

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 patanjalin

श्रिभते अनन्ताय नागराजाय नमो नमः  
srimate anantaya nagarajaya namo namah

“The wise, knowing of the eternal bliss, do not look for the immutable in ephemeral things.”

**Katha Upanishad**

**Parishkarah** Adaptability. Tradition is open to modification and alteration is acceptable. Modification of knowledge occurs through systems so you can see how it grows.

**Matabhedah** Accommodative. Encourages democratic methods for new conclusions through diversity of experience.

**Prayogah** Theories of application. Theories are meant for use in life, and are verified through practice.

**Yoga** has two, eternal realities

**Purusha** is consciousness and does not change

**Prakriti** is nature and does change

What does **Prakriti** change into? **Vikritis** (forms)

Prakriti moves within itself and creates **Buddhi**

Buddhi creates **Ahamkara**

Ahamkara creates **citta**

Citta creates **citta-vrittis**

Citta-vrittis reflect **artham**, objects of the world

Prakriti is eternal and is the same in all changing forms, yet the forms will change. The substance (Prakriti) is real, but the forms are transient, unreal.

In regards to objects, the perceiver (purusha) is real, and the content of perception (citta-vrittis) are unreal.

In yoga we are using practices to discover the relationship between the perceiver, process of seeing, and that which is seen.

When they are felt as one thing together, we suffer.

When they are distinct, we find freedom.

# वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः

**vitarka vichara ananda asmita rupa anugamat samprajnatah**

When concentration is reached with the help of vitarka, vichara, ananda, and asmita, it is called samprajnata samadhi

**vitarka** analysis

**vichara** inquiry

**ananda** bliss

**asmita** I-ness

**rupa** form, color

**anugamat** in accompaniment, along with

**samprajnatah** samadhi with words



**Vitarka** meditation on the gross elements

**Vichara** meditation on the subtle elements

**Ananda** meditation on bliss

**Asmita** meditation on I-ness

purusha prakriti **mahat/buddhi** (asmita meditation)

ahamkara

vaikrta (**sattva** + rajas) taijasa (rajas) bhutadi (rajas + tamas)

(ananda meditation)

(vichara meditation) (vitarka meditation)

manas	<b>jnana Indriyas</b>	karma Indriyas	<b>tanmatras</b>	<b>mahabhutas</b>
sensation	hearing	speaking	sound	space
memory	touching	grasping	touch	air
thought	seeing	moving	form	fire
feeling	tasting	excreting	taste	water
information	smelling	reproducing	smell	earth

“Samprajnata samadhi is the habitually one-pointed state of mind which brings about knowledge cutting the root of all afflictions.” p. 42

**Vitarka** is meditation where words, objects and meaning are used together as a meditation.

**Vichara** meditation on the subtle principles which have given rise to form.

**Ananda** meditation is feeling bliss, calmness or happiness felt through the body via the sense organs or instruments of cognitions.

**Asmita** meditation is experiencing the I-ness of experience of the earlier three. Purusha is not the object of this meditation, but the pure I-sense is.

# विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः

## viramapratyaya abhyasapurvah samskara shesho'nyah

The other (samadhi) is the stopping of the perceptible states of mind by the former practice (of paravairagya) so that only samskaras remain

**virama** stopping

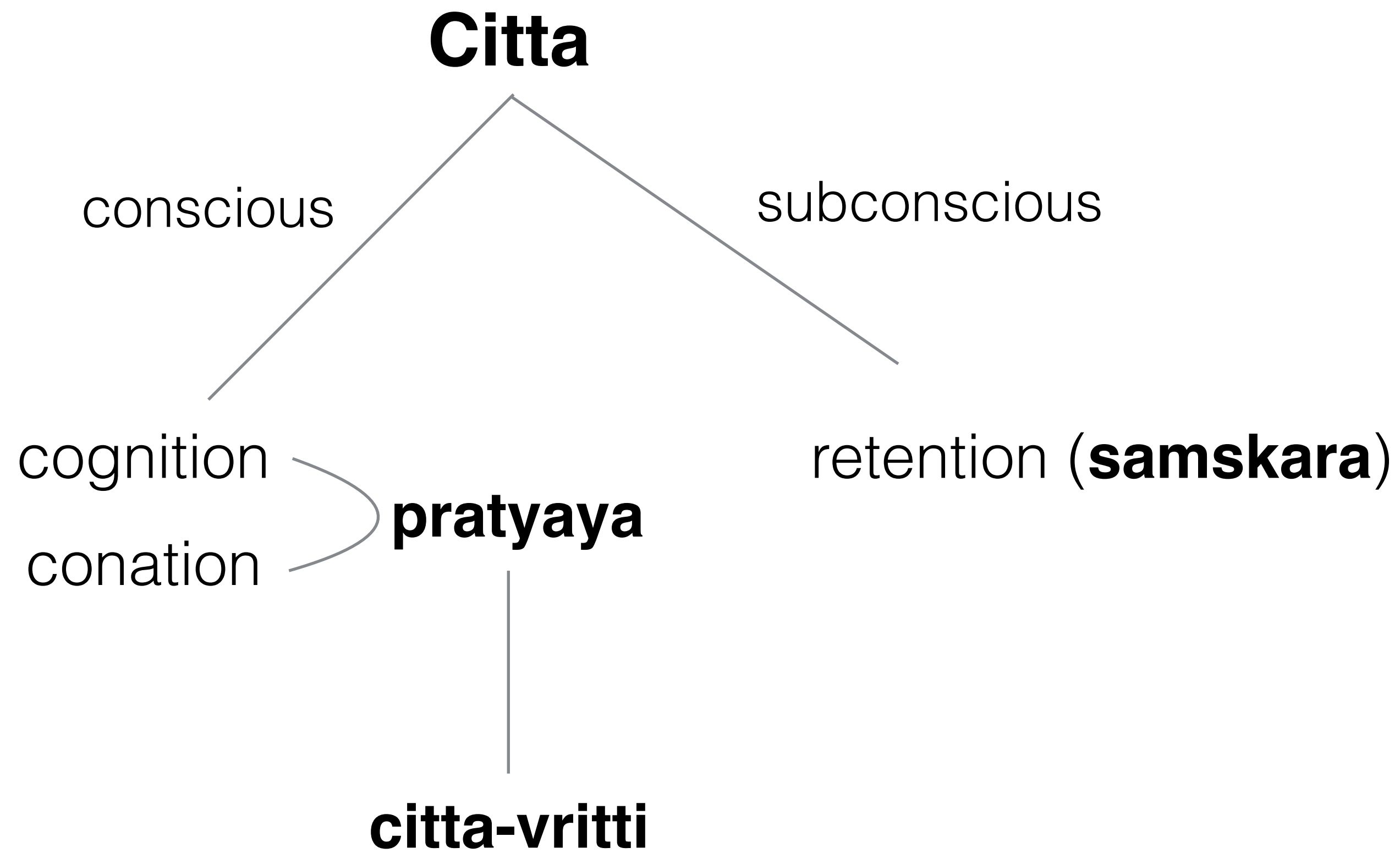
**pratyaya** perceptible states of mind; cause and effect mentation

**abhyasapurvah** former practice

**samskara** latent impressions, memory

**sheshah** left over, remaining

**anyah** other



the feelings and impressions of things that are seen, heard, memory, pleasure, as well as the experience of pleasure and pain.

Because citta-vrittis occur in the conscious mind, they can be controlled. This is where the practice of nirodhah occurs.

In samprajnata samadhi latent impressions still remain, which means that they can arise. It is between the arising of two states of fluctuations that the seer abides in itself as pure being.

When the arrested state becomes the habitual state of the mind, it is called asamprajnata samadhi.

# भवप्रत्ययो विदेहप्रकृतिलयानाम् bhavapratyayo videha prakritilayanam

Of the disincarnate being and those merged in prakriti, their perceptible states of mind are of bhava

**bhava** latent impression of ignorance that causes birth

**pratyaya** perceptible states of mind

**videha** disincarnate beings

**prakritilayanam** those merged (temporarily) in the constituent elements,  
or, prakriti

Both the disincarnate beings and those absorbed in prakriti have latent impressions that are not arising. When those latencies arise, they are reborn. During the time when they do not arise, these beings exist in a samadhi-like state, but it is not liberation.



“When the mind acquires viveka or discriminative enlightenment its tendency to fluctuation ceases.”

“Experience and liberation are the two objectives of Purusha. With the acquisition of discriminative enlightenment, the objectives are fulfilled.”

But until then, fluctuations will continue.