

Sūtra 3 तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

Tadā draṣṭuḥ svarūpe-’vasthānam

Then [when thought waves are controlled] the seer is established in his¹ own true nature.

तदा	<i>tadā</i>	then
द्रष्टुः	<i>draṣṭuḥ</i>	seer
स्वरूपे	<i>svarūpe</i>	in its own nature
अवस्थानम्	<i>avasthānam</i>	stability

Draṣṭṛi (seer) refers to *chiti śhakti*, which literally means “energy of consciousness.” This consciousness potential is the same as the Self. In Sūtra 2 Patañjali states that yoga is achieved by control of thought waves. Sūtra 3 states that when the outward manifestations of consciousness, or thought waves, are controlled then the underlying consciousness principle is revealed, or Self-realization occurs.

The Self established in its own true nature means that it is completely isolated from all other things. This state of Self awareness, caused by the complete isolation of the Self, is called *kaivalya*.

Sūtra 2 implies two states of the *chitta* (mind) eld):

1. *Vyutthāna chitta* (outgoing mind) in which the mind is engaged in perceiving and acting in the world
2. *Nirodha chitta* (controlled mind) in which the mind is involved in the various levels of *samādhi* (super-consciousness), also known as *samāhita chitta* (harmonized mind).

Vyutthāna and *nirodha*, the two aspects of *chitta*, are relative to one another. For example, when an aspirant is sitting in *dhyāna* (meditation), the process of *nirodha* restrains the mind from wandering. When the mind goes out to some worldly thought it is called *vyutthāna*. As the process of *nirodha* progresses, the levels of *samādhi* are achieved. Then, in each succeeding level of *samādhi*, the preceding stage is regarded as *vyutthāna*. For example, in *asamprajñāta samādhi* (super-consciousness beyond knowledge) the process of *nirodha* is complete and the mind eld is characterized as complete *nirodha chitta*. In comparison to *asamprajñāta samādhi*, *samprajñāta samādhi* (super-consciousness with knowledge) is considered as *vyutthāna chitta* because the mind is engrossed in various levels of knowledge.

1 The word, *draṣṭuḥ* (seer), is masculine. The seer itself is neither masculine nor feminine. It is the *puruṣha* (pure, undivided consciousness), which is devoid of all qualities. The use of *his* is required by Saṅskṛit grammar; no implication is made about the nature of the seer.

This *sūtra* indicates the ultimate stage of yoga (*kaivalya*), which results from the practice of *asamprajñāta samādhi*. When the mind² attains the state of *niruddha* (restraint of all fluctuations), no object remains in the mind. Then the seer rests in his² own true nature. In the process of yoga one's true nature is revealed by removing the objects in the mind that are obstructing Self-realization.

According to the Sāṃkhya Yoga system, reality is created by the conjunction of two principles: *puruṣha* (consciousness) and *prakṛiti* (matter). On the individual level, *puruṣha* is the Self and *prakṛiti* is the mind-body complex. The Self is ever pure, free, changeless, wise, and without regard to time, space, condition, or association with matter. The mind as *buddhi* (intellect) is regarded as the first manifestation of *prakṛiti*. *Buddhi*, as an evolute of matter, is not capable of functioning by itself. It appears to be aware only through the pervasiveness of *puruṣha*, from which it reflects consciousness. It is *buddhi* alone, and not the Self, that undergoes transformation in association with the *guṇas*.

The Self is antecedent to all conditional manifestation. Just as a clear crystal appears to take on the color of the object upon which it rests, the crystal-like, pure Self appears to take on the qualities of the *guṇas* (see Sūtra I:41). Actually it is only *buddhi* that takes on the condition of the *guṇas*. When the crystal is removed from the object upon which it sits, its own clarity becomes visible and it no longer carries any coloring. Similarly the Self, when removed from association with the *guṇas*, does not carry any coloring of *buddhi*.

This is the stage of *kaivalya* in which the Self or conscious principle is isolated, through the process of *nirodha*, from the *guṇas* (qualities of matter) that were experienced in *buddhi*. Then the awareness that permeates the entire manifest creation is established in itself.

2 See footnote 1, page 9.