

**Sūtra 29** ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

Tataḥ pratyak-chetanā-dhigamo-'py-antarāyā-bhāvaśh-cha

**From that practice, the consciousness turns inward and obstacles are overcome.**

ततः	<i>tataḥ</i>	from that, then
प्रत्यक्	<i>pratyak</i>	inner or inward
चेतना	<i>chetanā</i>	consciousness ( <i>pratyakchetanā</i> = inwardly conscious Self ( <i>jīvātmā</i> ))
अधिगमः	<i>adhigamaḥ</i>	attainment, realization
अपि	<i>api</i>	also, too
अन्तराय	<i>antarāya</i>	obstacles, impediments
अभावः	<i>abhāvaḥ</i>	removal, resolved, absence
च	<i>cha</i>	and, also

There are three categories of *yogis* who attain *nirbīja samādhi* (super-consciousness without a seed or support):

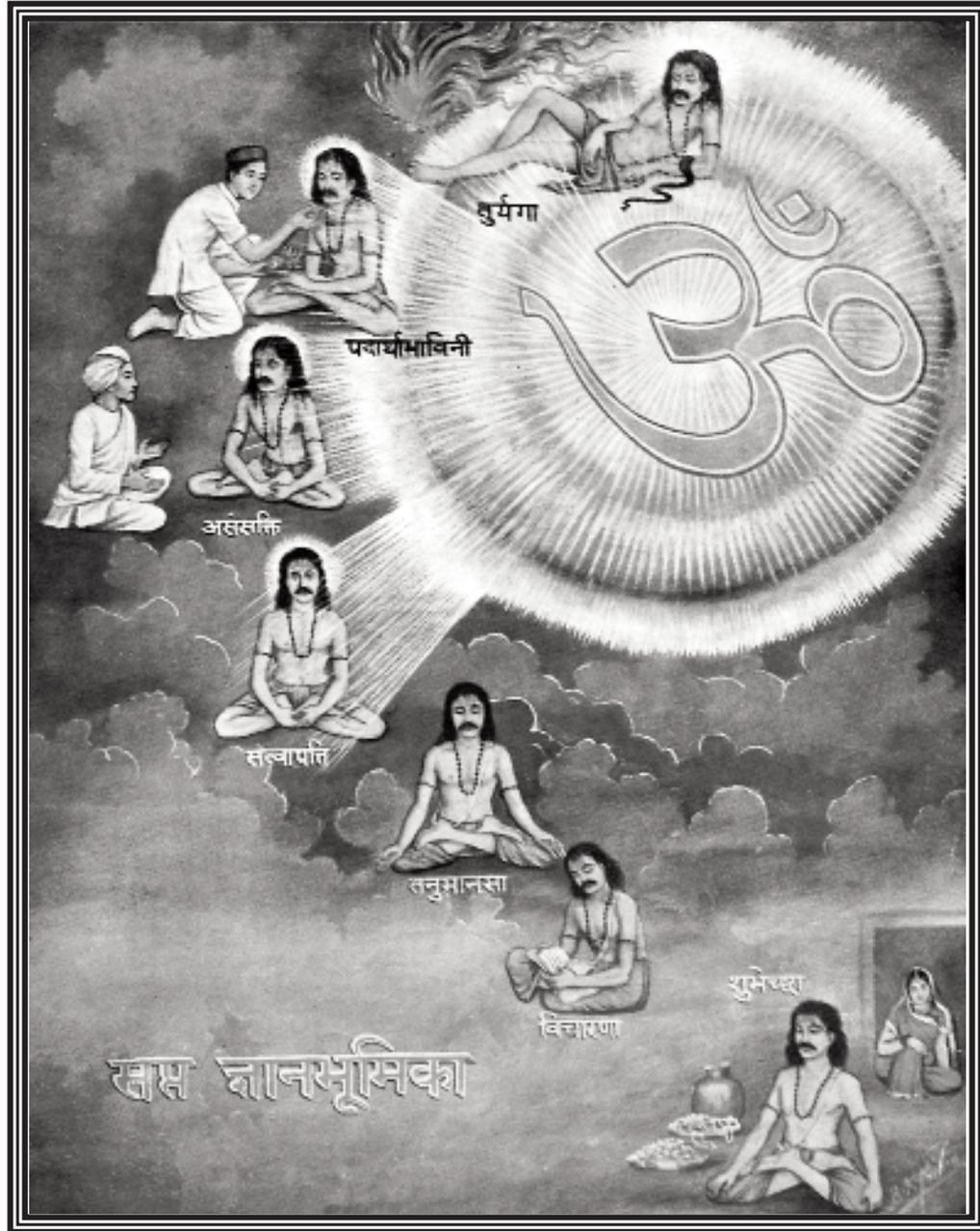
1. *Videha-prakṛitilayas*, who attain by birth
2. *Upāya pratyaya yogis*, who attain by methods
3. Those who attain by the practice of *Īśhvara praṇidhāna* (devotional surrender to God).

These three categories were described in preceding *sūtras*. In this *sūtra* it is said that from the practice of *Īśhvara praṇidhāna* (the practice of the presence of *Īśhvara*), inwardly directed consciousness is achieved, the Self is realized, and all the impediments that come in the process of Self-realization are removed.

*Īśhvara* is pure (*sat*), without affliction, omniscient, joyful, and absolute. The Self, when rooted in *buddhi* (mind or discriminative intellect), becomes *jīvātma* (embodied soul). The nature of that *jīvātma* is similar to the pure Self, but this is not easily realized because of the habitual outgoing nature of the mind. By the practice of *japa* (repetition) of Om, which is *Īśhvara praṇidhāna*, the outgoing nature of consciousness stops and consciousness turns inward.

In other words, the ego self that was expressing itself through the mind and intellect in the outer world is separated from the mind and intellect. The ego reverses back to its real nature, and Self-realization is achieved.

By the regular practice of *japa*, impediments and obstacles in the path of Self-realization are gradually eliminated. When the mind is thus completely freed from all afflictions, the self will rediscover itself as the Self. This is the union of individual self with the supreme Self.



*The Seven Stages of Enlightenment*

*Śhubhechchhā – Extreme desire for liberation  
Vichāraṇā – Reflection on the Self and on  
the subtle meaning of the scriptures  
Tanumānasa – The one-pointed mind, which  
is capable of profound concentration  
Satvāpatti – Experience of truth*

*Asānsakti – Freedom from attachment,  
identifies only with God  
Padārthābhāvini – Non-perception of the  
external world  
Turyagā – Complete isolation or immersion  
in God*