CHAPTER 7

HERMENEUTIC QUALITATIVE ANALYSIS OF PATANJALI YOGA SUTRAS

This chapter is divided into two parts:

7.1 Hermeneutic Phenomenological Interpretation of the Patanjali Yoga Sutras using concepts derived from Medical Neuroscience

This part forms the main portion of the analysis. It used the methodology of hermeneutics for interpretation of the Patanjali Yoga Sutras using medical neuroscience as the basis of interpretation.

7.2 Qualitative Analysis of the Hermeneutically Interpreted Patanjali Yoga Sutras with thematic coding.

This part is a brief report of the qualitative analysis of the hermeneutically interpreted Patanjali Yoga Sutras by thematic coding and analysis using QDA Miner qualitative analysis software.

7.1 Hermeneutic Phenomenological Interpretation of the Patanjali Yoga Sutras Using Concepts Derived from Medical Neuroscience

_shri patanjala yoga sutrani_

This is the title of the work on Yoga. ‘Shri’ is an honorific or respectable title and the author is Patanjali. Patanjala means of or by Patanjali. Yoga is derived from yuj or yoke or union or integration or sum or total or wholeness or holistic. It can also mean deep contemplation or high wisdom. Yoga can be interpreted as balance, equipoise or equanimity. Equanimity can be considered as a high human virtue. A virtue that is desirable in the individual and ideally in each and every member of society. In terms of healthcare achieving physical, mental, social and spiritual equipoise or equanimity is a wellness or health goal. This very much resonates with the definitions of health and well-being. The World
Health Organization (WHO) defines health as a complete state of physical, mental, social (and spiritual) well-being and not merely the absence of disease or infirmity. Thus Yoga can be considered as a positive health outcome in achieving the highest health goal. Yoga also means integration or integral or integrity. In neuroscience terms, integration of brain and mind or neuropsychological integrity can be seen as a desirable state of well-being and freedom from suffering achieved through Yoga.

Sutra means a thread or sketch or aphorism or direction or rule or formula. Sutras can therefore be conceptualized as life formulae. So the Yoga Sutras can be considered as formulae for achieving equanimity in life. The Patanjali Yoga Sutras comprises of 196 Sutras or aphorisms and divided into four chapters. The four chapters are each designated as pada. Pada can be interpreted as chapter or part or portion or also step. Thus the Sutras can be conceptualized as the four major steps to self-realization or emancipation or absolute unity or true freedom or perfect wisdom. In healthcare terms this can be interpreted as the four steps to freedom from suffering and achieving highest well-being and self-actualization. The four chapters of the Patanjali Yoga Sutras are:

1. *samadhi pada*
2. *sadhana pada*
3. *vibuthi pada*
4. *kaivalya pada*

Thus the four major steps to integration are the graded practices and attainments broadly covered under the four Padas of the Yoga Sutras that progressively helps the practitioner to reach the goal.

1. The first step is the path of absorption or equanimity (*samaadhi pada*)
2. The second step is the path of diligent practice (*saadhana pada*)
3. The third step is path of self-empowerment or attainments (*vibuthi pada*)
4. The fourth step is path of self-realization or true wisdom or absolute freedom from suffering (*kaivalya pada*)
1.  **prathamaha samaadhi paadaha:**

The First Step is the Path of Absorption or Equanimity

1.1 *atha yoga anushaasanam*

Now begins the discipline of yoga.

It is traditional and customary to begin a sutra work with *atha* meaning now or thus. *atha* denotes *adhikara* or duty or responsibility or a sense of ownership which is a necessity to practice the yoga discipline. *atha* also indicates a sense of completion or achievement of a previous study or discipline or duty which required mastery and completion before beginning a new discipline. *anushasam* is the discipline or study or rule. Veda Vyasa in his commentary interprets the use of ‘*atha*’ as the final teaching of yoga having completed preliminary disciplines and practices in preparation for this ultimate duty and path of absorption or achieving equanimity. Yoga can pervade or be present, as paths of all aspects or levels or states of consciousness known as *chitta bhumi*. The *chitta bhumi* or states or planes of consciousness are (1) *kshiptam* which is restless or fickle or raving (2) *moodahm* translated as dull or ignorant or forgetful or in some interpretations *mugdham* which is infatuated or unmindful (3) *vikshiptam* which is distracted or oscillating (4) *ekaagram* which is one-pointed or of focussed attention, and (5) *niruddham* which is restrained, controlled, inhibited or prevented.

The highest level of Samadhi or equanimity cannot be achieved through yoga in the states of consciousness up to the distracted state. When *ekaagram* or focussed attention is present in the state of consciousness and yoga is pursued in this state there is an understanding of underlying reality (*sadbhootamartham*), diminution of suffering (*klesha tanukaranam*) and the release of the constraints of the bondages of actions (*karma bandhanam*). This leads to a state of conscious mindfulness or *samprajnata*. This may be associated with *vitarka* or analysis or reasoning, *vichara* or reflection or
pondering, ananda or joy or blissfulness and asmita or the sense of self. When through yoga there is nirodha or prevention or inhibition or cessation of all cyclical conditioning of consciousness (chitta vritti), then appears super-conscious mindfulness in absorption or equanimous contemplation termed asmprajnata samadhi.

As per the present understanding of neuroscience, the moment we are born, learning begins and this is mainly through various types of conditioning. There is classical conditioning which is instinctual, physiological and survival motivated. Operant conditioning is motivated by reward or gain and avoidance of distress or discomfort.

The common form of conditioning happening in everyday life is associative conditioning. This conditioning happens through occurrence of events in close proximity and cause is attributed to the one for the occurrence of the other whereas in fact no such link can be truly established. This concept is also described in the yogic teaching as ‘kakataliya’ or coincidence or co-occurrence or co-origination. Kaka is crow in Sanskrit and taliya is coconut palm. It is a metaphor to describe the concept of co-occurrence or coincidence. A crow alights on a coconut palm and at the very same moment in time a ripe coconut falls to the ground. But it is a common tendency to attribute cause effect to the event and assume that the crow caused the coconut to fall. This conditioning leads to suffering according to the yogic concept.

Conditioning can quickly form into habits. Due to neuroplasticity, neural circuits in the brain are reinforced with the cyclical repetition of these learnt habits of which some may be positive and some negative. We then become bound by the habits over time which soon become automatic and ingrained into procedural memory. Once habits are learnt and formed it is hard to unlearn them.

In an environment which is competitive and fast paced driven and dominated by materialism, there is a tendency for people to operate on a survival instinctual mode. In this situation the stress responses are prominent and
constant and immediate defence from real and/or unreal threats become the primary goal of life. Then there is a preponderance and accumulation of negative conditioning. Repetitive habituation through neuroplasticity makes this well established. Through conscious effort, when one becomes conscious or aware or mindful of the unconsciously originated and formed and conditioned habits, through therapy, one can prevent or reduce or inhibit undesirable habits and negative conditioning. By mindful effort and practice one can thereby re-conditioning the neurophysiological system to break undesirable habits and form newer and healthier habits. These can be then be reinforced through sustained mindful practice leading to a state of wellness and health giving behaviours.

Scientific research has demonstrated that mind-body medicine practices can be used as tools to change negative-events induced stress-response to relaxation-response which eventually with sustained practice, can lead to changes in physical and mental health. Yoga even in its most gross and superficial form that may include asana, pranayama and basic meditation and mindfulness, which are considered as mind-body practices, can induce the relaxation response. A continued and sustained practice of this basic yoga can contribute to health and wellbeing.

In the above account of interpretation of the first sutra of Patanjali, we are introduced to higher and greater possibilities with yoga. It can empower the practitioner with the ability to further achieve superconscious mindfulness when understood at the metacognitive and philosophical level.

1.2 yogas chitta vritti nirodaha

Yoga is the prevention or inhibition or stopping of the cyclical conditioning of consciousness.

1.3 tadaa drashtuhu swarupe awasthaanam

Then one is able to perceive one’s true nature or true essence or true self.
1.4 \textit{vritti saarupyam itaratra}

At other times one’s nature or essence or self remains cyclically conditioned.

1.5 \textit{vrittayah panchhatayyaha klishta aklishtaha}

Cyclical conditioning is of five types, and can be negative and positive.

1.6 \textit{pramaana viparyaya vikalpa nidrah smrityaha}

The five types of cyclical conditioning are: conditioning with object, conditioning with perverse object, conditioning without object, sleep or inert conditioning and memory or conditioning with past impressions of object.

1.7 \textit{pratyaksha anumaana aagamaaha pramaanaani}

Cyclical conditioning with object or substance is said to happen through direct perception, inference and through authoritative testimony.

1.8 \textit{viparyayo mithyaajnanam atad roopa pratishtam}

Cyclical conditioning with perverse object or substance happens through false understanding established through distortion of the form of the object or substance.

1.9 \textit{shabda jnaanaanupaati vastu shunyo vikalpaha}

Cyclical conditioning without object or substance is fiction or fantasy following the literal with no objective reality.

1.10 \textit{abhaava prayayaalambanaa vrittir nidraa}
Sleep is the cyclic conditioning which has no perception to grasp for any conscious cognition to occur.

1.11  anubhoota vishaya asampramoshaha smritihi

The cyclic conditioning of memory or conditioning with past impressions of object or substance, is not allowing to be robbed of experiences.

1.12  abhyasa vairaaghyaabhyaam tat nirodaha

The cyclic conditioning by any or all of these can be inhibited or prevented or stopped through disciplined practice and living a contented austere life.

1.13  tatra sthitau yatno abhyaasaha

To achieve steadiness in that state is through the effort of disciplined practice.

1.14  sa tu dheergha kaala nairantarya satkaara asevitau dhruda bhumihi

Moreover this effortful practice if incessantly continued with earnestness over a long period of time becomes firmly established.

1.15  drushta anushravika vishaya vitrushnasya vashikaara sanjnya vairaagyam

Living an austere life of contentedness is an understanding gained through dominion over, and not swayed by, craving for desirable things seen or heard.

1.16  tat parama purusha khyater guna vairushnyam

Clarity in awareness and the need for the pursuit of that ultimate consciousness comes through developing the quality of non-craving.

1.17  vitarka vichaara aananda asmita rupa anugamat samprajnataha
Conscious awareness or mindfulness is accompanied by or associated with logical analysis or reasoning, reflection or pondering, blissfulness or joy and awareness of sense of self or ego sense.

1.18  viraama pratyaya abhyasa purvah samskaara shesho anyaha

The halting or stopping of the habitual tendencies of conditioned consciousness is preceded by the practice of this conscious mindfulness leaving only a few other residual tendencies.

1.19  bhava pratyayo videha prakruti layaanaam

Trace tendencies of the conditioned consciousness remain dissolved in a formless nature.

1.20  shraddhaa veerya smriti samaadhi prajnaa purvakah itareshaam

For others who have not yet achieved this, it is possible to achieve if preceded by devoted practice and energetic effort in the path of absorption or equanimity.

1.21  teevra samvegaanaam aasannah

Achievement is close for those whose practice is extremely intense.

1.22  mridu madhyaa adhimatraatvaat tato api visheshah

Level of achievement varies with the level of effort whether mild, moderate or of other intensities.

1.23  ishvara pranidhaanaad vaa
Achievement can also be gained by practicing in such a manner as to completely dedicate or surrender the fruits of the efforts to a higher power or absolute consciousness or absolute essence or self.

1.24 klesha karma vipaaka aashayair aparamrustah purusha-vishesha ishvara

Absolute consciousness or essence can be considered as a special aspect of consciousness unaffected by suffering and by the fruits of actions.

1.25 tatra niratishayam sarvajnatva beejam

In that special form of consciousness is the seed of all wisdom.

1.26 sa purveshaam api guruh kaalena anavachchhedaat

From ancient times too this has been the continuous source of wisdom teaching.

1.27 tasya vaachakah pranavah

This is designated by the primordial sound ‘AUM’

1.28 tat japas tad artha bhaavanam

On repeated chanting of that primordial sound, an attitude for conscious understanding is established.

1.29 tatah pratyak chetana adhigamah api antaraya abhaavash cha

Then, this takes on life in the individual conscience, and obstacles or impediments also disappear.
1.30 vyadhi styaana samshaya pramaada aalasya avirati bhranti-darshana
   aalarmabhumikatva anavasthitatvaani chitta vikshepas te antaraayaah

Ill-health or sickness, apathy or lack of concern, indecision or doubt, mindlessness or negligence, laziness or idleness, lust, false perception or delusion, inability to attain a level of achievement, instability or inability to maintain a level of achievement – these are the distractions of consciousness and are the obstacles or impediments.

1.31 duhkha daurmanasya angamejayatva shvasa prashvasah vikshepa sahahuva

These are associated with distress, feeblemindedness, instability of the body, and dysregulation of breathing.

1.32 tat pratisedhaartham eka tattva abhyasah

In order to prevent these the one principle is diligent practice (of yoga).

1.33 maitri karuna mudita upekshanam sukha duhka punya apunya vishayanam bhavanatah chitta prasadanam

Wisdom is gained by bringing to consciousness friendliness towards the happy and healthy, compassion towards the unhappy and distressed, good will towards the good and virtuous and benevolent indifference towards the wicked and evil.

1.34 prachchhardana vidhaaranaabhyam va pranasya

Along with, the practice of concentration on the slow outward movement of breath.

1.35 vishayavati va pravritti utpanna manasah sthiti nibandhani
Along with, cultivating the habit of becoming aware or mindful of sensations that establishes stability of the mind.

1.36 \textit{vishoka va jyotishmati}

Along with, living an illumining life free from causing burden or sorrow (to others).

1.37 \textit{vita raga vishayam va chittam}

Along with, freeing the consciousness of objects of craving or desire.

1.38 \textit{svapna nidra jnana alaambanam va}

Along with, knowing about the significance or insignificance of dreams during sleep and becoming unperturbed.

1.39 \textit{yatha abhimata dhyanat va}

Along with, meditation as per ones choice of technique.

1.40 \textit{parmaanu parama-mahattva antah asya vashikaraha}

One can thus gain mastery of comprehension extending from subtle to gross matters.

1.41 \textit{kshinna-vritti abhijaatasya iva maneh grahitri grahana graahyeshu tat-stha tat-anjanataa samaapattihi}

When the rarefied or reduced cyclical conditioning becomes established, crystal-like or gem-like clarity ensues, of the knower, the process of knowing and the object of knowing, which is known as absorption or equanimity.

1.42 \textit{tatra shabda artha jnaana vikalpaihi sankeernaa savitarka samaapattihi}
Absorption or equanimity, when associated with the name, meaning or identity of, and knowledge associated with, the gross object, is called objective absorption.

1.43  *smriti pari-shuddhau svarupa-shunya iva artha-matra nirbhasa nirvitrarka*

Upon the memory becoming refined, the object of absorption becomes unbiased, and without being coloured by memory, then its true nature is revealed, which is called absorption beyond objectivity.

1.44  *etaya eva savichara nirvichara cha sukshma-vishaya vyakhyata*

In this way, can be described, reflective absorption and absorption beyond reflection pertaining to subtle phenomenon.

1.45  *sukshma vishayatvam cha alinga paryavasanam*

And thus one can extend absorption into subtle phenomenon to its original undifferentiated formless nature.

1.46  *taah eva sabijah samadhih*

These four forms are known only as ‘absorption with purpose’.

1.47  *nirvichaara vaishaaradye adhyaatma prasadaha*

When a high level is attained in ‘absorption without reflection’ into the subtle phenomenon, ones true nature or essence becomes clear.

1.48  *ritambhara tatra prajna*

In that state, wisdom is filled with truth.
1.49 shruta anumaana prajnaabhyam anya-vishayaa vishesha-arthatvat

This wisdom has a different meaning and quality from that gained through teachings and inferences.

1.50 tajjah samskarah anya samskara paribandhi

Conditioning impressions born out of that wisdom, prevent formation of other ordinary conditioning impressions.

1.51 tasya api nirodhe sarva nirodhat nirbijah samadhih

When this too is prevented or inhibited, everything is prevented or inhibited and is known as ‘absorption beyond purpose’.

2. dwitiyaha saadhana paadaha

The Second Step is the Path of Diligent Practice

2.1 tapah svaadhyayaay ishvara-pranidhaana kriya yogaha

The practice of yoga can be simply summarised as: (1) tapah, intense disciplined action or hard work, doing the right thing in spite of any possible discomfort (2) svaadhyaya, self-study, self-awareness and self-understanding and (3) ishvarapranidhaana, singular devotion to the goal or cause with work as worship and surrendering the fruits of that work to a higher cause or absolute consciousness or absolute self.

2.2 samadhi bhavana arthah klesha tanu karanaarthahs cha

The purpose of achieving the state of absorption or equanimity is to diminish or ease suffering.

2.3 avidya asmita raga dvesha abhinivesha pancha klesha
Suffering is due to five causes: (1) ignorance or lacking in wisdom (2) egoism or egotism (3) craving or desire (4) aversion or hate (5) fear of dying or clinging on to material life.

2.4 avidya kshetram uttaresham prasupta tanu vicchinna udaranam

Ignorance or lacking in wisdom is the ground for, or is the basis of, the other four causes of suffering, each being in any of the four states: (1) dormant or latent (2) weak or diminished (3) interrupted or divided (4) activated or aroused

2.5 antiya ashuchi dukhka anaatmasu nitya shuchi sukha aatman khyatih avidya

Ignorance or lack of wisdom is when one considers that which is non-eternal or impermanent as eternal or permanent, that which is impure as pure, that which is painful or distressful as pleasurable or blissful and that which is non-self as the real self.

2.6 drig darshana shaktyoh ekatmata iva asmita

Equating the real self (spiritual self) with the outer sensate self (material self) is called egoism or egotism

2.7 sukha anushayi ragaha

Craving or desire follows pleasurable or pleasant experiences.

2.8 dukha anushayi dveshaha

Aversion or hate follows distressing or unpleasant experiences.

2.9 sva-rasa-vahi vidushah api tatha rudhah abhiniveshaha
Clinging on to material life or fear of dying, is quite strong even in the wise as it is a self-perpetuating instinct for continuation.

2.10  te pratipasava heyatha sukshmaha

These can be overcome by channelling the flow of such attitudes towards becoming subdued or weak.

2.11  dhyana heyatha tat vrittayaha

Through meditation one can overcome the cyclical conditioning of these aspects of suffering.

2.12  klesha-moolaha karmaashayo drishta adrishta janma vedaniyaha

The root of suffering is the accumulation of perceptible or conscious and imperceptible or unconscious actions that one engages in, from birth.

2.13  sati mule tat vipakah jati ayus bhogah

As long as this root cause exists, so long it ripens to produce effects which one has to endure or experience throughout ones state and life.

2.14  te hlada-paritapa-phalah punya apunya hetutvat

Based on whether these actions or virtuous or non-virtuous, they bear fruit or result accordingly, which may be experienced as delight or anguish respectively.

2.15  parinama tapa samskara duhkhah guna vrittih virodhat cha duhkham eva sarvam vivekinaha
The wise one or one who can discriminate, can recognize that anguish is a consequence of latent impressions of suffering and one’s natural tendency to counter or resist this suffering always.

2.16  *heyam duhkham anaagatam*

Further suffering can be overcome.

2.17  *drashtra drishyayoho samyogah heya hetuhu*

The root cause can be overcome by bringing about a balanced integration or when there is equanimity between the perceiver and the object of perception.

2.18  *prakaasha kriya sthiti shilam bhuta indriya atmakam bhoga apavarga artham drishyam*

The complex of human consciousness—mind-body-self can be made to perceive or be presented with illuminating or noble actions coming out of a steady character for the purpose of enduring or experiencing, leading to realization.

2.19  *vishesha avishesha linga-matra alingaani guna parvaani*

The state of character can be with or without quality and with or without identity.

2.20  *drashta drishi matrah shuddho api pratyaya anupashyaha*

The perceiver along with the power of perception when refined or positively conditioned will be able to clearly perceive the causal aspect of consciousness.

2.21  *tad-artha eva drishyasya atma*

The only purpose of that is to make the true self (spiritual self) to be perceived.

2.22  *kritaartham prati nashtam api anashtam tat anya saadhaaranatvaat*
Although when accomplished (through yoga), the ordinary meaning of the perceived object is lost, at other times the perceived object does not lose its ordinary sense.

2.23 sva svami shaktyoho svarupa upalabdhi hetuho samyogaha

Achievement of yoga leading to equanimity can cause one to acquire superiority over self which makes one become conscious of one’s powerful form or aspect.

2.24 tasya hetur avidyaha

But that can lead to ignorance.

2.25 tat abhavat samyogah abhavah hanam tat drishi kaivalyam

That is an attitude of arrogance and therefore through continued practice of yoga leading to equanimity, this attitude of arrogance is destroyed leading to true freedom.

2.26 viveka khyatih aviplava hano upaayaha

The way to destroy this or prevent it from continuing, is awareness through discriminating wisdom.

2.27 tasya saptadha pranta bhumih prajna

For this, seven steps or levels have to be practiced to be bestowed with discriminating wisdom of the final level (Samadhi or equanimity or absorption).

2.28 yoga anga anusthanad ashuddhi kshaye jnana diptih a viveka khyatehe
Through the disciplined practice of the eight limbs or parts of yoga, the negative conditioning is reduced or weakened, illuminating one with knowledge until there is full awareness of discriminating wisdom.

2.29 yama niyama asana pranayama pratyahara dharana dhyana samadhayo ashtaav angani

The eight limbs or parts of yoga (ashtanga yoga) are: (1) yama, self-imposed ethics or ethical principles or observances (2) niyama, disciplines or rules or laws of self-regulation (3) asana, physical culture or adaptability training (4) pranayama, breath regulation or regulation of energy flow (5) pratyahara, regulation of senses or sensory regulation (6) dharana, focussed attention or concentration (7) dhyana, meditation (8) samadhi, state of absorption or equanimity.

2.30 ahimsa satya asteya brahmacharya aparigraha yamaaha

The self-imposed ethics or ethical principles or observances are: (1) ahimsa, non-harming or restraining oneself from intentionally causing harm in thought, word or deed (2) satya, honesty and openness (3) asteya, non-covetousness or restraining oneself from selfishly and intentionally taking something at the cost of depriving another or others (4) brahmacharya, non-craving and non-lusting along with conducting oneself with humility and acceptance in an attitude of service to humanity (5) aparigraha, non-acquisitiveness or refraining from being greedy.

2.31 jati desha kala samaya anavachchinnah sarva-bhaumah maha-vratam

Irrespective of ones stature in life, place and time these are to be considered as universal great commitments or vows.

2.32 shaucha santosha tapah svadhyaya ishvarapranidhaana niyamaha
The disciplines or rules of self-regulation are: (1) *saucha*, hygiene of body and mind (2) *santosha*, contentedness or being content and satisfied always (3) *tapah*, intense disciplined action or hard work, doing the right thing in spite of any possible discomfort (3) *svaadhyaya*, self-study, self-awareness and self-understanding and (4) *ishvarapranidhaana*, singular devotion to the goal or cause with work as worship and surrendering the fruits of that work to a higher cause or absolute consciousness or absolute self.

2.33 vitarka badhane pratipaksha bhavanam

When there is doubt or uncertainty tormenting one or becoming an obstacle, one can progress by reflecting and thereby cultivating the opposite attitude.

2.34 vitarkah himsad yah krita karita anumoditah lobha krodha moha purvakah mridu madhya adhimatrah dukha ajnana ananta phala iti pratipaksha bhavanam

Reflecting and cultivating the opposite attitude is necessary to counter doubt or uncertainty as the latter can lead one to cause directly or indirectly or condone in others, harm and other non-ethical actions, which can precede and may be motivated by greed, extreme anger and delusion or infatuation, in mild, moderate, severe or other intensities. These never fail to result in infinite suffering or sorrow and ignorance.

2.35 ahimsa pratishthaayaam tat sannidhau vaira tyagaha

When *ahimsa*, non-harming or restraining oneself from intentionally causing harm in thought, word or deed, is firmly established, in its presence, all hostility or hate is given up.

2.36 satya pratisthayam kriya phala ashrayatvam

When *satya*, honesty and openness, is firmly established, the results of actions rest on it or dwell in it.
2.37 asteya pratisthayam sarva ratna upasthanam

When asteya, non-covetousness or restraining oneself from selfishly and intentionally taking something at the cost of depriving another or others, is firmly established, all value is present in that person or the person is valued by all.

2.38 brahmacharya pratisthayam virya labhah

When brahmacharya, non-craving and non-lusting along with conducting oneself with humility and acceptance in an attitude of service to humanity, is well established, great strength and vigour can be gained.

2.39 aparagaha sthairye janma kathanta sambodhah

When apiragraha, non-acquisitiveness or refraining from being greedy, is steadily present, one is able to gain insight into one’s own life purpose.

2.40 sauchad sva-anga jugupsa parair asamsargaha

Through the practice of saucha (hygiene of body and mind), all aspects of oneself is freed from being affected by aversions from and rejections by others.

2.41 sattva shuddhi saumanasya ekagra indriya-jaya atma darshana yogyatvani cha

Through this cleansing is gained goodness and agreeableness or auspiciousness, which enables one to achieve one pointed attention, control over the psychosomatic apparatus and makes one competent for knowing one’s true self or true essence.

2.42 santoshat anuttamah sukha labhah
santosha (contentedness or being content and satisfied always), enables one to gain unsurpassed bliss.

2.43 *kaya indriya siddhir ashuddhi kshayaat tapasaha*

*tapah* (intense disciplined action or hard work, doing the right thing in spite of any possible discomfort) empowers the body and diminishes the tendency to succumb to negativities.

2.44 *svaadhyaayaad ishtadevata samprayogah*

Through *svaadhyaaya* (self-study, self-awareness and self-understanding) one feels connected to one's divine predisposition.

2.45 *samaadhi siddhir ishvarapranidhaanat*

*ishvarapranidhaana* (singular devotion to the goal or cause with work as worship and surrendering the fruits of that work to a higher cause or absolute consciousness or absolute self) enables one to gain the state of absorption or equanimity.

2.46 *sthira sukham asanam*

*asan* (physical culture or adaptability training) gives stability and comfortable adaptability.

2.47 *prayatna shaithilya ananta samapattibhyam*

Persevering in the effort to bring about adaptability if continued infinitely, yields, and one is able to become accomplished.

2.48 *tatoh dvandva anabhigaatah*
Then one becomes resilient and unaffected by distress arising out of conflicting experiences.

2.49 *tasmin sati shvasa prashvsayoh gati vichchhedah praanaayaamaha*

When this is accompanied by regulating or making subtle the inhalation and exhalation, *pranayama* (breath regulation or regulation of the life force) can be accomplished.

2.50 *bahya abhyantara stambha vrittih desha kala sankhyabhih paridishtah dhirgha sukshmaha*

By closely paying attention or mindfully examining the external, internal and stationary cycles of breath or movement of the life force in terms of place, time and number, it becomes long or deep and subtle.

2.51 *bahya abhyantara vishaya akshepi chaturthaha*

The fourth is the one that transcends the external and internal phenomenal aspect of *prana* or the breath cycle or life force.

2.52 *tatah kshiyate prakasha avaranam*

Thereby ignorance that covers illuminating wisdom is weakened or diminished.

2.53 *dharanasu cha yogyata manasaha*

The mind then becomes capable for focussed attention.

2.54 *sva vishaya asamprayoge chittasya svarupe anukarah iva indriyanam pratyaharahah*
Disengaging the consciousness from going after or succumbing to the sensate conditioning by the sensory apparatus is called *pratyahara* (regulation of senses or sensory regulation).

2.55 *tatah parama vashyata indriyaanam*

Thus is achieved great mastery over the somatosensory apparatus.

3. **tritiyaha vibhooti paadaha**

The Third Step is the Path of Empowerment

3.1 *deshah bandhah chittasya dharana*

*dharana* (focused attention or concentration) is achieved by fixing the consciousness to a particular area or object.

3.2 *tatra pratyaya ekataanataa dhyaanam*

*dhyana* (meditation) is continued one-pointed focus towards the area or object of focused attention.

3.3 *tad eva artha matra nirbhasam svarupa shunyam iva samadhihi*

*samadhi* (state of absorption or equanimity) is achieved when the area or object itself is inconsequent and only its essence or purpose becomes clear.

3.4 *trayam ekatra samyama*

These three in unison is called *samyama* (equanimous contemplation).

3.5 *tad jayaat prajna aalokaha*

When that is accomplished or mastered then true wisdom shines forth.
3.6 *tasya bhumiṣu viniyogaha*

These can be applied at different levels.

3.7 *trayam antar angam purveḥyaḥ*

With reference to the earlier five limbs or parts, these form the internal faculty.

3.8 *tad api bahir angam nirbijasya*

But these are still external faculty with respect to the deep level of absorption that does not produce conditioning.

3.9 *vyutthana nirodhaḥ samskara abhibhava pradurbhavau nirodhaḥ ksana chitta anvayaḥ nirodhaḥ-parinamah*

Connection to the consciousness is experienced in momentary flashes when the emerging conditioning along with the established and latent conditioning begin to fade as a result of the establishment of this transformative inhibition of conditioning of consciousness.

3.10 *tasya prashaanta vaahita samskaaraat*

With this the tendency for the latent conditioning to have effect becomes tranquil.

3.11 *sarvaarthaḥ ekaagratayoho kshaya udayau chittasya samadhi parinamah*

The deep understanding of each and everything becomes possible by focussing attention and bringing the state of absorption or equanimity that diminishes the tendency of consciousness to become conditioned by default.
3.12  \( \text{tatah punah shanta-udita tulya-pratyayau chittasya ekagrata-parinimah} \)

This again subjugates the arising of the analogous or equivalent perceptions associated with the particular conditioning of consciousness as a result of this transformation during focused attention.

3.13  \( \text{etena bhutendriyeshu dharma lakshana avasthaa parinaamaa vyakhyataha} \)

Through this transformation is discerned, the working, characteristics and condition of the conscious faculty.

3.14  \( \text{shanta udita avyapadeshya dharma anupaati dharmi} \)

The process of subjugating the arising does not affect or cannot change the workings of that with which it is associated.

3.15  \( \text{krama anyatvam parinamah anyatve hetu} \)

Diversity is a result of the evolutionary sequence of diversification.

3.16  \( \text{parinimah traya samyama atita anagata jnana} \)

Through samyama (equanimous contemplation) on the three aspects of how something transpired or resulted, one can discern how it came to be and what will happen to it.

3.17  \( \text{shabda artha pratyaamaaam itaretara adhyaasaat sankaras tat pravibhaaga samyamaat sarva bhuta ruta jnanam} \)

Communication is the meaning of words and perception being superimposed on one another and their joining together or mingling. Therefore on equanimous contemplation on this distinction can allow one to comprehend communication of all beings.
3.18 samskaara sakshaat kaaranaat purva jati jnanam

Equanimous contemplation leading to direct perception on the latent conditioning gives one the knowledge of previous conditioned states leading up to present.

3.19 pratyayasya para chitta jnana

Equanimous contemplation on perception itself allows one to empathise and know the consciousness of others.

3.20 na cha tat salambana tasya avisayin bhutatvaat

But this does not enable one to know the contents of the consciousness of others.

3.21 kaaya rupa samyama tat grahya shakti tat stambhe chaksuh prakaasha asamprayoga antardhaanam

Equanimous contemplation of one’s own body form endows one with the power to suspend the form perception and disengage allowing one to go inwards or introspect deeply undisturbed.

3.22 etena shabdadi antardhanam uktam

Likewise, this can be exercised with perception of sound and other perceptions.

3.23 sopakramam nirupakramam cha karma tat samyama aparanta jnanam aristebyah va

Equanimous contemplation on work that has been undertaken and work that is yet to be undertaken empowers one to gain knowledge or get indications as to the outcome of the latter.
3.24  *maitri dishu balani*

Equanimous contemplation on friendliness and other *parikarmas* (friendliness towards the happy and healthy, compassion towards the unhappy and distressed, good will towards the good and virtuous and benevolent indifference towards the wicked and evil) makes those traits strong.

3.25  *baleshu hasti baladini*

Equanimous contemplation (deep introspection or absorption) on great strength as that of an elephant or other such can empower one with similar great strength.

3.26  *pravrittya aaloka nyasaat suksma vyavahita viprakripta jnanam*

Equanimous contemplation (deep introspection or absorption) on one’s character traits or behavioural tendencies gives insight into their subtle, hidden and deep meaning.

3.27  *bhuvana jnanam surya samyamat*

Equanimous contemplation (deep introspection or absorption) on the sun endows one with the knowledge of life on earth.

3.28  *chandre taaraa vyuha jnanam*

Equanimous contemplation (deep introspection or absorption) on the moon endows one with the knowledge of the stellar constellations.

3.29  *dhurve tad gati jnanam*

Likewise, Equanimous contemplation (deep introspection or absorption) on the pole star endows one with the knowledge of its characteristics or behaviour.
Equanimous contemplation (deep introspection or absorption) on the core of the body endows one with the knowledge of the operations of the body system.

Equanimous contemplation (deep introspection or absorption) on the swallowing phenomenon endows one with the power to control hunger and thirst.

Equanimous contemplation (deep introspection or absorption) on the arrangement and operation of the nerves gives the power of steadiness.

Equanimous contemplation (deep introspection or absorption) on the brain’s highest faculty makes one highly efficacious.

Or with continued practice of yoga these empowerments may manifest spontaneously.

Equanimous contemplation (deep introspection or absorption) on the feeling core (‘heart’) gives understanding of the consciousness.
The pure self is indistinct through perceptual contamination and experienced as such and thus equanimous contemplation on the understanding of this misconception, one gains knowledge of the true self.

3.37 *tatah prātibha sravana vedana adarsha asvada varta jayanta*

By this illumination one gains superior perceptive abilities of the senses of hearing, tactile sense, vision, taste and smell.

3.38 *te samadhau upasargah vyutthane siddhayah*

But these attainments can become obstacles to achieving true equanimity or absorption.

3.39 *bandha kaarana shaithilyaat prachaara samvedanaat cha chittasya para sharira aveshah*

When the cause for one’s selfishness is released through equanimous contemplation, one’s consciousness moves towards sensitivity to the bodily suffering of others.

3.40 *udana jayat jala panka kantaka adisu asangah utkrantih cha*

Mastery of the higher sensory faculty empowers one to rise above the pain caused through water, earth, thorn and such other material things.

3.41 *samana jayat jvalanam*

Mastery over the intermediary sensory faculties empowers one to bear intense internal heat that may be generated.

3.42 *shrotra akashayoh sambandha samyamaat divyam shrotam*
On equanimous contemplation (deep introspection or absorption) on the relation between the faculty of hearing and space, one gains superior hearing.

3.43  \textit{kaaya akashyor sambandha samyamaat laghu too\textlq{}a samaapatte cha aakasha gamanam}

Equanimous contemplation (deep introspection or absorption) on the relation between one’s body and the space around enables one to be as light as cotton and move with ease in that space.

3.44  \textit{bahir akalpitaa vrittir maha-videha tatah prakasha avarana ksayah}

When the cyclically conditioned aspect of what outwardly appeared impossible is greatly made redundant through this practice, then the ignorance covering the illuminating wisdom is removed.

3.45  \textit{sthula svarupa sukshma anvaya arthavattva samyamad bhootajayah}

On equanimous contemplation (deep introspection or absorption) on the relation between one’s own gross and subtle aspects, one gains mastery over one’s being.

3.46  \textit{tatoh anima adi pradurbhavah kaya sampad tad dharma anabhighata cha}

Then one transcends or goes beyond being disturbed or concerned about or going after being such and such or having pleasing disposition or perfect body, etc.

3.47  \textit{rupa lavanya bala vajra samhanantvaani kaya sampat}

In fact only then one gains a pleasing form, a graceful, stable, strong and durable body.
3.48  *grahana svarupa asmita anvaya arthavattva samyamaad indriya jayah*

On equanimous contemplation (deep introspection or absorption) on the function of associating one’s own form with the ego sense or egotism, one gains mastery over that faculty.

3.49  *tatah mano-javitvam vikarana-bhavaha pradhana jayas cha*

Then the mind becomes efficient without a self-centred attitude and hence this is the greatest mastery.

3.50  *sattva purusha anyata khyati matrasya sarva-bhaava adhishtaahtattvam sarvajnatratvam cha*

One sees only the distinct pure self as being the overseeing principle of all attitudes and a repository of all knowledge.

3.51  *tad vairagya api dosha bija kshaye kaivalyam*

Detachment to this too, diminishes the cause of suffering leading to true freedom.

3.52  *sthaani upanimantrane sanga smayaakaranam punar anishta prasangaat*

When one becomes exalted by this inviting association and becomes proud, there is recurrence of the suffering tendency again.

3.53  *kshana tat kramayoh samyamaat vivekajam jnanam*

At that moment equanimous contemplation on that sequence gives birth to discriminating wisdom.
3.54 jati laksana deshair anyataa anavachchhedaat tulyayos tatah pratipattihi

Continuously recognising, that this self is distinct as to the state, characteristics and aspects, leads to understanding.

3.55 taarakam sarva visayam sarvathaa vishyam akramam cha iti viveka jam jnaanam

When one transcends all subjects, subjects in all circumstances and their associated disorders, this gives birth to discriminating wisdom.

3.56 sattva purushayoh shuddhi samye kaivalyam iti

When one achieves equanimity with the purity of the essence of true self, this is called true freedom.

4. chaturtaha kaivalya paadaha

The Fourth Step is the Path to True Wisdom or Liberation

4.1 janma oshadhi mantra tapah samadhi jah siddhyayah

Resilience and wellbeing can arise either from birth (genetically), medical restoration/rejuvenation, meditation, effort and yoga leading to equanimity.

4.2 jatyantara parinamah prakriti apurat

Specific differences are as a result of natural selection.

4.3 nimittam aprayojakam prakritinam varana bhedas tu tatah ksetrikavat

Natural selection or choice has limitations and may not serve a useful purpose and therefore nurture becomes important.
4.4 nirmana chittani asmita matrat

One should understand that only for this the sense of self is established in the consciousness.

4.5 pravritti bhede prayojakam chittam ekam anekeshaam

Consciousness is one but due to the tendency of nature for differentiation it appears as varied.

4.6 tatra dhyana jama anaashayam

Through meditative contemplation clarity regarding this is established.

4.7 karma ashukla akrismam yoginaha trividham itareshaam

The actions of one established in yogic wisdom transcends categorization as not good or not bad whereas in others it may be threefold as not good, not bad and mixed.

4.8 tatah tad vipaka anugunaanaam eva abhivyakti vaasanaanaam

Therefore these manifest as the ripening of fruits or results of actions through formation of latent impressions which remain buried in consciousness.

4.9 jaati desha kaala vyavahitaanaam api aanutaryam smriti samarskaryor eka roopatvaat

Character takes on a form through a succession of accumulation of latent impressions through actions even though separated in time and space.

4.10 taasaam anaaditvam cha aashisho nityatvaat
This processes has no beginning and has existed eternally.

4.11 *hetu phala ashraya alambanaihi sangrahitvaat eshaam abhaave tad abhavaaha*

When the basic foundation of the cause of the fruit or result, supported by the accumulation of actions, is known then it loses its reason to exist.

4.12 *ateeta anaagatam svarupatah asti adhva bhedat dharmanam*

In the form of that action resides the past and the future and the path to see through this is the path of duty.

4.13 *te vyakta suksmah guna atmanah*

This is manifest in the subtle properties of the true self or true essence.

4.14 *parinaama ekatvaat vastu tattvam*

The principle is to bring about objectivity through focussed attention.

4.15 *vastu samye chitta bhedat tayoh vibhaktah panthah*

With absorption or equanimity of consciousness with this object one is able to see through the separate paths of actions.

4.16 *na cha eka chitta tantram ched vastu tat pramaanakam tadaa kim syaat*

If the means of focussed attention of consciousness is not there then how can one gain evidence of the existence of this object?

4.17 *tad uparaga apeksitvat chittasya vastu jnata ajnatam*
Until the consciousness is coloured by the knowledge of the object it remains unknown.

4.18  sada jnatah chitta vrittayah tat prabhu purusasya aparinarmitvat

The true self or the true essence is above the cycle of conditioning and is always aware and thus is unperturbed.

4.19  na tat svabhasam drishyatvat

It is imperceptible due to its own luminosity.

4.20  eka-samaye cha ubhaye anavadhaaranam

And it is not possible to attend to both at the same time.

4.21  chitta antara drishye buddhi-buddheh atiprasangah smriti sankarah cha

Inward perception of the consciousness intellectually causes too much diffusion and leads to confusion of memory.

4.22  chitter apratisamkramayah tad aakara aapattau sva buddhi samvedanam

Consciousness not having become confused, takes on the shape of its own intellect and gets sensitised and qualified to perceive.

4.23  drasti drisya uparaktam chittam sarvaartham

The whole purpose is to make known to the perceiver, the consciousness that is coloured by ignorance.

4.24  tad asankhyeya vaasanabhih chitram api parartham samhatya karitvaat
This happens even though the consciousness is a picture-collage of countless latent impressions combined to give a different meaning.

4.25  
\textit{vishesa darshinah atma bhava bhavana vinivritthih}

Once the true self perceives this qualitative difference or the true essence, then the cyclical conditioning ceases.

4.26  
\textit{tada viveka nimnam kaivalya pragbharam chittam}

Thus inclined towards discriminating wisdom the consciousness gravitates towards true freedom from suffering.

4.27  
\textit{Tad chhidresu pratyaya antarani samskarebhyah}

Gaps continue to exist in the perceptive cognition where the latent impressions continue to exert their effects.

4.28  
\textit{hanam esham kleshavat uktam}

Cessation of the cause of these sufferings has been explained.

4.29  
\textit{prasankhyaane api akusidasya sarvatha viveka khyateh dharma-meghah samadhih}

Always perceiving with discriminating wisdom by elevating oneself above greed is the duty of highest virtue which is yoga leading to equanimity or absorption.

4.30  
\textit{tatah klesha karma nivritthih}

This leads to the cessation of the cycle of suffering produced as a result of one’s actions.

4.31  
\textit{tada sarva avarana mala apetasya jnanasya anantyat jneyam alpam}
This removes all contaminations that was covering the consciousness giving infinite insight, knowing which, there is little else to know.

4.32  tatah kritarthanam parinama krama samaaptih gunanam

Thus is fulfilled the transformation ending the sequence of qualities of consciousness.

4.33  kshana pratiyogi parinama aparanta nigrahyah kramah

As a result, the end of the sequence of succeeding moments is comprehended.

4.34  purusha artha sunyanam gunanam pratiprasavah kaivalyam svarupa pratistha va chiti shaktih iti

Thus self-realization or true empowerment or true freedom is established in the self when all qualities are directed to recede back towards the true essence or the true self.

Swami Vivekananda in his translation and interpretation of the Yoga Sutras of Patanjali, right at the beginning in the introduction starts by clearly stating that there was a consensus of opinion of great minds of the world and that it had been nearly demonstrated by the researchers of physical nature that what we call as us is an outcome and manifestation of an absolute condition in the back of the present relative condition and that the tendency is to go forward to return again to that absolute condition. Yoga is the process that can facilitate this journey of the consciousness.

iti shree patanjali rachita yoga sutram sampoornam

Thus is complete the yoga sutras authored by Patanjali.
7.2 Qualitative Analysis of the Hermeneutically Interpreted Patanjali Yoga Sutras with Thematic Coding

7.2.1 QUALITATIVE CASE STUDY

The whole body of the hermeneutically interpreted Patanjali Yoga Sutras was taken as a single case study for the analysis. As per the hermeneutic principles, hermeneutic cycle was applied with reading, finding meaning through reliable English translations and use of various Sanskrit-English dictionaries, rereading, writing and rewriting using the concepts of medical neuroscience.

7.2.2 QUALITATIVE DATA CODING

Thematic coding of the whole text was done. The primary theme used were:

I. Yoga Wisdom
II. Medical Neuroscience
III. Suffering

The rationale of using Yoga Wisdom was that yoga sutra is considered as a wisdom work in the Vedic tradition and also by modern Indian philosophy. Medical Neuroscience was the second theme is accordance with the main theme of this work. Suffering is the common condition that both the two preceding themes address.

Secondary themes used for the actual coding were as follows:

I. Yoga Wisdom
   1) Wisdom
   2) Yoga

II. Medical Neuroscience
   1) Neuropsychology
2) Medicine/Psychiatry

III. Suffering

1) Pain/Suffering

Figure 18: Representation of Primary and Secondary Themes

The secondary themes were again in keeping with the main themes. Yoga was taken as the general theme applicable throughout the text. Wisdom as an aspect of the yoga process was included in the first theme. Neuropsychology was taken as a combined theme to represent both neurological and psychological processes. Medicine/Psychiatry were taken together as psychiatry is considered as part of medical field. These two secondary themes formed part of the second primary theme of Medical Neuroscience. Pain/Suffering was the sub-theme for suffering as they are fundamentally the same as giving rise to distress. The coding was done after repeated reading and verifying of the body of the text and also individual sutras.

7.2.3 QUALITATIVE TEXT ANALYSIS

Qualitative coding frequency analysis of the text was done using the QDA Miner, qualitative data analysis software developed by Provalis Research, Montreal Canada.
Figure 19: Sample Screenshot of Coding using QDA Miner Software

The following table [Table 1] provides the frequency distribution of the coding in the whole case, i.e. the whole text of the translated Yoga Sutras of Patanjali.

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<th>YOGA WISDOM</th>
<th>Count</th>
<th>% Codes</th>
<th>Cases</th>
<th>% Cases</th>
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<table>
<thead>
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<th>SUFFERING</th>
<th>Count</th>
<th>% Codes</th>
<th>Cases</th>
<th>% Cases</th>
<th>Nb Words</th>
<th>% Words</th>
</tr>
</thead>
<tbody>
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<td>100.0%</td>
<td>867</td>
<td>16.1%</td>
</tr>
</tbody>
</table>

Table 1: QDA Miner Software Generated Coding Frequency Distribution

Figures 20 and 21 below show graphical representations of the distribution of the codes percentages in the form of bar graph and pie chart respectively.
7.2.4 RESULT
It can be observed that Medical Neuroscience codes are about 50% and constitutes about 31% Neuropsychology codes and about 19% Medicine/Psychiatry codes. This is equal in distribution to the coding frequency for Yoga Wisdom and Suffering taken together which have the code distribution of 50%, with about 34% coding for Yoga, about 11% coding for Wisdom and about 5% coding for Suffering (Pain/Suffering).

7.2.5 CONCLUSION

The distribution demonstrates a good coherence in the interpretation of the Patanjali Yoga Sutras in the Light of Medical Neuroscience. We can say that Medical Neuroscience can explain reasonably and validly the phenomenology described in the Patanjali Yoga Sutras which has been hermeneutically interpreted.

7.2.6 LIMITATION

The body of the text subjected to analysis was small. There was only one subject. It pertained only to the author’s hermeneutically interpreted work. The specific process of hermeneutic interpretation itself was using medical neuroscience as the basis of the interpretation of meaning. This may suggest that the good coherence observed in the code frequency distribution was therefore expected.