

PATANJALI'S YOGA-SUTRA – THE GUIDE OF YOGA

1ST EDITION

**THE
YOGA
UTRAS
OF PATANJALI**

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CHAPTER 1

समाधिपाद :

SAMADHIPADAH

Sutra Patanjali is represented in four chapters.

1-1

अथ योगानुशासनम् ।

yoganusasanam

The first sutra introduces into the essence of the question at hand, as it should be in accordance with oral traditions. In ancient Sanskrit literature it is accepted that the first word, *atha*, serves as an addition to prayer, providing a favorable beginning and successful completion of the upcoming work.

This begins an authoritative instruction on yoga.

Patanjali notes that the subject in question has an ancient prehistory and he is not its founder.

1-2

योगश्चित्तवृत्तिनिरोधः ।

yogasgcitta vrttinirodhah

What is yoga? This word has many interpretations, and it corresponds to a lot. Patanjali gives his definition of the word.

Yoga is the ability to direct the mind exclusively to the object and hold this direction without being distracted.

The object of observation can be both external to us and an inner part of ourselves.

1-3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ।

then drastic poundupe 'vasthanam

Then it becomes obvious the ability to understand the object completely and correctly.

In the state of yoga there is an ability to control all kinds of prejudices and fictional elements.

1-4

वृत्तिसारूप्यमितरत्र ।

vrттisarupyamitaratra

In the absence of a state of mind called yoga,
the ability to understand an object is either replaced by its mental concept or simply absent as such.

Excited mind rarely stands up to one direction.

1-5

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ।

vrттayah pancatayyah klistaklistah

What is reason? Patanjali defines it through its inherent manifestations. The mind cannot be perceived as anything other than through these manifestations.

There are five manifestations of reason.

Whether these manifestations will be useful or harmful is not immediately clear.

1-6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।

pramana viparyayavikalpanidrasmrta well

Five manifestations are comprehension, misunderstood understanding, imagination, deep sleep and memory.

Each mental manifestation has its own characteristics.

1-7

प्रत्यक्षानुमानागमाः प्रमाणानि ।

pratyaksanumanagamah pramanani

Each of the manifestations has a pronounced character.

The comprehension is based on direct observation of the object, inference and information from authoritative sources.

The mind registers the object through its sensations.

In this state, it is more in line with the true nature of the object.

1-8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।

viparyayo mithyajnanamatadrupa pratistham

A perverse understanding is an understanding that is perceived as correct until more favorable conditions reveal the true nature of the object.

The misconception is due to erroneous observation or misinterpretation of what we saw.

1-9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।

sabdajnananupati vastusunyo vikalpab

Imagination is an object's comprehension based only on words and expressions. Even in the absence of an object.

This occurs in the absence of direct perception. Additional help is provided by the use of poetry or oratory.

1-10

अभावप्रत्ययालम्बना तमोवृत्तिनिद्रा ।

abhavapratyayalambana tamovrttirnidra

Deep sleep occurs when the mind is full of inertia and there are no other manifestations.

Sleep is a universal and regularly recurring manifestation of the mind.

1-11

अनुभूतविषयासंप्रमोषः स्मृतिः ।

anubhutavisa yasampramosah deaths

Memory is the mental preservation of conscious experience.

It is impossible to tell whether the memory is true, false, real or imagined. Each of the manifestations of the mind and all of them together is a confirmation of the existence of this mind.

1-12

अभ्यासवैराग्याभ्यां तन्निरोधः ।

abhyasavairagyabhyam tannirodhah

How do we get to the state of yoga? What should we do and what should we not?

The mind can achieve a state of yoga through exercise and detachment.

1-13

तत्र स्थितौ यत्नोऽभ्यासः ।

tatra sthithau yatno 'bhyasah

What are the main features of these exercises? Although there is no description of the techniques used, the following two sutras indicate their properties.

Exercise is basically the right effort required to move forward, achieve and maintain the state of yoga (see 1-2).

Selected exercises should be properly mastered under the guidance of a mentor who knows and understands the learner.

1-14

स तु दीर्घकालनैरन्तर्यसत्कारादरासेवितो दृढभूमिः ।

sa tu dirghakalanairantaryasatkaradarasevito drdhabhumih

Only after a long run of the right exercises, without interruptions, if there is a positive attitude to them and zeal, you can achieve the desired.

It is common to be energetic, enthusiastic to start classes and get results immediately.

1-15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञावैराग्यम् ।

drstanusravika visa yavitrnsasya
vasikarasamjnavairagyam

As we learn exercise, we discover how our ability to self-discipline and neutralize side effects increases. Eventually we can reach a state of detachment when.

At the highest level, there is no desire for both higher feelings and extraordinary experiences.

Physical strength and agility, increased awareness and sensitivity are a useful

result.

1-16

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ।

tatparam purusakhyatergunavaitrsnyam

Further,

when an individual has reached a full understanding of his true essence, he will no longer succumb to distraction, both inside and outside.

The detachment develops as self-knowledge.

1-17

वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ।

vitaika vicaranandasmitarupanugamatsampra jnatah

The object gradually becomes fully understood. First on a more superficial level. Over time, the comprehension becomes deeper. Finally, it becomes comprehensive. Achieving such a depth of understanding is a pure joy. The individual merges so much with the object that he does not notice the surroundings.

This level of perception of the essence of the object is possible only in the state of yoga.

1-18

विरामप्रत्ययाभ्यामपूर्वः संस्कारशेषोऽन्यः ।

viramapratya yabhyasapurvah
samskaraseso 'nyah

If the mind rises to the state of yoga and stays in it, then *ordinary mental disturbances are absent.*

In this state, "perception" is an instantaneous process, not a gradual development.

1-19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ।

bhavapratya yo videhaprakrti layanam

Inevitably, because there are many millions of us in *the world, there will be* those who will be born in a state of yoga.

But such people are rare and should not be envied.

1-20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ।

sraddhaviryasmrtisamadhiprajnapurvaka
itaresam

But what about the rest of us? Is there a real chance to achieve this state of yoga?

Thanks to faith, which gives enough energy to achieve success against all odds, the direction will be sustained.

The goal is the ability to direct the mind to an object without being distracted, which over time will give the result in the form of a clear and correct understanding of the chosen object.

Faith is an enduring belief that we will achieve our goal.

1-21

तीव्रसवेगानामासन्नः ।

tivrasamveganamasannah

The more intense faith and effort, the closer the goal is.

1-22

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ।

mrdumadhyadhimatratva'ttato 'pi visesah

Do we have the same opportunities?

The depth of faith is not the same for different personalities.

Such variations are the product of the cultural base and abilities of the individual.

1-23

ईश्वरप्रणिधानाद्वा ।

Isvarapranidhanadva

Patanjali recognizes that attempts to change the state of our minds in the direction of yoga run into obstacles that are different in their power. But someone who has an innate faith in God is surely able to overcome all these obstacles.

Those who pray regularly to God with a sense of humility before his might will certainly be able to reach the state of yoga.

In the following sutras, Patanjali gives his definition of God.

1-24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।

klesakarma vipakasa yairaparamrstah
purusavisesa isvarah

God is the Supreme Being, whose actions are never based on misunderstanding.

1-25

तत्र निरातिशय सर्वज्ञबीजम् ।

tatra niratisayam sarvajnabijam
How can God be so unusual?

He knows everything he needs to know.

His *comprehension* is beyond human comprehension.

1-26

तत्र निरतिशयं सर्वज्ञबीजम् ।

tatra niratisayam sarvajnabijam

Is God, according to Patanjali, time-limited or is he timeless?
God is eternal.

1-27

तस्य वाचकः प्रणवः ।

tasya vacakah pranavah

How should we treat God? How do we address it?

The way most appropriate to His qualities.

Different cultures and different religions use different words to describe God.

1-28

तज्जपस्तदर्थभावनम् ।

tajjapastadarthabhavanam

How do we connect with God?

In order to connect with God, it is necessary to address Him regularly and correctly and reflect on His qualities.

Patanjali considers it necessary to constantly reflect on the virtues of God. But mechanical repetition and prayer are useless if they are not accompanied by conscious thought, reasoning and deep respect.

1-29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।

tatah pratyakcetanadhigamo 'pyantarayabhavasca

To those who believe in God, such reflections will be of undoubted benefit. Over time, man will comprehend his true nature.

1-30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध-
भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।

vyadhistyanasamsayapramadalasyavirati-
bhrantidassanalabdhahumikatvana-
vasthitatvani citta viksepaste 'ntarayah

What are these obstacles?

There are nine types of obstacles to the development of mental clarity: illness, mental stagnation, doubt, lack of foresight, fatigue, indulgence, illusions about the real state of one's mind, lack of perseverance and degradation.

1-31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः ।

dukhadaurmanasyangamejayatvasvasaprasvasa
viksepasahabhuvah

Can we determine when these obstacles arise and what they manifest themselves in?

The appearance of all these obstacles is expressed through one or more of the following symptoms: mental discomfort, negative thinking, inability to easily tolerate various postures of the body, difficulties in controlling breathing.

Any of these symptoms can have far-reaching consequences.

1-32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।

tatpratishedharthamekatattvabhyusah

If you can choose a suitable means to calm the mind and practice its application, despite any provocations, obstacles will not be able to take root.

1-33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनाताश्चित्तप्रसादनम् ।

maitrikarunamuditopeksanam
sukhaduhkhapunyapunya visa yanam
bhavanatascittaprasadanam

In everyday life, we see people around us happier than we are, and people less happy. Some of them do decent things, others create problems. Whatever our usual attitude towards such people and actions, if we can rejoice for the happier and sympathize less fortunate, rejoice together with the creating things worthy of admiration, and remain indifferent to the mistakes of others, our mind will become balanced.

1-34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ।

pracchardanavidharanabhyam goes pranasya

When we detect an obstacle or a symptom of an obstacle, we may be helped by breathing exercises using a stretched exhalation.

These techniques are desirable to be taught under the guidance of the Guru (teacher).

1-35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः
स्थितिनिबन्धिनी ।

visa yavati goes pravttirutpanna manasah sthitinibandhini

Vision and hearing play a significant role in obtaining information for the mind. These are the doors of perception, and we are often their slaves. But can't we explore what is more powerful in us than our sensations? Can't we

sharpen them up and make them serve us?

By regularly researching the role of sensations, we can reduce mental distortions.

1-36

विशोका वा ज्योतिष्मती ।

high va jyotismati

One of life's greatest mysteries is life itself.

When we wonder what is life and what keeps us alive, we keep our thoughts distracting.

Considering things greater than ourselves helps to define perspective.

1-37

वीतरागविषयं वा चित्तम् ।

vitaraga visa yam va cittam

When we are faced with problems, the advice of someone who has already coped with such problems can be of great benefit.

Such advice can be received either directly from a living person or by studying the experience of a living or already deceased person.

1-38

स्वप्ननिद्राज्ञानालम्बनं वा ।

svapnanidrajananalambanam

If we are sure that we know a lot, we increase the risk of becoming presumptuous in our knowledge. The consequences will be devastating. In fact, even the most familiar events are not always clear to us.

Researching dreams and sleep, as well as experiences during these conditions, can help clarify some of our problems.

How refreshing a good night's sleep!

1-39

यथाभिमतध्यानाद्वा ।

yathabhimatadhyanaadva

Any awakening of interest soothes the mind.

Often the study of simple objects (for example - the first cry of a newborn) can help calm mental disturbances.

But such studies should not replace the main goal - the gradual increase in the state of our thinking from scattered to directional.

1-40

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ।

paramanuparaparahativanto'sya vasikarah

What are the consequences of this state of yoga?

When a person reaches this state, nothing escapes comprehension.

The mechanisms of such comprehension are explained below.

क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु
तत्स्थितदञ्जनता समापत्तिः ।

ksinavrtterabhijatasyeva
manergrahitrgrahanagrahyesu
tatsthatadanjanata samapattih

When the mind is free from perturbations, it is possible to involve all mental processes in the study of the object. Staying in this state, you become completely immersed in the object. Then the mind, like a polished diamond, reflects only the properties of the object and nothing more.

At first, all mental manifestations, except sleep, are involved in the comprehension of the object. But, gradually, there are only necessary for correct and perfect *comprehension*.

1-42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का
समापत्तिः ।

tatra sabdarthajnana vikalpaih sankirna savitarka
samapattih

This happens not spontaneously, but gradually.

At first, because of the influence of past experience and old ideas, our understanding of the object is distorted.

Some of these effects may be inconsequential.

1-43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा
निर्वितर्का ।

smrtiparisuddhau svarupasunyevarthamatranirbhasa
nirvitarka

When the direction of the mind to the object will be long, the ideas and memories of the past will gradually recede. The mind becomes crystal clear and inseparable from the object. At this point there is no feeling of self. All that's left is pure perception.

1-44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया
व्याख्याता ।

etayaiva savicola nirvicara as suksmavisaya vyakhyata

This phenomenon has no clear boundaries.

The process is possible with any type of object, at any level of perception, regardless of the depth of penetration and the breadth of coverage.

1-45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ।

suksmavisayatvam calingaparyavasanam

Except that the mind cannot comprehend the very source of perception within ourselves, the other objects (even unlimited) are comprehended.

1-46

ता एव सबीजः समाधः ।

he eva sabijah samadhih

Can the mind reach the state of yoga without examining the object? No.

All these processes of the direction of the mind involve the object of the study. They also include preparation, incremental progress and unwarward interest. Without training, there can be no basis.

1-47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ।

nirvicaravaisaradye 'dhyatmaprasadah

What happens when a person masters the ability to guide the mind?
Then the person begins to know himself correctly.
With the ability to properly comprehend objects, we begin to understand our own essence.

1-48

ऋतंभरा तत्र प्रज्ञा ।

rtambhara tatra prajna

Then what he sees and shares with others, free from mistakes.

1-49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ।

srutanumanaprajnabhyamanyavisa ya visesarthatvat

His knowledge is no longer based on memories or conclusions. It is spontaneous, direct and, both in terms of level and intensity, far higher than usual.

Under such circumstances, our mind reflects the object of our interest simply, without distortion, as a pure and perfect mirror.

1-50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ।

tajjah samskaro 'nyasamskarapratibandhi

As the newfound property of the mind gradually strengthens, it will begin to prevail over all other mental tendencies based on the wrong understanding.

1-51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

tasyapi nirodhe sarvanirodhannirbijah samadhih

Eventually

the Mind will reach a state in which it will have no impressions.

His coming is inevitable and nothing can stop it.

CHAPTER 2

साधनपादः

SADHANAPADAH

The second chapter is called Sadhanapada. It describes the qualities needed to

gradually and effectively change the mind from a state of absent-mindedness to a state of attention. It shows how important these qualities are and what exercises they achieve.

2-1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।

tapahsvadhyayesvarapranidhanani kriyayogah

Yoga exercises should reduce mental and physical impurity. They must develop our ability to self-study and help us understand in the final analysis that we are not masters of all our actions. If yoga exercises do not help us to remove the

symptoms and causes of our physical and mental problems, they will not lead to the disclosure of our inner nature and understanding of the nature of our actions.

2-2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।

samadhibhavanarthah klesatanukaranarthasca

Then such exercises will certainly remove obstacles before pure perception. All of us are inherently capable of pure perception.

2-3

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ।

avidyasmitaragadvesabhinivesah klesah

Obstacles are misunderstood understanding, distortion of values, extraordinary attachment, unreasonable hostility and fear.

2-4

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।

avidya ksetramuttareсах prasuptatanuvicchinnodaranam

The next sutra explains the internal connections between the earlier disturbances:

The misinterpreted understanding is the source of all kinds of interference.

The result of their exposure often becomes obvious to other people, although it does not mean that the person himself will notice it.

2-5

अनित्याशुचिदुःखानात्मसु । शुचिसुखात्मख्या-
तिरविद्या ।

anityasuciduhkhanatmasu nityasucisukhatmakhyatiravidya

The following sutras describe the five disturbances mentioned above:
*Misunderstood understanding leads to errors in understanding the nature,
origin and effect produced by perceived objects.*

What once provided great help can later become disastrous.

2-6

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ।

drgdarsanasaktyorekatmatevasmita

*The attitude to mental activity as the only source of perception leads to
misidentification.*

Mental relationships change depending on mood, habits and surroundings.
(See. 2-20.)

2-7

सुखानुशयी रागः ।

sukhanusayi ragah

*Extraordinary attachment is based on the assumption that it will lead to
eternal happiness.*

If an object satisfies the desire, for a moment there is a feeling of happiness.

2-8

दुःखानुशयी द्वेषः ।

duhkhanusayi dvesah

*Unreasonable hostility usually arises as a result of past painful experiences
associated with a particular object or situation.*

This animosity continues even after the circumstances that have caused the
unpleasant experience have changed or disappeared.

2-9

स्वरसवाही विदुषोऽपि समारूढोऽभिनिवेशः ।

svarasavahi viduso 'pi samarudho 'bhinivesah

Fear is an innate sense of unease about the coming. He is subject to both the wise and the ignorant.

This syndrome may have a reasonable justification in past experience, but can also be completely irrational.

2-10

ते प्रतिप्रसवहेयाः सूक्ष्माः ।

pratiprasavaheyah suksmah

Describing the disturbances that hinder pure perception, Patanjali points out what the attitude should be to them of a person who wants to reduce their influence.

As long as it seems that there are no interferences, it is very important to remain vigilant.

The state of temporary clarity should not be considered permanent.

2-11

ध्यानहेयास्तद्वृत्तयः ।

dhyanaheyastadvrttayah

However, if the re-interference becomes apparent, you need to do it immediately.

Move into a state of reflection to reduce the strength of their influence, so as not to allow them to take over the upper hand. Any means that can help us free ourselves from the consequences of these disturbances are acceptable.

2-12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ।

klesamulah karmasayo drstadrstajanmavedaniyah

Why should we be concerned about this disturbance?

Interference affects our actions and their consequences.

These disturbances are based on both the mind and the body.

2-13

सति मूले तद्विपाको जात्यायुर्भोगाः ।

hours of mule tadvipako jatayayurbhogah

All the time, as long as interference prevails, they will necessarily affect the actions: their execution, their duration and their consequences.

Interference can lead to improper action.

2-14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ।

te hladaparitapaphalah pinyapunyahetutvat

Does it mean that all our actions can lead to any problems?

The consequences of action will be painful or beneficial, depending on whether there is interference in the concept or in the execution of the action.

If interference is not active during preparation and execution, "clarity" is sometimes sufficient to commit the action itself and thus avoid errors.

2-15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव
सर्वं विवेकिनः ।

parinamatapasamskaraduhkhaairgunavrttivirodhacca
dukhameva sarvam vivekinah

What causes unpleasant or painful phenomena?

Painful impacts of objects or situations can occur as a result of:

- *changes in the perceived object.*

- *if you want to repeat the pleasure and strong impressions that have taken place in the past.*

An additional factor may be changes in the personality itself.

Different kinds of changes occur both in ourselves and in the objects of our perception.

2-16

हेयं दुःखमनागतम् ।

heyam dukhamaanagatam

It is necessary to anticipate and avoid the painful milks, the manifestation of which is supposed to be.

Anything that helps us anticipate or reduce painful events must be accomplished.

2-17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ।

drastrdrsyayoh samyogo heyahetuh

Below is the main reason for the actions that produce a painful effect.
The reason for actions that produce a painful effect is the inability to distinguish what is perceived from what it perceives.

There is an entity in each of us that is perceived.

Lack of clear understanding can lead to painful phenomena, even outside of our recognition of this.

2-18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं
दृश्यम् ।

prakasakriyasthitisilam bhutendriyatmakam
bhogapavargartham drsyam

What distinguishes objects of perception from what it perceives? The next
sutra

explains: Everything that is perceived includes not only external objects, but also mind and feelings. Everything that is perceived has the ability to demonstrate the

three aforementioned properties, but they vary in intensity and degree.

2-19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ।

visesavisesalingamatralingani gunaparvani

All that is perceived is a manifestation of three common properties.

In addition, they also affect each other. For example, what we eat affects the state of our mind. The state of our mind affects our body and our surroundings.

2-20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।

drasta drsimatrah suddho 'pi pratya yanupasyah

Is there something that perceives?

What it perceives is not subject to any changes.

Therefore, the quality of perception is influenced by the state of the mind, which is a tool of perception.

2-21

तदर्थ एव दृश्यस्यात्मा ।

tadartha eva drsyasyatma

Everything that can be perceived has only one goal: to be perceived.

Thus, everything that can be perceived has no individuality of its own and is intended solely for the perceptive.

2-22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ।

krtartham meadows nastamapyanastam tadanyasudharanatvat

Does this mean that objects of perception do not exist without perceiving?

The existence of all objects (and therefore their perception) does not depend on the needs of the individuality of the perceiving.

The needs of individuality can only be clearly defined at a particular point in time.

2-23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ।

svasvamisaktyoh svarupopalabdhihetuh samyogah

In

addition, everything that is perceived, whatever it is or whatever impact it has on a particular individual, has a single purpose.

This goal is to clarify the difference between the external, visible, and the inner - those who see.

No matter how powerful or outrageous something may seem, only our reaction to it determines its impact.

2-24

तस्य हेतुरविद्या ।

tasya heturavidya

Why is there no clarity?

The lack of clarity in determining the differences between what it perceives and what is perceived is due to the accumulation of misunderstood

understanding.

2-25

तदभावात्संयोगाभावां हानं तद्दृशेः कैवल्यम् ।

tadabhavatsamyogabhavo hanam taddrseh kaivalyam

As the misconceptions decrease, clarity increases. This is the road to freedom.

Yes, that's the only purpose of yoga exercises.

2-26

विवेकख्यातिरविप्लवा हानोपायः ।

vivekakhyatiraviplava hanopayah

How do we achieve this freedom? Is it possible?

It is essential that the funds be directed towards the point where the difference between the changing properties of the perceived and the unchanging properties of the perceiver is obvious.

This requires constant effort.

2-27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ।

tasya saptadha prantabhumiḥ prajna

Gaining clarity is a gradual process.

The first step is to recognize that certain trends in our thinking are responsible for producing painful effects.

2-28

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।

yoganganusthanadasuddhiksaye
jnanadiptiravivekakhyateḥ

Is there anything that can be done to recognize and correct these trends? Patanjali offers ways to reduce the accumulation of interference, such as misunderstood understanding.

Exercises and interest in the various components of yoga gradually reduce the influence of such disturbances as misunderstood understanding (2-3).

If the mind is cleared of interference with real perception, you can get rid of errors and flaws in perception.

Next, Patanjali presents the components of yoga:

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाध-
योऽष्टावङ्गानि ।

yamaniyamasanapranayamapratyahara-
dharanadhyanasamadhayo 'stavangani

There are eight components of yoga. This is:

1. *Pit - our attitude to the environment.*
 2. *Niyama is our attitude towards ourselves.*
 3. *Asana -exercises with the body.*
 4. *Pranayama - exercises with breathing.*
 5. *Pratyahara - limiting our feelings.*
 6. *Dharana - the ability to guide our minds.*
 7. *Dhyana - the ability to develop interaction with what we seek to understand.*
 8. *Samadhi is full integration with an object that we intend to understand.*
- However, this order is not necessary for mastering.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।

ahimsasatyasteyabrahmacaryaparigraha yamah

The following sutras discuss eight components of yoga:

Pit provides:

1. *Warning to all living, especially to the unresponsive, in a predicament or in a worse position than ours.*
2. *Correct communication through speech, writing, gestures and actions.*
3. *Lack of greed or ability to resist the desire to possess strangers.*
4. *Smooth behavior in the action.*
5. *No greed or the ability to accept only relevant.*

All of the above certainly depends on our social and cultural environment, our religious beliefs, our personal character and potential opportunities.

The way we behave in relation to our surroundings reveals the state of mind and our individuality.

जातिदेशकालसमयानवाच्छिन्नाः सावभौमा
महाव्रतम् ।

jstidesakalasangamavacchinnah sarvabhauma
mahavratam

If we accept this attitude towards our environment without compromise, regardless of our social, cultural, intellectual or personal situation, it brings irreversibility closer.

If we don't accept it without preparation, we can't stand it.

Obstacles will be overcome, our behavior towards others and the world around us will change for the better.

2-32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।

saucasantosatapahsvadhyayeshvara-pranidhananini
niyamah

Niyama provides:

- 1. Cleanliness or keeping our body and our surroundings clean and tidy.*
- 2. Satisfaction (or ability to be satisfied) with what you have and what you don't have.*
- 3. Removing debris from our physical and mental systems by maintaining the right habits such as sleep, exercise, diet, work and relaxation.*
- 4. Learning and the need to review and evaluate our progress in moving forward.*
- 5. Honoring the higher mind or accepting our limitations in relation to the omniscient God.*

Gradually, these priorities will self-set out, and the right attitude will develop in parallel with the elimination of the mistakes and actions that cause trouble.

2-33

वितर्कबाधने प्रतिपक्षभावनम् ।

vitarkabadhane pratipaksabhavanam

How can we assess our attitude towards others?

When the question arises about our relationship, analysis of the possible consequences of an alternative relationship can help.

This means that we must find the means to intelligently investigate the

consequences of various possible relationships at this time and in the circumstances.

2-34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोध-
मोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति
प्रतिपक्षभावनम् ।

vitarka himsadayah krtakaritanumodita
lobhakrodhamapurvaka mrdumadhyadhimatra
duhkujnanantaphhala iti pratipaksabhavanam

Patanjali explains this in more detail:

For example, a sudden desire to act rudely or encourage or take rude actions must be restrained by awareness of harmful consequences.

Very often our attitude to people, life situations and ideas is not very clear. Therefore, a drastic step can have very undesirable consequences. In such circumstances, any opportunity to think again is welcome.

2-35

अहिंसाप्रतिष्ठायां तत्संनिधौ वैरत्यागः ।

ahimsapratisthayam tatsannidhau vairatyagah

We should remember that there are individual differences. Some of us feel comfortable enough exploring our own motives and relationships. Others find it very difficult to think about themselves. Patanjali describes signs of progress in each of the ten aspects listed in sutras 2-30 and 2-31.

The more attentive you are, the more friendly you are with your presence. Even those who show hostility at other times and among others can show themselves from the other side, and behave in a friendly manner in your presence.

2-36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।

satyapratisthayam kriyaphalasrayatvam

A person who has a high level of proper communication will not fail in his actions.

The ability to be honest in communication, full of empathy, not hurting

others, is inherent in a state of clarity.

2-37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ।

asteyapratishayam sarvaratnopasthanam

A man truthful, not harassing someone else, all trust and share with him the most valuable.

2-38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।

brahmacaryapratisthayam viryalabhah

At its best, moderation produces the highest individual life force.

Nothing is lost by us if we try to develop moderation in all manifestations.

2-39

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ।

aparigrahasthairye janmakathamtasambodhah

Those who are not greedy are safe. He has time to think deeply. He fully understands himself.

The more we have, the more we have to take care of it.

2-40

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ।

saucatsvangajugupsa parairasamsargah

If cleanliness is already developed, it reveals what must be maintained and what remains eternally clean. Everything rotting is external. Everything is clean - inside us.

Our over-care and attachment to external things are transient and superficial and must diminish.

2-41

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि
च ।

sattvasuddhisaumanasyaikarendriya-
jaytmadarsana योग्यत्वानि as

Personality becomes able to reflect on the deep foundations of one's individuality, including the source of perception, without allowing feelings to cloud these arguments. Man is freed from the misunderstood understanding accumulated in the past.

Labeling some things as the most valuable and keeping them at all costs - what could be more absurd in life?

2-42

संतोषादनुत्तमः सुखलाभः ।

santosadanuttamah sukhalahah

The result of satisfaction is total happiness.

The happiness we achieve through acquisition is temporary. To maintain this type of happiness, we must find and acquire everything new and new. There's no end to it. But true satisfaction, leading to total happiness and bliss, is unique in its kind and unique.

2-43

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ।

kayendriyasiddhirasuddhiksayatapasah

Removing sewage allows the body to function more efficiently.

Both physical and mental illnesses and ailments are contained.

2-44

स्वाध्यायादिष्टदेवतासंप्रयोगः ।

svadhyayadistadevatasamprayogah

Reflections, developed to the highest degree, bring man closer to the higher powers, and this contributes to the understanding of the most complex.

The more effective we think, the better we understand our weaknesses and our strength.

2-45

समाधिसिद्धिरीश्वरप्रणिधानात् ।

samadhisiddhirisvarapranidhanat

Turning to God contributes to a full understanding of any chosen object.

With this appeal to the highest intellect, we gain a sense of confidence.

2-46

स्थिरसुखमासनम् ।

sthirasukhamasanam

Asana and Pranayamanow appear to be the following two aspects of yoga(see Sutra 2-29) that help us understand and properly use our body and our breathing.

Asana must have a dual property: mortality and relaxation.

The practice of asana involves exercises with the body.

2-47

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ।

prayatnasaithilyanantasamapattibhyam

These qualities can be achieved by recognizing and observing the body's response and breathing to the various postures that make up the practice of asana. Once known, these reactions can be controlled step by step.

2-48

ततो द्वंद्वानभिघातः ।

this twondvanabhighatah

If these principles are followed correctly, the practice of asana will help to minimize the impact of external factors on the body, such as age, climate, diet and work.

The practice of asanas reduces the influence of disturbances such as misunderstood conditions because the state of the body reflects the state of mind.

2-49

तस्मिन्सतिश्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।

tasminsatisvasaprasvasa yorgaticchedah pranayamah

By performing asanas, we begin to understand how the breath behaves. The rhythm of breathing is deeply individual. It depends on the state of our thinking and the effect of internal and external forces on our body. The cognition of breathing, obtained through the practice of asana, is the basis for the beginning of the practice of pranayama.

Pranayama is a conscious, deliberate regulation of breathing, replacing

unconscious breathing movements.

These exercises are usually performed in comfortable poses, sitting straight.

2-50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो
दीर्घसूक्ष्मः ।

bahyabhyantarastambha vrttirdesakala-samkhyabhih paridrsto dirghasukmah

What are the components of pranayama?

It involves regulating exhalation, inhalation and breath retention.

In the practice of pranayama different combinations are possible.

2-51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ।

bahyabhyantaravisa yaksepi caturthah

In the state of yoga there is a completely different state of breathing.

Then the breath goes beyond the level of consciousness.

It is impossible to say for sure.

2-52

ततः क्षीयते प्रकाशावरणम् ।

tatah ksiyate prakasavaranam

Patanjali describes the results of the exercises as follows: Regular exercise of pranayama reduces interference, darkening clear perception.

2-53

धारणासु च योग्यता मनसः ।

dharanasu as योग्यता manasah

The mind is now prepared for the process of aiming for the chosen goal.

2-54

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार
इवेन्द्रियाणां प्रत्याहारः ।

svavisayasamprayoge cittasya svarupanukara
ivendriyanam pratyaharah

Now it is possible to determine the reining of feelings, pratyaharu, which is the fifth aspect of yoga (see 2-29):

The reining in of feelings occurs when the mind is able to stay in the chosen direction and feelings are indifferent to the objects around them and certainly follow in the direction controlled by the mind.

2-55

ततः परमा वश्यतेन्द्रियाणाम् ।

tatah parama vasyatendriyanam

Then feelings become manageable, turning into allies.

CHAPTER 3

विभूतिपादः

VIBHUTIPADAH

In this chapter, called *vibhutypad*, Patanjali describes the ability of the mind by performing various exercises (described in the previous two chapters) to achieve a state free of perturbations. Such a mind can be deeply insightful of objects and concepts.

3-1

देशबन्धश्चित्तस्य धारणा ।

desabandhascittasya dharana

The mind achieves the ability to be directed (dharana) when the concentration on the chosen object remains stable, despite the existence of other objects that distract the mind from the chosen direction.

The mind achieves the ability to be directed (dharana) when the concentration on the chosen object remains stable, despite the existence of other objects that distract the mind from the chosen direction.

The object is chosen regardless of the appeal of the alternatives. The object you select may be sensational or conceptual, simple or complex, tangible or inaccessible to touch, be in favorable conditions, or be distorted by various interferences. The ability to withstand direction in such situations is limited if the mind is prone to disturbances or is strongly influenced by disturbances such as misunderstood (see Sutra 2-3).

3-2

तत्र प्रत्ययैकतानता ध्यानम् ।

tatra pratyayaikatanata dhyanam

After fixing the direction, the connection develops between the manifestations of the mind and the chosen object.

Then the mental manifestations form a continuous stream in the direction of this object.

At first, our "understanding" is distorted by imagination and memories.

3-3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।

tadevartthamatranirbhasam svarupasunyamiva samadhih

Soon the person is so involved in the object that it becomes obvious its comprehension. Everything else disappears. It's like the individual has lost himself. It is full integration with the befeatable object (samadhi).

When we reach this state, only the object itself will remain obvious. We won't even suspect that we exist separately from him. Our minds merge with the object and with nothing else.

3-4

त्रयमेकत्र संयमः ।

trayamekatra samyamah

The three processes described in sutras 3-1, 3-2 and 3-3 can be applied to different objects at different times or may be directed to the same object indefinitely.

If these processes are steadily directed at the same object, then they are called samyama.

3-5

तज्जयात्प्रज्ञालोकः ।

tajjayatprajnalokah

What is the result of samyama practice?

The study of the chosen object by itself leads to a complete understanding of the object in all its aspects.

3-6

तस्य भूमिषु विनियोगः ।

tasya bhūmisu viniyogah

Can any object be chosen to direct the mind to it in the course of the samyama? What is at the heart of our choices?

Samyama should develop gradually. The object of samyama must be chosen according to our potential for its research.

3-7

त्रयमन्तरङ्गं पूर्वभ्यः ।

trayamantarangam puvebhyah

Compared to the first five components of yoga (sutra 2-29), the last three (sutras 3-1, 2, 3) are more complex.

The first five components are our attitude to the environment, our attitude to ourselves, the exercises with the body (*asapa*), breathing exercises (*pranayama*) and restraint of the senses (*Pratyahara*). Their easier to understand and master than the following three aspects - the ability to guide our mind (*dharana*), the ability to unmistakably develop our interaction with what we understand (*dhyana*) and full integration with the object of comprehension (*dian*)

3-8

तदपि बहिरङ्गं निर्बीजस्य ।

tadapi bahirangam nirbijasya

Through perseverance and discipline, we can adapt our thinking to support the process of focus.

A state where the mind is free of impressions and there is nothing it cannot achieve (nirbijah samadhi) is more complex than the state of focus on the object (samadhi).

Sutra 1-51 defines this as the highest state of yoga. There can't be universal gradations in the choice of direction of research.

3-9

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ
निरोधक्षणचित्तान्वयो निरोधपरिणामः ।

vyutthananirodhasamskarayorabhibhavapradurbhvtvau
nirodhaksanacittanvayo nirodhaparinamah

The mind has two states based on two different trends. It's attention and

distraction. However, at any moment only one of them prevails, and this condition affects the behavior of the individual.

When the state of attention prevails, our posture is serene, breathing calmly, the concentration on the object is such that we are completely absorbed in it and forget about the environment.

3-10

तस्य प्रशान्तवाहिता संस्कारात् ।

tasya prasantavahita samskarat

Can we develop a state of mindfulness?

As a result of constant and continuous exercise, the mind can learn to stay in a state of attention for a long time.

But if we do not try to maintain this state, the state of absent-mindedness will prevail.

3-11

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य
समाधिपरिणामः ।

sarvarthataikagratayoh ksayodayau cittasya
samadhiparinamah

Even absent-mindedness can change and can be modified. The mind may be in a chaotic state or be so inert that it defies resentment, or be easily susceptible to any distractions. These variations depend on our trends and our response to them. There is another, intermediate state of being.

The mind chooses between the possibility of intense concentration and the state when alternative objects can attract its attention.

The difference between the previous situation and this one is that in the previous case our mind chose between two completely different, opposite states.

3-12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रता-
परिणामः ।

tatab extinct santoditau tulyapratyayau
cittasyaikagrataparinamah

With the further purification of our minds:

Thinking reaches the stage where communication with the object becomes thorough and permanent.

Then our connection with the object is no longer influenced by other aspects of thinking.

3-13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा
व्याख्याताः ।

etena bhutendriyesu dharmalaksanavasthaparinama
vyakhyatah

It is clear that the characteristics of our minds vary. In addition, they change over time. The mind, the senses, and the objects that are felt have three common characteristics: inertia, activity, and clarity. Most of the changes in our mind are due to the fact that these three properties are in a state of constant motion. How they change, when they change and how different their combinations affect the characteristics of our thinking is a complex issue.

However

As already established, the mind is in different states (according to which there are different relationships, possibilities and behaviors of the individual). It can also be said that changes can occur in all objects of perception and sensations. Such changes can occur at different levels and under the influence of various external factors, such as time or our mental capacity.

Time can turn a fresh flower into a few dry petals. A jeweler can change a piece of gold to turn it into a sleek pendant.

3-14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ।

santoditavyapadesyadharmanupati dharmi

The substance contains all its characteristics. Depending on the form it takes, the characteristics corresponding to this form become apparent. But whatever forms and whatever characteristics of the substance are manifested at this time, there is a base containing all the characteristics. Some have manifested themselves in the past, some are obvious now, others will prove themselves in the future.

The importance of sutras from 3-9 to 3-14 is that everything we perceive is a

fact, not a fiction. But these facts are subject to change. These two rules of Patanjali, known as *satwada* and *parinamawaada*, are at the heart of his teaching.

3-15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ।

kramanyatvam parinamanyatve hetuh

Is it possible to influence the characteristics of the substance?
By changing the order or sequence of change, you can modify the characteristics of one type into characteristics of another type.
Change follows its order, but the order can be changed.

3-16

परिणामत्रयसंयमादतीतानागतज्ञानम् ।

parinamatrayasamyamadatitanagatajnanam

To some *extent*, *samyama* is a process of changing the mental potential from a state of mistaken comprehension of an object (or complete misunderstanding) to a state of complete comprehension.

When this potential is high enough, an individual can choose any object to develop deep knowledge of it. The following sutras list some aspects of knowledge arising from the various *samyams*. It is up to us whether we are interested in using our highly specialized mind to gain highly specialized knowledge or whether we are more concerned with the true freedom of our individual choices.

The first example of the direction of the mind is through *samyama*.

Samyama develops knowledge about the past and the future on the process of change (as it can be influenced by time and other factors).

If we deepen this thought, we will be able to anticipate what might happen in specific circumstances, as well as to find out what happened in the past.

3-17

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रवि-
भागसंयमात्सर्वभूतरुतज्ञानम् ।

sabdarthapratyayanamitaretaradhyasats-
ankarastatpravibhagasamyam-
atsarvabhutarutajnanam

Patanjali chooses the process of communication for *samyam*.

The object itself is intact.

The study of self-soap interaction between languages, ideas and objects is to study individual, object characteristics, objects and ideas and their.

3-18

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ।

samskarasaksatkaranatpurvajatijnanam

In all areas of human activity, there is a hidden possibility of developing individual habits and inclinations. Some are more obvious than others.

The study of the very habits and tendencies leads to their source.

We study how our personal characteristics and behavior evolved, what events of the past have affected our relationships, our attachments and our dislikes.

3-19

प्रत्ययस्य परचित्तज्ञानम् ।

pratyayasya paracittajnanam

Each mental manifestation has a clear physical effect. For example, the physical condition of our body, our posture, our breathing vary depending on whether we sleep or get angry.

The study of the very changes that occur in one's own thinking develops the ability to keenly notice the details of the state of thinking of others.

Then we begin to understand how the state of other people's minds changes.

3-20

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ।

na ca tatsalambanam tasyavisayibhutatvat

But can we see behind these signs the source of the current state of mind?

The cause of the individual's state of mind is beyond the observation of another individual.

This is because different objects are forced to react to them differently.

3-21

कारुरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशा-
संप्रयोगेऽन्तर्धानम् ।

kayarupasamyamattadgrahasaktistambhe
caksuhprakasasamprayoge 'ntardhanam

The physical characteristics of a particular individuality are distinguishable because of their dissimilarity. Similarly, the white spot is evident against the background, the black wall, but the black spot on the same wall will no longer be so obvious.

The study of the very relationship between the characteristics of the body and what influences them can provide a means of merging with the environment in a way that can become indistinguishable.

This is similar to the camouflage principles used by chameleons and other wild animals. So an experienced hunter can dissolve its human form in the environment by developing overcautiousness and observation, carefully selecting places and using the right movements.

3-22

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञान-
मरिष्टेभ्यो वा ।

sopamramam nirupakramam as karma
tatsamyamadapararantajnanamaristebhyo will

Our actions are influenced by the purpose of the action itself, the state of mind of the performer, the clarity we have, and the circumstances.

The results of actions can be manifested immediately or belatedly.

3-23

मैत्र्यादिषु बलानि ।

maitryadisu balani

Different qualities, such as friendliness, empathy, satisfaction, can be explored by samyama. This allows you to learn how to enhance your chosen quality.

In the same way, you can get some specific physical or mental skill.

3-24

बलेषु हस्तिबलादीनि ।

balesu hastibaladmi

For example,

the study of the elephant's sheer physical strength can give strength to an elephant.

This, of course, does not mean that we will become as strong as an elephant, but we will acquire strength proportional to the size of the human body.

3-25

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ।

pravrttyalokanyasatsuksmavyavahitaviprkrstajnanam

The direction of the mind to study the very vitality through samyama and the retention of this direction makes it possible to comprehend subtle differences and understand what prevents deep study.

In the absence of such remarkable qualities, our observation is significantly limited.

3-26

भुवनज्ञानं सूर्ये संयमात् ।

bhuvanajnanam surye samyamat

Samyama can be directed to space. Here are a few examples:

Exploring the sun itself provides extensive knowledge of planetary systems and areas of the cosmos.

3-27

चन्द्रे ताराव्यूहज्ञानम् ।

candre taravyuhajnanam

The exploration of the moon itself gives a deep knowledge of the position of the stars at different times.

Observing the different phases of the moon, its eclipses and orbits gives us knowledge of the starry sky, including stars and constellations.

3-28

ध्रुवे तद्गतिज्ञानम् ।

dhruve tadgatijnanam

On earth, it seems to us that the starry sky revolves around the Polar Star, so the study of the polar star itself gives knowledge about the relative movement of stars.

3-29

नाभिचक्रे कायव्यूहज्ञानम् ।

nabhicakre kayavyuhajnanam

Even different parts of the body can be the object of samyama.

The study of the self-inflicted area of the navel gives knowledge about the different organs of the body and their location.

Because of its position in the central area, where many vital organs are located, as well as channels of vital energy at the time of the fetus's development in the womb, the navel is considered to be the location of some bodily forces.

3-30

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ।

kanthakupe ksutpipasanivrttih

The study of the throat itself gives an understanding of the causes of thirst and hunger. This allows you to control the manifestation of their extreme symptoms.

Like the navel, the throat is an important area of life.

3-31

कूर्मनाड्यां स्थैर्यम् ।

kurmanadyam sthairyam

The study of the breast area itself and the study of the feelings that arise in this area in various physical and mental states, gives the means to remain stable and calm even in stressful situations.

In many people, symptoms of stress and anxiety are felt in the chest area.

3-32

मूर्धज्योतिषि सिद्धदर्शनम् ।

murdhajyotisi siddhadarsanam

The study of the very source of the highest mental abilities of the individual can develop excess abilities.

This allows us to receive the support of divine forces with all the consequences that this entails.

3-33

प्रातिभाद्वा सर्वम् ।

pratibhadva sarvam

Everything can be understood. After each attempt, a new, spontaneous understanding emerges.

3-34

हृदये चित्तसंवित् ।

hrdaye cittasamvit

The heart is considered the location of the mind.
The study of the very heart clearly shows the qualities of the mind.
This is only possible in a state of complete calm.

3-35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः
परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ।

sattvapurusayoratyantasankinayoh pratyayvisesobhogah
pararthatvatsvarthasamyamatpurusajnanam

The mind that changes and the Perceptive, which does not change, is similar, but has a different and discernible character. When the mind is directed outwards and reacts mechanically to objects, there is either pleasure or pain. However, when at a certain point the individual begins to explore the very nature of the connection between perceiving and perception, the mind disconnects from external objects, and then the understanding of the Perceptive itself increases.

Under the influence of external stimulus, the mind remains only a mechanical tool.

And the results of perception can be distorted. Distortions occur within the perceiving organ. No matter how good the vision is, if the glass is darkened, the object is fuzzy. Using *self-study* and yoga exercises based on sutra 2-1, we can look into the mechanism of mental activity and ensure that our mind can disconnect from external goals.

3-36

ततः प्रातिभश्चावणवेदनादर्शास्वादवार्ता जायन्ते ।

tatah pratibhasravanavedananadarsasvadavarta jayante

Then the person begins to have extraordinary abilities to perception.

3-37

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ।

te samadhavupasarga vyutthane siddhayah

But the mind is like a double-edged sword. Special qualities acquired through *samyam* can create the illusion of freedom.

For an individual who can return to a state of absent-mindedness, this extraordinary knowledge and abilities gained through samyama are very valuable.

Random benefits gained in the intermediate stages should not be confused with end goals. No matter how pleasant the experience is, as we have embarked on a journey, it cannot replace the intended destination. For example, on the way to snow-capped peaks, we settle down on the shore of the lake and watch the beautiful white swans, forgetting forever about our original goal.

Warning of samyama restrictions, Patanjali continues to reveal her other possibilities.

3-38

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य
परशरीरावेशः ।

bandhakaranasaithilyatpracarasamvedana cittasya
parasariravesah

The mind is a repository of experience. Experiences different for each individual. In addition, its functions are limited by the individuality to which it belongs. Therefore, the mind becomes an isolated fortress, resisting any attempt to invade.

By studying the causes of obliqueness that affects the mind of the individual, and by exploring the means of mitigating this rigidity, we open up enormous potential opportunities in overcoming our own limitations. The mind must have the ability to see the results of past actions that hinder clear perception.

A teacher who seeks to convert a blunt or complex learner must have that ability.

3-39

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ।

udanaajayajjalapankakantakadisvasanga utkrantisca

Physical pain is closely related to the mind. The child, fully immersed in the game, does not feel hungry. But later he throws a tantrum, demanding food. Physical manifestations of sensations, such as, say, pain, are connected with the mind through the vital forces that permeate the body. These forces can be redirected through certain exercises and, depending on their specific modifications, can achieve different effects.

For example, someone can withstand water exposure to any temperature or, or walk on an unstable surface, or then feel as light as a balloon.

Cold, heat, thorns - the effect of their impact is relative.

3-40

समानजयाज्ज्वलनम् ।

samanajayajjvalanam

Different types of vitality (prana) perform different tasks and, therefore, manifest themselves on the physical plane in different parts of the body. For example, adobe is responsible for digestion and manifests itself in the navel area.

Having mastered the art of controlling the adobe, you can learn to control the temperature of the body.

3-41

श्रोत्राकाशयोः संबन्धसंयमाद्दिव्यं श्रोत्रम् ।

srotrakasayoh sambandhasamyamaddivyaam srotram

We know that sound spreads in space.

The study of the same relationship between auditory perception and space develops exceptional hearing.

3-42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमात्तेश्चा-
काशगमनम् ।

kayakasayoh sambandhasamyamallaghu-
tulasamapattescakasagamanam

Man has long been interested in the connection between physical objects and

space. Why do birds fly and the stone falls?

By studying the very connection between body and space, as well as exploring the properties of an object that can fly like cotton fluff, you can learn about moving in space.

Again, this does not mean that we can learn to fly physically, but we can understand what it is to fly.

3-43

बहिरकल्पिता वृत्तिर्महाविदेहा ततः
प्रकाशावरणक्षयः ।

bahirakalpita vrttirmahavideha tatah prakasavaranaaksayah

By studying these phenomena and developing conditions in which the mind does not distort perception, we achieve extraordinary abilities by which other minds can be explored. Clouds that interfere with correct perception are reduced to a minimum.

This development occurs in stages.

3-44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ।

sthulasvarupasuksmanvayarthavattvasamyamadbhutajayah

The study of the very very process of the origin of matter in all its forms, perceptions and species can develop the ability to control the energies of the elements.

Matter consists of elements in different but interconnected forms. Each element exists separately, and their totality is the basis of the objects we observe.

3-45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ।

this 'nimadipradurbhavah
kayasampattaddharmanabhigatasca

Therefore,

when an individual can control the energies of the elements, they no longer distract him.

These abilities include the ability to change the body in the direction of increasing inertia, increasing lightness, etc.

3-46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ।

rupalavanyabalavajrasamhananatvani kayasampat

Body perfection means external attractiveness, physical health and extraordinary physical strength.

3-47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ।

grahanasvarupasmitanvayarthavattvasamyamadindriyajayah

The mastery of mind management is achieved through the research of the samyama:

- the ability of the senses to observe the relevant objects -how these objects are understood

(how the individual identifies the object),

- the relationship of object, sense, mind and Perceptual

- what is derived from such perception.

In order to observe, an object, a sense, and a mind must be connected.

3-48

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ।

this manojavitvam vikaranabhavab pradhanajayasca

Then the response of the senses will be as rapid as the reaction of the mind.

Their perception will become acute, and the individual will have the ability to influence the characteristics of the energies of the elements.

Through this samyama, the changes to which the elements are exposed will be controlled by willful force.

3-49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्व
सर्वज्ञातृत्वं च ।

sattvapurusanyatakhyatimatradiya

sarvabhavadhisthatrtvtpam sarvajnatrtvam as

When a clear understanding of the difference between the Perceptive and the mind is gained, all the states of the mind become known and what influences them. The mind becomes a perfect tool for impeccable perception of everything that is necessary to know.

3-50

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ।

tadvairagyadapi dosabijaksaye kaivalyam

Indeed, Freedom, which is the ultimate goal of yoga, is achieved only when the desire for extraordinary knowledge is rejected and the source of perturbations is completely controlled.

3-51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं
पुनरनिष्टप्रसङ्गात् ।

sthanyupanimantrane sangasmayakaranam
punaranistaprasangat

Otherwise,

the attempt to occupy a higher position among others through the knowledge obtained through samyama must be suppressed.

These hindrances include shifting values.

3-52

क्षणतत्क्रमयोः संयमाद्विवेकज्ञानम् ।

ksanataatkramayoh samyamadvivekajam jnanam

Samyama on time and its course leads to absolute clarity.

Clarity is the ability to clearly see the difference between objects and see a single object completely without interference.

The connection between time and change is something that should be investigated by this samyama.

3-53

धारणासु च योग्यता मनसः ।

dharanasu as योग्यता manasah

Clarity allows you to distinguish objects even when the difference is not clear. Obvious similarity should not deter an individual from a clear perception of the chosen object.

3-54

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार
इवेन्द्रियाणां प्रत्याहारः ।

svavisayasamprayoge cittasya svarupanukara
ivendriyanam pratyaharah

Further,
such clarity is not an exclusive feature of any object, any situation or some moment.

3-55

ततः परमा वश्यतेन्द्रियाणाम् ।

tatah parama vasyatendriyanam

What is freedom?

Freedom is the complete identity of the mind with the Perceptive.

Then the mind has no characteristics of its own.

CHAPTER 4

कैवल्यपादः

KATVALYAPADAH

In this last chapter of the Yoga Sutra, called *kaivaljapada*, Patanjali presents the possibilities of a person with a high level of awareness.

4-1

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ।

janmausadhimantratapahsamadhijah siddhayah

Exceptional mental abilities can be achieved:

- *obtained genetically by inheritance;*

- *through the use of herbs, as prescribed in Vedas;*

By uttering magic formulas;

- *due to severe asceticism;*

- *by achieving a state of consciousness in which the fusion of mind and object is beyond the influence of interference (samadhi).*

Some people are born with extraordinary abilities.

4-2

जात्यन्तरपरिणामः प्रकृत्यापूरात् ।

jatyantaraparinamah prakrtyapurat

How do changes occur that lead to supernormal opportunities?

The transition from one set of characteristics to another depends significantly on the main properties under consideration.

Everything we perceive, including the mind, has three main properties: clarity, activity and inertia.

4-3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः
क्षेत्रिकवत् ।

nimittamaprayojakam prakrtimam varanabhedastu
tatah ksetrikavat

How can a change in the characteristics of matter or reason be achieved?
With the help of highly developed intelligence.

But such intelligence can only remove interference, interfering with certain changes.

The mentioned intellect is nothing but the ability to properly assess the role of basic properties in the formation of various characteristics.

4-4

निर्माणचित्तान्यस्मितामात्रात् ।

nirmanacittanyasmitamatrat

What are the possibilities for an individual with supernormal abilities?

With exceptional mental abilities, personality can influence the mental state of other beings.

4-5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ।

pravrttibhede prayojakam cittamekamanekesam

Is this influence persistent, or is it temporary?

This influence also depends on the state of the perceiving.

How receptive is a person?

4-6

तत्र ध्यानजमनाशयम् ।

tatra dhyanajamanasayam

Is it only the state of the perceiver that determines the final result of the

impact?

If the mind is in a dhyana state, its effect on the other mind cannot amplify in the latter anxiety or other disturbances.

The dhyana who have reached the state of the *dhyane* through the gradual destruction of interference (see 2-3) are not blind to the manifestations of human suffering.

4-7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ।

karmasuklakrsnam yogmastrividhamitaresam

And they act without any motivation, while others, who also have exceptional abilities, act under the influence of certain motivations.

In Sutra 4-1, Patanjali lists different ways of achieving an exceptional or supernormal state of the mind.

4-8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ।

tatastadvipakanugunanamevabhivyaktirvasananam

How can these differences exist? Because the mind has a *tendency to act on the basis of five perturbations, they will appear in the future without being destroyed.*

Exercises described in previous chapters to reduce the impact of these five disturbances can ensure that this propensity is eliminated.

4-9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कार-
योरेकरूपत्वात् ।

jatidesakalavyavahitanamapyananantaryam
smrtisamskarayorekarupatvat

In addition,

Memory and Hidden Impressions are connected.

The connection between impressions and memory has a major impact on most of our actions and their consequences.

4-10

तांसामनादित्वं चाशिषो नित्यत्वात् ।

tasamanaditvam casiso nityatvat

What is the source of unpleasant impressions that constantly affect us?

At all times and in all people there is a strong desire for immortality.

This is the state of affairs, one of the strange but eternally existing desires: all living beings wish to live forever.

4-11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे
तदभावः ।

hetuphalasrayalambanaih sangrhratvadesamabhave
tadabhavah

Is there no hope of putting an end to these unwanted impressions?

These trends are supported and reinforced by misconceptions, external stimuli, attachment to the fruits of the actions that have been taken, and the quality of the mind that promotes excessive activity.

There are many ways to reduce and circumvent these protective obstacles through regular, gradually complicating exercises.

4-12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्मिणाम् ।

atitanagatam svarupato 'styadhvabhedaddharmanam

Everything that happens in the future or happened in the past is latent. The past doesn't go away. The future is bound to come.

The essence of what has disappeared, as well as what may appear, always exists.

Patanjali reiterates that nothing can be destroyed.

4-13

ते व्यक्तसूक्ष्मा गुणात्मानः ।

te vyaktasuksma gunatmanah

The manifestation of specific characteristics depends on changes in three qualities.

The three qualities are inertia, activity and clarity.

4-14

परिणामैकत्वाद्वस्तुतत्त्वम् ।

parinamaikatvadvastutattvam

The current characteristics of the substance are actually determined by the ratio of three qualities at a particular point in time.

Change is a continuous process based on many factors (sutras 3-9...3-12).

The required change in the object and in the mind can be achieved by knowing the possible combinations of these three properties and what may affect them.

4-15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ।

vastusamyeh cittabhedattayorvibhaktah panthah

But are the characteristics perceived by an individual observer real?

The characteristics of the object appear differently depending on the different mental states of the observer.

This applies to one observer with different states of mind at different times, and to several observers with different states of mind watching the object at the same time.

4-16

न चैकचित्ततन्त्रं चेद्वस्तु तदप्रमाणकं तदा किं स्यात् ।

na caikacittatantram cedvastu tadapramanakam
tada kim syat

Isn't that a doubt about the reality of any object? Can an object exist only in the imagination of an individual without being independent of it?

If objects were only concepts of a particular individual mind, would they exist without perception of them?

Patanjali asks a rhetorical question.

4-17

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ।

taduparagapeksitvaccittasya against jnatajnatam

What does the perception of the object depend on?

The perceived object of the individual depends both on the accessibility of the

object, and on the motivation of the individual, the Object must exist.

4-18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः

now jnatascittavrttayastatprabhoh purusasyaparinamitvat

Is there something that sees? Is that the mind?

Mental manifestations are always known to the Perceptive, who is unchanged and is the master of the mind.

The mind cannot function without the power of the Perceptive.

Consequently, the Perceptive tracks all mental activity.

4-19

न तत्स्वाभासं दृश्यत्वात् ।

na tatsvabhasam drsyatvat

In addition, the mind is part of what is perceived and has no ability to comprehend.

The mind is visible through its manifestations just as external objects, body and feelings are visible.

4-20

एकसमये चोभयानवधारणम् ।

ekasamaye cobhayanavadharanam

Can the mind perform two functions on its own: to create and observe what it has created? No.

The mind cannot play two roles because it cannot create and observe what it has created at the same time.

An object that exists independently of the observer may be perceived.

4-21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ।

cittantaradrsye buddhibuddheratiprasangah
smrtisankarasca

If we accept the concept of a sequence of minds that exist in infinitely short periods of time and serve to create images and alternately recognize and observe them, then in the mind of

the individual with such a sequence of minds of short-term existence there will be a disorder and there will be a difficulty in maintaining the agreed memory.

In sutras 4-20 and 4-21 suggest the existence of an independent source of perception. The mind, of course, can influence the perception of the object.

4-22

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ।

citerapratiskanramayastadakarapattau
svabuddhisamvedanam

Is the role of the mind limited only by help in the vision of external objects? *When the mind is not connected to external objects and does not correlate the external form with the Perceptive, then it itself takes the form of the Perceiver.*

When there is no external stimuli and interest in extrapolation, there are no impressions associated with them in the mind.

4-23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ।

drastrdrsyoaparaktam cittam sarvartham

So reason serves a dual purpose. He serves the Perceptive by providing him with an external. It also displays or represents the Perceptive for one's own enlightenment.

4-24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं
संहत्यकारित्वात् ।

tadasankhyeyavasanaabhiscitramapi parartham
samhatyakaritvat

Saying that the only role of the mind is to serve the Perceptive, repeated in the future'

Mind accumulates various impressions, which are always at the disposal of the Perceptive. Mind has no purpose of its own.

4-25

विशेषदर्शिन आत्मभावभावनानिवृत्तिः ।

visesadarsina atmabhavabhavananivrttih

Patanjali describes the qualities of a person who has reached the highest state of clarity

Personality of extraordinary clarity - a person who is free from the desire to know the nature of the Perceptive.

Curiosity doesn't make her try it on the Perceiving property of reason, all sorts of "where-was-I?", "what-I-will?" because he feels his true self, he has no curiosity.

4-26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ।

then vivekanimnam kaivalyapragbharam cittam

And their clarity leaves them with only one concern o reach a state of freedom.

4-27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ।

tacchidresu pratyayantarani samskarebhyah

Is such a person not in danger of regression?

There may be outrageous impressions from the past, distracting from the goal.

Since such impressions affect our actions, regression is, however unlikely, still possible.

4-28

हानमेषां क्लेशवदुक्तम् ।

hanamenam klesavaduktam

It is never possible to tolerate even minor errors, as they are as harmful as five obstacles.

Even in this state, the help from a mentor who sees us through and through is invaluable.

4-29

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः
समाधिः ।

prasankhyane 'pyakusidasya sarvatha
vivekakhyaterdharmameghah samadhih

When we overcame the last
hurdle, there is a state of mind filled with clarity about all things at all times.
Life is a complete satisfaction.

4-30

ततः क्लेशकर्मनिवृत्तिः ।

tatah klesakarmanivrttih

It is a real state of freedom from actions based on five disturbances.
But it's not life without action.

4-31

तदा सर्वाविरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ।

then sarvavaranamalapetasya
jnanasyanantyaajjneyamalpam

*When the mind is free of the clouds that interfere with the rise, everything
becomes known, nothing needs to be learned.*
The sun is shining.

4-32

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ।

tatah krtarthanam parinamakramasamaptirgunanam

At this time we have the highest potential.
*The three main properties cease to accompany the sequence of overlapping
pains and pleasures. We control the objects of perception at
our disposal.*

4-33

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ।

ksanapratiyogr parinamaparantanirgrahyah kramah

What is consistency?
The sequence is a replacement of the current characteristic of the following.

The moment, which is the main unit of time, and the sequence are connected. Changes affect the sequence.

4-34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ।

purusarthasunyanam ginanam pratiprasavah kaivalyam
svarupapratistha va citisaktiriti

What is the final state of yoga?

When the ultimate goal of life is achieved, the three basic qualities do not excite the response in reason.

It is serenity in actions, as well as in inaction.

YOGA SUTRAS IN STORIES

Vairagya is considered to be the true standard of a person who has reached the highest state.



Husband and wife renounced worldly life and made a joint pilgrimage to holy places. The husband, who was a little ahead, saw the diamond.

It is said that the best way to achieve detachment from temptations is to move away from them enough not to resist them.

Notable is the story of Parikshit, who was born motionless. The inconsolable mother appealed to Sri Krishna with a plea to save the child, to which he replied: "If the child is touched by the vow of eternal celibacy (threadbrahmachari), the child will be brought back to life." But in the assembled crowd there was not a single one who dared to touch the child. Then Krishna came up and touched him himself, saying, "If I am eternally celibate, let the child come back to life." And the baby started breathing. Now think how Krishna, surrounded by tens of thousands of women, was able to withstand the vow of celibacy! It's the secret of *the jivanmukta*! *While Jivanmukta* is one who sees nothing separate from himself.



The man was going for a swim. You're old, but you still haven't gotten rid of some of your habits. He could have disavowed our neighbor' What did he do?" Husband: "Reject your wives one by one? You're crazy. You can't reject it like that. If a man wants to abdicate, does he do it gradually?" Husband: "You're stupid and you don't understand anything. He can't say no. And I can! Look! I'm on my way!"

A man would not have been impartial if he had not given up on the worldly fuss. However, the crown example of *the vairagya purush* (*the one who*

grasped the highest *vairagya*) is the god Vishnu.



All nature wanted to pay her respects.

Lakshmi looked around in search of Yaksha's future husband, *Gandharwa*, *Siddhi*, *Charan* and *Deva* - all gathered here. They possessed great qualities, but each character had a flaw. Where there was wealth, there was no anger, where there was wisdom, there was no detachment, where there was beauty, the passion of each of the gods gathered here was not overcome.

No one was perfect except the god of Narayana. She thought "He is perfect, and since so, She looked at Narayana, who had overcome the impact of the track of the *Hunne: sattva, rajas* and *tamas*, and untouched by the charm that engulfed the other. He was like a lake, not agitated by the passing breeze. She came up to him, laid a wreath of lotuses on his neck and stood next to him.

1-17

It should be noted that the object under study remains unchanged. Only perception changes, because our understanding becomes deeper. This is illustrated by the following story.

A brahman once came to the wise king and said, "I am well versed in the



scriptures, O King. I intend to teach you Bhagavata." I promise to give you the position of my mentor, but first study the manuscript well." Brahman went away, pondering, "How foolish it was for the king to say that I had little study of the book, even though he had seen me pore over it all these years." However, he once again carefully scanned the book and again came to the king. The king again said the same words to him and sent away. Brahman was very annoyed, but decided that the king's behavior should have some meaning. He came home, locked himself in a room, and began to study the book with even greater zeal. Gradually, step by step, he began to comprehend the true meaning of scripture.

From that day on, he devoted himself entirely to self-improvement in prayers to God and never thought again of returning to the king. I am ready to be your follower if you may be to take me as a disciple."

The ancient sages possessed such deep knowledge of human nature that they used them to create their teachings. One day a man said to Ramakrishna Paramahansa, "Please tell me the essence of Gita's teachings." several times." The man began: "Gita, Geeta, Geeta..." As a result of the continuous singing "Gita" began to be pronounced as "Tagi." The Bengal word "Tagi" refers to someone who sacrifices or disavows. When a man realized that he was singing another word, it shocked him so much that he realized the essence of Geeta. Contemplation of an object or singing of a mantra contributes to the achievement of greater and greater depths of understanding, and then the person is immersed in such pure joy that he stops noticing the surroundings and undergoes transformation. This is perfectly illustrated by the following story. Once upon a time there was a man who

supported his family by robbing travelers in the forest. The hermits asked him if his wife and children, who enjoyed the fruits of his activities, would want to share the sin of robbing innocent people. He asked that question. To his amazement, they refused to share his sins with him and said that he himself should bear his own sin. In an instant, there was a significant change in his worldview. He ran back to the holy people waiting for his return, apologized to them and asked them for advice. They, realizing his rough and simple nature, recommended him a simple and seemingly devoid of the word for singing. This, they said, would save him from his sins. It was the word "mara." The former robber sat down under a tree and began to chant "mara," "mara," "mara," "mara," "mara," until the word began to sound like "frame," "frame," "frame." Satisfied sages went



their own way.

Unknowingly singing "frame," "frame," "frame," "frame," he felt that singing so captured him, occupying an increasing part of his mind that soon pushed out of him all the other thoughts. But he didn't realize it, he didn't realize it, he didn't feel anything but the bliss of monotonous singing. who later gave us an epic poem called "Ramayana."

1-21

VishVAAMITRA BRAHAMARS IN the solar dynasty was a king named Vishwamitra.



To do this, he intensively performed *tapas* dedicated to *Brahma*. Not satisfied with this title and wanting to be proclaimed *brahmmarshi*, he continued his intense *tapas*. During this process, he was involved in a discussion between King Trishanku and his guru. But he decided to continue his *tapas* to become *brahmarshi*, and began all over again.

Not broken in his intention and not diminishing his zeal, Vishwamitra with new forces began his *tapas*. Indra, who feared that Vishwamitra would reach the level of *brahmmarshi*, which would threaten his status as king devas, Vishwamitra, seeing her, lost patience and uttered a curse against her to turn the stone for a thousand years.

After making this new decision, he started his *tapas* again. After a long fast one day he dispersed and cooked some rice for himself.



Sufi mystic Junaid was walking in the morning near his village. How long will it take me?" The man went with Junaid as he was on his way. The man thought, "This old man must be deaf." So he asked again loudly, "I want to know how long it will take me to get to the capital?" After walking two miles with the man, Junaid said, "You're going to have to walk at least ten hours."

The man indignantly, "You could have said this sooner!" I had to know your speed first. So over the course of those two miles, I've been watching you go. Only then was I able to respond."

Any progress depends on your effort, on your speed.

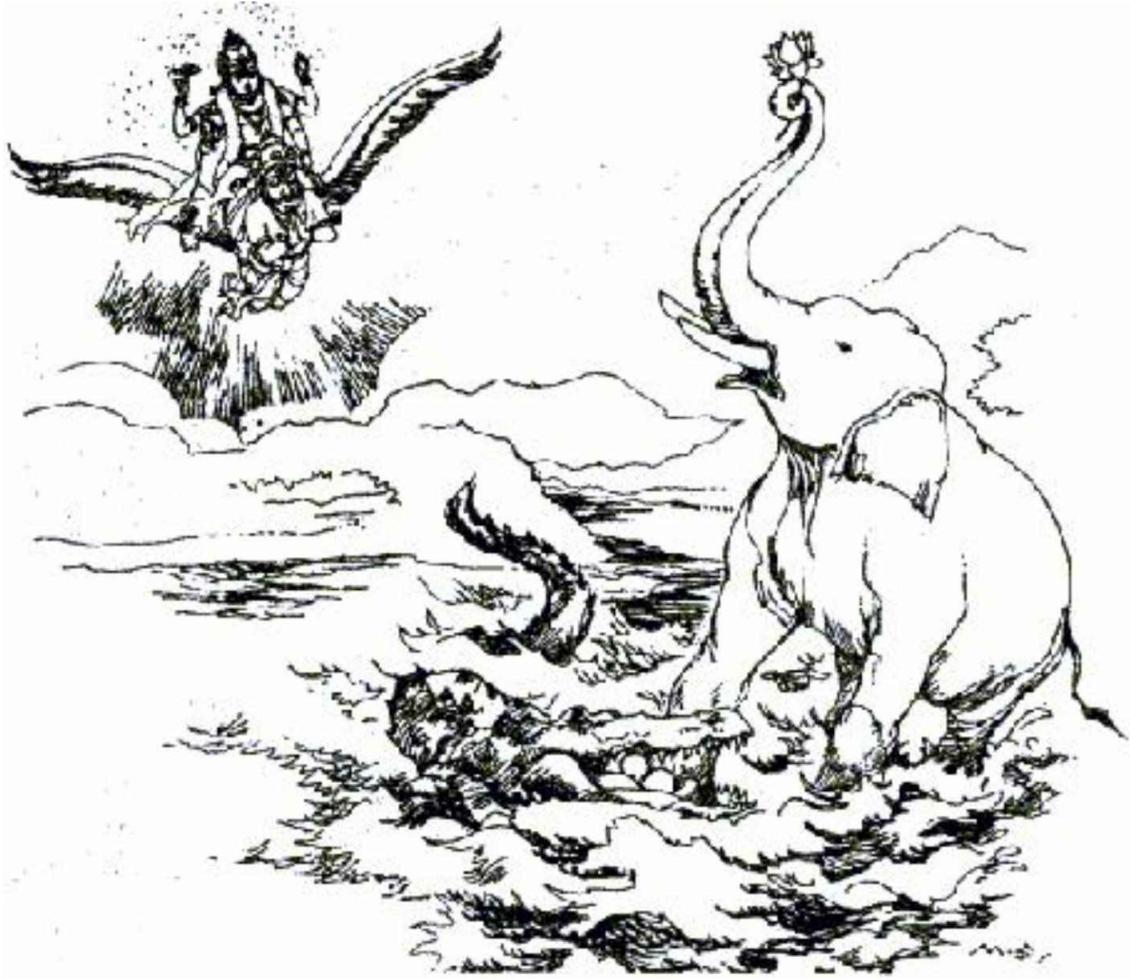
1-23

The Indian manuscripts provide numerous examples of people who have reached higher states by dedicating themselves to God or higher power. One of the well-known cases recorded in Srimad Bhagavatam describes Gajendra, who devoted himself to the god Vishnu.

ELEPHANT AND CROCODILE

In ancient times there was a hill called Trikuta. On this hill lived with his herd a huge elephant Gajendra (literal meaning - King of Elephants). One summer, after a long transition, the elephants experienced terrible fatigue and unbearable thirst. Near the hill there was a beautiful lake, and Gajendra and his herd entered the water of this lake. For a long time they splashed in the water. Suddenly a huge crocodile, living in the lake, grabbed the elephant by the leg with its powerful jaws. The elephant tried to shake off the crocodile,

but could not. Despite his heroic efforts, Gajendra could not escape the crocodile.



His comrades tried in vain to help him. But there is only one hope. I must dedicate myself to the Great, who will give me refuge from the gods, even those like Brahma, the creator. He will definitely protect me from the Pit, the god of death." He set his mind on Lord Narayan. Narayana was touched by the plight of the elephant and appeared before him on the lake on the back of Garuda, the king of birds. In his hand he held a weapon, a shakru (disc). Looking at him, Gajendra picked up the trunk and said, "Lord Narayana! I salute you." Lord narayana was overflowing with sympathy for the poor elephant and his position. He entered the lake, killed the crocodile and pulled the elephant out of the lake. Gajendra's story is often cited as an example of how one can achieve the highest state by prayer to God. The prayer raised by Gajendra, called Gajendra Stuti, is one of the most striking places in Srimad Bhagavatam.

This sutra *defines* the term *Ishwara* from the point of view of yoga. In this sense, the term can be applied to those rare individuals whose actions are defined by a balanced state of mind and who are free from desires and dislike.

A DOER WHO DIDN'T WANT ANYTHING

Once, on the banks of the river Saraya lived a sage. The sage was free from any desires. By chance, Shiva, the Lord of the Universe, praised him in the presence of Parvati, the Mother of all things. Parvati expressed a desire to meet the great sage. The divine couple immediately went in search of the great sage. They found him on the riverbank. The sage sat under a tree and sewed up torn clothes. Seeing the divine couple, he greeted them warmly and offered a mat so they could sit down. He gave them a glass of cream and spoke affectionately to them, albeit for a short time. After that, he continued sewing. Parvati's mother-goddess was surprised by his behavior.



Usually when she appeared before the mortals, everyone asked for her favor.

And this time she appeared, ready to give mercy in advance. "Very well," the sage replied, "please make sure that when I insert the needle into the cloth, the thread follows the needle." Parvati was very surprised and exclaimed that it did not need to be mercy. Following the needle is based on the existing order of things. The sage immediately replied that each of his actions was also time-entrusted and he saw no reason for any intervention. Parvati realized that she was dealing with a man whose whole life was based on the existing order of things. The divine couple said goodbye to the sage and withdrew. In yoga, the term *Ishvara* is used to describe the state of *purusha*, whose actions are free of *claws*.

1-25

STORY ABOUT VIPUL

The sage Udanga had a pupil named Vipula. One day, when the sage went on a pilgrimage with his wife, he left the disciple Vipul to look after the ashram. After a while, a lone traveler sought refuge for the night in the ashram, and Vipula's good man took pity on him.

During the conversation, the traveller persuaded Vipula to play dice. Vipula lied, expressing utter astonishment. Vipula, who appeared before him and accused him of

misconduct. He heard two people talking. One of them offered the other to play a gamble, but he answered. "Never. Do you think I'm like Vipula?"

Looking out the window, he saw two people, one dark, the other light. He wondered how they knew about his secret act.

The next morning he went for a swim. We don't look like Vipula stealing things." Vipula froze after hearing the altercation and began to think how the girls had learned of his secret theft.



He decided to leave town, but soon came across a group of ten young men, The soldiers from the city guard were interrogated. Do you really think we are as liars as Vipula?" He believed he had sinned secretly, but the whole world seemed to know about it. He decided to return to the guru, confess to the evil deeds and seek

forgiveness.

Vipula returned to the ashram and was moved to see how glad his guru and his wife were greeted.

There are higher divine powers that witness all our acts. They know everything we need to know. (According to Indian tradition, ten destinations are east, west, south, north, northeast, northwest, south-east, south-west, top and bottom.) These areas have also witnessed your actions. Finally, Vipula outside of you, pointing his finger at your wrong actions, was nothing but a personification of your essence. All these forces are silently watching everything we do. There is a Supreme Power that knows everything. It is usually invisible to us, but despite your confusion, thanks to the purity of your heart, this power has manifested itself before you. So don't think there is any action that can remain secret."

1-26

GURU WHO FORGOT HIS GURU

On the shores of the sacred Ganges lived the guru with his disciples". One day the guru asked this student to bring some firewood for the sacred hearth from the forest, which was on the other side of the river.



With these words he raised his connected palms, proclaiming "Sri Gurubjo nama (welcome my guru)"

and entered the water. Miraculously he passed on the water, crossed the river and came back with what the guru desired sitting nearby and watched what was happening, numb with surprise. He quickly went up to the river and entered the water. "What was wrong?" he thought. "How did it happen that my pupil miraculously walked through the water just by mentioning my name, and I immediately drowned?" he added aloud. To which the peasant who saved the guru said: "Sir, I saw what happened. I am an illiterate person, but let me tell you about my impressions. Indeed, your student with your name on his lips walked through the water. You also had to mention the name of your guru. It is important *bhavana* (attitude) to the proclamation of the name, not the glory of the one whose name is mentioned."

The Indian epic constantly confirms the practice of yoga.

1-28

CORRECT BHAVANA

Two brothers, Gopal and Bala, both God-fearing and religious, went on a pilgrimage to a temple in a remote village. After a few days of travel, they arrived in the evening in this village and began to find a place to stay. The case

took place on the eve of the most significant temple holiday that year, so all the premises were already occupied. The next morning they woke up early and began to prepare to arrive at the temple at the appointed time. By the way, he did not want to leave it unattended.

Gopal, sitting next to things in the house, reflected on how lucky his brother was. "But thanks to this place we were able to stay, and at least my brother got a chance to see everything," he reassured himself.

Later, when Bala returned, they went back to their village. Suddenly a downpour began, and the brothers hid under a tree. While you were in the temple, seeing in front of you a brother with a prostitute, he, staying in the house of a prostitute, saw me."

MEDITATION UNDER NARASIMHA

In the text of *Shankar Vijayam* there is an authoritative account of several episodes from the life of Adi Shankara. In one of the stories we are talking about a student of Shankara named Padmapad.



He warned, however, that this should be done in the absence of disciples, otherwise they would resist the victim. He asked the *caparik* to meet him the next evening under a tree where he would meditate. *Kapapika* lay, lifeless and torn apart, and above him stood Padmapada, with blood dripping from his fingernails.

THE HUNTER WHO SAW NARASIMHA

In his previous life Padmapad was known as Sananda. He lived in chola. One day a monk gave him the mantra of Narasimhi. Sananda really wanted to see Lord Narasimhu firsthand. So he left his house and found a secluded place in the woods. He sat down to meditate, presenting the image of Lord Narasimha and repeating the mantras of Narasimha.

One day a hunter came out of the woods. The hunter replied that he knew the forest far and wide, and offered to help find this beast. that if he does not present the animal in front of Sananda before sunset the next day, he will kill himself. With a resolute look he retired.

Sananda laughed at him, not taking the hunter's oath seriously. The sun was setting and the hunter had lost all hope. then twisted his hands and feet with the liana, dragged him to Sananda and said, "Here, sir, your Narasimha." Sananda couldn't believe his eyes. He saw in front of him a hunter holding one end of the vine in his hand. The other end was obviously wrapped around an animal, invisible to it. He did, however, hear the roar of Narasimha.

Sananda was appalled that Lord Nara-simha had appeared to be a low hunter, but remained invisible to him despite years of teaching. Although you will repeat my mantra for a very long time, you will not be able to achieve the necessary *bhavana* (relationship), so I will not be able to appear before you. Moreover, in your ignorance you insulted the hunter, calling him unworthy. After he told a story from his past life, Padmapada realized that Lord Narasimha had kept his promise.

1-29

REFLECTIONS ON NARAYAN



Ajamila was one of the few who was able to achieve the highest simple and not insistent call to God. He had ten children, the youngest of whom was called Narayana. he called his son Narayana several times and kept repeating his name As a result of the messengers of the Lord of Narayana came to the dying Ajamila and did not allow the messengers of the god of death to take him to his place, and instead took Ajamil to the Lord of Narayana.

1-30

Vyadhi, or disease, is a major obstacle to achieving mental clarity. It represents a state where the personality has risen to a certain point but is unable to go any further and achieve absolute clarity. One day during the



drought, farmers began digging long water canals to their fields. "Father," the girl said, "is too late."

"Go away," my father snarled, "I still have a lot of work to do." The food has already cooled down. You can finish the rest tomorrow or afternoon." The farmer became angry because he was being distracted, and chased her with a shovel, shouting, "What! You don't know? It's not raining. The field is drying up. What will the children eat? You're all going to starve to death. I took a vow not to think about food and rest today until I bring the water to the field." His wife saw his condition and ran away in fear. By the evening, after grueling labor, the farmer brought his canal to the river. Then he sat down, watching the water murmuring on his field. His mind was filled with peace and joy. He came home, called his wife and told her, "Now give me some oil and make a fumlane." Serenely he finished bathing, ate, and went to bed, where he snored from the works of the righteous. But there was another farmer, who also came to the canal to drive water to his field. His wife also came to him on the field and said, "It's very late. Let's go home. You don't have to recycle at all." The peasant did not object. He put the shovel aside and said to his wife, "Ok, if you're asking, I'm going home." This man could not iable his field and grow the crop.

Bhranti Darshan means to be under the illusion of the true state of our successes. He was surprised and felt that it must have reached a high point,

since it could have happened. Don't you know I need to go to other places? I can't be held back!" You are a sage and must know that anger is our worst enemy to fight. You won't win anything by throwing your angry views at me, after all, I'm not like that aist." Kaushika was amazed that the woman knew about what had happened this morning and realized that he was living in a false world of her own achievements.

A well-known example of the fall from high positions is the story of King Nahusha. they offered Nahusha, the noble emperor, to become king until Indra was restored to power. *Sarpa!* (faster! faster!).

(The word *sarpa* in Sanskrit means both forcing someone to walk fast, and snake.) Immediately King Nahusha flew out of his post in the Sky and became a snake.

1-31

In yoga, it is considered to be the very first step towards the *viveque*. Studying its underlying causes helps in choosing the right course of action that removes *dukha* and leads to clarity.

SANDALWOOD MERCHANT

The king liked to walk down the street in the evening, looking into the shops. And every day he walked past the shop of a sandalwood dealer, who smiled and greeted him. The king was happy to answer. But one day, seeing the merchant, the king had a feeling of anxiety and irritation. And despite the fact that the merchant greeted him in the usual manner and looked affable, the king's anxiety did not disappear. This went on for several days - each time, seeing the merchant, the king felt a sense of incomprehensible hostility. The King was surprised and concerned. He summoned a minister known for his wisdom and told him what had happened. After listening to the king, the minister began to investigate the problem. The following morning, the Minister reported to the King that he had studied the substance of the matter and had taken appropriate action. In the evening the king went his usual route. Much to his surprise, he found that when he approached the shop, he no longer felt any anger towards the merchant! The animosity he felt over the past few days has completely disappeared. The king was quite happy, but also quite surprised. He asked the minister to explain what had happened. The Minister replied, "Your Majesty! I found that a sandalwood dealer couldn't sell enough merchandise for a few weeks. He suffered heavy losses and found himself in a desperate situation. One day he came up with the idea

that if the king died, he could sell a lot of sandalwood for cremation. In the evening, when he saw you immersed in these thoughts, Your Majesty felt bad feelings in him. Although you didn't know the reasons, you were able to perceive them, and they caused negative feelings in you."

The other two effects, namely *angemejayatva* and *givasaprashwas*, are manifestations of mental imbalance on a physical level. *Gandiva* (onion) slips out of my hands, the skin burns with tension.

The above paragraph gives a classic description of a person in a stressful state.

KING VIKRAMA MAKES A DECISION

Once Indra, the King of Heaven, faced a dilemma. In his entourage were two divine virgins, Urvashi and Rambha. Both of them were great dancers. One day they wanted to know which one was the best. But none of those who saw the dances in their performance could not make a decision, because they seemed equal in all respects. Eventually, Indra decided to turn to King Vikram of Ujjain, known for his unmistakable judgments, for help. King Vikram was invited to the court of Indra to heaven. He asked two dancers to show their skills to him. Just before the beginning he gave each of them a small flower pot and asked to hold it in his hand while they danced. During the whole dance Urvashi did not make a single mistake, not straying from gestures or breathing. Rambha suddenly threw away the pot. A bee flew out of it, and the dancer lost her way, afraid of the possibility of being bitten. Immediately King Vikram declared Urvashi the best dancer. He explained that there was a bee in every pot. When Rambha danced, she lost her concentration for a moment, and there was an unbalancedness in it. She squeezed the pot, the bee was disturbed and flew out. Urvashi, on the other, carefully monitored the harmony of body and thought. Her hands were relaxed, and the bee continued to sleep serenely.

There are many similar stories that demonstrate how mental disturbances affect the physical plane, affecting the breath and the body.

1-32

There are several well-known examples that demonstrate the means of calming the mind. Below is a testament to this sense of purpose described in ancient manuscripts.

DHRUVA - UNWAVERING

King Uttanapada had two wives, Suniti and Suruci. Suniti had a son named

Dhruva, and Suruc had a son, Uttama. Suruc was the beloved queen of Uttanapada. One day the king played with Uttama and put him on his arm. Dhruva noticed this and went up to his father to take him in his arms too. When he did, Suruc jumped up and pushed him away.



The king noticed what had happened, but did not object because he had completely lost his head from his wife. He's the only one who can give you a position that no one can put you out." Dhruva decided to do as his mother told him. He left his father's city and went away, not yet knowing how to fulfill his instruction. The sage of Narada knew about Dhruva and his aspirations. He initiated the child into a mantra to achieve God Vishnu.

1-33

This sutra tells us how to behave towards others. It describes the principles of attitude towards others and the different events that we should be guided by in our behavior.

Mahabharata gives excellent explanations to this sutra.

COMPASSION OF YUDHISTHIR

Having won a great battle with the Kaurawas, the Pandava family ruled their kingdom for many years until they decided to leave the land and embark on their final journey. They proclaimed their grandson king and went north. No one without blessing could enter the heavens in the human body.



Only one

Yudhishtir was able to continue the enterprise. His only companion in this adventure was the dog, who had endured all the hardships with the master. However, Yudhihira insisted that the dog, who had been his most devoted companion on this journey, should enter heaven with him. You're extremely lucky. Please don't lose this opportunity because of your love for the dog. There is no place for dogs in the heavens." But Yudhishtir refused to leave the dog. He said he would never go to heaven unless he was allowed to carry his four-legged friend with him. Suddenly the dog took the form of the Dharma, the God of Correctness, and Yudhishtir realized that the Dharma had carried him through the highest test - sympathy for all living. So Yudhishtira proved that he is worthy to enter the heavens in human form. Yoga Sutra's recommendations regarding our attitude to the mistakes of others are perhaps the most difficult to understand.

THREE YOGA

Once lived three yoga. They reached the highest power, thanks to their tapas, and could fly. During the next flight, they saw a predator attacking the swallow, and destroyed it. The first yogi saw this and exclaimed, "How awful that this hawk committed such a sin by killing an innocent swallow." As soon as he uttered these words, he immediately lost his strength and fell to the

ground. The second yogi, who saw this, exclaimed, "What is wrong here? Naturally, the hawk killed the swallow, which is its usual victim." After saying this, he lost his power and fell to the ground. The third yogi was a silent witness to everything that was happening. He did not support, but did not object to what was happening. He was a mere witness. He kept flying. The essence of this allegory is that it is extremely difficult to remain indifferent by observing the mistakes in the world around us.

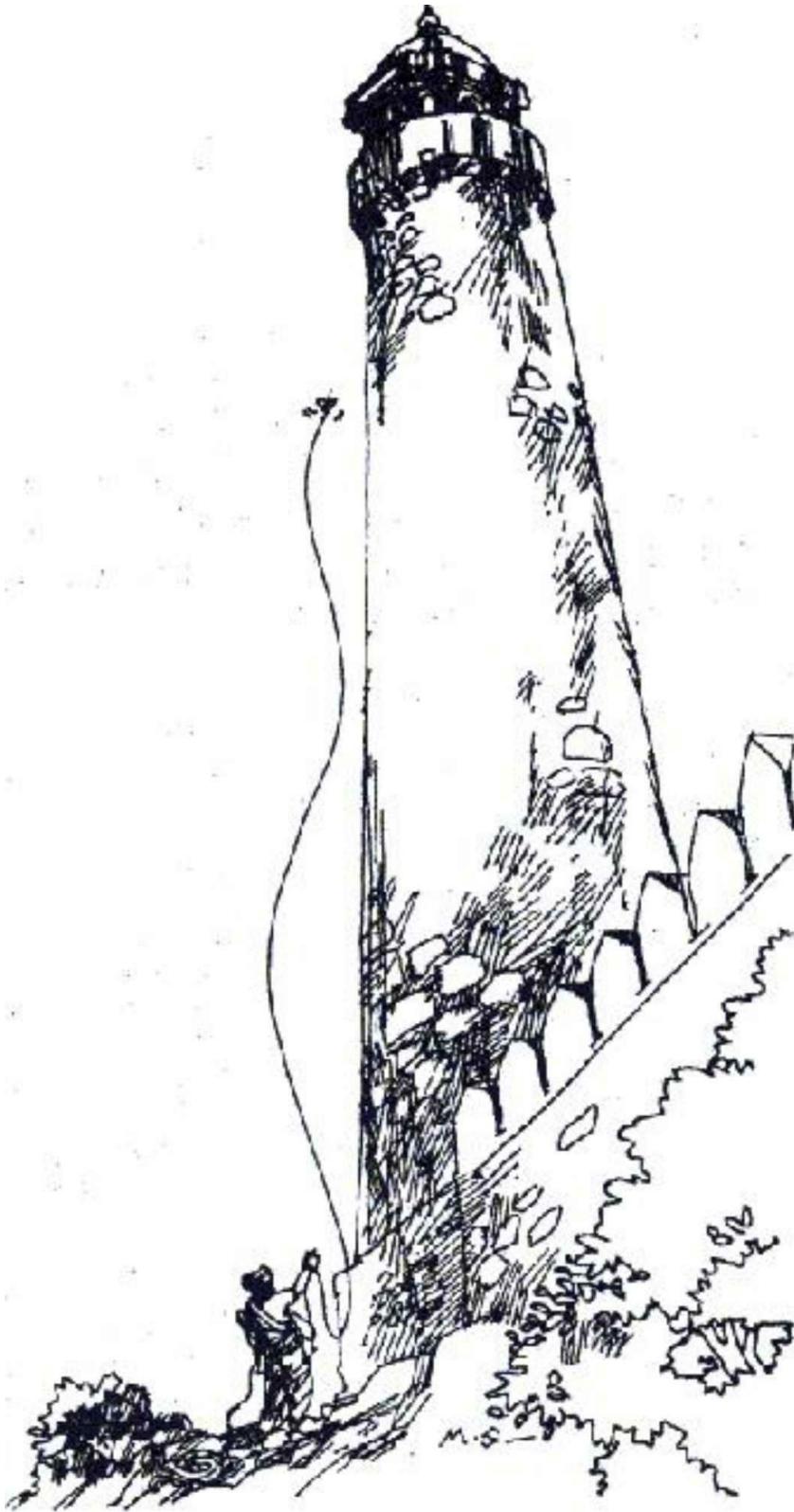
HIDDEN

"Indeed, it is very difficult to "lurk" and stay out of active activity. I experienced something similar once. Traveling, I stayed for the night in a house covered with tiles. The roof was held on wooden supports. The beams were old and rotten. They had a lot of holes in which nested numerous bugs. The bugs were flying around, and periodically some of them fell to the floor. Sometimes they turned on their side and tried to take off again. There were also a lot of ants in the room trying to eat these bugs. By chance I noticed a bug lying on my back trying to get rid of the inhabited ants.

1-34

Indian tradition recognizes the existence of a lively and active link between thinking and breathing. This connection is cleared up in the next allegorical narrative.

SAVING THE KING



There was a king who had a smart and devoted minister. But once the commander-in-chief of the king's army plotted and imprisoned the king in a high tower. There was a

window in the tower, but the king found nothing to help him climb down the steep wall. Then the devoted minister decided to help the king escape. As soon as the bee crawled through the window into the room, the king was able to take this thread in his hands.

The above story is a beautiful allegory, Breathing is the link between the body and the mind.

In the above story, a silk thread, easily moved by a bee, helps to pull out a string and, eventually, a thick rope.

It is obvious that it is easiest to influence the rough, i.e. the body. And then, as a regular breathing in a certain asana.

1-35

The Indian tradition offers many ways and means to help us understand, control, control and ultimately control the role of our sensations, rather than victimized them. There are techniques and tools to manage feelings. The choice of food and the way of eating plays an important role in this.

Numerous posts are prescribed to help control the senses and, as a result, the mind. Several stories are devoted to the merits of people who have followed different posts.

Here is one of these stories, taken from *Bhagavat Purana*, about a post called *Ekadashi Gate*. The procedure itself is to complete fasting on the day of *Ekadashi* (the eleventh day of the lunar calendar) and then to terminate fasting in accordance with a certain procedure in the early morning of the next day - *Dvadashi* (the twelfth day of the lunar calendar).

AMBARASHI POST

Ambarisha, the famous king, was a devoted follower of God Vishnu. He very carefully observed *Ekadashi Gate* for several years.

One day he was holding *Ekadashi Gate* and was just about to finish it, as the sage Durvas appeared before him. But Durvas was losing patience for too long.

Durvasa returned and became terribly angry to learn of the incident. Durvas wailed that there was strength, calling on God Shiva, Brahma, and even God Vishnu to protect him from the disk.

Ambarisha's story shows that whoever controls the taste and sensations can rise above them, and then he will be subject to all forces. There are detailed posts, such as *Chandrayan Gate*, which start with a normal diet on a full moon and gradually reduce the amount of food to full fasting in the new

moon, and then restore their normal diet at the time of the new full moon. For example, the sense of speech can be regulated by observing a vow of silence according to specific rules (*Mauna Gate*).

BEGGAR KING

One day the king went hunting. He gradually withdrew from his companions and got lost in the jungle. Accidentally met a peasant, who did not recognize the king, offered him shelter and food. The next day, leaving, the king wrote a few words on a piece of paper and gave the peasant, saying that if he needed help, he could come with this note to the palace and help him immediately. A few months later, a terrible flood occurred, and many peasants were on the verge of survival. Our peasant remembered the miraculously preserved piece of paper given to him by the guest, and decided to use it. He came to the city and showed this note to the captain of the palace guard. The captain gave him respect and led him directly into the inner rest, to the king. When the peasant entered the throne room, he saw the king leaning near the altar and praying to God for his well-being. When the peasant saw the peasant, the king stood up, greeted him warmly and asked what help he asked for. The peasant was astonished to realize that his guest was the king himself. However, he refused to ask for anything. He said, "I came here to ask for some money, but I see that you are a beggar and a supplicor in the face of God! Therefore, I can address my request directly to God himself!"

If we suddenly realize that there is something inside of us that is more powerful than our senses, we can be above those feelings.