

अविद्याऽस्मितारोगेष्वाभिनिवेशाः क्लेशाः ।३।

II.3 avidyā asmitā rāga dveṣa abhiniveśaḥ kleśāḥ

<i>avidyā</i>	lack of spiritual knowledge, spiritual ignorance
<i>asmitā</i>	ego, pride, 'I' or 'me'
<i>rāga</i>	desire, attachment, love, passion, affection, joy, pleasure, musical mode, order of sound
<i>dveṣa</i>	hate, dislike, abhorrence, enmity
<i>abhiniveśaḥ</i>	love of life, fear of death, clinging to life, application, leaning towards attachment, intent, affection, devotion, determination, adherence, tenacity
<i>kleśāḥ</i>	affliction, pain, distress, sorrow, trouble

The five afflictions which disturb the equilibrium of consciousness are: ignorance or lack of wisdom, ego, pride of the ego or the sense of 'I', attachment to pleasure, aversion to pain, fear of death and clinging to life.

Afflictions are of three levels, intellectual, emotional and instinctive. *Avidyā* and *asmitā* belong to the field of intelligence; here lack of spiritual knowledge combined with pride or arrogance inflates the ego, causing conceit and the loss of one's sense of balance. *Rāga* and *dveṣa* belong to emotions and feelings. *Rāga* is desire and attachment, *dveṣa* is hatred and aversion. Succumbing to excessive desires and attachments or allowing oneself to be carried away by expressions of hatred, creates disharmony between body and mind, which may lead to psychosomatic disorders. *Abhiniveśa* is instinctive: the desire to prolong one's life, and concern for one's own survival. Clinging to life makes one suspicious in dealings with others, and causes one to become selfish and self-centred.

The root causes of these five afflictions are the behavioural functions and thoughts of the various spheres of the brain. *Avidyā* and *asmitā* are connected with the conscious front brain, and the top brain is considered the seat of the 'I' consciousness. *Rāga* and *dveṣa* are connected with the base of the brain, the hypothalamus. *Abhiniveśa* is connected with the 'old' brain or back brain which is also known as the unconscious brain, as it retains past subliminal impressions, *saṃskāras**.

* According to Patañjali the five fluctuations (*vṛttis*), the five afflictions (*kleśas*) as well as the maturity of intelligence through *śavitarka*, *nirvītarka*, *śavicāra*, *nirvicāra*, *ānanda* and *asmitā* are all functions of the four lobes of the brain. The seat of logic is in the front brain, the seat of reasoning in the back brain, the imprinting of pleasure and pain takes place in the base and the seat of individuality, the 'I' or 'Me' is in the top. When all four lobes of the brain are cultured and blended together, the brain becomes superconscious (see I.17).

Table 7: *The five kleśas (afflictions) and the brain*

Level	<i>Kleśas</i>	Functions of four lobes
I Intellectual	1 <i>Avidyā</i>	the seat of logic
	2 <i>Asmitā</i>	
II Emotional	3 <i>Rāga</i>	the seat of imprints of pleasures and pains
	4 <i>Dveṣa</i>	
III Instinctive	5 <i>Abhiniveśa</i>	the seat of reasoning


Location

front brain =
conscious brain

top brain

base of the brain
(hypothalamus) =
subconscious brain

back brain or
old brain =
unconscious brain



the four lobes
combined =
super-conscious
brain

The *sādhaka* must learn to locate the sources of the afflictions, in order to be able to nip them in the bud through his yogic principles and disciplines (see I.8 *viparyaya*).

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ।४।

II.4 avidyā kṣetram uttareṣāṃ prasupta tanu
vicchinna udārāṇām

<i>avidyā</i>	lack of knowledge, ignorance, nescience
<i>kṣetram</i>	a place, a field, fertile soil, a region, the origin
<i>uttareṣāṃ</i>	that which follows, is followed by, subsequent, consequent
<i>prasupta</i>	asleep, sleepy, dormant
<i>tanu</i>	thin, lean, emaciated, delicate, slender, attenuated
<i>vicchinna</i>	interrupted, hidden, alternated
<i>udārāṇām</i>	fully active

Lack of true knowledge is the source of all pains and sorrows whether dormant, attenuated, interrupted or fully active.

Avidyā, spiritual ignorance, is the source of all the other obstacles: arrogance, desire, aversion and thirst to survive. These afflictions, whether dormant, attenuated or alternating between hidden and fully active, are hindrances to self-enlightenment. Patañjali designates *avidyā* as the breeding-ground of all affliction, whatever its nature.

अनित्याशुचिदुःखानात्मसु नित्यशुचितुखात्मव्यातिरविद्या ।५।

II.5 anitya aśuci duḥkha anātmasu nitya śuci
sukha ātma khyātiḥ avidyā

<i>anitya</i>	not eternal, impermanent
<i>aśuci</i>	impure
<i>duḥkha</i>	sorrow, grief, distress, pain

<i>anātmasu</i>	not spiritual, corporeal, something different from the soul
<i>nitya</i>	eternal, everlasting, constant
<i>śuci</i>	pure
<i>sukha</i>	joy, pleasure
<i>ātma</i>	soul
<i>khyātiḥ</i>	opinion, view, idea, assertion
<i>avidyā</i>	ignorance, nescience

Mistaking the transient for the permanent, the impure for the pure, pain for pleasure, and that which is not the self for the self: all this is called lack of spiritual knowledge, avidyā.*

Naturally we make mistakes, but when, through want of understanding, we fail to reappraise or reflect, error becomes a habit. As the processes of thought and action have existed from the beginning of civilization, so has trial and error been used in the search for knowledge. But when all doubts have been resolved in the pursuit of *sādhana*, the discriminative power of intelligence comes to an end and pure wisdom alone remains, in which perception and action are simultaneous. Experimental and experiential knowledge concur. Objective knowledge and subjective knowledge become one. This is pure *vidyā*, the highest knowledge.

हृददर्शनशक्त्योरिकात्मतेवास्मिता ।६।

II.6 *dṛk darśanaśaktyoḥ ekātmatā iva asmitā*

<i>dṛk</i>	power of vision, cause to see, power of consciousness
<i>darśana</i>	power of seeing, looking, displaying, inspecting, perceiving
<i>śaktyoḥ</i>	ability, capability, strength, power
<i>ekātmatā</i>	having the same nature, in the same manner
<i>iva</i>	as if, appearance
<i>asmitā</i>	egoism

Egoism is the identification of the seer with the instrumental power of seeing.

* Here is an example of *avidyā*. Iron and coal are two different entities, but when iron is heated, it becomes red hot and looks like live coal. Similarly, though the body and the eternal Self are distinct entities, lack of knowledge makes one believe that they are one. Taking pride in the body as the Self is also *avidyā*.

<i>samādhayaḥ</i>	putting together, collection, composition, profound meditation, absorption, superconsciousness
<i>aṣṭau</i>	eight
<i>aṅgāni</i>	constituent parts, members or divisions, limbs

Moral injunctions (yama), fixed observances (niyama), posture (āsana), regulation of breath (prāṇāyāma), internalization of the senses towards their source (pratyāhāra), concentration (dhāraṇā), meditation (dhyāna) and absorption of consciousness in the self (samādhi), are the eight constituents of yoga.

This sūtra sets out the eightfold path of yoga (*aṣṭāṅga yoga*), which Patañjali proceeds to describe in detail in the remaining sūtras of *sādhana pāda* and in the first three sūtras of *vibhūti pāda*.

Restraints and observances that are bound by tradition and lineage follow uninterruptedly in the practice of yoga. Although *āsana*, *prāṇāyāma* and *pratyāhāra* are separate entities, they depend upon one another for expressing the hidden facets of yoga. These stages, which enable the seeker to rise in the art of yoga, are called progressive *sādhana*. Through them we reach higher and higher. The first five aspects of yoga are individual efforts for the evolution of the consciousness, while *dhāraṇā*, *dhyāna* and *samādhi* are the universal manifestation or the natural states of yoga (*yoga svarūpa*).

अहिंसासत्यास्तेयब्रह्मचर्यापसिद्धा यमाः ॥३०॥

II.30 *ahiṃsā satya asteya brahmacarya
aparigrahāḥ yamāḥ*

<i>ahiṃsā</i>	harmlessness, non-violence
<i>satya</i>	real, genuine, honest, virtuous, truthful
<i>asteya</i>	non-stealing, non-misappropriating
<i>brahmacarya</i>	continence, chastity, religious studentship
<i>aparigrahāḥ</i>	without possessions, without belongings, non-acceptance of gifts
<i>yamāḥ</i>	self-restraint

Non-violence, truth, abstention from stealing, continence, and absence of greed for possessions beyond one's need are the five pillars of yama.

The principle of *yama* involves wishing no harm in word, thought or deed; being sincere, truthful and honest; not stealing or misappropriating another's wealth or possessions; chastity; and not accepting gifts or possessing only what one needs, without being greedy.

These rules and restraints are clearly laid down for us to live in society whilst remaining a yoga practitioner.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ।३१।

II.31 jāti deśa kāla samaya anavacchinnāḥ
sārvabhaumāḥ mahāvratam

<i>jāti</i>	class of birth, type of birth, rank, lineage
<i>deśa</i>	place, spot, country
<i>kāla</i>	time
<i>samaya</i>	condition, circumstance
<i>anavacchinnāḥ</i>	not limited, not bound
<i>sārvabhaumāḥ</i>	relating to or consisting of the whole world, universal
<i>mahāvratam</i>	mighty vow, great obligation

Yamas are the great, mighty, universal vows, unconditioned by place, time and class.

The five components of *yama* are called 'mighty universal vows', as they are not confined to class, place, time or concept of duty. They should be followed unconditionally by everyone, and by students of yoga in particular, irrespective of origin and situation, with a reservation concerning cultural phenomena such as religious ceremonies, vows and vocations of certain people. They form the framework of rules on which society is based.

I believe that this universal approach should be applied to all the other component stages of yoga, without distinction of time, place or circumstances, to lay down the precepts of a universal culture.

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

II.32 śauca sañtoṣa tapaḥ svādhyāya
Īśvarapraṇidhānāni niyamāḥ

śauca	cleanliness, purity
sañtoṣa	contentment
tapaḥ	religious fervour, a burning desire
svādhyāya	study which leads to the knowledge of the self
Īśvara praṇidhānāni	resignation to God, surrender to God (<i>pra</i> = fullness; <i>ni</i> = under; <i>dhāna</i> = placement); making God the target of concentration
niyamāḥ	established observance

Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the niyamas.

As *yama* is universal social practice, *niyama* evolves from individual practices necessary to build up the *sādhaka*'s own character.

These five observations accord with the five sheaths of man and the elements of nature: the anatomical (earth), physiological (water), psychological (fire), intellectual (air) and spiritual (ether) layers. As ether (*mahat ākāśa*) is considered as an empty space, outside, so the soul is an empty space within and is called *cit-ākāśa*.

The principles of *niyama* that are encompassed by *kriyāyoga* emphasize the importance of self-discipline. Mastery of yoga would be unrealizable without the observance of the ethical principles of *yama* and *niyama*.

Cleanliness or purification is of two types, external and internal. Both are necessary. Taking a bath is external purification; performing *āsanas* and *prāṇāyāma* is internal. Observance of *niyama* develops friendliness, compassion and indifference, and is a further aid in cleansing the body, mind and intelligence. *Svādhyāya* is checking oneself to see if the principles of yoga are being followed. In order to follow these principles one has first to decide whether one's own pattern of behaviour is aligned with them or not. If not, one has to prepare one's thoughts and actions in accordance with them, and remove those faults which hinder one's *sādhana*.

Owing to desires, anger, greed, infatuation, arrogance and jealousy, the mind is engulfed in pain. Misled by these emotions, the *sādhaka* loses his balance of mind and behaves unethically. Re-examination of his thoughts reduces the tendency to go wrong. The ethical disciplines of *yama* and *niyama* transform the *sādhaka*'s alloyed or tainted mind and enable his

consciousness to radiate in its own unalloyed purity. Therefore, yoga stresses that discipline is religion and in discipline is not religion.

What in fact is true religion? It is eternal, and has no denominations or boundaries. It is a method knowingly designed to lift each individual's awareness so that he may experience the vision of the core of his being, *ātma darśana*. It sustains the *sādhaka*'s development and prevents his downfall; it lifts him when he slips. In short, religion is the means to Self-Realization.

वितर्कबाधने प्रतिपक्षभावनम् ।३३।

II.33 vitarkabādhane pratipakṣabhāvanam

<i>vitarka</i>	questionable or dubious matter, doubt, uncertainty, supposition
<i>bādhane</i>	pain, suffering, grief, obstruction, obstacles
<i>pratipakṣa</i>	the opposite side, to the contrary
<i>bhāvanam</i>	affecting, creating, promoting, manifesting, feeling

Principles which run contrary to yama and niyama are to be countered with the knowledge of discrimination.

This sūtra stresses that *yama* and *niyama* are an integral part of yoga. Sūtras II.30 and 32, explain what one should avoid doing and what one has to do.

Now the *sādhaka* is counselled to cultivate a temperament which can resist the current of violence, falsehood, stealing, non-chastity and venality, which is *pratipakṣa bhāvana*; and to go with the current of cleanliness, contentment, fervour, self-study and surrender to the Universal Spirit, which is *pakṣa bhāvana*.

The principles that prevent *yama* and *niyama* are to be countered with right knowledge and awareness.

When the mind is caught up in dubious ideas and actions, right perception is obstructed. The *sādhaka* has to analyse and investigate these ideas and actions and their opposites; then he learns to balance his thoughts by repeated experimentation.

Some people give an objective interpretation to this sūtra and maintain that if one is violent, one should think of the opposite, or, if one is attached,

**मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ।३३।**

I.33 maitrī karuṇā muditā upekṣaṇām sukha
duḥkha puṇya apuṇya viṣayāṇām
bhāvanātaḥ cittaprasādanam

<i>maitrī</i>	friendliness
<i>karuṇā</i>	compassion, mercy
<i>muditā</i>	gladness, joy
<i>upekṣaṇām</i>	to be indifferent and apathetic, to look at things without interest
<i>sukha</i>	happiness
<i>duḥkha</i>	sorrow
<i>puṇya</i>	virtue
<i>apuṇya</i>	vice
<i>viṣayāṇām</i>	regarding an object, concerning a thing
<i>bhāvanātaḥ</i>	conception, remembrance, infusion, recollection, thoughtfulness
<i>cittaprasādanam</i>	graceful diffusion of the consciousness, favourable disposition

Through cultivation of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice respectively, the consciousness becomes favourably disposed, serene and benevolent.

These qualities keep the mind in a state of well-being. Patañjali here lays the groundwork for our journey towards Self-Realization. *Citta vikṣepa* is a current of disturbed thoughts running like a river. In *citta prasādana*, graceful diffusion, the turbulent flow is dammed up and consciousness diffuses calmly like a lake.

If the *citta* is caught in the web of the senses, and the *sādhaka* fails to cultivate friendliness, compassion, delight and equanimity, sorrow and unhappiness arise in his heart. This sūtra asks us to rejoice with the happy, to be compassionate to the sorrowful, friendly to the virtuous, and indifferent to those who continue to live in vice despite attempts to change them. This mental adjustment builds social as well as individual health. Besides cultivating these qualities, one should follow the social virtues of *yama* (II.30) for the well-being of society as a whole. This approach to life keeps the mind of the *sādhaka* serene and pure.