activities
 - 5) Laziness
 - 6) Craving
 - 7) Illusory or erroneous observation
 - 8) Not to remain grounded in the silence of the mind, the dimension of "no-thought" or "no-mind" (not thoughtlessness nor mindlessness)
 - 9) Instability
 - 10) Tension and distraction
31. *Duhkhadaurmanasyangamejayatvashvasaprashvasaviksepasahabhuva*
The suffering that accompanies the separative consciousness (mind) is:
 - 1) Pain
 - 2) Depression
 - 3) Body not in control, hysteria or going berserk
 - 4) Breathing not in harmony.
32. **(I) Tatpratisedharthamekatattvabhyasah**
The antidote for obstacles to holistic perception (for freedom from mind) is to persevere towards freedom without any diversion whatsoever.
33. **(II) Maitrikarunamuditopeksanam sukhhaduhkhapunyapunyavisayanam bhavanataschittaprasadanam**
Holistic consciousness is actually a benevolence that involves:
 - 1) Equanimity in matters of happiness-misery, pleasant-unpleasant, virtue-vice
 - 2) Friendliness
 - 3) Compassion
 - 4) Joyfulness
 - 5) Renunciation
34. **(III) Prachchhardana vidharanabhyam va pranasya**
The regulation of breath also leads to stillness and thus to holistic awareness.
35. **(IV) Visayavati va pravrittirutpanna manasah sthitinibandhani**
Freedom from the state of mental bondage (which results in the natural functioning of sensory organs) leads to the ending of the infatuation of the mind with objects and obsessions.
36. **(V) Vishoka va jyotismati**
The ending of sorrow or inner illumination (insight) will also lead to freedom from time (i.e. mind).
37. **(VI) Vitaragavisayam va chittam**
Detachment from material possessions is also holistic consciousness (*chaitanya chitta*).
38. **(VII) Svapnanidrajanalambanam va**
Understanding the true nature of sleeping and dreaming results in freedom from fragmented consciousness.
39. **(VIII) Yathabhimatadhyanaadva**
Any meditation in accordance with one's own understanding and intuition would lead to the essential freedom. (There is no method of meditation).

40. *Paramanuparamamahattvaantosya vasikarah*
Meditation (which converts borrowed knowledge into one's own knowing) brings about a mastery over everything from the highest to the lowest phenomenon.
41. *Ksinavritterabhijatasyaeva manergrahitirgrahanagrahyesu tatsthatadanjanata samapattih*
In an accomplished one, wherein traits and tendencies (*gunas* and *vrittis*) are disappearing (*ksina*), the cogniser and the object of cognition become one unitary movement due to the purity of sensory perception that remains untouched by sensuality (mind), just as a clear crystal takes the colour of that on which it rests.
- (A brief comment on the meaning of the word *samapatti* which is often substituted by *samadhi*:
Samapatti = *sama* + *apatti* = equal/choice-less + aloofness. This means equally aloof from all centrifugality. In other words complete absorption in equanimity. The difference between choice-less awareness and choice-less aloofness is that in choice-less awareness one is still available to the exterior whereas "equally aloof" indicates total absorption in the interior. So *samapatti* can be substituted by *samadhi*.)
42. *Tatra shabdarthajnanavikalpaih samkirna savitarka sama pattih*
Thereafter, the shallow and argumentative consciousness, arising out of choices and flowing from words with their interpretation and associated concepts and conclusions, is completely absorbed.
43. *Smritiparishuddhau svarupashunyevarthamatranirbhasa nirvitarka*
The ending of all images about oneself (*svrupashunyeva*) leads to deconditioning (*smritiparishuddhau*) and the ending of argumentative consciousness resulting in subtle simulation of reality (*arthamatra-nirbhasa*).
44. *Etayaiva savichara nirvichara cha suksmavisaya vyakhyata*
Thus subtle matters of mind and "no-mind" are explained and understood.
45. *Sukshnavisayatvam chaalingaparyavasanam*
Understanding these subtle matters leads to the ending of all forms and formulations of the mind (*alinga*).
46. *Ta eva sabijah samadhih*
Even in all this freedom, the seeds of mind may still be present.
47. *Nirvichara-vaisharadyeadhyatma-prasadah*
The excellence and perfection of "no-mind" (pure intelligence) results in the benediction of knowing the 'otherness' (*adhyatma*).
48. *Ritambhara tatra prajna*
In "no-mind" is the wisdom of cosmic intelligence – the otherness - *ritam*.
49. *Shruta-anumana-prajnaabhyam amanya-visaya vishesa-arthatvat*
This *ritam* has very special significance, it is beyond intellectual matters or the knowledge that the mind acquires through testimony and inference.
50. *Taj-jah samskaro-anya-samskara-pratibandhi*
Cosmic intelligence (*ritam*) generates pure consciousness and this keeps us free from conditioning and fragmentation.
51. *Tasyapi nirhodhe sarva-nirodhan nirbijah samadhih*
Absolute and unconditional freedom without any seed of the mind is the ending of all endings.