

शासनम् ॥ १ ॥

अथेत्ययमधिकार्थः । योगानुशासनं शास्त्रमधिकृतं वेदि
स च सार्वभौमश्चित्तस्य धर्मः । क्षिप्रं मूढं विक्षिप्तम
भूमयः । तत्र विक्षिप्ते चेतसि विक्षेपोपसर्जनीभूतः स
यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति, क्षिप्रं
नानि श्लथयति, निरोधमभिमुखं करोति, स सम्प्रज्ञात
त च वितर्कानुगतो विचारानुगत आनन्दानुगतोऽस्मि
येष्यामः । सर्ववृत्तिनिरोधे त्वसम्प्रज्ञातः समाधिः ॥ १ ॥

Now Then Yoga Is Being Explained. 1.

द 'Atha' (now then) (1) indicates the common
subject which is under discussion. It is
that the Śāstra dealing with the regular
Yoga is now going to be explained (2).
centration (Samādhi) (3). It is a feature of the

able when all the modifications of the mind
t is called Asamprajñāta.

—By this word it is implied that with the first Si
g to Yoga is being commenced.

sanam = discourse. The science of Yoga deline
been based on the instructions transmitted by the
a science newly evolved by the framer of the Sūtra
science based not merely on logical reasoning.

t by seers who experienced the truths enunciated t
vident from the following consideration. Thou

ch super-sensuous subjects as Chit, Asamprajñāta-sa
a-days be established by inferential reasoning yet
logical process of thought an original proposition (Pr
experience is necessary. Unless, therefore, somet

l of such super-sensuous subjects there cannot ari
plying inferential reasoning in respect of them. To

ch things might come through tradition from genera
how could such knowledge come to the original t

ructor ? It must, therefore, be admitted that the o
re acquired that knowledge through direct realisatio

if the science of salvation were attempted to be tau

Srutis.” It is also said in the Mahābhārata : “Sāri
of liberation.”

—This term has various meanings like union of
ī, the union of Prāṇa and Apāna, etc., as well as
ative and conventional meanings. But in this phi
has been used in the sense of Samādhi or concen
elaborated in the second Sūtra.

ate of mind referred to here denotes the condition in
ly is.

abitual states in which a mind can be, have been in
er, viz. restless, stupefied or infatuated, distracte
rrested. Of these, the mind which is naturally
the patience or intelligence necessary for contempl
subject and consequently cannot think of or comp
ciple. Through intense envy or malice, such a m
state of concentration, but that is not Yogic concen
is the stupefied (Mūḍha) mind. The mind which t
atuation in a matter connected with the senses is
rinciples, is called a stupefied mind. People engro
aily or wealth generally concentrate on them. Th
entration of an infatuated mind.

is the distracted (Vikṣipta) mind. This is differ

When one-pointedness is mastered, it leads to Samādhī. That Samādhī or concentration is real Yogic Samādhī. In the Vedas it is stated that even if a sinful thought or irresistibly into the mind of such a wise person it does not disturb him.

Samādhī is that in which the thought processes have been brought under control at will by long disciplinary practice (Nirodha). This is the state of the mind. When through practice, all thoughts can be brought under control for a long time, the mind can be regarded as being in an arrested state. When by this process the mind-stuff is brought under control, then only is liberation achieved.

All beings are mainly in one or other of the above five states. The sage has explained which state of the mind is most conducive to liberation leading to salvation.

The concentration that is occasionally possible through effort, in a restless state of the mind does not lead to liberation. For the same reason liberation cannot also be secured in a habitually distracted state of mind.

A mind that can be concentrated at times retains its concentration in a suppressed state. In the Purāṇas we read of the mind being attracted by temptations. This is due to repressed passions coming to the fore in circumstances favourable to the fruition of suppressed

THE KNOWLEDGE WHICH IS EVERLASTING, *i.e.* lasts as knowledge subtler than which there is none and which is the real and ultimately true knowledge. Such knowledge is the nature of things, which are real and realisable. The Yogi has said that concentration in the one-pointedness is the real nature of things. That is why if the force of fundamental human weaknesses are allayed and the attachment is sapped through renunciation based on knowledge, renunciation becomes everlasting. Therefore, if the weaknesses are attenuated, and the bonds created by the previous actions are loosened. When the ultimate nature of things is realised, and by practice of supreme renunciation, the mind is set at rest by abandoning all acts and objects, the mind is said to have reached a suppressed state. This is the state of yoga the ultimate reality or supreme knowledge is said to be leading to the arrested state (Nirodha). The work of revealing the true nature of things, removing the Kleśas, loosening the bonds arising out of attachment to the arrested state is done, can be explained. Concentration gives knowledge of the Bhūtas and the Tantras devoid of pleasure, pain or stupefaction, *i.e.* a Yogī is not affected by the external world. In ten thousand years a habitually distracted mind such knowledge is not

स्य लक्षणाभिधित्सयेदं सूत्रम्प्रवृत्ते—

चित्तिनिरोधः ॥ २ ॥

ज्ञात् सम्प्रज्ञातोऽपि योग इत्याख्यायते । चित्तं हि
ज्ञात् त्रिगुणम् । प्रख्यारूपं हि चित्तसत्त्वं रजसु
प्रेयं भवति । तदेव तमसानुविद्धमधर्माज्ञानावैराग्यानैः
क्षीणमोहावरणं सर्वतः प्रद्योतमानमनुविद्धं रजोमात्रया ध
भवति । तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं सत्त्वपुरुष
प्रध्यानोपगं भवति । तत् परं प्रसंख्यानमित्याचक्षते ध्य
मिन्यप्रतिसंक्रमा दर्शितविषया शुद्धा चानन्ता च, सर
विपरीता विवेकख्यातिरिति । अतस्तस्यां विरक्तं चित्तं
तदवस्थं संस्कारोपगं भवति, स निर्वीजः समाधिः,
इत्यसम्प्रज्ञातः । द्विविधः स योगश्चित्तवृत्तिनिरोध इति ॥ २ ॥

ra has been enunciated to show the featu

mental power. As the calmness would increase, that
e. The acme of such calmness is Samādhi (concent
mind fixed on any desired object, in a manner in
one's individual self gets lost. Although on
philosophical books we understand the reasons for our n
ays of escape from them, yet we cannot attain ema
of our lack of mental power. The Upaniṣads
o knows the bliss of Brahman is not afraid of any
and knowing fully well that death has really no hor
cannot become fearless on account of our weakness. I
d mastery over all organs through concentration a
nd purity can escape from the threefold misery. O
ul in concentration can be liberated even in this ve
Upaniṣads teach us to practise concentration after le
neditating on them. It will thus be clear from the
cannot be attained unless one passes through the p
1. Liberation is the highest virtue attainable th
In the Kaṭha Upanisad it is stated : "Neither tho
ained from wickedness, nor the unrestrained, no
or one with unpacified mind, can attain this o
the Śāstras it is stated that the knowledge of Self at
ation is the highest virtue. Happiness is the res
ce of Self or the state of liberation brings about

from the objects of the senses ; rather it feels happy
ment of its desires and enjoyment of the objects of the
such a mind are religious devotees they hanke
owers ; if not, they aspire after the acquisition of
e former take delight in religious and the latter in v
dually as the Sattva Guṇa develops in them a
as are overcome, they lose their interest in worldly
py by withdrawing into themselves. Men with dist
nt real peace but only an increase of power.

minds dominated by the principle of Tamas, la
mination between right and wrong and engage in
a cause great unhappiness. They are deluded and
ge about the nature of ultimate reality. They also k
worldly objects but through infatuation they a
brings about loss of exaltation and frustration c

rinciple of Rajas causes activity, *i.e.* change fro
ther. When the state of infatuation is effectively su
o have knowledge of the Self, the organs of cognitio
nised. A little mental activity still persists becaus
occupied with Abhyāsa and Vairāgya.

, devotees call it the highest pinnacle of knowledge. **akti** or pure Consciousness has been given five adjectives, immutable, untransmissible and illuminator of the last qualification signifies that it is that to which is known by **Buddhi**. In other words, it is that which makes known. It leads to the awareness of objects related to **Iti** and things are revealed under its influence, pure Consciousness is not mutable. That is why it has been called untransmissible and detached. 'Immutable' means being without any change, as much as it is not liable to be influenced by the presence of anything as the principle of **Sattva** is. Moreover, it is not limited. It is 'infinite' not in the sense of being an aggregate of finite units, but in the sense that the concept of it cannot be applied to it in any sense.

Guṇa is predominant in **Viveka-buddhi** or that final discriminative manifestation which is effected with the help of **Buddhi** which is more or less restless and obscured under the influence of its companions, **Rajas** and **Tamas**, is **Sāttvika** manifestation of **Buddhi**. That is why things manifested by **Buddhi** are not permanent even the final discriminative enlightenment itself is transient. Therefore, **Buddhi** is opposite to self-luminous. One who has realised **Buddhi** through concentration

ceive any object, what will be the nature of the knower of Buddhi (1) ?

Then The Seer Abides In Itself. 3.

Time pure Consciousness—the Seer—abides in itself as it does in the state of liberation (2). In this state, pure Consciousness does not appear to be an object, in fact it is so. (Why it is so has been explained in the previous chapter.)

Consciousness is the impartial witness of Buddhi and not Buddhi as an object. The dominant Buddhi is the sense of self. Complete cessation of all fluctuations as in this state, is the state of Nirodha, suppression of the mind is for a temporary period. In Kaivalya the mind disappears, never to appear again. The Seer's 'abiding in itself', and 'not abiding in anything' (not being identified with a mental state) are only described in words and are really verbal. (The gloss on the arrested state of mind in the notes to Sūtra 18 of Book I.)