Preface

Yoga is an art, a science and a philosophy. It touches the life of man at every level, physical, mental, and spiritual. It is a practical method for making one’s life purposeful, useful and noble.

As honey is sweet from any part of the honeycomb, so is yoga. It enables every part of the human system to become attuned to its essence, the conscious seer within. Yoga alone enables the practitioner to perceive and experience the world within and around himself, to touch the divine joy of all creation, and then to share that nectar of divine wealth and happiness with his fellow beings.

The Yoga Sästras of Patañjali are concise and compact. No word is superfluous. They are compiled in such a way as to cover all the various facets of life, exploring each in depth. Patañjali shows the initiated as well as the uninitiated, the intelligent and the unintelligent, ways of adopting the principles of yoga and adapting its techniques, of plumbing each sūtra, so that one may grasp it with integrity, purity and divinity.

Yoga is a friend to those who embrace it sincerely and totally. It lifts its practitioners from the clutches of pain and sorrow, and enables them to live fully, taking a delight in life. The practice of yoga helps the lazy body to become active and vibrant. It transforms the mind, making it harmonious. Yoga helps to keep one’s body and mind in tune with the essence, the soul, so that all three are blended into one.

For a number of years, my pupils and friends have been asking me to express the profound depths of each sūtra of Patañjali’s yoga with a simple and lucid translation, together with my explanatory comments, to help people understand and follow the path of evolution. I have therefore, after some hesitation, undertaken this work for the benefit of my pupils and others interested in the subject.

In ancient times, knowledge in the form of traditional lore such as the Vedas and Upaniṣads was passed on orally. Now, most of this teaching is lost. We have to depend upon written sources in order to gain access to the past, to grasp this heritage which is concerned with the science of knowing and realizing the spiritual oasis which lies within us.

It is difficult to learn through books, but they are our only means of progress until we come across that rarity, a true teacher or master. Mindful of my limitations and my comparatively restricted ability to explore the fine nuances of each sūtra, I have nevertheless undertaken this task in an attempt
to help my fellow practitioners, so that they may be aided by this practical guide in their search for their own inner identity.

There are a number of commentaries and works on Patanjali’s Yoga Sutras, but very few deal with the practical needs of genuine seekers. The translations are sometimes difficult to understand and the commentaries are heavy and obscure. All interpretations differ. Even intellectual giants like Vyasa, Vacaspati Misra and Vijnana-Bhikhu, on whom all later commentators depend, are in disagreement with one another. Various differing translations are available, creating confusion in the mind of the seeker. Will my commentary suffer the same fate? I sincerely hope not, for in my heart of hearts I am satisfied that the task of helping my fellow travellers on the path of yoga, by providing a commentary such as this, is well worth undertaking, owing to the scarcity of practical guidance in this domain.

I am neither a learned pundits nor a scholarly academician. I have called upon those whose knowledge is useful to me, and I have introduced several dictionary definitions for each word contained in the sutras. I have selected these definitions for each word contained in the sutras. I have selected these which carry conviction for me, in the light of my own firm practice and experience.

Yoga is an ocean of lore, and this book is but a drop in that ocean. I ask forgiveness if I have erred or digressed from the subject. It is my duty to seek knowledge, and I shall be glad to receive constructive criticisms and suggestions, for incorporation in future editions.

May this manual act as fuel in the fire of practice, so that aspirants may gain some glimmer of light until such time as they find teachers who can further enhance their knowledge and experience.

I hope that those who read this book in conjunction with the writings of other authors, Light on Yoga, Light on Pradnyaam, The Art of Yoga and The Tree of Yoga (HarperCollinsPublishers), may derive even greater advantage by adopting the various interpretations of the meaning of the sutras to the light of their own experience.

If this work helps those who practice yoga, I shall feel that I have contributed my humble share.

First of all, I should express my gratitude to my esteemed friend, the late Mr. Gerald Yorke, reader for Alice & Unwin who originally published Light on Yoga and Light on Pradnyaam. He taught me a tremendous amount about the writing of books through his collaboration in these earlier works. In his admirations about my style, Mr. Yorke was as forceful as my guru, Sri T. Krishnamacharya, was about my yoga.

Though I was a teacher with thirty years of experience, I had never attempted to write even an article on yoga. Also, my English in those days was not good. The first writing I attempted was Light on Yoga, which was to become a standard textbook.

When he first saw my 600-odd photographs together with the text, he was impressed by the illustrations and their explanations. He acknowledged the quality and originality of the technical parts, but thought the introductory section was too full of literary allusions and needed explanatory notes. You have to rewrite and bring the introduction up to the level of the practical side of the book, he said, and if you don’t do it, I will do it. With your direct techniques you are a first-class teacher, but as a writer, you have everything to learn.

Gerald Yorke took immense trouble to give me guidelines for rewriting the text so that rhythm and style should accord and bring homogeneity to the book. His encouragement was my touchstone, spurring me to express my thoughts in as exact and precise a form as possible. Since then I hold him to be my “literary guru.”

When I was in England in the 1980s, I called on him with the manuscript of The Art of Yoga. He declared any knowledge of art, and suggested instead that I write on the Yoga Sutras of Patanjali, promising, as philosophy was his interest, to help me with it. Nevertheless, on our parting, he said, “I leave the Art of Yoga with me and let me see.” Within a few days of my return home he sent the manuscript back, saying that he might not live to see it through. His premonition was sadly fulfilled, as I received the manuscript on the same day that he left the earth.

So this work is the fruit of his initiative combined with the subsequent insistence of my pupils. May it fulfill all these hopes.

My thanks are also due to Mrs. Shirley D. French and to my daughter Geeta for going through the manuscript and for their valuable suggestions.

I am grateful to Sri C. V. Pendukkar for retyping the manuscript several times with much patience, and to my pupil Mr. Mario Lizardi of Spain, for elegantly typing the final copy with great devotion and style. My thanks are also due to Mrs. Silva Matha for reading the proofs.

Finally, I would like to thank my friends and pupils, Mrs. Odette Plouvier and Mr. John Evans for their help in completing this work. Mrs. Plouvier generously made it possible for John to make lengthy stays in Pune, where he was able to correct my English and offer useful suggestions for the presentation of the work. Having him near me helped me to formulate my ideas and bring to life aspects of the sūtras which might otherwise have lain dormant. I am grateful to them for their help.

I express my gratitude to Julie Friesenberger for the care she took in editing the book, retaining my style and tone.

I am also deeply grateful to HarperCollinsPublishers for publishing and presenting my work to a worldwide public.

In ending this preface, I pray Patanjali to bless the readers so that the illuminative rays of yoga may penetrate and reach them, and that poise and
Prologue

First I would like to tell you something about Patanjali, who he was and what was his lineage. Historically, Patanjali may have lived some time between 300 and 200 B.C., but much of what we know of him is from legends. He is referred to as a remarkable, an evolved soul, one who had a goal to help humanity. He assumed human form, experienced our sorrows and joys, and learned to transcend them. In his *Yoga Sutras* he described the ways of overcoming the afflictions of the body and the fluctuations of the mind: the obstacles to spiritual development.

Patanjali's words are direct, original and traditionally held to be of divine provenance. After more than twenty centuries they remain fresh, fascinating and all-absorbing, and will remain so for centuries to come.

Patanjali's 196 aphorisms or sutras cover all aspects of life, beginning with a prescribed code of conduct and ending with man's vision of his true Self. Each word of the sutras is concise and precise. As individual drops of rain contribute towards the formation of a lake, so each word contained in the sutras conveys a wealth of thought and experience, and is indispensable to the whole.

Patanjali chose to write on three subjects, grammar, medicine and yoga. The *Yoga Sutras*, his culminating work, is his distillation of human knowledge. Like pearls on a string, the *Yoga Sutras* form a precious necklace, a diadem of illuminative wisdom. To comprehend their message and put it into practice is to transform oneself into a highly cultured and civilized person, a rare and worthy human being.

Though I have practised and worked in the field of yoga for more than fifty years, I may have to practice for several more lifetimes to reach perfection in the subject. Therefore, the explanation of the most abstruse sutras lies yet beyond my power.

Patanjali

It is said that once Lord Vishnu was seated on Adisesha, Lord of serpents, His couch, watching the enchanting dance of Lord Siva. Lord Vishnu was so totally absorbed in the dance movements of Lord Siva that His body began to vibrate to their rhythm. This vibration made Him heavier and heavier, causing Adisesha to feel so uncomfortable that he was gasping for breath and was on the point of collapse. The moment the dance came to an
KAIVALYA PĀDA

In the fourth chapter, Patanjali distinguishes kāraṇa from samādhi. In samādhi, the sādhaka experiences a passive state of oneness between seer and seen, observer and observed, subject and object. In kāraṇa, he lives in a positive state of life, above the sāmanee, nāsīt and sārtee influences of the three gunas of nature. He moves in the world and does day-to-day work dispassionately, without becoming involved in it.

Patanjali says it is possible to experience kāraṇa by birth, through the use of drugs, by repetition of mantra, or by tapas (intense, disciplined effort) and through samādhi. Of these, only the last two develop mature intelligence and lead to stable growth and the mind. Citta has three components: mind (manas), intelligence (buddhi) and ego (ahamkāra) which combine into one composite whole. The term ‘self’ represents a person as an individual entity. Its identity is separate from mind, intelligence and ego, depending upon the development of the individual.

Self also stands for the subject, as contrasted with the object, of experience. It is that out of which the primeval thought of I arises, and into which it dissolves. Self has a shape or form as I; and is infused with the illuminative, or sāmanee, quality of nature (prakṛti). In the temples of India, we see a base idol, an idol of stone that is permanently fixed. This represents the soul (ātman). There is also a bronze idol, which is considered to be the icon of the base idol, and it is taken out of the temple in procession as its representative, the individual self. The bronze idol represents the self or the individual entity, while the base idol represents the universality of the Soul.

Introduction

I: Samādhi Pāda

Patanjali’s opening words are on the need for a disciplined code of conduct to educate us towards spiritual peace and peace under all circumstances.

He defines yoga as the restraint of citta, which means consciousness. The term citta should not be understood to mean only the mind. Citta has three components: mind (manas), intelligence (buddhi) and ego (ahamkāra) which combine into one composite whole. The term ‘self’ represents a person as an individual entity. Its identity is separate from mind, intelligence and ego, depending upon the development of the individual.

Self also stands for the subject, as contrasted with the object, of experience. It is that out of which the primeval thought of I arises, and into which it dissolves. Self has a shape or form as I; and is infused with the illuminative, or sāmanee, quality of nature (prakṛti). In the temples of India, we see a base idol, an idol of stone that is permanently fixed. This represents the soul (ātman). There is also a bronze idol, which is considered to be the icon of the base idol, and it is taken out of the temple in procession as its representative, the individual self. The bronze idol represents the self or the individual entity, while the base idol represents the universality of the Soul.

Eastern thought takes one through the layers of being, outwards from the core, the soul, towards the periphery, the body, and inwards from the periphery towards the core. The purpose of this exploration is to discover experience and taste the nectar of the soul. The process begins with external awareness: what we experience through the organs of action or karmendriyas (the hands, legs, mouth, and the organs of generation and excretion) and proceeds through the senses of perception or jñānendriyas (the ears, eyes, nose, tongue and skin). That awareness begins to penetrate the mind, the intelligence, the ego, the consciousness, and the individual self (ātman), until it reaches the soul (ātmā). These sheaths may also be penetrated in the reverse order.

Ātmā’s existence at an empirical level has no absolute moral value, as it is in an unsullied state. It takes its colour from the level of development of the individual practitioner (sādhaka). Thus, ‘I-consciousness’ in its grosser form may manifest as pride or egoism, but in its subtler form, it is the innermost layer of being, nearest to the ātmā. Ahamkāra, or ego, likewise has changing qualities, depending on whether it is rajas, tamas or sātve. Sātve ahamkāra usually indicates an evolved ātmā.
The chameleonic nature of asmita is apparent when we set ourselves a challenge. The source of the challenge lies in the positive side of asmita, but the moment fear arises negatively, it inhibits our initiative. We must then issue a counter-challenge to disarm that fear. From this conflict springs creation.

Asmita, for example, offers a controlled battleground for the process of conflict and creation. The aim is to recreate the process of human evolution in our own internal environment. We thereby have the opportunity to observe and comprehend our own evolution to the point at which conflict is resolved and there is only oneness, as when the river meets the sea. This creative struggle is experienced in the headstream: as we challenge ourselves to improve the position, fear of failing acts to inhibit us. If we are rash, we fail, if timorous, we make no progress. But if the interplay of the two forces is observed, analysed and controlled, we can achieve perfection. At that moment, the asmita which proposed and the asmita which opposed become one in the Íṣum and assume a perfect form. Asmita dissolves in bliss, or sattvamānanda (pure consciousness-bliss).

Ahamkāra, or ego, the sense of 'I', is the knot that binds the consciousness and the body through the inner sense, the mind. In this way, the levels of being are connected by the mind, the soul, through the internal parts to the external senses. The mind thus acts as a link between the objects seen, and the subject, the seer. It is the unifying factor between the soul and the body which helps us to uncover layer after layer of our being until the sheath of the self (purushottam) is reached.

These layers, or sheaths, are the anatomical, skeletal, or structural sheath (annamaya kosa); the physiological or organic sheath (prānosmaya kosa); the mental or emotional sheath (manomaya kosa); the intellectual or discriminative sheath (vijnanamaya kosa); and the pure blissful sheath (anandamaya kosa). These kosa represent the five elements of nature, or panchāhara: earth, water, fire, air and ether. Mahat, cosmic consciousness, in its individual form as cit, is the sixth kosa, while the inner soul is the seventh kosa. In all, man has seven sheaths, or kosa, for the development of awareness.

The blissful spiritual sheath is called the causal body (kārana ātman), while the physiological, intellectual and mental sheaths form the subtle body (sukshma ātman), and the anatomical sheath the gross body (sthūla ātman). The yogic aspirant aims to transcend all these sheaths of the soul as well as the soul itself, and thereby begins his quest to experience the divine core of being: the Íṣum.

The mind permeates and engulfs the entire conscious and unconscious mental process, and the activities of the brain. All vital activities arise in the mind. According to Indian thought, though mind, intelligence and ego are parts of consciousness, mind acts as the outer cover of intelligence and ego and is considered to be the eleventh sense organ. Mind is so elusive as mercury. It senses, desires, wills, remembers, perceives, recollects and experiences emotional sensations such as pain and pleasure, heat and cold, honour and dishonour. Mind is inhibitive as well as expansive. When inhibitive, it draws nearer to the core of being. When expansive, it manifests itself as brain in order to see and perceive the external objects with which it then identifies.

It should be understood that the brain is a part of the mind. As such, it functions as the mind's instrument of action. The brain is part of the organic structure of the central nervous system that is enclosed in the cranium. It makes mental activity possible. It controls and co-ordinates mental and physical activities. When the brain is troubled by excessive, quiet, the cognitive faculty comes into its own, making possible, through the intelligence, apprehension of the mind's various facets. Clarity of intelligence lifts the veil of obscurity and encourages quiet receptivity in the ego as well as in the consciousness, diffusing their energies evenly throughout the physical, physiological, mental, intellectual and spiritual sheaths of the soul.

**WHAT IS SOUL?**

God, Paramatman or Puruṣa Viṣṇu, is known as the Universal Soul, the seed of all (see 1.24). The individual soul, jīvanam or puruṣa, is the seed of the individual self. The soul is therefore distinct from the self. Soul is formless, while self assumes a form. The soul is an entity, separate from the body and free from the self. Soul is the very essence of the core of one's being.

Like mind, the soul has no actual location in the body. It is latent, and exists everywhere. The moment the soul is brought to awareness of itself, it is felt anywhere and everywhere. Unlike the self, the soul is free from the influence of nature, and is thus universal. The self is the seed of all functions and actions, and the source of spiritual evolution through knowledge. It can also, through worldly desires, be the seed of spiritual destruction. The soul perceives spiritual reality, and is known as the jīva (soul).

As a well-nurtured seed causes a tree to grow, and to blossom with flowers and fruit, so the soul is the seed of man's evolution. From this source, arūrae sprouts as the individual self. From this sprout springs consciousness, cit. From consciousness, spring ego, intelligence, mind, and the senses of perception and organs of action. Though the soul is free from influence, its sheaths come in contact with the objects of the world, which leave impressions on them through the intelligence of the brain and the mind. The discriminative faculty of brain and mind screens these impressions, discarding or retaining them. If discriminative power is lacking, then these impressions, like quivering leaves, create fluctuations in words, thoughts and deeds, and restlessness in the self.
Light on the Yoga Sutras of Patanjali

absides the manliest seed of all knowledge. He is First and Foremost amongst all masters and teachers, unconditioned by time, place and circumstance.

His symbol is the syllable AUM. This sound is divine: it stands in praise of divine fulfillment. AUM is the universal sound (saudha brahma). Philo-

dosophically, a is regarded as the seed of all words. No word can be uttered without the symbolic sound of these three letters, a, u, and m. The sound

begins with the letter a, causing the mouth to open. So the beginning is a. To speak, it is necessary to roll the tongue and move the lips. This is symbolized by the letter u. The ending of the sound is the closing of the lips, symbolized by the letter m. AUM represents communion with God, the Soul and with the Universe.

AUM is known as mantra, or exalted praise of God. God is worshipped by repeating or chanting AUM, because sound vibration is the subtlest and

highest expression of nature. Mahat belongs to this level. Even our innermost unspoken thoughts create waves of sound vibration, so AUM represents the elemental movement of sound, which is the foremost form of energy. AUM is therefore held to be the primal and way of worshipping God. At this exalted level of phenomenal evolution, fragmentation has not yet taken place. AUM offers complete praise, neither partial nor divided

one can be greater. Such prayers begin purity of mind in the siddhaka, and helps him to reach the goal of yoga. AUM, repeated with feeling and awareness of its meaning, overcomes obstacles to Self-Realization.

The obstacles to healthy life and Self-Realization are disease, indolence of body or mind, doubt or scepticism, carelessness, laxness, failing to avoid desires and their gratification, delusions and regretting the past, not being able to concentrate on what is understood and to gain ground, and inability to maintain concentration and steadiness in practice once attained. They are further aggravated through sorrows, anxiety or frustration, unsteadiness of the body, and labour or irregular breathing.

Ways of overcoming the obstacles and reaching the goal.

The remedies which minimize or eradicate these obstacles are: adherence to single-minded effort in siddharm, friendliness and goodwill towards all creation, compassion, joy, indifference and non-attachment to both pleasant and pain, virtues and vices. These diffuse the mind evenly within and without and make it serene.

Potential also suggests the following methods to be adopted by various types of practitioners to diminish the fluctuations of the mind.

Retaining the breath after each exhalation (the study of inhalation teaches how the self gradually becomes attached to the body; the study of exhalation teaches non-attachment as the self recedes from the contact of the body. Retention after exhalation stimulates one towards detachment) involving oneself in an interesting topic or object

contemplating a luminous, effulgent and narrowless light treading the path followed by noble personalities studying the nature of waterlessness, dreams and sleep states, and maintaining a single state of awareness in all three meditating on an object which is all-absorbing and conducive to a serene state of mind.

Effects of practice.

Any of these methods can be practiced on its own. If all are practiced together, the mind will diffuse evenly throughout the body, its abode, like the wind which moves and spreads in space. When they are judiciously, meritoriously and religiously practiced, passions are controlled and single-mindedness develops. The siddhaka becomes highly sensitive, as flawless and transparent as crystal. He realizes that the seer, the seeker and the instrument used to see or seek are nothing but himself, and he resolves all divisions within himself.

This clarity brings about harmony between his words and their meanings, and a new light of wisdom dawns. His memory of experiences steadies his mind, and this leads both memory and mind to dissolve in the cosmic intelligence.

This is one type of samadhi, known as abhaya samadhi, with seed, or support. From this stage, the siddhaka intensifies his Siddharm to gain unalloyed wisdom, bliss and peace. This unalloyed wisdom is independent of anything heard, read or learned. The siddhaka does not allow himself to be halted in his progress, but seeks to experience a further state of being the oneness/wholeness state.

If monapatya is a passive, almost negative, quiet state, amarantharasa is a positive, active state directly concerned with the inner being, without the influence of the mind. In this state, the siddhaka is perfectly detached from external things. Complete renunciation has taken place, and he lives in harmony with his inner being, allowing the seer to shine brilliantly in his own pristine glory.

This is true samadhi; needless or nirbija samadhi.
1.1 atma yoganusasana

now, auspiciousness, a prayer, a blessing, benediction, authority, a good omen
joining, union, junction, combination, application, use, means, result, deep meditation, concentration, contemplation of the Supreme Spirit
advice, direction, order, command, instructions, laying down rules and precepts, a revised text, introduction, or guide given in procedural form. Thus, it means guidance in the codes of conduct which are to be observed, and which form the base from which to cultivate one's ethical and spiritual life.

With prayers for divine blessings, now begins an exposition of the sacred art of yoga.

Now follows a detailed exposition of the discipline of yoga, given step by step in the right order, and with proper direction for self-alignment.

Parasharji is the first to offer us a codification of yoga, its practice and precepts, and the immediacy of the new light he is shedding on a known and ancient subject is emphasized by his use of the word 'now'. His reappraisal, based on his own experience, explores fresh ground, and bequeaths us a lasting, monumental work. In the cultural context of his time, his words must have been crystal clear, and even to the spiritually impoverished modern mind they are not confused, although they are often almost impenetrably condensed.

The word 'now' can also be seen in the context of a progression from Parasharji's previous works: his treatises on grammar and on ayurveda. Logically we must consider these three texts to predate the Yoga Sūtras, as grammar is a prerequisite of lucid speech and clear comprehension, and ayurvedic medicine of bodily cleanliness and inner equilibrium. Together, these works served as preparation for Parasharji's crowning exposition of yoga, the cultivation and eventual transcendence of consciousness, culminating in liberation from the cycles of rebirth.

These works are collectively known as māra jñāna (spiritual sciences), treatises which trace man's evolution from physical and mental bondage towards ultimate freedom. The treatise on yoga flows naturally from the ayurvedic work, and guides the aspirant (sadhaka) to a trained and balanced state of consciousness.

In this first chapter Patañjali analyses the components of consciousness and its behavioural patterns, and explains how its fluctuations can be stillled in order to achieve inner absorption and integration. In the second, he reveals the whole linking mechanism of yoga, by means of which ethical conduct, bodily vigour and health and physiological vitality are built into the structure of the human evolutionary progress towards freedom. In the third chapter, Patañjali prepares the mind to reach the soul. In the fourth, he shows how the mind dissolves into the consciousness and consciousness into the soul, and how the sādhu dissolves the nectar of immortality.

The Brahma Sūtras, a treatise dealing with Vedanta philosophy (the knowledge of Brahman), also begins with the word atma or "now": avidhāti Brahma jīviṣāḥ. There, 'now' stands for the desire to know Brahman. Brahman is dealt with as the object of study and is discussed and explored throughout the text. In the Yoga Sūtras, it is the seer or the true Self who is to be discovered and known. Yoga is therefore considered to be a subjective art, science, and philosophy. "Yoga" has various connotations as mentioned at the outset, but here it stands for samādhi, the indivisible state of existence.

So, this sūtra may be taken to mean: 'the disciplines of integration are here expounded through experience, and are given to humanity for the exploration and recognition of that hidden part of man which is beyond the awareness of the senses'.

1.2 yogah cittavṛti nirodhah

union or integration from the outermost layer to the innermost self, that is, from the skin to the muscles, bones, nerves, mind, intellect, will, consciousness and self
consciousness, which is made up of three factors: mind (manas), intellect (buddhi) and ego (ahamkāra). Citta is the vehicle of observation, attention, aims and reason; it has three functions, cognition, sensation or volition, and motion
Yoga is the cessation of movement in the consciousness.

Yoga is defined as restraint of fluctuations in the consciousness. It is the art of studying the behaviour of consciousness, which has three functions: the functioning of the mind, and helps to quieten their movement, leading one towards the undisturbed state of silence which dwells in the very seat of consciousness. Yoga is thus the art and science of mental discipline through which the mind becomes cultured and matured.

This vital state contains the definition of yoga: the control or restraint of the movement of consciousness, leading to their complete cessation. Yoga is the cessation of all vibration in the seat of consciousness. It is extremely difficult to convey the meaning of the word citta because it is the subtlest form of cosmic intelligence (mahan). Mahat is the great principle, the source of the material world of nature (prakriti), as opposed to the soul, is effected by the mingling of prakriti with purusha, the cosmic Soul. This is one of the principles of Purusha and prakriti: the source of all action, volition and silence.

Words such as citta, buddhi and mahat are so often used interchangeably that the student can easily become confused. One way to structure one's understanding is to remember that every phenomenon which has reached its full evolution or individualisation has a subtle or cosmic counterpart. Thus, we translate buddhi as the individual discriminating intelligence, and consciousness, citta, is matched by its subtle form ait. For the purpose of Self-Realization, the highest awareness of consciousness and the most refined faculty of intelligence have to work so much in partnership that it is not always useful to split hairs by separating them. (See Introduction, part I - Cosmology of Nature.)

The thinking principle, or consciousness (mahan) links the motivating force to individual consciousness, which can be thought of as a fluid enveloping ego (ahamkara). The collective intelligence (buddhi) and mind (manas). This fluid leads to become cloudy and opaque due to its contact with the external world via its three components. The siddhā's aim is to bring the consciousness to a state of purity and transience. It is important to note that consciousness is not only links evolved or manifest nature to non-evolved or subtle natures: it is also closest to the soul itself, which does not belong to nature, being merely immanent in it.

Buddha possesses the decisive knowledge which is determined by perfect action and experience. Manas gathers and collects information through the five senses of perception, jñānā, and the five organs of action, karmayojana. Cosmic intelligence, ego, individual intelligence, mind, the five senses of perception and the five organs of action are the products of the five elements of nature - earth, water, fire, air and ether (prthvi, ap, vayu, agni and akasa) - with their infra-atomic qualities of smell, taste, form or sight, touch and sound (gandha, rasa, rupa, sparsha and sukha).

In order to help man to understand himself, the sages analysed humans as being composed of five sheaths, or ātman:

- Skeletal
  - Corresponding element
  - Earth
- Anatomical (antarāmaṇya)
  - Physiological (antarāmaṇya)
  - Water
- Mental (manomaya)
  - Fire
- Intellectual (vijnanamaya)
  - Air
- Blissful (ananda)
  - Ether

The first three sheaths are within the field of the elements of nature. The intellectual sheath is said to be the layer of the individual soul (jīva), and the blissful sheath the layer of the universal soul (puruṣottama). In effect, all five sheaths have to be penetrated to reach emancipation. The innermost content of the sheaths, beyond even the blissful body, is puruṣa, the indivisible, non-manifest One, the 'void which is full'. This is experienced in maha samadhi, whereas subtle samadhi is experienced at the level of the blissful body.

If ahambhrama (ego) is considered to be one end of a thread, then anurūpa (Universal Self) is the other end. Anishavaram (conscience) is the upholder of the two. The practice of yoga integrates a person through the journey of intelligence and consciousness from the external to the interior. It unifies him from the intelligence of the skin to the intelligence of the self, so that his self merges with the cosmic Self. This is the merging of one half of one's being (prakriti) with the other (purusha). Through yoga, the practitioner learns to observe and to think, and to intensify his effort until eternal joy is attained. This is possible only when all vibrations of the individual citta are arrested before they emerge.

Yoga, the restraint of fluctuating thoughts, leads to a sattvic state. But in order to restrain the fluctuations, force of will is necessary; hence a degree
When the waves of consciousness are unified and focused, they no longer preserve the true essence of the soul, the soul's true identity, or the soul's true nature. In this state, the soul's true identity becomes one with the object's identity. However, this is not the case in the soul's true identity.