

## Pandit Rajmani Tigunait's Commentaries on Sutras 2:36 from *The Practice of the Yoga Sutra*

### SUTRA 2:36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

satyapratisthāyām kriyāphalāśrayatvam | | 36 | |

**When a yogi is established in truthfulness, actions begin to bear fruit.**

In this sutra, Patanjali claims that when we are established in *satya*, truth, actions expressed by our words materialize. As with nonviolence, the verity of this claim rests solely on the power of our pristine and self-luminous mind. The mind is innately infused with the powers and attributes of primordial prakriti. Primordial prakriti is infinitely rich in every respect. It is eternally and spontaneously aware of the intention of Ishvara. Prakriti responds to Ishvara's intention, and the world of infinite varieties of matter and energy manifests. In other words, prakriti manifests in perfect accordance with Ishvara. Similarly, our mind responds to the intention of our core being, provided our mind is pristine and pure. Our luminous mind senses our intention instantly. Because the mind has no resistance to that intention, its inherent powers and attributes transform the intention into a living reality.

Words are reflections of our thoughts. Thoughts originate in the depths of our consciousness. Before they turn into action, thoughts flash in our mind as words. When the mind is free from afflicting thoughts and feelings, thoughts and the words corresponding to them flow forth without losing their potency. For example, when Ishvara saw darkness and thought of light, he uttered, "Let there be light," and there was light. When Jesus invoked Moses and Elijah, they appeared instantly.

The science of mantra rests on the principle of revelation, which, in turn, stands on *prajna*, intuitive wisdom. Prajna is not confined by the forces of time, space, and the law of cause and effect; it is beyond the domain of sensory perception, inference, postulation, and even scriptural exhortation. As we have seen in sutras 1:47–50 and 2:27, prajna dawns when the mind is free from afflictions and the mental tendencies arising from them. In this state, truth alone exists.

Riding the waves of the mind's luminosity, truth radiates outward. In this state, only the finest words from the finest of languages present themselves to our mind. Our ultra-refined, enlightened mind selects those words as a conduit to transport the intention of outwardly radiating truth. This is how mantras are revealed. A yogi with direct experience of this process is a rishi, a seer. What he experiences is mantra. Because of the pristine nature of the truth, the pristine nature of the intention, the pristine nature of the mind, the pristine nature of the word, and the pristine nature of this entire process, nothing can obstruct, alter, or compromise the transformative effect of mantra. As described in sutra

4:10, the same power is at work in regard to the infallible quality of the blessings of a yogi fully established in truth.

Aspirants who are still attempting to experience this lofty state of truth and become firmly established in it need a methodical practice for applying the principle of truth in daily life. This practice begins with not lying. Once we resolve not to lie, we begin to see the subtle causes of lying. This is when the practice of *pratipaksha bhavana*, cultivating thoughts opposite to those that compel us to lie, becomes applicable. The practice of *pratipaksha bhavana* in regard to truth begins with reminding ourselves how one lie leads to ten more, embroiling us in an unending cycle of pain and ignorance. *Pratipaksha bhavana*, coupled with the proper practice of meditation, gradually leads us to a state in which we find ourselves fully established in truth.