

The Yoga Sutras of Patanjali

The Complete Works of Douglass A. White, Ph.D.

Volume 23

帕坦伽利瑜珈經

白中道博士全集 第二十三冊



AWAKENED LIFE 覺醒的生命

SACRED SCARAB INSTITUTE 聖甲蟲學院

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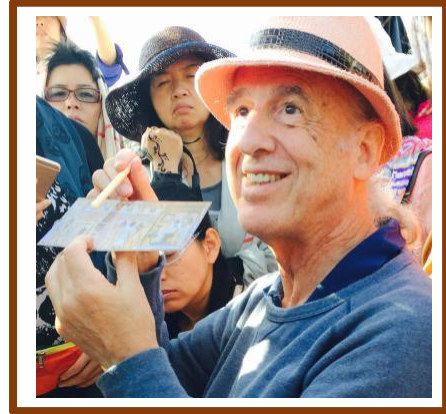
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Enlightenment is a viewpoint every person already has available and always has had. It is our essential nature. No technique, practice, or special life style is necessary.

開悟是一個觀點，每一個人都已經可以利用它，而且每一個人永遠擁有它，它是我們的本性，不需要任何技術、練習、或特殊的生活方式。



Douglass A. White, Ph.D. 1941~2021

He was born in Chicago in 1941, and he graduated from Harvard University in 1964 with Bachelor of Oriental Languages and Literature, after that he entered Taiwan University and began to study the Chinese literature of the former Qin Dynasty in 1965. In 1968, he completed his master's thesis on "Research on Zuo Chuan Quote Poems". Later he returned to Harvard University in the United States to complete his Ph.D. in Oriental Languages and Ancient Civilizations, and wrote the dissertation the Interpretation of the Central Concept of "The Book of Changer" by Scholars in the Han、Song and Ming Dynasties.

The content of all his works: 1) Research on the wisdom of ancient civilizations, including ancient Egypt, China, Buddhism, Judaism, India, etc., 2) Dialyze the authenticity of physical science from the perspective of an observer to connect with the spiritual, 3) Inspiring spirituality Wisdom to continue earth civilization. There are 24 books in total.

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The Yoga Sutras of Patanjali

YOGA SUTRAS OF PATANJALI~~An Enlightened Translation and Commentary

Patanjali's Yoga Sutras form one of the magnificent gems of classical Sanskrit literature. The book is brief, concise, and utterly practical. It is also filled with a subtle humor that is seldom found in Indian literature.

Dr. White has made a new translation with a revolutionary commentary that makes clear the amazing impact Patanjali's wry wisdom can have on your life. He shows you how virtually anyone can attain full enlightenment in a few seconds and then go on to enjoy unbounded success in all areas of life. The book contains the original Sanskrit text plus a transliteration.

Dr. White also provides practical cues so that you can "get it" right away through direct experience of the great illumination and then enjoy the whole simple and enjoyable path to fulfillment of life that Patanjali outlines so clearly. Don't miss this one.

A word about the transliteration.

Rather than using a standardized Sanskrit transliteration font with lots of diacritical marks, I have chosen to simply use the alphabet letters with which we are familiar. Sanskrit has long and short vowels, so I double a vowel to indicate that it is long. Sanskrit also tends to fuse words together into a single long word-phrase. Pronunciation changes also often occur at the junction of words according to certain "sandhi" phonetic rules. I hyphenate separate word components in the long word-phrases. When a long and a short "a" (a, aa) occur at a word juncture, I write "a-aa", "aa-a", or even "aa-aa" depending on the context, where the surviving Sanskrit text simply has a long "aa" symbol. When two vowels fuse over a juncture to form a different vowel, I put the fused vowel at the head of the next word unless the text indicates a break with ' at the head of the next word.

Sanskrit has many allophones that are written with orthographically different letter symbols. This just confuses the foreign reader. Therefore I transcribe all the forms of "n" simply as "n". The reader will get the right pronunciation from the context of the adjoining letters. I spell aspirated consonants with the usual consonant followed by "h": e.g., kh, gh, th, dh, ph, bh.

When I mention Sanskrit technical terms in my commentary, I will often leave out the lengthened vowels, because words such as samadhi [samaadhi], dhyana [dhyaana], and nirbija [nirbiiija] are already fairly well established in international discourse with such simplified spellings.

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पातञ्जलयोगसूत्राणि

Paatanjala-yoga-suutraani The Yoga Sutras of Patanjali

प्रथमः समाधिपादः

I. Prathamah Samaadhi-paadah First Part: On Samadhi

Patanjali begins his discussion of Yoga by urging the importance of starting with the last step in his system of personal development rather than the first. It makes sense, he says, to start building a life on a firm foundation, which is what mental equilibrium (samadhi) brings to a person. Rapid progress in the practice depends on getting that foundation started, even if it is not perfect at the start. That is why he begins with a discussion of the techniques of meditation that get you experiencing a taste of mental equilibrium right away. Later he points out that there is an even faster way to directly attain full enlightenment via clear discrimination. That step only takes a moment of recognition, and constitutes what the ancients called sudden enlightenment. There are, however, two problems with that. First you have to be able to both perceive the subtle distinction that he points out and understand it. Second, you have to figure out what you are going to do with your life after you achieve sudden full enlightenment, -- and, even if you see right away what your mission in life is, you still must practice with the tools in order to refine your body's skills in action to achieve your life mission. That is the gradual path to enlightenment that we all still must take even if we jumped through straight to the goal on the sudden path way ahead of the pack, a point that encourages humility along with the recognition that anyone can do it -- no big deal. Nevertheless, we might as well start with a vision of the big picture before we get into the details. All the components of the yoga system are tools for preparing you for whatever is right for you and therefore are of great importance to you for achieving the great success in your life that you deserve by having reached the awareness of the great potential that you demonstrate by holding this document in your hand.

The beauty of yoga is that it is systematic, scientific, and based entirely -- including its final stroke of enlightenment -- on direct experience. It does not involve any religious beliefs or allegiance to any special codes other than the practical wisdom of getting along peacefully with your companions on the planet. There are no limits to what you can achieve through this yoga system: health, happiness, fabulous romance, unlimited prosperity, profound learning, and so on, can all be yours. You can tailor your practice any way you like that feels comfortable and effective -- and works for you. There is no fixed schedule or program. There are absolutely no secrets or mysteries involved. Patanjali tells it all and holds back nothing. He is 100% in the public domain and has been available for centuries. The eight areas of yogic practice include the natural components of anyone's social and personal life and cover everything you need to know

to live a completely fulfilled personal life that also contributes to the evolution of mankind and the welfare of the planet. So what are we waiting for? Let's get started.

अथ योगानुशासनम् ॥ १ ॥

- 1.1. atha yoga-anushaasanam
 Here is a discourse on yoga.

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

- 1.2. Yogash-chitta-vritti-nirodhah
 Yoga is stopping the mind cycle from arising. (The vritti mind cycle essentially consists of (1) the arising of a thought impulse due to defining awareness in some way, (2) development of the impulse to some level of reality including its interaction with priorly existing impulses, (3) the experience or resistance to experience of the impulse, (4) and its dissolution back into undefined awareness. Nirodhah is allowing this cycle to stop, thereby integrating the mind back into its source as undefined awareness. Yoga is the process of integrating defined awareness that appears to involve multiplicity back into a stable state of unified and balanced awareness -- an equilibrium Patanjali calls "samadhi".)

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

- 1.3. Tadaa drashtuh svarupee 'vasthaanam
 Then the observer is established in his own nature. ("Own nature" here means the quality that distinguishes the perceiver from his perceptions, the creator from his creations. Samadhi equilibrium results from clear distinction of self nature once the disturbing mental cycles quiet down.)

वृत्तिसारूप्यम् इतरत्र ॥ ४ ॥

- 1.4. Vritti-saarupyam itaratra
 [And] the conformity of the cycles is elsewhere. (The cycles conform to the Seer's will, but do not affect him. If the observer identifies with the mental cycles, he loses awareness of self nature, and feels the great variety of experiences that Patanjali outlines briefly below. Sutras 1.2-4 define the system of yoga in three short sentences.)

वृत्तियः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ ५ ॥

- 1.5. Vrittayah panchatayyah klishtha-aklishtaah
 There are five types of cycles, afflicted and unafflicted, which are . . .

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

- 1.6. Pramaana-viparyaya-vikalpa-nidraa-smritayah
 Correct knowledge, false knowledge, verbal delusion, sleep, and memory.
 (Correct knowledge corresponds to experience. False knowledge is ordinary thinking abstracted from actual experience and thus only theoretical or suppositional. Verbal

delusion is imaginary fabrication, including fantasy stories that do not correspond to direct experience in one's reality but perhaps are possible in another reality. Deep sleep is dullness due to fatigue and lacks any conscious knowledge. Memory is a form of thinking in which we make up a story about the past that no longer exists, usually to justify our present situation or course of action. Correct knowledge is the least afflicted of these five.)

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥

1.7. Pratyaksha-anumaana-aagamaah pramaanaani

Perception, inference, and testimony are proofs [of correct knowledge]. (Experiencing for yourself, logically inferring the existence of something based on reliable evidence, and testimony from a reliable witness all demonstrate that some given knowledge is very possibly correct. The presence of all three is strong proof for an intelligence analyst.)

विपर्ययो मिथ्याज्ञानम् अतद्रूपप्रतिष्ठम् ॥८॥

1.8. Viparyayo mithyaa-jnaanam atad-ruupa-pratishtham

False knowledge is illusory knowledge that is based on something displaced from reality. (For example, the notion that the sun goes around the earth is illusory knowledge based on faulty perception. Nowadays most people believe that the phenomenon is a phase wave produced by the earth's axial rotation and not a true physical motion of the sun, although Einstein's principle of the relativity of motion may cast some doubt on the correctness of this currently popular belief.)

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

1.9. Shabda-jnaana-anupaatii vastu-shuunyo vikalpah

Disorientation follows from verbal knowledge that is devoid of real world [sense]. (Lies, rumors, fantasy stories, and other faulty reported data do not describe the real world that we experience. However, imagination can lead to creative new ideas that may change our reality and become correct knowledge.)

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

1.10. Abhaava-pratyaya-aalambanaa vrittir-nidraa

The sleep cycle is based on the mental state of non-existence. ("Non-existence" [Abhaava] refers to the absence of waking and dreaming states of consciousness and itself is a cyclical mental state of consciousness rather than the stopping of mental cycles.)

अनुभूतविषयासम्प्रोषः स्मृतिः ॥११॥

1.11. Anubhuuta-vishaya-asamproshah smritih

Memory is when a thing that has been experienced is reproduced without adding anything from another source. (A person in memory mode reproduces an object or event mentally with no reference to the real world of the present moment or other data sources.)

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

1.12. Abhyaasa-vairaagyaabhyaam tan-nirodhah

There is stopping of that by means of practice and non-attachment. ("That" refers to the five types of mental cycles just discussed. Practice is Abhyaasa and non-attachment is Vairaagya.)

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

1.13. Tatra sthitau yatno 'bhyasah

Practice is the doing of what establishes that state. ("That" refers to the state of Samadhi in which the mental cycles stop.)

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

1.14. Sa tu diirgha-kaala-nairantarya-satkaara-aasevito dridha-bhuumih

But that, when continued in an uninterrupted and dedicated manner for a long time, becomes a solid foundation. ("That" refers to the state of Samadhi. Initially Samadhi may appear to be momentary and transient, but with proper meditation and other practices, a person discovers it to become a stable platform for living. "Dedicated" means that the attention is lively in service of the practice.)

दृष्टानुश्रविकविषयतृष्णस्य वशीकारसञ्ज्ञा वैराग्यम् ॥ १५ ॥

1.15. Drishta-anushravika-vishaya-vitrishnasya vashiikaara-sanjnaa vairaagyam

Non-attachment is known as mastering the thirst for objects seen or often heard of from scriptures. (Exposure to Samadhi introduces a witnessing quality of awareness that observes objectively whatever occurs rather than with cravings or indoctrinated desires.)

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १६ ॥

1.16. Tatparam purushakhyaatergunavaitrishnyam

Being without thirst for [the three] qualities because of knowing the Transcendental Self is Transcending. (The three basic qualities are spirituality, passion, and inertia. Transcendental Self [Purusha] literally means "before the dawn" in Sanskrit and refers to the transcendental state beyond the undefined awareness that underlies all creations. Param means transcendental. Undefined awareness occurs at the level of purified intellect [Buddhisattva] which contains all possibilities with no bias or opinion as to which is better or preferred. The Transcendental Self is the Master Creator Will that stands beyond creation and decides what creations to create from among all possibilities. It has no characteristics of its own as a "creation". The will decides and then witnesses the play and display of creative intelligence. The decision quality of making a choice is one possible property of the undefined awareness, but the Master Will stands even beyond that as the one that actually makes the choice. From the level of Transcendental Self there is no need for the two gunas of dynamism [rajas] and inertia [tamas], because all phenomena are experienced purely as forms of light [sattva]. Thus for all purposes the viewpoint of Purusha transcends the distinction of such qualities.)

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः ॥ १७ ॥

1.17. Vitarka-vicaara-aananda-asmitaa-ruupa-anugamaat-samprajnaatah

Wisdom Equilibrium follows from attention on physical objects, mental objects, bliss, and the form of the pure self. (This sutra describes in an initial manner four correct stages in the evolution of Samadhi, listing them in sequence from gross to subtle. The first is dependent on logically questioning [tarka] the elements of gross matter and either contains [savitarka] or lacks [nirvitarka] meaningful content. The second is subtle mental exploration [savicaara] that usually will have meaningful content. The third level is characterized by bliss [saananda], lacks meaning, and is just a pure feeling [nirvicaara]. The fourth level is focus on the sense of I as the knower of the bliss [saasmita]. In this fourth type of samadhi there is still a subtle connection imagined between buddhi and purusha, but it can evolve into the seedless state [nirbiiija] as the self lets go of the latent seed impressions and slips into the pure state of Purusha.)

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

1.18. Viraama-pratyaya-abhyaasa-puurvah samskaara-shesho 'nyah

Another kind is preceded by the practice of ceasing mental fluctuations but still has a residue of latent impressions. (This samadhi is known as beyond right knowledge [asamprajnaata]. This is an early stage of transcendental objectless or seedless [nirbiiija] samadhi in which awareness becomes independent of all objects. The attention transcends all objects of attention. All that remains as a residue are latent impressions [samskaara] that may eventually pull the attention back onto objects of attention until the seeds are finally as if parched away from impulses of attention).

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥

1.19. Bhava-pratyayo videha-prakritilayaanaam

This mental state is due to ignored latent impressions in the case of the discarnate divinities [Videhas] and those who dissolve themselves into the primal substance [Prakritilayas]. (The Nirbiiija samadhi is an objectless or "seedless" equilibrium. It occurs in two ways: by means of the natural course of existences with perceptible mental states [bhava-pratyaya] or by means of yogic practices [upaaya-pratyaya]. The former, which is here described, contains latent ignored impressions that continue to manifest from time to time as default births. The latter is a deliberate outcome due to using a method, and can lead to a permanent state of seedless equilibrium.)

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

1.20. Shraddhaa-viirya-smriti-samaadhi-prajnaa-puurvaka itareshaam

For others (who use the deliberate yogic methods) [seedless equilibrium] is preceded by faith, vigor, memory, mental equilibrium, and wisdom. (Faith helps a person stick to a regimen before the full results are achieved, vigor is the disciplined energy applied to practice of the regimen, memory is the ability to recall the practice and keep track of progress, equilibrium is the evolution of samadhi, and wisdom is the ability to know clearly what you have achieved.)

तीव्रसंवेगानामासन्नः ॥ २१ ॥

1.21. Tiiivra-samvegaanaam-aasannah

It is nearby for those with intense energy of dedication. (Intensity of practice can shorten the path to the goal.)

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

1.22. Mridu-madhya-adhimaatratvaat-tato 'pi visheshah

There are differences even there because of mild, moderate, and intensive [methods]. (Some practices are inherently more efficient than others.)

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

1.23. Iishvara-pranidhaanaad-vaa

Or through deep devotion to the Lord. (Patanjali elaborates more on this in the next sutra.)

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

1.24. Klesha-karma-vipaaka-ashayair-aparaamrishtah purusha-vishesha Iishvarah

The Lord is a particular transcendant being who is not affected by afflictions, actions, fruits of actions, or the resulting latent impressions. (Patanjali reveals in his discourse that this description of "Lord" fits Purusha.)

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

1.25. Tatra niratishayam sarvajna-biijam

There the Seed of Omniscience is unsurpassed. ("There" means in Samadhi of the Lord. Such a Samadhi is at the highest level, and Patanjali implies that Purusha enjoys omniscience because his Samadhi has access to the seed that has access to all the seeds in Prakriti's "granary" of all possibilities. See Patanjali's detailed discussion of levels of Samadhi in sutras 1.41-51 with special attention to the last five sutras. Note the seed impression [samskaara] that blocks [or gives access to] all other seed impressions [1.50].)

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

1.26. Puurveshaam-api guruh kaalena-anavachedaat

[He] is even the guru of the former ones because he is not limited by time. ("Guru" literally means "heavy", but is used here as a term for a great teacher. The "former ones" are the former gurus. Since Purusha exists beyond time and is the creator, he is therefore the guru who creates all gurus. Patanjali implies that as Purusha you create all your guides and teachers.)

तस्य वाचकः प्रणवः ॥ २७ ॥

1.27. Tasya vaacakah pranavah

His word is Om [and other intonations]. ("Pranavah" means to make a humming sound or other intonation. All creations are made of vibrations of some sort. Certain sounds are suitable for use as mantras during meditation. Om and other mantra sounds have no particular meaning when used during meditation, although they may also be used with meaning in other contexts such as contemplation or incantation. We can also interpret this sutra as saying that the hum of the universe is the speech of the Lord. Whatever the Lord says creates a reality exactly as intended.)

तज्जपस्तदर्थभावनम् ॥ २८ ॥

1.28. Taj-japas-tad-artha-bhaavanam

That mental utterance is the reality of that intention. (The method of meditation may consist of mental utterance of various mantras without attention on meaning and also at times can involve contemplation of their meanings. Japa meditation takes the attention inward to the transcendental source of the mantra thought. Contemplation of seed mantras, by exploring the meaning aspect of the utterance, expands awareness in the field of thinking. The alternation of deep and direct experiential meditation with contemplative study of meanings and relationships awakens and expands awareness to its full potential. However Patanjali's primary intention for this sutra is to clarify the previous sutra about the speech of the Lord. Mental utterance of a word at the faintest level of cognition but with total certainty of intention results in the creation of the word's particular intended manifest form as an experiential reality. No other effort or intermediate steps are involved. There is no gap between intention and reality. The sutra is stated like a mathematical equation. This sutra is therefore a preview of how the perfections discussed in chapter three are attainable via a technique called samyama.)

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥

1.29. Tatah pratyak-cetanaa-adhigamo 'py-antaraaya-abhaavash-ca

Then is the attainment of the inward mind and the annihilation of obstacles. (The pratyak-cetana described here is the "inward" mind that is opposite of the creations that occur in the mind -- that is, the transcendental will of Purusha. It must be a transcendental will if it allows no obstacles, and whatever it decides becomes a reality.)

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानिचित्तविक्षेपास्तेऽन्तरायाः

॥ ३० ॥

1.30. Vyaadhi-styaana-samshaya-pramaada-aalasya-avirati-bhraanti-darshana-alabdha-bhumikatva-anavasthitatvaani-citta-vikshepaas-te 'ntaraayaah

Sickness, tiredness, doubt, negligence, idleness, lack of diligence, mistaken perception, lack of gaining any stage, unsteadiness, and distractions of the mind -- those are the obstacles. (Patanjali enumerates some of the chief obstacles to self-realization.)

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥

1.31. Duhkha-daurmanasya-angam-ejayatva-shvaasa-prashvaasaa vikshepa-sahabhuvah