

Sūtra 4 वृत्तिसारूप्यमितरत्र ॥ ४ ॥

Vṛitti-sārūpyam-itaratra

In other states [when the seer is not established in his¹ true nature], the seer appears the same as the thought waves in the mind.

वृत्ति	<i>vṛitti</i>	thought waves, modifications
सारूप्यम्	<i>sārūpyam</i>	appearance of
इतरत्र	<i>itaratra</i>	elsewhere, other states

In Sūtra 3 Patañjali described the state of *nirodha* (controlled mind), through which Self realization is established. In Sūtra 4 the cause of the other states of mind, which appear when the mind is not controlled, are explained.

Sage Pañchaśhikha explained this common state of mind by saying, “Both the *buddhi* (discriminative faculty) and *puruṣha* (pure consciousness principle) then appear to have only one perception, which is their single reactive cognition, as though both were one.” Indeed, all fluctuations and modifications in *buddhi* are illuminated by *puruṣha*, but the *puruṣha* remains completely separate, immutable, and free. Due to the veiling power of *avidyā* (ignorance), the two principles appear as one, and the seer is identified with the thoughts.

In these other states the *chitta* (mind) is in a state of *vyutthāna* (going out, involved with the outer world). When the *chitta* is active with *vṛittis* (thought waves caused by sense perceptions and the impressions of past actions), there appears to be an identity between these *vṛittis* and the *chiti śhakti* (consciousness potential). This apparent identity creates such illusions as “I am thinking,” or “I am feeling.”

When, due to yoga practice or intense devotion, the *sattvik buddhi* (pure intellect) comes in the proximity of *puruṣha* (spiritual Self), it becomes capable of taking on the reaction of *puruṣha*, like clean water takes on the reaction of the sun. This same reaction in the *buddhi*, influenced by *rajas guṇa* (activity) and *tamas guṇa* (inertia), creates the feeling of a separate existence of the *jiv-ātman* (embodied soul). The postulation of an individual personality is created only in *buddhi* and *chitta*, while *puruṣha* remains universal, unchanged, and unaffected.

There is a similarity in the nature of *puruṣha* and *sattvik buddhi*. When *sattvik buddhi* comes in the proximity of the *puruṣha* it appears as if it is *puruṣha* and says, “I am the spiritual Self.” The pain and suffering of life are experienced in *buddhi*, which is disguised as the spiritual Self. When the *buddhi* goes through pain and suffering it is presumed that the spiritual Self is going through pain and suffering.

The reaction of *puruṣha* on *buddhi* is seen in two ways: The *buddhi* achieves the ability to cognize, and it takes the form of the objects it perceives. This

1 See footnote 1, page 9.

dynamic change in the *buddhi* is called *vṛitti* (thought wave). It serves two purposes: *bhoga* (experiencing the outer world), and *apavarga* (attaining liberation from all experience). The *buddhi* is thus an instrument of the Self for experiencing the world and then for attaining yoga and reaching liberation.

Both *puruṣha* (pure conscious principle) and *prakṛiti* (primordial matter) are beyond space, time, and causality. The term “proximity,” which is used to describe their interface, doesn’t indicate their union within space and time. It only indicates the compatibility of qualities inherent in both. This can be seen in the qualities of seer and seen, master and server, and essence and substance. The relationship of *puruṣha* and *prakṛiti* is eternal.

The apparent identity of *buddhi* with *puruṣha* is called *khyāti* (discernment). It is opposite to *viveka khyāti* (discriminative wisdom). *Khyāti* is identified in three levels:

1. When the light of the Self reflects in *buddhi*, *buddhi* achieves the power to cognize objects and experience sensations.
2. When *buddhi* cognizes the objects, the objects also reflect into the *buddhi*.
3. The reflection of the Self in *buddhi* and the reflection of the objects in *buddhi* mix together and create *vṛittis*.

Itaratra (elsewhere) means “states other than *asamprajñāta samadhi* (super-conscious trance beyond knowledge).”

When the *chitta* (mind) is in a state of *vyutthāna* (involved with the outer world), the *chiti śhakti* (consciousness potential) appears the same as the *vṛittis* (mental content).

Vyutthāna, which literally means “getting up,” is leaving one stage for another. Here it means leaving meditation. It is the absence of stillness in the mind in meditation.

In other states, which are below *asamprajñāta samadhi*, the *vṛittis* of *vyutthāna* appear as:

1. *Śhānta* (peace and calm), in which *sattva guṇa* predominates in *buddhi*
2. *Ghora* (ferocity), in which *rajas guṇa* predominates in *buddhi*
3. *Mūḍha* (stupefaction), in which *tamas guṇa* predominates in *buddhi*.

These qualities merely appear to become the *vṛittis* of *puruṣha*. This is because, in the state of *vyutthāna*, the nature of the *puruṣha* takes the form of the mind.