

YOGA SUTRAS OF PATANJALI

A Guide to Self-knowledge

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तेप्रतिप्रसवहेयाःसूक्ष्माः ॥१० ॥

10. tepratiprasava-heyāḥsūkṣmāḥ.

te – this

pratiprasava – return to the origin

heyā – give up, dissolve, end, make disappear

sūkṣmā – subtle, fine

These subtle imprints are dissolved in the return to the origin.

The imprints in consciousness resulting from experiences and desires in this and previous lives dissolve only with the return to the origin (*samādhi*). Their subtlest remnants, such as the survival instinct mentioned earlier, which is still present even in the consciousness of the enlightened one, fully pass away only in the highest *samādhi* consciousness, the *nirbījasamādhi*. The types and stages of *samādhi* have already been mentioned in the introduction to the *Samādhi-Pāda* and are explained in more detail in the 4th part, *Kaivalya-Pāda*. It happens – but is by no means always the case – that someone who continually remains in the *nirbījasamādhi* leaves the body within a few weeks and dies. This can happen because in this level of consciousness there is basically no longer any relationship to the body and those instincts have dwindled which provide for the maintenance of earthly life. To keep the body alive, one has to pay attention to it and take care of it. However, one who is one with the supreme consciousness no longer identifies themselves with physical existence and therefore does not think of food and drink. The body

is completely indifferent to them, like a worn-out garment. If a Realised One nevertheless remains longer on earth – as my Master Holy Guruji did – they do so out of love for their disciples and for the benefit of humanity.

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

11. dhyāna-heyās-tad-vṛttayaḥ

dhyāna – meditation

heyās – dissolve

tad – these

vṛttaya – vrittis

In meditation these *vrittis* can be dissolved.

The *vrittis* caused by the five types of disturbances (*kleshas*) mentioned earlier can be overcome in meditation.

In meditation and self-analysis, we realise our *dharma* as human beings and the eternal and indestructible connection to God. We realise that all being has its origin in Him. But if all beings are "related" to God, that is, of the same nature as Him, then consequently all are equally deserving of honour and respect.

SrīMahāprabhujī said, "Love all living entities, if not more, at least as much as yourself."

Thus, through meditation and right cognition, the *kleshas* and their associated negative *vrittis* gradually dissolve.

क्लेशमूलःकर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

12. kleśa-mūlaḥ karma-āśayodrṣṭa-adrṣṭa-janma-vedanīyaḥ

kleśa – disturbance, strife

mūla – root
karma – action, fate
āśaya – place, place
dr̥ṣṭa – visible
adr̥ṣṭa – invisible
janma – birth
vedanīya – expressed, felt, experienced

***Kleshas* are the cause of *karma*, which has its effect in the present and future life.**

The roots of birth, death and destiny are hidden in the causal body, the shell of *karma*. Within it exist two types of *karmas*: one whose effect we feel right now, and one whose "fruits" will arrive only in the future.

Do not constantly occupy yourself with the past, since you can no longer change it. Rather, direct your attention to the present, in which you can consciously shape your future destiny through thoughts, words and actions.

Follow the teaching of SrīMahāprabhujī: "Let the past be past – even the present moment immediately belongs to the past – and create your future in the present."

If a misfortune has befallen you in the past, thank God that it is now over, and at the same time ask Him to teach you a lesson for the future. Do not, however, be depressed in the present by past events, but free your mind from attachment to them.

In this context, the question arises as to how it is possible to dissolve *karma* completely. Suppose we were able, through years of *sādhana*, to get rid of all previous *karma*, what happens to the new *karma* that we create afterwards?

According to the teachings of the Bhagavad Gītā, when one has freed themselves from *karma*, the fruits of further *karmas* no longer affect them:

He who has separated himself from his attachments, whose mind is established in wisdom and who performs all actions as sacrifices (to God), is freed from all karmic effects. (4/23)

Whatever a Realised One does, no personal *karmas* remain attached to them.

The shell of the body does present a certain temporary barrier, but both in the body and after leaving physical existence, their pure consciousness is forever united with the Supreme Self.

सति मूलेतद्विपाकोजात्यायुर्भोगाः ॥१३ ॥

13. sati mūle tad-vipākojāty-āyur-bhogāḥ

sati – being there, existing

mūla – root

tad – this

vipāka – fruit, result, consequence

jāti – birth, form

āyuh(r) – life

bhoga – experience (of joy and sorrow)

As long as this root exists, it produces fruit in the form of rebirth and experiences in life.

Ignorance is the root of *karma*, which chains us to the wheel of life and death, to the interplay of joy and suffering. It is the cause of our being born again and again.

However, it is not self-evident that a human being will be born again as a human being in the next life. The *ātma* can also migrate into an animal body if the consciousness and qualities attached to it point in that direction. But even birth as a human being does not necessarily mean good *karma*. Many humans live on earth more miserably than animals. An animal, on the other hand, can also experience good *karma* in a free and happy life.

तेह्लादपरितापफलाःपुण्यापुण्यहेतुत्वात् ॥ १४ ॥

14. tehlāda-paritāpa-phalāḥpunya-apunya-hetutvāt

te – this

hlāda – refreshment, refreshment

paritāpa – heat, pain
phalā – fruit, seed, consequence, reward and punishment
punya – right, good, pure
apunya – wrong, evil, impure
hetuvāt – cause, causality

These (fruits of *karma*) consist of joy or sorrow, according to the good or bad deeds.

The cosmic law of *karma* is based on the fundamental rule that good deeds produce good fruits – happiness and joy – and bad deeds produce bad fruits – unhappiness and suffering – in life.

Sin is when we do something that hurts others by thought, word, or deed– that is, an offense against the principle of *ahimsā*.

AHIMSĀPARAMODHARMA– "Non-violence is the highest commandment."

All religious commandments and prohibitions are derived from this maxim. To hurt someone even in thought is already sinful. This *karma*, too, will eventually affect the perpetrator and bring them suffering.

In the Golden Teachings of SrīMahāprabhujī it says:
 Be kind to all living beings. If you hurt others, you will be hurt yourself.
 Do for others what you would like to experience yourself. You will get back
 whatever you give.

As long as the astral and causal bodies are not dissolved, *karma* travels with us in life and in death. Only the knowledge of our true self and its experience (*ātmagyāna*) can free us from this cycle.

परिणामतापसंस्कारदुःखैर्गुणव घत्तिविरोधाच्च दुःखमेवसर्वं विवेकिनः ॥ १५ ॥

15. pariṇāma-tāpa-saṁskāra-duḥkhair-guṇa-vṛtti-virodhāc-ca duḥkham-evasarvaṁvivekinaḥ

pariṇāma – transformation, change

tāpa – sorrow, pain
saṃskāra – impressions
duḥkha – suffering, problems
guṇa – quality, characteristic
virodhā – contrast
sarva – all
vivekina – the discriminator

The sage recognises that everything in the world ultimately causes suffering because of impermanence, unfulfilled desire, memory, and conflicting emotions.

Patanjali calls the one who has attained vivekaand, on the basis of this discernment, recognises impermanence, delusion and disappointment in all events and things of this world – be they joyful or marked by problems, sorrow and worries – a knower.

When we enjoy something beautiful, it gives us pleasure for the moment; but one day it will cause us pain – namely, when it has passed away or no longer satisfies us. That is why the sage says: give up everything worldly and focus your concentration on the unchanging, divine. Do not cling to that which makes you suffer because of its impermanence, and turn to that which is imperishable.

Pleasure, comfort, happiness and possessions lead to attachment (rāga), subsequently to conflict (klesha) and finally to aversion (dvesha) and sorrow (duhkha). In every worldly pleasure lies hidden the seed of sorrow – lasting happiness we gain only in union with the divine Self!

In this sūtrafour kinds ofDUHKHASare mentioned:

PARINĀMADUHKHAgenerally refers to all those painful feelings arising from impermanence.

Worldly things do not give fulfilment and lasting satisfaction. On the contrary, they act like addictive substances, for which our desire increases the more we consume them. If we have an apartment, we desire a house. If we own a small car, we soon desire a larger one. Thus, we accumulate more and more possessions and yet never become "full", but on the contrary "hungry" for more.

We should not give in to feelings without restraint, but we should not suppress them either. Rather, try to gain inner distance and detach yourself from them with thought and wisdom.

TĀPADUHKHALiterally means heat or burning. If the desire becomes greater and greater, but we encounter obstacles in the fulfilment of the desires, klesha(anger, quarrel) and dvesha(resentment, hatred) arise as a consequence. The ego is virtually "burning" with unfulfilled desire and in this state is, as it were, in a "hell".

SAMSKĀRADUHKHAare sorrowful impressions from painful experiences that remain in the subconscious. But even situations that we have experienced as beautiful and joyful can sometimes make us wistful and sad in memory, because they have passed irretrievably.

GUNA-VRITTI-VIRODHĀ-DUHKHADenotes the alternation and conflict of feelings we experience due to gunas(qualities) acting against each other.

There are three gunas:

- sattva guna purity, harmony
- rājasguna activity, restlessness, aggression
- tamas guna inertia, dullness

These three qualities exist in the body and in the psyche in different forms and strengths, depending on character, characteristics, habits, lifestyle and food. Since we are often not even aware of them and therefore cannot properly deal with these elementary forces, they often fall out of balance and work against each other. As a result, the feelings and thoughts get into an inner conflict and cause restlessness, dissatisfaction and insecurity in us.

Having explained these dukhas, Patanjali now shows us a way to detach ourselves from them:

