

योगेन चित्तस्य पादेन वाचां
मलं शरिरस्य च वैद्यकेन
योऽपाकरोत्तम् प्रवरं मुनीनां
पतञ्जलिं प्रान्जलिरानतोऽसम्मि

yogena cittasya padena vacam
malam sharirasya cha vaidyakena
yo'pakarottam pravaram muninam
patanjali pranjaliranato'smi

आबाहु पुरुषाकारं
शङ्ख चक्रासि धारिणम्
सहस्र शिरसं श्वेतं
प्रणमामि पतञ्जलिम्

abahu purushakaram
shankhachakrasi dharinam
sahasra shirasam svetam
pranamami patanjalinam

श्रिभते अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

अभावप्रत्ययालम्बना वृत्तिर्निद्रा

Abhavapratyaya alambana (tamo) vrittirnidra

Dreamless sleep is a mental modification produced by a condition of inertia as the state of an absence (of waking or dreaming).

abhava absence of experience or awareness

pratyaya arising activity (in the mind)

alambana support

vritti mental modification

nidra (dreamless) sleep

Sleep is a modification of mind because when we wake up we remember that we had been sleeping.

If there was no cognition of a sleep state, then there would be nothing to remember when we woke up.

Therefore, sleep is an experience.

And as sleep is an activity, it needs to be controlled.

In the waking state the sense organs, organs of action, and the process of thinking are all operative.

In the dreaming state, only the faculty of thinking is operative.

In the deep sleep state, all three become inoperative.

The guna that is prevalent in sleep is tamas. When rajas is active, then sleep does not come; it is only when tamas is prevalent that sleep comes.

“The mental modification that is which is subject to tamas is sleep.” p.31

Activity of the mind is stopped in deep sleep under the influence of tamas, so it is a type of calmness of mind. However, it is not a calmness caused by meditation, but by inertia.

“Sleep is like calm but turbid water while concentration is like calm and clear water.” p. 31

Though there is no content in the field of the mind during deep sleep there is still sensation and experience that the body is having, it's only that the mind is not turning it into a discursive, cerebral event.

The knowledge that we gain of deep sleep comes when we wake up. The feelings of deep rest that the body experienced during deep sleep is sensed, and that's how we know that deep sleep is a cognitive experience of the body.

The meaning of stopping the mental modification of sleep means to become awake in all three states: waking, dreaming, and deep sleep.

The method to achieve that is to practice constant calmness of the body, so that the body does not require deep sleep to attain that calmness.

One-pointedness of mind and smriti-sadhana, the practice of remembrance, insure that one does not forget oneself for even a moment, and the brain remains restful.

In forgetting, the various vrittis are active, and then the brain needs rest at night (or during the day).

There are instances of practitioners obtaining super-powers through these practices and transcending the need for sleep. However, if the other mental fluctuations are not stilled then that sleeplessness cannot be considered as yoga. P. 32

अनुभूतविषयासम्प्रमोषः स्मृतिः

Anubhutavishayasampramosha smritih

Memory (is a vritti) is the non-escaping of experienced objects.

anubhuta experience

vishaya objects

asampramoshah not letting go

smrti memory

All memory is based on the first four vrittis.

Memory assumes the knowledge of an object and the process of knowing.

When the process of knowing interacts with an object, an impression is made. Those impressions manifest themselves and assume the form, as a recollection, of the object.

“...the reappearance in the mind of a thing taken in before is called a recollection...

...the power of the original cognition is named buddhi or pramana.” p. 33

In buddhi, the power of cognition is prominent. In memory (as a citta-vritti) the object is prominent.

To move from objects to cognitive awareness is to shift your awareness from gross to subtle.

Memory is of two kinds:

1. remembrance of things imagined (dream state)
2. remembrance of things not imagined (waking state)

Whether in waking or dreaming, all memories arise from right perception, misperception, imagination, deep sleep, or former memories.

When we remember something, we remember the thing itself mixed in with the process of knowing.

When we remember a pot, we remember the pot with knowing: “I am knowing the pot.” p. 33

The “I am knowing” is always in the present, so we are re-creating the memory as a new awareness.

We don't remember anything as it truly was.

Arising memory is new knowledge

“In all experience there is an object as well as the process of knowing. Both these produce latent impressions and therefore give rise to cognition. Of these, the modification arising out of the latent impressions of the object is recollection while that of the process of knowing is an action—a mental action, *i.e.* faculty of knowing. Therefore, that latent impression is of the faculty of knowing. The mental action arising out of the faculty of knowing is not exactly the same as before but a new knowledge which is Pramana.” p. 34

All memories arise from impressions created via the pancha-vrittis. The fluctuations of mind that occur because of this are of the nature of pleasure, pain, or tamas. In the three functions of mind we see specific functions respond in predictable ways:

Cognition is related to pleasure, pain, and delusion

Conation is related to attachment, hate, and fear

Retention is related to waking, dreaming, and deep sleep

अभ्यासवैराग्याभ्यां तन्निरोधः

abhyasa vairagyabhyam tannirodhah

That state of nirodhah by virtue of abhyasa and vairagya

(These vrittis can be eliminated by practice and non-attachment)

abhyasa practice

vairagya non-attachment

tat that

nirodhah selective elimination, stopping

**The river of mind flows both ways, towards goodness,
and towards vice.**

The flow of mind towards objects of the senses is reduced by practice, and developing the habit of discrimination “opens the floodgate of discriminative knowledge.” p. 35

“Concentration with strong mental, moral and physical discipline is the aim of practice. One should not be deterred on account of the difficulties in the way but proceed steadfastly.” p. 35

ओम् तत् सत्
श्रि कृष्णार्पणमस्तु