

Sūtra 31 दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः ॥३१॥

Duḥkha-daurmanasy-āṅgameja-yatva-śhvāsa-prāśhvāsā
vikṣhepa-sahabhuvah

Pain, depression, nervousness, and hard breathing are the symptoms that accompany the distracted state of mind.

दुःख	<i>duḥkha</i>	pain
दौर्मनस्य	<i>daurmanasya</i>	depression, frustration
अङ्गमेजयत्व	<i>aṅgamejayatva</i>	nervousness, unsteadiness of limbs
श्वास	<i>śhvāsa</i>	inhalation
प्रश्वासाः	<i>prāśhvāsāḥ</i>	exhalation
विक्षेप	<i>vikṣhepa</i>	distraction
सहभुवः	<i>sahabhuvah</i>	accompany

The previous *sūtra* listed the nine obstacles in yoga *sādhana* (practice). This *sūtra* describes the five symptoms that accompany these obstacles.

1. **Duḥkha (pain)** is classified in three ways:

Ādhyātmika (related to self) is pain that results from internal causes such as a physical illness or injury or a mental illness. It can also be pain caused by negative emotions such as anger, hate, and jealousy, or pain caused by passion or desires, such as the non-achievement of a desired object, the loss of a previously attained desired object, or the attainment of an undesired object.

Ādhibautika (related to natural causes) is pain that results from external causes such as enemies, thieves, animals, mosquitoes, and snakes.

Ādhidaivika (related to supernatural causes) is pain that results from supernatural causes such as a tornado, heavy rain or snow, flood, fire, or earthquake.

Although these latter two types of pain are caused by external forces, the pain is experienced in the mind. Because the mind that dwells in pain cannot concentrate, the pain is considered an obstacle to *sādhana*. When one is capable of controlling the mind by understanding that the mind is creating the pain due to its identification with the body, then one can weaken the intensity of the pain. Gradually, the effect of pain on the mind subsides until it is no longer an obstacle.

2. **Daurmanasya (depression or frustration)** is the state in which the mind expresses negativity, despair, anxiety, distress, instability, and disturbed emotions. The cause of *daurmanasya* is the non-fulfillment of desires. It is a state of *vikṣhipta* (restlessness) in which *ekāgratā* (one-pointed concentration) is difficult to achieve.

3. *Āṅgamejayatva* (**nervousness, unsteadiness of limbs**) is when the restlessness in the mind gets expressed by the body. The body shakes, twitches, turns, and moves back and forth, even in meditation. It disturbs the mind and prevents it from going deeper in meditation. As long as the mind is not calmed, the body will not be stabilized in meditation.
- 4 & 5. *Śhvāsa* and *praśhvāsā* (**involuntary inhalation and exhalation**) are both indications of a disturbed mind and disturbing factors for the mind. When the mind is disturbed by any reason, the flow of inhalation and exhalation becomes irregular and spasmodic; gasping, sighing, and long inhale or exhale may occur. In meditation irregular breathing disturbs the mind and is an obstacle in yoga.

Until these five symptoms are cured, one cannot break through the *vikṣhipta* (distracted) state of mind and achieve the stability of the *ekāgra* (one-pointed) state, which is required for the higher levels of *samādhi*.