

Sūtra 24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

Kleśha-karma-vipākaśhayair-aparāmṛṣṭaḥ puruṣha-viśheṣha Īśhvaraḥ

Īśhvara is a special *puruṣha* not touched by afflictions, actions, their results, and impressions produced by these actions.

क्लेश	<i>kleśha</i>	afflictions, miseries
कर्म	<i>karma</i>	actions
विपाक	<i>vipāka</i>	maturing, fruition of actions
आशयैः	<i>āśhayaiḥ</i>	accumulation, impression of desires wherein desires sleep, storehouse
अपरामृष्टः	<i>aparāmṛṣṭaḥ</i>	untouched, unsmearred
पुरुष	<i>puruṣha</i>	divine consciousness
विशेष	<i>viśheṣha</i>	special, particular
ईश्वरः	<i>Īśhvaraḥ</i>	God, ruler of the creation

The previous *sūtra* stated that *asamprajñāta samādhi* (super consciousness beyond wisdom) can be attained by surrendering to Īśhvara (God). A question arises, “Who is Īśhvara? Is it *puruṣha* (conscious principle) or *prakṛiti* (matter principle)? This *sūtra* answers the question by saying that unlike other *puruṣhas*, Īśhvara is not affected by four conditions: *kleśha* (afflictions), *karma* (actions), *vipāka* (fruition of actions), and *āśhaya* (impressions of desires that sleep in the storehouse of desires). Because of these qualities, Īśhvara is regarded as a special *puruṣha* (*puruṣha viśheṣha*) that stands apart from creation, yet is regarded as the creator, preserver, and destroyer of creation.

What are these qualities from which Īśhvara is ever free?

1. *Kleśha* (afflictions). The term *kleśha* is derived from the root verb *kliśh* which means “to cause pain.” The *kleśhas* (afflictions) are five (see Sūtras II:3-9 for a full explanation):
 - a. *avidyā* (ignorance) is the false identification of *puruṣha* (conscious principle) with *buddhi* (intellect principle). It is the root cause of all the other afflictions.
 - b. *asmitā* (egoism) is the first separation from God, which is regarded as the pure “I-sense” consciousness. It creates the sense of experience of the individual.
 - c. *rāga* (attraction) is the expression of individual likes or desires, which is the manifestation of attachment.
 - d. *dveṣha* (repulsion) is the dislike or rejection of that which appears undesirable to the individual, which is the negative manifestation of attachment.
 - e. *abhiniveśha* (attachment to life or fear of death) is the culmination of the other *kleśhas*, which manifests as the desire to live forever.

2. *Karma* (actions). Actions in yoga are classified in three ways: virtuous, non-virtuous, and mixed. The actions produce results according to their nature, and are the cause of a person's wellness or misery. Virtuous actions are those which are prescribed in relation to a person's age, position in society, and natural qualities. Non-virtuous actions are those which are prohibited by moral code. Mixed actions are a mixture of virtue and non-virtue in action. A person's wellness and misery are thus not predestined, but are the result of their actions.
3. *Vipāka* (fruition of action). The seeds of *karma* (action) come to fruition when conditions are favorable, and appear in three aspects:
 - a. *jāti* (class) is the species in which one takes birth.
 - b. *āyu* (span of life) is the measure of existence from birth to the time of leaving the body.
 - c. *bhoga* (experience) is the pleasure and pain experienced during the life span.
4. *Āśhaya* (impressions of desires that sleep in the storehouse of desires). The word *āśhaya* means "that which lies dormant." The desires (*vāsanās*) are stored in the mind as *saṃskāras* (dormant impressions or imprints of actions) until they mature into action (*karma*). Even before they mature into action, the *saṃskāras* (impressions) in the mind start producing thoughts, desires, and images. These create the inclination toward the external choices one makes.

Kleśha, *karma*, *vipāka*, and *āśhaya* are the attributes of *buddhi* (intellect) only. *Buddhi* is composed of the three *guṇas* (qualities of *prakṛiti*, the matter principle). The *puruṣha* (conscious principle) is not touched by any of these attributes of *buddhi*.

So why is *Īśhvara* a special *puruṣha* distinguished from the individual *puruṣha*? Vyasa says, "In the individual being (*jīva*), the *puruṣha* is rooted in *buddhi* so the attributes of *buddhi* are attributed to *puruṣha*. Therefore *puruṣha* is seen as the experiencer of the fruit of actions." This is analogous to the victory or defeat of the warriors being attributed to the King. The individual *jīva* in the state of ignorance becomes the owner of mind, intellect, and body and thus automatically becomes the owner of its happiness and afflictions. The one who is never touched by any such experience is *Īśhvara*, the special *puruṣha*.

The word *Īśhvara* is derived from the verb root *Īśh* which means "to have power over," "to have control over," or "to be able to create, control, and direct." *Īśhvara* is able to save all the worlds simply by strength of will. The excellence of *Īśhvara* is the highest excellence, unsurpassable, and without any equal. Therefore, whenever excellence has reached the utmost limit, it is considered *Īśhvara*.

Those who achieve *kaivalya* (liberation) cannot be considered equal to *Īśhvara* because they had to free themselves from the following threefold

bondage, whereas Īśhvara is never in bondage at any time. The three kinds of bondage of individual beings are as follows:

1. *Prakṛitika bandha*: those who create their bondage by identifying with *prakṛiti*, or any evolute of *prakṛiti* (as opposed to identifying with *puruṣha*, which is liberation).
2. *Vaikṛitika bandha*: those who create their bondage by becoming attracted to worldly attraction or to celestial pleasures.
3. *Dākṣhiṇika bandha*: those who create their bondage by relying on ritual practices for their hope of liberation.

Īśhvara is neither the *puruṣha* principle by itself, nor the *prakṛiti* (*pradhāna*) principle by itself. Īśhvara is the union of *puruṣha* and *pradhāna* before the manifestation of creation, and is thus considered the creator. It is a special being and its godly attributes are based on the ultimate constituent principles.