

This is the second in the series of articles on the Yoga Sutras of Patanjali in which I hope to outline the main themes and highlight some of the key sutras. In doing so I wish to provide an introduction to the Yoga Sutras for those wanting to read more extensively. I have included page references in order that the student can read a more complete discussion of the points raised. This article does not set out to explain or provide an extensive commentary on the sutras but orientate the student to areas of further reading. I use *Light on Yoga Sutras of Patanjali* by BKS Iyengar as the primary reference

References for this article

BKS Iyengar –	<i>Light on Yoga Sutras of Patanjali</i>
Barbara Stoller Miller -	<i>Discipline and Freedom</i>
Alan Goode -	<i>Twin Pillars of Yoga</i> (article www.yogamandir.com.au)
Alan Goode -	<i>Influence of the senses</i> article www.yogamandir.com.au)

Padas

The yoga sutra are divided into four chapters (Padas) and these outline the practices, benefits, attainment's, and the ends of yoga. This is done in aphorisms or sutra - short terse statements which state the essence. This was done as yoga, being an oral tradition, was learnt by chanting the sutras after which the teacher would discuss the meaning. This has led to the various schools of thought within the yoga tradition and the divergence in the practices across the schools. The four chapters of the Yoga Sutras are

Samadhi pada (chapter 1)	-on contemplation
Sadana pada (chapter 2)	- on practice
Vibhuti Pada (chapter 3)	- on properties and powers
Kaivalya pada (chapter 4)	- on emancipation and freedom

Of the four chapters one and two are those most commonly studied. The Ashtanga yoga limbs (eight limbs) are the central tenet of the sutra and outline the practices and progression of yoga. For this reason chapter two is often studied first as it contains instruction on the methods of practice. However chapter one contains important principles that affect the methods of practice in yoga.

Overview of Chapter 1

Patanjali outlines the aim of yoga in the second sutra, chapter 1 (noted as sutra 1:2) and then goes on to explain the effects of this action. He explains how the mind functions and experiences the world through the senses and the way the mind is fed by the senses and gets caught up in things and loses itself in them. That we become entangled through our senses and become caught up in the world.

The description of 2 pathways in practice called the twin pillars of practice is then outlined (practice and renunciation). These fundamental principles are the foundation to the yogic methodology and describe the two qualities that should imbue and shape our practices. He describes how they are developmental and progressive, not static.

Patanjali then describes the different states of mind developed from a practice of yoga. The sutras clearly describe the way the yoga should uncover the subtle influences of mind and residual imprints of actions. That in essence, the yogi seeks to transform his/her mind through this practice. He outlines obstacles to practice and how to overcome them.

An important concept to yoga is the relationship of Prakrti/ Purusa. Prakrti is translated as nature. Including all things which are affected by change and decay. This includes the body. Purusa is that which is unchanging within each of us – often referred to as the soul. A practice of yoga is the study of what is changing and affected by the actions and travails of life and to move beyond this to search out and touch that part of us which is beyond the influence of the mind, the senses and is unchanging.

Implicit in this study is the acknowledgement of Samskaras. Samskaras are the imprints that actions leave in the subconscious brain. These imprints affect the way new experiences are experienced.

A practice of yoga seeks to study the relationship of cause and effect in the realm of our practice and change the nature of our actions so that these imprints no longer propel us into further action. We experience the simplicity and innocence of our soul without the influence of the mind, the senses and are not propelled to further action through the influence of past imprints. A chance to experience directly and clearly without the clouds of interpretation and memory.

Key Sutras in chapter 1

1:2 *Yoga is the cessation of the movements in consciousness.*

This key statement outlines what is the aim of yoga practice. (Note LOYSP p46-48). Yoga is the act of stilling the quality of mind that moves from one thing to another. Yoga therefore as a practice is that which brings the mind to focus and stillness.

1:3 *Then the seer dwells in his own true splendour.*

The Seer - that which *sees*. The part of us beyond life's ups and downs, sometimes called the silent witness. This sutra acknowledges that there is some aspect of us beyond our emotions and our day to day experience. We can achieve a state of calm, where the *seer* finds peace.

1:4 *At other times the seer identifies with the fluctuating consciousness.*

When we are internally busy, we become agitated and become entangled in our own worries. We identify completely with our own thoughts.

'When the seer identifies with consciousness or with the objects seen, he unites with them and forgets his grandeur. The natural tendency of consciousness is to become involved with the object seen, draw the seer towards it, and move the seer to identify with it. Then the seer becomes engrossed in the object. This becomes the seed for diversification of the intelligence, and makes the seer forget his own radiant awareness.

When the soul does not radiate its own glory, it is a sign that the thinking faculty has manifested itself in place of the soul.

The imprint of objects is transmitted to citta through the senses of perception. Citta absorbs these sensory impressions and becomes coloured and modified by them. Objects act as provender for the grazing citta, which is attracted to them by its appetite. Citta projects itself, taking on the form of the objects in order to possess them. Thus it becomes enveloped by thoughts of the object, with the result that the soul is obscured. In this way, citta becomes murky and causes changes in behaviour and mood as it identifies itself with things seen. (See III.36.)

Although in reality citta is a formless entity, it can be helpful to visualize it in order to grasp its functions and limitations. Let us imagine it to be like an optical lens, containing no light of its own, but placed directly above a source of pure light, the soul. One face of the lens, facing inwards towards the light, remains clean. We are normally aware of this internal facet of citta only when it speaks to us with the voice of conscience.

In daily life, however, we are very much aware of the upper surface of the lens, facing outwards to the world and linked to it by the senses and mind. This surface serves both as a sense, and as a content of consciousness, along with ego and intelligence. Worked upon by the desires and fears of turbulent worldly life, it becomes cloudy, opaque, even dirty and scarfed, and prevents the soul's light from shining through it. Lacking inner illumination, it seeks all the more avidly the artificial lights of conditioned existence. The whole technique of yoga, its practice and restraint, is aimed at dissociating consciousness from its identification with the phenomenal world, at restraining the senses by which it is ensnared, and at cleansing and purifying the lens of citta, until it transmits wholly and only the light of the soul.¹ (See II.20; IV.22.)

¹ BKS Iyengar, Light on Yoga Sutras of Patanjali, 1993, p49

1:12 Practice and detachment are the means to still the fluctuations.

This sutra defines the way this is done. See *Twin pillars of yoga* article by Alan Goode (www.alangoodeyoga.info). All the practices in yoga come into these 2 classifications.

1:13 Practice is steadfast effort to still these fluctuations.

Practice is the effort to still the fluctuations in the consciousness and then move towards silencing it; to attain a constant, steady, tranquil state of mind.²

1:14 Long, uninterrupted, alert practice is the firm foundation for restraining the fluctuations.**1:15 Renunciation is the practice of detachment from desires.**

'When non-attachment and detachment are learned there is no craving for objects seen or unseen, words heard or unheard. Then the seer remains unmoved by temptations. This is the sign of mastery in the art of renunciation.

Non-attachment and detachment must be learned through willpower. They consist of learning to be free from cravings, not only for worldly, but so heavenly pleasures. Citta is taught to be unmoved by thoughts of desire and passion, and to remain in a state of pure consciousness, devoid of all objects and free even from the qualities of sattva, rajas and tamas.

The mind is considered by the sages to be the eleventh sense. The eyes, ears, nose, tongue and skin are the five senses of perception. The arms, legs, mouth, generative and excretory organs are the five organs of action. These are the external senses: the mind is an internal sense organ.

There are five stages in vairagya.

1 Disengaging the senses from enjoyment of their objects, and controlling them, is yatamana. As it is not possible to control all the senses at once, one should attempt to control them one by one to achieve mastery over them all.

2 By thoughtful control, one burns away the desires which obstruct citta's movement towards the soul. This is vyatireka.

3 When the five senses of perception and five organs of action have been weaned away from contact with objects, the feeblest desires remain in a causal state and are felt only in the mind: this is ekendriya. The mind wants to play a dual role: to fulfill the desires of the senses, and also to experience Self-Realization. Once the senses have been silenced, the mind moves with one-pointed effort towards Soul Realization.

4 Vasikara is attained when one has overcome all longings, and developed indifference to all types of attachment, non-attachment and detachment (see 1.40). All eleven senses have been subjugated.

5 From these develops paravairagya, the highest form of renunciation: it is free from the qualities of sattva, rajas and tamas. On attaining this state, the sadhaka ceases to be concerned with himself, or with others who remain caught in the web of pleasure (see Table 2 and II .19)."³

Five states of renunciation are mentioned above. In sutra 1:15, the practice of restraint is an act of gradually disengaging the senses from external objects, redirecting and internalizing them. In a practice of asana we do this by absorbing the movements fully. Initially a struggle ensues between the desire of the senses to look outward (to roam) and the need to be fully present to the asana. The Karmandriyas -organs of action (Arms, legs, digestion, excretion and reproduction) participate in every asana. These are the movements of the body and its workings. Take a simple standing pose – Utthita Trikonasana for example; the arms and legs, intestines and secretions of the body are all affected by this movement. Defined and refined over time until the asana is explored and understood. The asana is also a process of immersion for the senses. In other words, the organs of action lead us to acknowledge the senses of perception and their influence in the asana.

² BKS Iyengar, Light on Yoga Sutras of Patanjali, 1993, p59

³ BKS Iyengar, Light on Yoga Sutras of Patanjali, 1993, p60

Each asana is a delicate interaction of the senses. The Jnanandriyas (sight, sound, taste, touch, smell) must absorb the asana. Due to their orientation, when the senses encounter a stimulus they trigger, become agitated and inflame the mind. Not allowing the senses to trigger is the beginning of a more refined development of practice. For this reason facial expression is removed from asana work with teachers often asking students to “soften the eyes” or “relax the jaw”. Clear references to make the student aware of their influence in the asanas. Keep the mind in a steady point of focus through asana. All practice becomes a fine balance between purpose and stillness. The doing and undoing in Asana.

The image of a lens mentioned in sutra 1:4 is often used to describe this process, where the senses are orientated to the world of external objects and references so that the inner world becomes an unusual place to exist; frightening and unfamiliar to many of us. We are more at home deriving our sense of self from our society and other people’s perception of us. Patanjali describes a method to alter this situation. Although the senses capture us into a sensory world they can be used to understand and remedy the situation. This is a gradual, developmental process of absorbing the senses in the internal world (called Pratyahara). Inverting the senses is achieved through the **Indriyas** where the senses are gradually weaned away from their sense objects and directed inwards. On this level, a practice is an attempt to clarify our perception of the world and our self.

There are 2 groups of Indriyas.

- **Karmandriyas** (organs of action). These include the arms, legs, digestion, excretion and reproduction.
- **Jnanandriyas** (senses of perception). They are sight, sound, taste, touch and smell.

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1:17 Practice and detachment develop 4 types of Samadhi; Self analysis, synthesis, bliss, and the experience of pure being.

“Through practice and detachment, four types of awareness develop. Absorption of the consciousness, achieved through engrossment in conjecture, inference and analytical study; synthesis, consideration and discrimination; bliss or elation; and a state of pure being, constitute samprajnata samadhi.

Here a distinction is recognized between the seer and the seen. Samprajnata samadhi consists of vitarka, engrossment in analysis, vicara, engrossment in reasoning, ananda, experiencing a state of bliss, and asmitil, experiencing the state of 'I'.

Vitarka is an act of involvement by deliberate thinking and study, which leads to the final point or root cause. It is an attempt to distinguish the cause from the effect, a process of judicious experimental research from the gross to the subtle. Intellectual analysis, vitarka samprajnata, being a function of the brain, produces relative



and conditioned knowledge. It is gross and lacks refinement, It is further divided into deliberation, savitarka and non deliberation, nirvitarka.

Vicara means differentiating knowledge. It is a process of investigation, reflection and consideration through which the wandering conjectural brain is stilled and the sadhaka develops mental depth, acuteness, refinement and subtlety. Vicara too is divided into reasoning, savicara and non-reasoning, nirvicara.

As the growing body of experience brings maturity, fulfilment is reached and a state of bliss, ananda, ensues, freeing the sadhaka from the mechanism of study, investigation and fulfilment and leading him to dwell in the self alone. This state is called asmita rupa samprajnata samadhi, Thus, all six gradations of sabija samadhi (samadhi with support or seed) -savitarka, nirvitarka, savicara, nirvicara, ananda and asmita are explained. There is a seventh stage of samadhi, virama pratyaya, so called asamprajnnata samadhi, and an eighth, called dharma megha or nirbija samadhi.

As external objects are susceptible to change, deliberation may not be pure. One must go from the periphery to the source. Vicara is beyond vitarka, ananda is beyond vitarka and vicara, and asmita is beyond vitarka, vicara and ananda. This is the gradual progress from the gross body towards the subtle mind, and from the subtle mind towards the source, the core of being.

Savitarka and nirvitarka samadhi belong to the function of the brain, and are attained by contemplation on gross elements and objects knowable through the senses. Savicara and nirvicara samadhi belong to the realm of the mind and are attained by contemplation subtle elements, and ananda belongs to the realm of mature intelligence. Ananda must be attributed not to the senses but to pure wisdom. Contemplation by the self of the self brings one close to purusa. Here, the self is devoid of ego.

It is said that the front of the brain is the analytical part (savitarka), while the back of the brain is the old, reasoning area (savicara). The base of the brain is the seat of ananda, and the crown of the head of the individual self, asmita. Sabija samadhi is achieved by drawing these four facets of the brain towards its stem. When this synchronization has been achieved, a transitory state of quietness, manolaya, is experienced. Then, from the stem of the brain, consciousness is made to descend towards the source mind, the seat of the heart. Here it merges into a mindless, beginningless, endless state of being: amanaskatva, or nirbija samadhi (samadhi without seed or support). It is the conquest of the spirit.

In between sabija and nirbija samadhis, Patanjali describes an intervening state, virama pratyaya, which others call asamprajnata samadhi. It is a spiritual plateau (manolaya), a transitory state or a resting place before one plunges into nirbija samadhi.⁴ (See II.18, 19,21; III.45 and 48.)

Through practice and renunciation each and every part of man - the skin, the cells, the breath, the movements of thought, intelligence and reason become acquainted with the self. This is samprajnata samadhi. The sadhaka's intelligence spreads evenly within and around his body, like the surface of a lake without ripples. Then he sees things clearly. In this samprajnata samadhi or contemplation, the disparity between the seer and the seen remains.

Take, for example, the performance of an asana, or movements of breath in pranayama. In the beginning, these are done at a physical level. As understanding deepens, the body is penetrated internally, its movements are connected with the intelligence, and the asana is grasped as a single unit in all directions: front to back, top to bottom, side to side. It is absorbed and held by the body's intelligence for the soul to perceive. One learns that one's body is the bow, the asana is the arrow, and the target is the soul. When the asana is perfected, the target is struck: the field and the knower of the field are united. The logic and reasoning of the asana are fulfilled. The sadhaka, having lost the consciousness of the asana and of his body, is one with himself. His asana, his breath, his effort and his very being are one with the millions of cells in his body. He has reached sasmita, the auspicious state of asmita.

Patanjali generally addresses us at several levels at once, so it is not unreasonable to explain vitarka, vicara, ananda and asmita in relation to asana.

When we begin to practice asana, our method is largely hit or miss, 'let me try this; let me try that'. It is a process of trial and error based on conjecture. That is the nature of vitarka. It is adventurous rather than calculating but it

⁴ BKS Iyengar, Light on Yoga Sutras of Patanjali, 1993, p64

does not forget its errors; we then evolve to the stage we may call vicara, in which a body of experience has been built up from investigation, mature consideration and dawning discrimination. As our asanas ripen, we reach a stage when skin-consciousness moves towards the centre of being, and the centre radiates towards the periphery. Movement is at once centripetal and centrifugal. This integrity brings bliss: ananda. Finally, when the conscious mechanism by which we consider and perform asana comes to an end, the process reaches a resting point. The asana then rests only on the inner self which is in poise: the only support is asmita.”

1:23 – 1:29 References to God or the Universal soul. Read Barbara Stoller Miller - *Discipline and Freedom* for further discussion on whether Patanjali is theistic or not.

1:30 *The obstacles are disease, inertia, doubt, heedless, laziness, indiscipline of the senses, erroneous views, lack of perseverance, and backsliding.*

Patanjali outlines the obstacles to obtaining the state of yoga.

1:31 *Sorrow, despair, unsteadiness of the body and irregular breathing further distract the citta.*

The above list are also obstacles to be overcome.

1:32 *Adherence to single minded effort prevents these impediments.*

Patanjali encourages us to persevere and overcome these obstacles.

Sutras 1:33- 1:39 Provide a number of methods of contemplation to cultivate the state of mind conducive to practice.

1:41 *The yogi realises that the knower, the instrument of knowing and the known are one, himself, the seer. Like a pure transparent jewel, he reflects an unsullied purity.*

“Patanjali's description of *samapatti* underlines the subtle distinction between yoga, *samadhi* and *samapatti*. Yoga is the employment of the means to reach *samadhi*. *Samadhi* is profound meditation, total absorption. *Samapatti* is the balanced state of mind of the seer who, having attained *samadhi*, radiates his own pure state. Yoga and *samadhi*, in other words, can be regarded as practices; *samapatti* the state towards which they lead. When all the fluctuations of mind's *Satvic*, *Rajasic*, and *tamasic* nature reach an end, mind ceases to gather and transmit information, and *citta* is like the still, clear water of a calm lake. It transforms itself to the level of the seer, and reflects its purity without refraction. Like a transparent jewel, it becomes at once the knower, the instrument of knowing and the object known. Thus the *sadhaka* experiences the true state of the soul. . *Samapatti* is enshrined in *abhijatamani*, which means flawless jewel. *Citta* is now a flawless jewel. A hungry or a thirsty person needs only food or water. Hunger and thirst are necessities of life: their demands are instinctive and instantaneous. Emotions such as lust, anger, greed, infatuation, pride and hatred are not instinctive but are imbibed through contact with the external world; yet, in man they are reflected in their totality. Truthfulness, purity and a loving nature are intuitive and are also fully expressed in man. By yogic discipline and contemplation, the *sadhaka* develops these intuitive qualities of purity and truthfulness and realizes the flawless quality of consciousness. Through it, he becomes the seer and transmits rays of wisdom through his words, thoughts and actions.”⁵

1:42 *At this stage, called savitarka samapatti, the word, meaning and content are blended and become special knowledge.*

1:43 *In nirvitarka samapatti, the difference between memory and intellectual illumination is disclosed; memory is cleansed and consciousness shines without reflection.*

“When memory is completely cleansed and purified, mind too is purified. Both cease to function as distinct entities; a no-mind state is experienced, and consciousness alone manifests itself, shining unblemished without reflection of external objects. This is called *nirvitarka samapatti*.

⁵ BKS Iyengar, *Light on Yoga Sutras of Patanjali*, 1993, p88 Samapatti



Memory is the recollection of past thoughts and experiences. It is the storehouse of past impressions. Its knowledge is reflected knowledge. The *sadhaka* should be aware that memory has tremendous impact on intelligence. By perseverance in yoga practices and persistent self-discipline, new experiences surface. These new experiences, free from the memories of the past, are fresh, direct and subjective; they expunge what is remembered. Then memory ceases to function as a separate entity. It either merges with consciousness or takes a back seat, giving predominance to new experiences and bringing clarity in intelligence. For the average person memory is a past mind. For the enlightened man, memory is a present mind. As memory is purified, intelligence becomes illuminative and moves closer to the seer, losing its identity. This is *nirvitarka samapatti*. Even for the unripe mind, there is a right and a wrong use of memory. It is not for recollecting pleasure, but for establishing a fund of experience as a basis for further correct action and perception.

In *asana*, for example, we start with trial and error. The fruits of these experiments are graded by the discriminating intelligence and stored in the memory. As we progress, trial and error decreases, and correct perception increases. So memory provides foresight against error. In the headstand, for example, something that usually goes wrong is that the upper arm shortens. Memory warns us, 'be aware before it happens'. Discriminating experiment awakens consciousness. Awareness, with discrimination and memory, breaks down bad habits, which are repeated actions based on wrong perception, and replaces them with their opposite. In this process the brain must be creative, not mechanical. The mechanical brain questions only the external phenomena, bringing objective knowledge. The creative brain calls into question the inner and outer, bringing subjective and spiritual knowledge. In *asana* understanding begins, with the inner skin; in *pranayama*, with the inner membrane of the nose. These are the starting points of the spiritual quest in *asana* and *pranayama*. In this way, a virtuous character is built up. When awareness is linked to intelligence, honesty comes into being; when brain and body move in harmony, there is integrity. In all this long process of *tapas*, memory supports the building-up process. When memory functions perfectly, it becomes one with the intelligence. At this point, memory, which had originally dug for us so many pits, has transformed itself into our true *guru*."

1:44 The contemplation of subtle aspects is similarly explained as deliberate (savicara samapatti) or non-deliberate (nirvicara samapatti).

"Transformation of the consciousness by contemplation on subtle objects such as the ego (*ahamkara*), intelligence (*buddhi*) or the counterpart of the elements (sound, touch, sight, taste and smell), or the qualities of luminosity, vibrancy and dormancy of nature, conditioned by space, time and causation, is *savicara samapatti*. Without these reflections it becomes *nirvicara samapatti*.

In *nirvicara samapatti*, the *sadhaka* experiences a state without verbal deliberation. All the subtle objects reflected in *savicara* are extinguished. He is free from memory, free from past experiences, devoid of all past impressions. This new state of contemplation is without cause and effect, place or time. The inexpressible states of pure bliss (*ananda*) and pure self (*asmita*) rise to the surface and are experienced by the *sadhaka* (see 1.41)."

1:45 The subtlest level of nature (prakrti) is consciousness. When consciousness dissolves in nature, it loses all marks and becomes pure.

"By exploring the subtle particles of nature, the consciousness reaches its goal. It is a state of complete cessation of the fluctuations of the mind. That is the subtle, infinitesimal intelligence (*mahat*) of nature (*prakrti*).

The subtlest of the infinitesimal principles of nature is the cosmic intelligence (*mahat*), which in an individual is transformed as the 'I' in a dynamic, minute form, called *asmita* or the small self. Though the Self does not change, the small self brings about changes in a human being due to the influence of nature's qualities. The body is made up of the particles of *prakrti* - from its outermost sheath, the body, to its innermost core, the deep Self. When the individual self, the 'I' is quietened by yogic practices, *prakrti* has reached its end merges into the Self. This is subjective experience, or subjective knowledge.

The *sadhaka* attains purity in *buddhi* and *ahamkara*, the infinitesimal source or apex of nature, *mula-prakrti*. Here, the *sadhaka* has reached the crossroads of Self-Realization (see II.19)."

1:46 The states of samadhi described in the previous sutras are dependent upon a support or seed, and are termed sabija.



“The *savitarka*, *nirvitarka*, *savicara*, *nirvicara*, *ananda* and *asmita samadhis* are known as *sabija* (seeded or with seed) *samadhis*.

All the states of *samapatti* described in 1.17-19 and 1.42-45 are seeded *samadhis*. All these *samadhis* are dependent upon an object which includes the intelligence (*buddhi*) and the “I” principle (*asmita*). Their seed is the core of the being, the only seedless seat in each individual.

It is interesting to note that the six *samapattis* mentioned so far belong to the functions of the brain. The source of analysis (*savitarka*) or absence of analysis (*nirvitarka*) is the frontal brain. For investigation and examination (*savicara*) or absence of them (*nirvicara*), the source is the back brain. The source of joy (*ananda*) is the base of the brain, and of individuality (*asmita*), the top of the brain.

Through the disciplines of yoga, the *sadhaka* transforms his attention from the gross to the subtle. When he reaches the apex of nature, the brain being a part of nature, he attains perfection in controlling the modes of consciousness. He is able to stop all functions of the brain (see IV.4), deliberate and non-deliberate, at will. That is why it is termed *samadhi* with seed.

Whatever is dependent on nature for contemplation is seeded *samapatti*. The contemplation of the seer, who is the source of all seeds, is without support. Though both seer and nature are eternal, nature is changeable while the seer remains the same, immutable, not dependent on any support except his own self. That is why contemplation of the seer is seedless or supportless (*nirbija*) *samadhi*. Another state of *samadhi*, coming between *sabija* and *nirbija* has been discussed by Patanjali in 1.18.

Like the petals of the lotus, which unfold as the sun rises, and close as it sets, the petals of the brain retreat from the periphery to its source, its stem, or bud, and all its functions cease. This is commonly called *asamprajnata samadhi*. It is the threshold between *sabija* and *nirbija samadhi*. If the *sadhaka* remains on the threshold, he merely conquers the elements. If he falls back, he is caught in pleasures and pains. If he crosses over, he attains freedom and beatitude.

The following sutras describe states of Samapatti. *Savitarka*, *nirvitarka*, *savicara* and *nirvicara*.”

1:46 The states of samadhi described in the previous sutras are dependent upon a support or seed, and are termed sabija.

1:51 When that new light of wisdom is also relinquished, seedless samadhi dawns.

At this point the first chapter closes. The second chapter provided a description of the methods to practice yoga. To be continued.