**Ashram Yoga Sutras Translation**

**Chapter 1**

अथ योगानुशासनम् ॥१॥

*atha yoga-anuśāsanam ॥1॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अथ (atha) | Now |
| योग (yoga) | Union |
| अनुशासनं (anusaasanam) | Teaching, exposition |

Yoga in the here and now: an introduction to the study and practice of yoga.

योगश्चित्तवृत्तिनिरोधः ॥२॥

*yogaś-citta-vr̥tti-nirodhaḥ॥2॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| योगस् (yogas) | Union  |
| चित्त (chitta)  | Consciousness |
| वृत्ति (Vritti) | Patterns, movements  |
| निरोधः (Nirodhah) | Stilling, cessation |

When you are in a state of yoga, all misconceptions (vrittis) that can exist in the mutable aspect of human beings (chitta) disappear. ||2||

Yoga (*yoga*) [is] the calming [*nirodha*) of the movements (*vr̥tti*) in the field of awareness (*citta*).

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

*tadādraṣṭuḥsvarūpe-'vasthānam ॥3॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तदा (tada)  | Then  |
| द्रष्टुः (drashtuh) | Witness, pure awareness |
| स्वरूपे (Svarupe) | Own essence, identity  |
| वस्तनम् (Vasthanam) | State of abiding |

For finding our true self (drashtu) entails insight into our own nature. ||3||

With clarity within your perceptual space you (*draṣṭr̥*) can directly experience your true nature (*svarūpa*).

वृत्ति सारूप्यमितरत्र ॥४॥

*vr̥ttisārūpyam-itaratra॥4॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| वृत्ति (vritti) | Patterns, movements (of the mind) |
| सारूप्यं (saarupyam) | Identification, conformity |
| इतरत्र (itaratra)  | Otherwise  |

Lacking that, misconceptions (vritti) skew our perceptions. ||4||

The pre-existing thoughts and feelings (*vr̥tti*) in your inner perceptual space form the way you perceive your environment and ultimately how you perceive yourself.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥

*vr̥ttayaḥpañcatayyaḥkliṣṭākliṣṭāḥ॥5॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| वृत्तयः(vrittayah) | Patterning, movements (of the mind) |
| पञ्चतय्यः (panchatayyah) | Fivefold |
| क्लिष्ट (klista) | Hurtful |
| अक्लिस्थः (aklistah) | Benign |

There are five types of misconceptions (vrittis), some of which are more agreeable than others: ||5||

Five kinds of thoughts and feelings (*vr̥tti*) can inhabit your inner perceptual space. Sometimes they are painful to you (*kliṣṭa*), sometimes pleasant (*akliṣṭa*).

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः ॥६॥

*pramāṇaviparyayavikalpanidrāsmr̥tayaḥ॥6॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| प्रमाण (pramana) | Right perception |
| विर्पर्याय (viparyaya) | Misperception, error |
| विकल्प (vikalpa) | Conceptualization |
| निद्रा (nidra) | Sleep |
| स्मृतयः (smritayah) | Memory, remembering |

insight, error, imaginings, deep sleep, and recollections.

Right perception (*pramāṇa*), distorted perception (*viparyaya*), mental constructions (*viklapa*), mental dullness (*nidrā*) and memory (*smr̥ti*) are the five movements of the inner perceptual space.

प्रत्यक्षानुमानाअगमाः प्रमाणानि ॥७॥

*pratyakṣa-anumāna-āgamāḥpramāṇāni॥7॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| प्रत्यक्ष (pratyaksha) | Perception, sensory input |
| अनुमान (anumana) | Inference |
| अगमाः (agamah) | Testimony from a teacher or traditional text |
| प्रमाणानि (pramanani) | Accurate perception |

Insight arises from direct perception, conclusions, or learning that are based on reliable sources. ||7||

Direct sensory impressions (*pratyakṣa*), mental conclusions (*anumāna*) or things learned from others (*āgama*) can project a truth (*pramāṇa*) within your inner perceptual space.

विपर्ययो मिथ्याज्ञानमतद्रूप प्रतिष्ठम् ॥८॥

*viparyayomithyā-jñānam-atadrūpapratiṣṭham॥8॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| विपर्ययो (viparyayo) | Misperception, error |
| मिथ्य (mithya)  | False |
| ज्ञनम् (jnanam) | Knowledge |
| अतद् (atad) | Not that  |
| रूप (rupa) | Form |
| प्रतिष्तं (pratistham) | Based on  |

Error arises from knowledge that is based on a false mental construct. ||8||

Distorted perception (*vipraryaya*) [is] false knowledge (*mithyā-jñānam*), it [is] not based on a [true] form (*rūpa*).

Mislearning (*mithyā-jñānam*) or distorted observation (*atad-rūpa*) can project an interpretation (*viparyaya*) in your inner perceptual space.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

*śabda-jñāna-anupātīvastu-śūnyovikalpaḥ॥9॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| सब्द (sabda) | Verbal, linguistic |
| ज्ञान (jnana) | Knowledge  |
| अनुपाति (anupaati) | Following, relying upon |
| वस्तु (vastu) | Object, substance |
| शून्यो (shunyo) | Empty  |
| विकल्पः (vikalpah) | Conceptualization  |

Imaginings are engendered by word knowledge without regard for what actually exists in the real world. ||9||

Mental construction (*vikalpa*) [is] following words or knowledge (*śabda-jñāna*) without a [true] object (*vastu-śūnya*).

अभावप्रत्ययाअलम्बना तमोवृत्तिर्निद्र ॥१०॥

*abhāva-pratyaya-ālambanātamo-vr̥ttir-nidra ॥10॥*

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| **Sanskrit** | **Translation** |
| अभाव (abhava) | Non-existence, non-becoming |
| प्रत्यया (pratyaya) | Perception, thought, intention, representation |
| अलम्बना (alambana) | Resting on |
| तमो (tamo) | Light in darkness |
| वृत्ति (vritti) | Pattern, movement |
| निद्रा (nidra) | Sleep  |

Deep sleep is the absence of all impressions resulting from opacity in that which is mutable in human beings (chitta). ||10||

Mental dullness (*nidrā*) [is] a movement [in your perceptual space (*citta*)], which [is] based on the absence (*abhāva*) of impressions (*pratyaya*)[x](https://www.ashtangayoga.info/philosophy/source-texts-and-mantra/yoga-sutra/yoga-sutra-1-on-the-experience-of-absolute-unity-ronald-laura/200601-yoga-sutra-15-11-five-types-of-mental-projections-ronald-laura/#footnote-5-0-x).

When all external sensory impressions (*abhāva-pratyaya*) come to a halt, a projection (*vr̥tti*) of dullness (*nidrā*) is created in your inner perceptual space.

अनुभूतविषयासंप्रमोषः स्मृतिः ॥११॥

*anu-bhūta-viṣaya-asaṁpramoṣaḥsmr̥tiḥ॥11॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अनुभूत (anubhuta) | Experienced |
| विषय (vishaya) | Object (of experience), phenomenon |
| असंप्रमोषः (asampramosah) | Not allowing to steal away  |
| स्मृत्तिः (smrttih) | Memory, remembering |

Recollections are engendered by the past, insofar as the relevant experience has not been eclipsed. ||11||

Memory (*smr̥tti*) [is a] not completely faded (*asaṁpramoṣa*) [previously] perceived object (*viṣaya*)

If a projection does not completely fade (*anubhūta-viṣayāsaṁpramiṣa*), a memory (*smr̥ti*) arises in your inner perceptual space.

अभ्यासवैराग्याअभ्यां तन्निरोधः ॥१२॥

*abhyāsa-vairāgya-ābhyāṁ tan-nirodhaḥ॥12॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| अभ्यास (abhyasa) | Practice, action, method |
| वैराग्या आभ्यां (vairaagyaa-abhyaam) | Non-reaction, non-attachment, dispassion |
| तन् (tan) | These |
| निरोधः (Nirodhah) | Stilling, cessation, restriction |

The state of yoga is attained via a balance between assiduousness (abhyasa) and imperturbability (vairagya). ||12||

No matter what you do, do it with enthusiasm (*abhyāsa*) and serenity (*vairāgya*). This clears (*nirodha*) your inner perceptual space and it comes to rest. You immerse yourself in a state of yoga.

The calm (*nidodha*) [of the inner perceptual space (*citta*) arises] through practice (*abhyāsa*) and detachment (*vairagya*).

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

*tatrasthitauyatno-'bhyāsaḥ॥13॥*

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| **Sanskrit** | **Translation** |
| तत्र (tatra) | In that  |
| स्थितौ (sthitau) | Stability, steadiness |
| यत्नो (yatno) | Sustained effort |
| अभ्यासः (abhyaasah) | Practice, action, method |

Assiduousness means resolutely adhering to one’s practice of yoga. ||13||

Persistence (*abhyāsa*) [is] the effort (*yatna*) to remain (*sthiti*) there [in the calm of the inner perceptual space].

स तु दीर्घकाल नैरन्तर्य सत्काराअदराअसेवितो दृढभूमिः ॥१४॥

*satudīrghakālanairantaryasatkāra-ādara-āsevitodr̥ḍhabhūmiḥ॥14॥*

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| **Sanskrit** | **Translation** | **Sanskrit** | **Translation**  |
| स (sa) | This  | तु (and, moreover) | And, moreover |
| दीर्घ (dirgha) | Long  | काल (kaala) | Time |
| नैरन्तर्य (nairantarya) | Continuously | सत्कारा (satkaaraa) | Skillfully, right way |
| असेवित (asevita) | Cultivated  | दृढ (drdha)  | Firmly  |
| भूमिः (bhumih) | Rooted, grounded |

Success can definitely be achieved via sound and continuous practice over an extended period of time, carried out in a serious and thoughtful manner. ||14||

This [persistence (*abhyāsa*) has] a truly strong foundation (*dr̥ḍha-bhūmi*), [and is practiced] over a long time (*dīrgha-kāla*) uninterruptedly (*nairantarya*) and systematically (*satkāra*).

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्णा वैराग्यम् ॥१५॥

*dr̥ṣṭa-anuśravika-viṣaya-vitr̥ṣṇasyavaśīkāra-saṁjṇāvairāgyam॥15॥*

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| **Sanskrit** | **Translation** |
| दृष्ट (drshta)  | Seen, perceptible |
| अनुश्रविक (anushravika) | Heard, learned |
| विषय (vishaya) | Object  |
| वितृष्णस्य (vitrishnasya)  | Without wanting or attachment |
| वशीकार (vashikaara) | Mastery, willing something to happen |
| संज्णा (samjna) | Comprehension  |
| वैराग्यम् (vairagyam) | Dispassion, non-reaction, non-attachment |

Imperturbability results from a balance in the consciousness, and when the desire for all things that we see or have heard of is extinguished. ||15||

तत्परं पुरुषख्यातेः गुणवैतृष्ण्यम् ॥१६॥

*tatparaṁpuruṣa-khyāteḥguṇa-vaitr̥ṣṇyam॥16॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तत् (tat) | This  |
| परं (param) | Ultimate, highest, purest |
| पुरुष (purusha) | Pure consciousness, pure awareness |
| ख्यातेः (khyaateh) | Clear seeing |
| गुण (guna) | Fundamental quality of nature |
| वैतृष्ण्यं (vaitrishnyam) | Without wanting or attachment |

The highest state of imperturbability arises from the experience of the true self; in this state even the basic elements of nature lose their power over us. || 16||

वितर्कविचाराअनन्दास्मितारुपानुगमात्संप्रज्ञातः ॥१७॥

*vitarka-vicāra-ānanda-asmitā-rupa-anugamāt-saṁprajñātaḥ॥17॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| वितर्क (vitarka) | Analytical thinking  |
| विचारा (vicaaraa) | Insight, reflection |
| आनन्द (ananda) | Bliss, joy |
| अस्मिता (asmita) | Sense of self, I-am-ness |
| रूप (rupa) | Form  |
| अनुगमत् (anugamat) | Going with, following, accompanying |
| संप्रज्ञातः (samprajnatah) | Cognitive |

This absolute knowledge is engendered incrementally by divination, experience, joy, and ultimately the feeling of oneness. ||17||

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

*virāma-pratyaya-abhyāsa-pūrvaḥsaṁskāra-śeṣo-'nyaḥ॥18॥*

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| **Sanskrit** | **Translation** |
| विराम (virama) | Cessation |
| प्रत्यया (pratyaya) | Perception, thought, intention, representation |
| अभ्यास (abhyasa) | Practice, action, method |
| पूर्वः (purvah) | Earlier |
| संस्कार (samskara) | Latent impressions |
| शेषो (shesho) | Store, residuum |
| न्यः (nyah) | Other  |

The other state of insight, which is based on persistent practice, arises when all perception has been extinguished and only non-manifest impressions remain. ||18||

भवप्रत्ययो विदेहप्रकृतिलयानम् ॥१९॥

*bhava-pratyayovideha-prakr̥ti-layānam ॥19॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| भव (bhava) | Being, becoming |
| प्रत्ययो (pratyayo) | Perception, thought, intention, representation |
| विदेह (videha) | Bodiless |
| प्रकृति (prakriti) | Nature |
| लयानम् (layaanam) | Clasped, merged |

Some people are born with true insight, whereas others attain it via a divine body or oneness with nature. ||19||

श्रद्धावीर्यस्मृति समाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

*śraddhā-vīrya-smr̥tisamādhi-prajñā-pūrvakaitareṣām ॥20॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| श्रद्धा (sraddha) | Faith |
| वीर्य (virya) | Energy, vigor |
| स्मृत्ति (smritti) | Memory, mindfulness |
| समाधि (Samadhi) | Oneness, integration |
| प्रज्ञा (prajna) | Wisdom |
| पूर्वक (purvaka) | Preceded by  |
| इतरेषाम् (itareshaam) | Others  |

And then there are some for whom trust, determination, memory and divination lay the groundwork for insight. ||20||

तीव्रसंवेगानामासन्नः ॥२१॥

*tīvra-saṁvegānām-āsannaḥ॥21॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तीव्र (tivra) | Extremely |
| संवेगानाम (samvegaanaam) | Intense, vehement |
| आसन्नः (asannah) | Near  |

The goal is achieved through intensive practice. ||21||

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥२२॥

*mr̥du-madhya-adhimātratvāt-tato'piviśeṣaḥ ॥22॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| मृदु (mridu) | Mild |
| मध्य (madhya) | Moderate  |
| अदिमात्रत्वत (adhimaatratvat) | Extreme, intense |
| ततो (tato) | Therefore, from these |
| पिवि (pivi) | Also |
| शेषः (sheshah) | Difference, distinction |
|  |  |

This practice can be light, moderate or intensive. ||22||

ईश्वरप्रणिधानाद्वा ॥२३॥

*īśvara-praṇidhānād-vā ॥23॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| ईश्वर (isvara) | Divine ideal of pure awareness  |
| प्रणिधनाद (pranidhanad) | Surrender, dedication, application, alignment |
| वा (va) | Or  |

The goal can also be attained via submission to the concept of an ideal being (ishvara). ||24||

क्लेश कर्म विपाकाअशयैःअपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

*kleśa karma vipāka-āśayaiḥ-aparāmr̥ṣṭaḥpuruṣa-viśeṣaīśvaraḥ॥24॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| क्लेश (klesha) | Cause of suffering, corruption, hindrance, poison |
| कर्म (karma) | Action |
| विपाक (vipaka) | Ripening, fruitation |
| अशयैः (ashayaih) | Store, residuum |
| अपरामृष्टः (aparamrishtah) | Untouched  |
| पुरुष (purusha) | Pure awareness, consciousness |
| विशेष (vishesha) | Difference, distinction |
| ईश्वरः (ishvarah) | Divine ideal of pure awareness |

Ishavara is a special being that is unaffected by the obstacles of the spiritual aspirant (klesha), specific actions and consequences (karma), or recollections or desires. ||24||

तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

*tatraniratiśayaṁsarvajña-bījam॥25॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तत्र (tatra) | There, in that  |
| निरतिशयं (niratisayam) | Incomparable, unsurpassed |
| सर्व (sarva) | All  |
| ज्ञ (jna) | Knowing  |
| बीजम् (bijam) | Seed  |

Ishavara is unmatched and is the source of all knowledge. ||25||

स एष पूर्वेषामपिगुरुः कालेनानवच्छेदात् ॥२६॥

*saeṣapūrveṣām-api-guruḥkālena-anavacchedāt ॥26॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| स (sa) | This, that  |
| पूर्वेषाम (purveshaam) | Earlier |
| अपि (api) | Also  |
| गुरुः (guruh) | Teacher, who leads you to the light  |
| कालेन (kaalena) | By time, temporarily  |
| अनवच्चेदत् (anavacchedat) | Unbounded, continuous  |

Ishvara is each and every one, and is even the teacher of the first ones; he is unaffected by time ||26||

तस्य वाचकः प्रणवः ॥२७॥

*tasyavācakaḥpraṇavaḥ॥27॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तस्य (tasya) | Of this, that  |
| वाचकः (vacakah) | Signifying |
| प्रणवः (pranavah)  | The syllable pronounced ‘Om’  |

OM is a symbol for ishvara. ||27||

तज्जपः तदर्थभावनम् ॥२८॥

*taj-japaḥ tad-artha-bhāvanam॥28॥*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तज् (taj) | That  |
| जपः (japah) | Repetition, intonation |
| तद् (tad) | It is, that |
| अर्थ (artha) | Meaning, purpose |
| भावनम् (bhavanam) | Realizing, becoming |

Repetition of OM (with this meaning) leads to contemplation. ||28||

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभवश्च ॥२९॥

*tataḥpratyak-cetana-adhigamo-'py-antarāya-abhavaś-ca ॥29॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, from these |
| प्रत्यक् (pratyak) | Inwards  |
| चेतन (cetana) | Consciousness |
| अधिगमो (adhigamo) | Attainment |
| अपि (api) | Also  |
| अन्तराय (antaraya) | Obstacle  |
| अभवस् (abhavas) | Disappearance  |
| च (ca) | And  |

Through this practice, the immutable self is revealed and all obstacles (antaraya) are removed. ||29||

व्याधि स्त्यान संशय प्रमादाअलस्याविरति भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपाः ते अन्तरायाः ॥३०॥

*vyādhistyānasaṁśayapramāda-ālasya-aviratibhrāntidarśana-alabdha-bhūmikatva-anavasthitatvānicitta-vikṣepāḥteantarāyāḥ॥30॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| व्याधि (vyadhi) | Sickness  |
| स्त्यान (styaana) | Apathy |
| संशय (doubt) | Doubt |
| प्रमाद (pramaada) | Carelessness  |
| आलस्य (alasya) | Laziness  |
| अविरति (avirati) | Sexual indulgence  |
| भ्रान्ति (bhranti) | False |
| दर्शन् (darshan) | Vision, perspective  |
| अलब्ध (alabdha) | Failing to attain |
| भुमिकत्वा (bhumikatva) | Developmental stages |
| अनवस्थितत्वानि (anuvasthitatvani) | Inconstancy, instability |
| चित्त (chitta) | Consciousness |
| विक्षेपः (viskhepah) | Distraction, stirring up  |
| ते (te) | These  |
| अन्तरायाः (antarayah) | Obstacles  |

These obstacles (antaraya) (illness; inertia; doubt; neglect; sloth; desire; blindness; a lack of goals; irresoluteness) obscure that which is immutable in human beings (chitta). ||30||

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासाः विक्षेप सहभुवः ॥३१॥

*duḥkha-daurmanasya-aṅgamejayatva-śvāsapraśvāsāḥvikṣepasahabhuvaḥ॥31॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| दुःख (dhuhka) | Distress, pain, suffering |
| दौर्मनस्य (daumarnasya) | Depression  |
| अङ्गम् (angam) | Limb  |
| एजयत्व (ejayatva) | Trembling  |
| श्वास (svasa) | Disturbed inhalation  |
| प्रश्वासाः (prashvasah) | Disturbed exhalation |
| विषेप (vikshepa) | Distraction, stirring up |
| सहभुवः (sahabhuvah) | Accompanying  |

Suffering, depression, nervousness, and agitated breathing are signs of this lack of clarity. ||31||

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

*tat-pratiṣedha-artham-eka-tattva-abhyāsaḥ॥32॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तत् (tat) | That, these |
| प्रतिषेध (pratisheda) | Subdue, ward off |
| अर्थम् (artham) | Meaning, purpose, approach |
| एक (eka) | One  |
| तत्त्व (tattva) | Thusness, elemental quality, principle |
| अभ्यासः (abhyasah) | Practice, action, method |

He who practices assiduously overcomes these obstacles. ||32||

मैत्री करुणा मुदितोपेक्षाणांसुखदुःख पुण्यापुण्यविषयाणां भावनातः चित्तप्रसादनम् ॥३३॥

*maitrīkaruṇāmudito-pekṣāṇāṁ-sukha-duḥkhapuṇya-apuṇya-viṣayāṇāṁbhāvanātaḥcitta-prasādanam॥33॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| मैत्री (maitri) | Friendliness  |
| करुणा (karunaa) | Compassion |
| मुदित (mudita) | Delight  |
| एपेक्षाणां (epekshanam) | Equanimity |
| सुख (sukha) | Happiness  |
| दुःख (duhkha) | Suffering |
| पुण्य (punya) | Good |
| अपुण्य (apunya) | Evil  |
| विषयाणां (vishayanam) | Object (of experience) |
| भावनातः (bhavanatah) | Radiating, projecting |
| चित्त (chitta) | Consciousness  |
| प्रसादनम् (prasadanam) | Calming, tranquilizing, clarification |

All that is mutable in human beings (chitta) is harmonized through the cultivation of love (maitri), helpfulness (karuna), conviviality (mudita) and imperturbability (upeksha) in situations that are happy, painful, successful or unfortunate. ||33||

प्रच्छर्दनविधारणाअभ्यां वा प्राणस्य ॥३४॥

*pracchardana-vidhāraṇa-ābhyāṁvāprāṇasya॥34॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रच्छर्दन (pracchardana) | Exhalation, expulsion |
| विधारणा अभ्यं (vidharanabhyam) | Pause, retention |
| वा (vaa) | Or |
| प्राणस्य (pranasya) | Breath, life-force |

The goal can be attained through breathing exercises involving holding your breath before exhaling. ||34||

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थिति निबन्धिनी ॥३५॥

*viṣayavatīvāpravr̥tti-rutpannāmanasaḥsthitinibandhinī ॥35॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| विषय (vishaya) | Object (of experience) |
| वाति (vati) | Having  |
| वा (vaa) | Or |
| प्रवृत्ति (pravritti) | Arising of activity  |
| रुत्पन्ना (rutpanna) | Arisen, produced |
| मनसः (manasah) | Mind |
| स्थिति (sthiti) | Stability, steadiness |
| निबन्धिनी (nibandhini) | Holds  |

- Or by contemplating things and impressions, which promotes mental stability and consolidation ||35||

विशोका वा ज्योतिष्मती ॥३६॥

*viśokāvājyotiṣmatī॥36॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| विशोका (vishokaa) | Free of sorrow  |
| वा (vaa) | Or  |
| ज्योतिष्मती (jyotismati) | Luminous  |

Or by contemplating the inner light that is free of suffering. ||36||

वीतराग विषयम् वा चित्तम् ॥३७॥

*vītarāgaviṣayamvācittam॥37॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| वित (vita) | Free from, without  |
| राग (raga) | Desire, passion, attachment  |
| विषयम् (vishayam) | Object (of experience) |
| वा (vaa) | Or  |
| चित्तम् (chittam) | Consciousness  |

Or if what is mutable in human beings (chitta) is no longer the handmaiden of desire. ||37||

स्वप्ननिद्रा ज्ञानाअलम्बनम् वा ॥३८॥

*svapna-nidrājñāna-ālambanamvā॥38॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्वप्न (svapna) | Dream  |
| निद्रा (nidra) | Sleep  |
| ज्ञाना (jnana) | Knowledge  |
| अलम्बनम् (alambanam) | Resting  |
| वा (vaa) | Or  |

Or through knowledge that is derived from a nocturnal dream. ||38||

यथाअभिमतध्यानाद्वा ॥३९॥

*yathā-abhimata-dhyānād-vā॥39॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यथा (yatya) | As  |
| अभिमत (abhimata) | Desired  |
| ध्यानात् (dhyanat) | Meditative absorbtion |
| वा (vaa) | Or  |

Or through contemplation (dhyana) of love. ||39||

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

*paramāṇuparama-mahattva-anto-'syavaśīkāraḥ॥40॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| परम (parama) | Ultimate, highest, purest |
| अणु (anu) | Minute, infinitesimal |
| महत्त्व (mahattva) | Greatness, magnitude |
| अन्त (anta) | Extending from…to… |
| अस्य (asya) | His  |
| वशीकारः (vashikarah) | Mastery  |

A person who attains this goal has mastery over everything, from the smallest atom to the entire universe. ||40||

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥४१॥

*kṣīṇa-vr̥tter-abhijātasy-evamaṇer-grahītr̥-grahaṇa-grāhyeṣutatstha-tadañjanatāsamāpattiḥ॥41॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| क्षीण (kshina) | Dwindled, decreased |
| वृत्तिर् (vrittir) | Patters, movements |
| अभिजातस्य (abijatasya) | Faultless, transparent |
| एव (eva) | Like  |
| मणेर (maner) | Jewel  |
| ग्रहितृ (grahitri) | One who grasps, perceiver |
| ग्रहण (grahana) | Grasping, perceiving |
| ग्राह्येषु (grahyeshu) | Grasped, object of perception |
| तत् (tat) | That  |
| स्थ (stha) | Abide  |
| अञ्जनता (anjanata) | Saturation, taking the form of something else |
| समापत्तिः (samapattih) | Coalescence, contemplation |

Once the misconceptions (vritti) have been minimized, everything that is mutable in human beings (chitta) becomes as clear as a diamond, and perceptions, the perceived, and perceiver are melded with each other. - One builds on and colors the other. This is enlightenment (samapatti). ||41||

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

*tatraśabdārtha-jñāna-vikalpaiḥsaṁkīrṇāsavitarkāsamāpattiḥ॥42॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तत्र (tatra) | There, in that |
| शब्द (sabda) | Verbal, linguistic  |
| अर्थ (artha) | Meaning purpose |
| ज्ञान (jnana) | Knowledge  |
| विकल्पैः (vikalpaih) | Conceptualization |
| संकीर्णा (samkirna) | Intermingled |
| सवितर्का (savitarka) | Thought |
| समापत्तिः (samapattih) | Coalescence, unified contemplation |

In conjunction with word and object knowledge, or imagination, this state is savitarkasamapatti. ||42||

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

*smr̥ti-pariśuddhausvarūpa-śūnyeva-arthamātra-nirbhāsānirvitarkā॥43॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्मृति (smriti)  | Memory, mindfulness |
| परिशुद्धौ (parisuddhau) | Wiping clean, purification |
| स्वरूप (svarupa) | Own form, identity |
| शून्य (shunya) | Empty  |
| एव (eva) | Like  |
| अर्थ (artha) | Meaning, purpose |
| मात्र (matra) | Only  |
| निर्भासा (nirbasa) | Shining |
| निर्वितर्का (nirvitarka) | Beyond thought  |

Once all previous impressions (smriti) have been purged and one’s own nature is clearly perceptible, then only the object of contemplation emanates light. This is nirvitarkasamapatti. ||43||

एतयैव सविचारा निर्विचारा च सूक्ष्मविषय व्याख्याता ॥४४॥

*etayaivasavicārānirvicārā ca sūkṣma-viṣayavyākhyātā॥44॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| एतय (etaya) | By this |
| एव (eva) | Like, thus |
| सविचारा (savicara) | Reflecting  |
| निर्विचारा (nirvicara) | Not reflecting |
| विचारा (vicara) | Object of experience |
| सूक्ष्म (sukshma) | Subtle phenomenon  |
| विषय (visaya) | Object (of experience) |
| व्याख्याता (vyakhyata) | Described, explained |

If the object of concentration is of a subtle nature, these two described states are known as savichraara and nirvicharasamapatti. ||44||

सूक्ष्मविषयत्वम्चालिण्ग पर्यवसानम् ॥४५॥

*sūkṣma-viṣayatvam-ca-aliṇgaparyavasānam॥45॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सूक्ष्म (sukshma) | Subtle  |
| विषयत्वं (vishayatvam) | The thus-ness of an object, the thing itself |
| च (ca) | And |
| अलिण्ग (alinga) | Without form |
| पर्यवसानम् (paryavasanam) | Ending, terminating |

An object can be subtle to the point of indefinability. ||46||

ता एव सबीजस्समाधिः ॥४६॥

*tāevasabījas-samādhiḥ॥46॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ता (ta) | These |
| एव (eva) | Only, also  |
| सबिजस् (sabijas) | With seed |
| समाधिः (samadhih) | Oneness, integration |

All of these states of consciousness are called sabijasamadhi. ||46||

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

*nirvicāra-vaiśāradye-'dhyātma-prasādaḥ॥47॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| निर्विचार (nirvicara) | Nor reflecting |
| वैशारद्ये (vaisaradye) | Lucidity, purity  |
| अध्यात्म (adhyatma) | The innermost self |
| प्रसादः (prasadah) | Calming, pacification, clarification |

If you regularly experience the clearest of the four aforementioned states known as nirvicharasamapatti, then you are about to experience a state of absolute clarity. ||47||

ऋतंभरा तत्र प्रज्ञा ॥४८॥

*r̥taṁbharātatraprajñā॥48॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ऋतं (rtam) | Truth  |
| भरा (bhara) | Bearing  |
| तत्र (tatra) | In that  |
| प्रज्ञा (prajna) | Wisdom  |

Then consciousness will be filled with truth. ||48||

श्रुतानुमानप्रज्ञाअभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

*śruta-anumāna-prajñā-abhyām-anya-viṣayāviśeṣa-arthatvāt॥49॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| श्रुत (sruta) | What has been heard, teachings |
| अनुमान (anumana) | Inference |
| ज्ञाअभ्यम् (prajnabhyam)  | Wisdom |
| अन्य (anya) | Other  |
| विषया (visaya) | Object  |
| विशेष (vishesha) | Difference, distinction |
| अर्थत्वत् (arthatvat) | Function, role |

Consciousness is characterized by a special relationship to the object. This relationship exceeds the bounds of knowledge that is received and followed. ||49||

तज्जस्संस्कारोऽन्यसंस्कार प्रतिबन्धी ॥५०॥

*tajjas-saṁskāro-'nya-saṁskārapratibandhī॥50॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तज्जस् (tajjas) | That what is born of |
| संस्कार (samskara) | Latent impressions |
| अन्य (anya) | Other |
| प्रतिबन्धी (pratibandhi) | Prevents, obstructs |

This experience gives rise to an impression (samskara) that supplants other impressions (samskara). ||50||

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥

*tasyāpinirodhesarva-nirodhān-nirbījaḥsamādhiḥ॥51॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तस्य (tasya) | Of this |
| अपि (api) | Also  |
| निरोधे (nirodhe) | Stilling, cessation, restriction |
| सर्व (sarva) | All  |
| निर्बीजः (nirbijah) | Seedless |
| समाधिः (samadhi) | Oneness, integration, harmony |

Nirbiijasamadhi is attained once even these impressions have become tranquil and when everything has become tranquil. ||51||

**Chapter 2**

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

*tapaḥ svādhyāy-eśvarapraṇidhānāni kriyā-yogaḥ ॥1॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तपः (tapa) | Heat, austerity, intensity of discipline |
| स्वाध्याय (svadhyaya) | Self-study |
| एस्वर (esvara) | Divine ideal of pure awareness |
| प्रणिधानानि (pranidhanani) | Dedication, application, alignment |
| क्रिय (kriya) | Action |
| योगः (yoga) | Union  |

Practice characterized by rigor and vigilance toward itself, without attachment to the outcome, is known as kriya yoga. ||1||

समाधिभावनार्थः क्लेश तनूकरणार्थश्च ॥२॥

*samādhi-bhāvana-arthaḥ kleśa tanū-karaṇa-arthaś-ca ॥2॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| समाधि (samadhi) | Oneness, harmony  |
| भावन (bhavana) | Realizing, becoming |
| अर्थः (artha) | Meaning, purpose |
| क्लेश (klesha) | Cause of suffering, hindrance |
| तनू (tanu) | Slender, weak |
| करण (karana) | Making  |
| अर्थस् (arthas) | Meaning, purpose |
| च (ca) | And  |

If your practice is aligned with your goal (samadhi), the obstacles along your spiritual path (klesha) will disappear and ultimately you will reach your goal. ||2||

अविद्याअस्मितारागद्वेषाभिनिवेशः क्लेशाः ॥३॥

*avidyā-asmitā-rāga-dveṣa-abhiniveśaḥ kleśāḥ ॥3॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अविद्या (avidya) | Lack of wisdom, not seeing things as they are  |
| अस्मिता (asmita) | The sense of ‘I’, egoism |
| राग (raga) | Desire, passion, attachment  |
| द्वेष (dvesa) | Aversion |
| अभिनिवेशः (abhinivesah) | Clinging to life, self-perservation |
| क्लेशाः (kleshah) | Cause of suffering, corruption, hindrance |

The obstacles along the spiritual path (klesha) are as follows: a lack of insight (avidya); identification with the mutable (asmita); the belief that happiness (raga) or unhappiness (dvesha) result from outer circumstances; deep seated anxiety (abinivesha). ||3||

अविद्या क्षेत्रमुत्तरेषाम् प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥

*avidyā kṣetram-uttareṣām prasupta-tanu-vicchinn-odārāṇām ॥4॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अविद्या (avidya) | Lack of wisdom, not seeing things as they are |
| क्षेत्रम् (kshetram) | Field |
| उत्तरेषां (uttaresham) | Other, following |
| प्रसुप्त (prasupta) | Dormant  |
| तनु (tanu) | Thin  |
| विच्छिन्न (vicchinna) | Interrupted, intercepted  |
| उदाराणाम् (udaranam) | Activated, aroused |

A lack of insight (avidya) is the source of most kleshas (obstacles) and can be latent, incipient, full fledged or overwhelming. ||4||

अनित्याअशुचिदुःखानात्मसु नित्यशुचिसुखाअत्मख्यातिरविद्या ॥५॥

*anityā-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātmakhyātir-avidyā ॥5॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अनित्या (anitya) | Impermanent  |
| अशुचि (asuci) | Impure  |
| दुःख (duhkha) | Distress, pain, suffering |
| अनात्मसु (anatmasu) | Not self  |
| नित्य (nitya) | Permanent  |
| शुचि (suci) | Pure  |
| सुखा (sukha) | Happiness |
| अत्म (atma) | Self |
| ख्यातिर् (khyatir) | Seeing  |
| अविद्या (avidya) | Lack of wisdom |

A combination of the eternal and transitory, purity and impurity, joy and suffering, or the mutable and immutable in human beings are all referred to as a lack of insight (avidya). ||5||

दृग्दर्शनशक्त्योरेकात्मतैवास्मिता ॥६॥

*dr̥g-darśana-śaktyor-ekātmata-iva-asmitā ॥6॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| दृग् (drig) | Pure awareness, witness |
| दर्शन (darshana) | Vision, perspective |
| शक्त्योर् (saktyor) | Power  |
| एक (eka) | One  |
| आत्मत (atmata) | Selfhood  |
| एव (eva) | Like, thus, as it were |
| अस्मित (asmita) | The sense of ‘I’, egoism |

Confusing the immutable core with the transient shell is referred to as identification with the mutable (asmita). ||6||

सुखानुशयी रागः ॥७॥

*sukha-anuśayī rāgaḥ ॥7॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सुख (sukha) | Happiness |
| अनुशायि (anushayi) | Following  |
| रागः (ragah) | Wanting, desire, passion, attachment |

The presumption that happiness depends on external circumstances is referred to as desire (raga). ||7||

दुःखानुशयी द्वेषः ॥८॥

*duḥkha-anuśayī dveṣaḥ ॥8॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| दुःख (duhkha) | Distress, pain, duffering  |
| अनुशायि (anushayi) | Following |
| द्वेषः (dvesah) | Aversion |

The notion that pain and suffering are caused by external circumstances is referred to as aversion (dvesha). ||8||

स्वरस्वाहि विदुषोऽपि समारूढोऽभिनिवेशः ॥९॥

*svarasvāhi viduṣo-'pi samārūḍho-'bhiniveśaḥ ॥9॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्व (sva) | Own  |
| रस (rasa) | Taste |
| वाहि (vahi) | Flowing  |
| विदुषो (viduso) | Sage, wise person |
| अपि (api) | Also, even |
| समा (sama) | Thus  |
| रूढो (rudho) | Rooted  |
| अभिनिवेशः | Anxiety, self-perservation |

Anxiety (abhinivesha) arises spontaneously and can even dominate your entire existence. ||9||

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

*te pratiprasava-heyāḥ sūkṣmāḥ ॥10॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ते (te) | These  |
| प्रति (prati) | With regard to, toward |
| प्रसव (prasava) | Flow, motion, creation |
| हेयाः (heyah) | Overcome,overwhelmed  |
| सूक्ष्माः (sukshmah) | Subtle  |

This burden (klesha) should be nipped in the bud. || 10||

ध्यान हेयाः तद्वृत्तयः ॥११॥

*dhyāna heyāḥ tad-vr̥ttayaḥ ॥11॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ध्यान (dhyana) | Meditative absorption |
| हेयाः (heyah) | Overcome, overwhelmed |
| तद् (tat) | That, these |
| वृत्तयः (vrittayah) | Patterns, movements |

Medidating (dhyana) on that which we wish to overcome eliminates such misconceptions that arise from human mutability (vritti). ||11|

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

*kleśa-mūlaḥ karma-aśayo dr̥ṣṭa-adr̥ṣṭa-janma-vedanīyaḥ ॥12॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| क्लेश (klesha) | Cause of suffering, hindrance |
| मूलः (moola) | Root  |
| कर्मा (karma) | Action  |
| अशयो (ashayo) | Store, residuum |
| दृष्ट (drista) | Seen  |
| अदृष्ट (adrista) | Unseen  |
| जन्म (janma) | Birth  |
| वेदनीयः (vedaniyah) | To be experienced  |

Obstacles (kleshas) are the breeding ground for tendencies that give rise to actions and the consequences (karma) thereof. Such obstacles are experienced as visible or invisible obstacles. ||12||

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

*sati mūle tad-vipāko jāty-āyur-bhogāḥ ॥13॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सति (sati) | Existing |
| मूले (mule) | Root  |
| तद् (tad) | This, that |
| विपाको (vipako) | Ripening, fruitation |
| जत्य् (jaty) | Birth  |
| आयुर् (ayur) | Span of life |
| भोगः (bhogah) | Experience, enjoyment  |

The outcome of these circumstances is manifested by a person’s station in life, longevity, and the extent to which they achieve happiness. ||13||

ते ह्लाद परितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

*te hlāda paritāpa-phalāḥ puṇya-apuṇya-hetutvāt ॥14॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ते (te) | They, these |
| ह्लाद (hlada) | Delight  |
| परिताप (paritapa) | Anguish  |
| फलाः (phalah) | Fruit  |
| पुण्य (punya) | Good, virtuous |
| अपुण्य (apunya) | Bad, evil  |
| हेतुत्वात् (hetutvat) | Causality  |

The outcome of an action is felicitous or infelicitous depending on whether the foundation is successful or unsuccessful. ||14||

परिणाम ताप संस्कार दुःखैः गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

*pariṇāma tāpa saṁskāra duḥkhaiḥ guṇa-vr̥tti-virodhācca duḥkham-eva sarvaṁ vivekinaḥ ॥15॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| परिणाम (parinama) | Transformation  |
| ताप (tapa) | Anguish  |
| संस्कार (samskara) | Latent impressions  |
| दुःखैः (duhkhaih) | Pain, suffering  |
| गुण (guna) | Fundamental quality of nature  |
| वृत्ति (vritti) | Patterns, movements |
| विरोधाच्च | Conflict, opposition |
| दुःखम् (duhkham) | Pain, suffering, corruption |
| एव (eva) | Thus  |
| सर्वं (sarvam) | All  |
| विवेकिनः (vivekinah) | A person of discrimination |

Suffering is caused by change in the outside world, as well as impressions, desires (samsakra), misconceptions (vritti) and conflict. Suffering is omnipresent for those who have the capacity to differentiate. ||15||

हेयं दुःखमनागतम् ॥१६॥

*heyaṁ duḥkham-anāgatam ॥16॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| हेयं (heyam) | Overcome, overwhelmed |
| दुःखम् (duhkham) | Pain, distress, suffering  |
| अनागतम् (anagatam) | Future  |

But future suffering can be avoided. ||16||

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

*draṣṭr̥-dr̥śyayoḥ saṁyogo heyahetuḥ ॥17॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| द्रष्टृ (drastri) | Witness, seer, pure awareness  |
| दृश्ययोः (drisyayoh) | What is seen  |
| संयोगो (samyogo) | Union, coupling |
| हेय (heya) | Overcome, overwhelmed |
| हेतुः (hetuh) | Cause  |

For identificaiton of the true self (drashtu) with that which is mutable is the cause of suffering. ||17||

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियाअत्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

*prakāśa-kriyā-sthiti-śīlaṁ bhūtendriya-ātmakaṁ bhoga-apavarga-arthaṁ dr̥śyam ॥18॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रकाश (prakash) | Light, brightness  |
| क्रिया (kriya) | Action |
| स्थिति (sthiti) | Stability, steadiness |
| शीलं (silam) | Character |
| भूत (bhuta) | Element  |
| इन्द्रिय (indriya) | Sensory apparatus  |
| अत्मकं (atmakam) | Self, essence |
| भोग (bhoga) | Experience, enjoyment  |
| अपवर्ग (apavarga) | Emancipation, liberation |
| अर्थं (artham) | Meaning, essence |
| दृश्यम् (drisyam) | What is seen  |

Objects and situations in the physical world can be characterized by purity (sattva), unrest (rajas), or inertia (tamas); they are physical or etheric and result in short term pleasure or long term redemption ||18||

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥१९॥

*viśeṣa-aviśeṣa-liṅga-mātra-aliṅgāni guṇaparvāṇi ॥19॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| विशेष (vishesha) | Difference, distinction |
| अविशेष (avishesha) | Indistinct  |
| लिङ्ग (linga) | Mark, characteristic  |
| मात्र (matra) | Only  |
| अलिङ्गानि (alingani) | Undifferentiated, without marks |
| गुण (guna) | Fundamental quality of nature  |
| पर्वाणि (parvani)  | Level, state |

Physical objects exhibit the following states: determinable; unspecific; symbolic; beyond symbols ||19||

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

*draṣṭā dr̥śimātraḥ śuddho-'pi pratyaya-anupaśyaḥ ॥20॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| द्रष्टा (drasta) | Pure awareness, witness  |
| दृशिमात्रः (drishimatrah) | The only (one) that is seeing |
| शुद्धो (shuddho) | Pure  |
| अपि (api) | Also, although  |
| प्रत्यय (pratyaya) | Perception, thought, intention |
| अनुपश्यः (anupasyah) | To behold |

Only the true self (drashtu) sees; it is immutable, although seeing is based on accurate perception. ||20||

तदर्थ एव दृश्यस्याअत्मा ॥२१॥

*tadartha eva dr̥śyasya-ātmā ॥21॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | It’s, that |
| अर्थ (artha) | Meaning, purpose |
| एव (eva) | Thus  |
| दृश्यस्या (drisyasya) | Of what is seen  |
| अत्मा (atma) | Self, essence  |

Physical objects can only be deemed to such if perceived by the true self (atma) ||21||

कृतार्थं प्रतिनष्टंअप्यनष्टं तदन्य साधारणत्वात् ॥२२॥

*kr̥tārthaṁ pratinaṣṭaṁ-apy-anaṣṭaṁ tadanya sādhāraṇatvāt ॥22॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कृत (krita) | Done, accomplished |
| अर्थं (artham) | Meaning, purpose |
| प्रति (prati) | With regard to, toward |
| नष्टं (nashtam) | Ceased  |
| अपि (api) | Also  |
| अनष्टं (anashtam) | Not ceased  |
| तद् (tad) | That, it’s  |
| अन्य (anya) | Other  |
| साधारणत्वात् (sadharanatvat) | Common experience |

Once an object has fulfilled its purpose, it does not disappear but instead remains in existence as such for others; for the object is valid for all. ||22||

स्वस्वामिशक्त्योः स्वरूपोप्लब्धिहेतुः संयोगः ॥२३॥

*svasvāmi-śaktyoḥ svarūp-oplabdhi-hetuḥ saṁyogaḥ ॥23॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्व (sva) | Own  |
| स्वामि (svami) | Owner  |
| शक्त्योः (shaktyoh) | Power  |
| रूप (rupa) | Form  |
| उप्लब्दि (uplabdi) | Acquisition  |
| हेतुः (hetuh) | Cause, reason |
| संयोगः (samyoga) | Union  |

The sole purpose of linking the mutable with the extant is to recognize the true enduring form. ||23||

तस्य हेतुरविद्या ॥२४॥

*tasya hetur-avidyā ॥24॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तस्य (tasya) | Of this, that  |
| हेतु (hetuh) | Cause, reason |
| अविद्या (avidya) | Lack of wisdom |

The root cause of identification with the mutable is a lack of insight (avidya). ||24||

तदभाबात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥२५॥

*tad-abhābāt-saṁyoga-abhāvo hānaṁ taddr̥śeḥ kaivalyam ॥25॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद (tad) | It is, that |
| अभाबत (abhabat) | Non-existence, non-becoming, disappearance |
| संयोग (samyoga) | Union |
| अभावो (abhavo) | Non-existence, non-becoming, disappearance  |
| हानं (hanam) | Cessation |
| दृशेः (drisheh) | Seeing  |
| कैवल्यम् (kaivalyam) | Emancipation, isolation of pure awareness |

When a lack of insight (avidya) disappears, this identification likewise disappears. Once this identification has completely disappeared, liberation (kaivalya) of the true self (drashtu) has occurred. ||25||

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

*viveka-khyātir-aviplavā hānopāyaḥ ॥26॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| विवेक (viveka) | Discrimination |
| ख्यातिर् (khyatir) | Seeing  |
| अविप्लवा (aviplava) | Continuous, uninterrupted |
| हानो (hano) | Cessation |
| उपायः (upaayah) | Means  |

The capacity to make distinctions (viveka) and uninterrupted insight are the path to this goal. ||26||

तस्य सप्तधा प्रान्तभूमिः प्रज्ञ ॥२७॥

*tasya saptadhā prānta-bhūmiḥ prajña ॥27॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तस्य (tasya) | Of this, that  |
| सप्तधा (saptadha) | sevenfoldt |
| प्रान्त (pranta) | Last  |
| भूमिः (bhumih) | Stage, level |
| प्रज्ञ (prajna) | Wisdom |

This path to insight has seven steps. ||27||

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

*yoga-aṅga-anuṣṭhānād-aśuddhi-kṣaye jñāna-dīptir-āviveka-khyāteḥ ॥28॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| योग (yoga) | Union  |
| अङ्ग (anga) | Limb  |
| अनुष्टानाद् (anushtanad) | Performance, practice  |
| अशुद्धि (ashuddhi) | Impurity  |
| क्षये (kshaye) | Decreasing  |
| ज्ञान (jnana) | Knowledge  |
| दिप्तिर् (diptir) | Radiance  |
| अ (a) | Extending to  |
| विवेक (viveka) | Discrimination |
| ख्यातेः (khyateh) | Seeing  |

Through practice of these limbs of yoga, impurity is overcome and wisdom and an enduring capacity to make disinctions are achieved. ||28||

यम नियमाअसन प्राणायाम प्रत्याहार धारणा ध्यान समाधयोऽष्टावङ्गानि ॥२९॥

**yama niyama-āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo-'ṣṭāvaṅgāni ॥29॥**

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यम (yama) | External discipline |
| नियमा (niyama) | Internal discipline |
| असन (asana) | Posture  |
| प्राणायाम (pranayama) | Breath regulation |
| प्रत्याहार (pratyahara) | Withdrawal of the senses |
| धारणा (dharana) | Concentration |
| ध्यान (dhyana) | Meditative absorption |
| समाधयो (samadhyayo) | Oneness, harmony |
| ष्टावङ्गानि (stavangani) | Eight limbs  |

The limbs of the eight-fold path are as follows: respect for others (yama) and yourself (niyama); harmony with your body (asana), your energy (pranayama), your thoughts (dharana), and your emotions (pratyahara); contemplation (dhyana); ecstasy (samadhi). ||29||

अहिंसासत्यास्तेय ब्रह्मचर्यापरिग्रहाः यमाः ॥३०॥

*ahiṁsā-satya-asteya brahmacarya-aparigrahāḥ yamāḥ ॥30॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अहिंसा (ahimsa) | Non-violence |
| सत्य (satya) | Truthfulness, truth  |
| अस्तेय (asteya) | Not stealing |
| ब्रह्मचर्या (brahmacharya) | Celibacy, impeccable conduct  |
| अपरिग्रहः (aparigrahah) | Not being acquisitive |
| यमाः (yamah) | External discipline |

Respect for others (yama) is based on non-violence (ahimsa); truthfulness (satya); not stealing (asteya); non-covetousness (aparigraha); and acting with an awareness of higher ideals (brahma-charya). ||30||

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमामहाव्रतम् ॥३१॥

*jāti-deśa-kāla-samaya-anavacchinnāḥ sārvabhaumā-mahāvratam ॥31॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जाति (jati) | Birth, rank |
| देश (desha) | Place  |
| काल (kala) | Time  |
| समय (samaya) | Circumstance  |
| अनवच्छिन्नाः (anavacchinah) | Unlimited, irrespective of  |
| सार्व (sarva) | All |
| भौमा (bhauma) | At a level  |
| महा (maha) | Great  |
| व्रतम् (vratam) | Vow, commitment  |

Showing respect for others without regard for social station, or for place, time, or circumstance in all spheres of this respect is a great virtue. ||31||

शौच संतोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

*śauca saṁtoṣa tapaḥ svādhyāy-eśvarapraṇidhānāni niyamāḥ ॥32॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शौच (shauca) | Purity  |
| संतोष (santosha) | Contentment  |
| तपः (tapah) | Heat  |
| स्वाध्याय (svadhyaya) | Self study  |
| ईश्वर (isvara) | Divine ideal of pure awareness  |
| प्रणिधानानि (pranidhanani) | Surrender, dedication, application, alignment  |
| नियमाः (niyamah) | Internal discipline |

Cleanliness (shaucha), contentment (santosha), self-discipline (tapas), learning from yourself (svadhyaya) and accepting your fate (iishvara-pranidhana) automatically translate into the practice of respect (niyama). ||32||

वितर्कबाधने प्रतिप्रक्षभावनम् ॥३३॥

*vitarka-bādhane pratiprakṣa-bhāvanam ॥33॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| वितर्क (vitarka) | Analytical thinking, unwholesome thoughts |
| बाधने (badhane) | Repelling  |
| प्रतिप्रक्ष (pratipaksha) | Opposite  |
| भावनम् (bhavanam) | Realizing, becoming  |

Uncertainty concerning implementation can be overcome via orientation with the reverse. ||33||

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहाअपूर्वका मृदुमध्य अधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिप्रक्षभावनम् ॥३४॥

*vitarkā hiṁsādayaḥ kr̥ta-kārita-anumoditā lobha-krodha-moha-āpūrvakā mr̥du-madhya adhimātrā duḥkha-ajñāna-ananta-phalā iti pratiprakṣa-bhāvanam ॥34॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| वितर्का (vitarka) | Analytical thinking  |
| हिंसादयः (himsa-adayai) | Harming et cetera  |
| कृत (krita) | Done, accomplished  |
| कारित (karita) | Caused to be done, instigated |
| अनुमोदिता (anumodita) | Approved  |
| लोभ (lobha) | Greed  |
| क्रोध (krodha) | Anger  |
| मोहा (moha) | Delusion |
| अपूर्वका (apurvaka) | Preceded by  |
| मृदु (mridu) | Mild  |
| मध्य (madhya) | Moderate  |
| अधिमात्रा (adhimatra) | Extreme, intense |
| दुःख (duhkha) | Pain, suffering |
| अज्ञान (ajnana) | Ignorance |
| अनन्त (ananta) | Endless, boundless  |
| फला (phala) | Fruit  |
| इति (iti) | Thus  |
| प्रतिप्रक्ष (pratipraksha) | Opposite  |
| भावनम् (bhavanam) | Realizing, becoming |

Violent thoughts (himsa) induce unending suffering and ignorance. In such cases, it makes no difference whether you’re the perpetrator, the person who gives the orders, or the instigator; or whether the thoughts are provoked by greed, anger, or delusion; or whether small, medium or large scale action is involved. This is why orienting yourself toward the reverse is helpful. ||34||

अहिंसाप्रतिष्ठायं तत्सन्निधौ वैरत्याघः ॥३५॥

*ahiṁsā-pratiṣṭhāyaṁ tat-sannidhau vairatyāghaḥ ॥35॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अहिंस (ahimsa) | Non-violence  |
| प्रतिष्ठायं (pratisthayam) | Based on, grounded in |
| तत् (tat) | That, these |
| सन्निधौ (sannidhau) | Presence  |
| वैर (vaira) | Hostility  |
| त्याघः (tyagah) | Abandonment  |

Once a condition of durable non-violence (ahimsa) has been established, all enmity will be abandoned in your environs. ||35||

सत्यप्रतिष्थायं क्रियाफलाअश्रयत्वम् ॥३६॥

*satya-pratiṣthāyaṁ kriyā-phala-āśrayatvam ॥36॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सत्य (satya) | Truthfulness, truth  |
| प्रतिष्थायं (pratisthayam) | Based on, grounded in  |
| क्रिया (kriya) | Action |
| फला (phala) | Fruit  |
| अश्रयत्वम् (asrayatvam) | Rest on  |

Once a state of truth (satya) has been permanently established, each statement will form the basis for a truthful result. ||36||

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥

*asteya-pratiṣṭhāyāṁ sarvaratn-opasthānam ॥37॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अस्तेयप्र (asteya) | Not stealing  |
| प्रतिष्ठायां (pratisthayam) | Based on, grounded in |
| सर्व (sarva) | All  |
| रत्न (ratna) | Jewel  |
| उपस्थानम् (upasthanam) | Approach, materialize |

Once non-stealing has been permanently established, all riches will be available. ||37||

ब्रह्मचर्य प्रतिष्ठायां वीर्यलाभः ॥३८॥

*brahma-carya pratiṣṭhāyāṁ vīrya-lābhaḥ ॥38॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ब्रह्मचर्य (brahmacharya) | Celibacy |
| प्रतिष्ठायां (pratisthayam) | Based on, grounded in |
| वीर्य (virya) | Energy, vigor  |
| लाभः (labhah) | Acquired  |

Performing each action with an awareness of a higher ideal (brahma-charya) engenders tremendous strength. ||38||

अपरिग्रहस्थैर्ये जन्मकथंता संबोधः ॥३९॥

*aparigraha-sthairye janma-kathaṁtā saṁbodhaḥ ॥39॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अपरिग्रह (aparigraha) | Not being interest in material or money  |
| स्थैर्ये (sthairye) | Being settled in |
| जन्म (janma) | Birth  |
| कथंता (kathanta) | Understanding why  |
| संबोधः (sambodhah) | Insight  |

The permanent reign of non-covetousness (aparigraha) engenders knowledge concerning the goal of earthly life. ||39||

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

*śaucāt svāṅga-jugupsā parairasaṁsargaḥ ॥40॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शौचात् (shauchat) | Purity  |
| स्व (sva) | Own  |
| अङ्ग (anga) | Limb, component |
| जुगुप्सा (jugupsa) | Detachment  |
| परैर (paraira) | Other  |
| असंसर्गः (asamsargah) | Freedom from contact  |

Purity (shaucha) results in the abandonment of physicality and the cessation of physical contact with external things. ||40||

सत्त्वशुद्धिः सौमनस्यैकाग्र्येन्द्रियजयाअत्मदर्शन योग्यत्वानि च ॥४१॥

*sattva-śuddhiḥ saumanasya-ikāgry-endriyajaya-ātmadarśana yogyatvāni ca ॥41॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सत्त्व (sattva) | Clarity, luminosity, purity, fundamental quality of nature (guna) |
| शुद्धिः (shuddhi) | Purity  |
| सौमनस्य (saumanasya) | Gladness  |
| एक (eka) | One  |
| अग्र्य (agrya) | Pointed  |
| इन्द्रिय (indriya) | Sensory apparatus  |
| जया (jaya) | Mastery  |
| अत्म (atma) | Self, essence  |
| दर्शन (darshan) | Vision, perspective |
| योग्यत्वानि (yogatvani) | Capability  |
| च (cha) | And  |

Also the capacity for clarity, cleanliness, cheerfulness and intentness, as well as mastery over the senses, ultimately give rise to self realization. ||41||

संतोषातनुत्तमस्सुखलाभः ॥४२॥

*saṁtoṣāt-anuttamas-sukhalābhaḥ ॥42॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| संतोषात (santoshat) | Contentment  |
| अनुत्तमस (anutamas) | Unsurpassed  |
| सुख (sukha) | Happiness  |
| लाभः (labhah) | Acquired  |

An attitude of contentment (santosha) gives rise to unexcelled happiness, mental comfort, joy, and satisfaction. ||42||

कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥४३॥

*kāyendriya-siddhir-aśuddhi-kṣayāt tapasaḥ ॥43॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| काय (kaya) | Body  |
| इन्द्रिय (indriya) | Sensory apparatus  |
| सिद्धिर् (siddhir) | Perfection  |
| अशुद्धि (ashuddhi) | Impurity  |
| क्षयात् (kshayat) | Decreasing  |
| तपसः (tapasah) | Heat, intensity of discipline, austerity  |

Through self discipline (tapas), mental impurities are destroyed and the body and senses take on supernatural powers. ||43||

स्वाध्यायादिष्टदेवता संप्रयोगः ॥४४॥

*svādhyāyād-iṣṭa-devatā saṁprayogaḥ ॥44॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्वाध्यायाद् (svadhyayad) | Self-study  |
| इष्ट (ishta) | Desired  |
| देवता (devata) | Deity  |
| संप्रयोगः (samprayogah) | Contact  |

Self-study and reflection on yourself (svadhyaya) brings you into contact with the desired ideal. ||44||

समाधि सिद्धिःईश्वरप्रणिधानात् ॥४५॥

*samādhi siddhiḥ-īśvarapraṇidhānāt ॥45॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| समाधि (samadhi) | Oneness, harmony  |
| सिद्धिः (siddhih) | Perfection  |
| ईश्वर (isvara) | Divine ideal of pure awareness  |
| प्रणिधानात् (pranidhanat) | Surrender, dedication, application, alignment  |

By accepting your fate (ishvarapranidhana), you achieve self knowledge (samadhi) and supernatural power (siddhi). ||45||

स्थिरसुखमासनम् ॥४६॥

*sthira-sukham-āsanam ॥46॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्थिर (sthira) | Steady, stable  |
| सुखम् (sukham) | Happiness  |
| आसनम् (asanam) | Posture  |

Practicing yoga with strength and in a relaxed manner gives rise to harmony with the physical body (asana). ||46||

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥४७॥

*prayatna-śaithilya-ananta-samāpatti-bhyām ॥47॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रयत्न (prayatna) | Effort  |
| शैथिल्य (shaithilya) | Relaxation  |
| अनन्त (ananta) | Endless, boundless  |
| समापत्तिभ्याम् (samapattibhyam) | Coalescence, unified contemplation |

The key to success in this regard is practice with effort, which becomes progressively easier, combined with deep contemplation (samapatti). ||47||

ततो द्वङ्द्वानभिघातः ॥४८॥

*tato dvaṅdva-an-abhighātaḥ ॥48॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततो (tato) | Therefore, from these |
| द्वङ्द्व (dvandva) | Play of opposites, dualities  |
| अनभिघातः (anabhighatai) | Being beyond disturbance, insulation |

This results in a victory over the duality of life. ||48||

तस्मिन् सति श्वासप्रश्वास्योर्गतिविच्छेदः प्राणायामः ॥४९॥

*tasmin sati śvāsa-praśvāsyor-gati-vicchedaḥ prāṇāyāmaḥ ॥49॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तस्मिन् (tasmin) | In this |
| सति (sati) | Existing  |
| श्वास (svasa) | Inhalation |
| प्रश्वास्योर् (prasvasyor) | Exhalation  |
| गति (gati) | Flow  |
| विच्छेदः (vicchedah) | Cessation, interruption |
| प्राणायामः (pranayama) | Breath regulation |

Once harmony with the physical body has been achieved, through interruption of the movement engendered by inhaling and exhaling you attempt to harmonize your energy (pranayama). ||49||

बाह्याअभ्यन्तरस्थम्भ वृत्तिः देशकालसन्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

*bāhya-ābhyantara-sthambha vr̥ttiḥ deśa-kāla-sankhyābhiḥ paridr̥ṣṭo dīrgha-sūkṣmaḥ ॥50॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| बाह्या (bahya) | External  |
| अभ्यन्तर (abhyantara)  | Internal  |
| स्थम्भ (stambha) | Stationary  |
| वृत्तिः (vrittih) | Patterns, movements  |
| देश (desha) | Place  |
| काल (kala) | Time  |
| सन्ख्याभिः (sankhyabhih) | Number  |
| परिदृष्टो (paridrishto) | Observed, measured  |
| दीर्घ (dirgha) | Long |
| सूक्ष्मः (sukshma) | Subtle  |

Exhalation, inhalation, retention, technique, time and number must be very precisely regulated over a lengthy period. ||50||

बाह्याअभ्यन्तर विषयाक्षेपी चतुर्थः ॥५१॥

*bāhya-ābhyantara viṣaya-akṣepī caturthaḥ ॥51॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| बाह्या (bahya) | External  |
| अभ्यन्तर (abhyantara) | Internal  |
| विषय (vishaya) | Object (of experience), phenomenon |
| अक्षेपि (akshepi) | Transcending  |
| चतुर्थः (chaturthah) | Fourth  |

The fourth pranayama technique ultimately transcends breath retention after exhaling or inhaling. ||51||

ततः क्षीयते प्रकाशाअवरणम् ॥५२॥

*tataḥ kṣīyate prakāśa-āvaraṇam ॥52॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, from these  |
| क्षीयते (kshiyate) | Disappears  |
| प्रकाशा (prakasha) | Brightness, light  |
| अवरणम् (avaranam) | Covering, veil, layer  |

The veil covering the light of the true self then vanishes.

धारणासु च योग्यता मनसः ॥५३॥

*dhāraṇāsu ca yogyatā manasaḥ ॥53॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| धारणासु (dharanashu) | Concentration  |
| च (cha) | And  |
| योग्यता (yogyata) | Capability  |
| मनसः (manasah) | Mind  |

And the mind develops the capacity for harmony with thoughts (dharana). ||53||

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकारैवेन्द्रियाणां प्रत्याहारः ॥५४॥

*svaviṣaya-asaṁprayoge cittasya svarūpānukāra-iv-endriyāṇāṁ pratyāhāraḥ ॥54॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्व (sva) | Own  |
| विषय (vishaya) | Object (of experience), phenomenon  |
| असंप्रयोगे (asamprayoge) | Uncoupling  |
| चित्तस्य (chittasya) | Consciousness  |
| स्वरूप (svarupa) | One’s own form  |
| अनुकार (anukara) | Limitation  |
| एव (eva) | Like, thus, as it were  |
| इन्द्रियाणां (indriyanam) | Sensory apparatus  |
| प्रत्याहारः (pratyaharah) | Withdrawal of the senses  |

Harmony with the emotions (pratyahara) is achieved when the senses cease to be engaged with external objects and thus that which is mutable in human beings (chitta) becomes similar to true nature. ||54||

ततः परमावश्यता इन्द्रियाणाम् ॥५५॥

*tataḥ paramā-vaśyatā indriyāṇām ॥55॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, from these, from that  |
| परमा (parama) | Ultimate, highest, purest  |
| वश्यता (vasyata) | Obedience, subservience |
| इन्द्रियाणाम् (indriyanam) | Sensory apparatus  |

Thus do you gain supreme mastery of your senses. ||55||

**Chapter 3**

देशबन्धः चित्तस्य धारणा ॥१॥

*deśa-bandhaḥ cittasya dhāraṇā ॥1॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| देश (desha) | Place  |
| बन्धः (bandhah) | Binding  |
| चित्तस्य (chittasya) | Consciousness  |
| धारणा (dharana) | Concentration  |

Harmony with your thoughts and the ability to concentrate are attained by aligning the mutable aspects of humankind with a specific subject. ||1||

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

*tatra pratyaya-ikatānatā dhyānam ॥2॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तत्र (tatra) | There, in that  |
| प्रत्यय (pratyaya) | Perception, thought, intention, representation |
| एक (eka) | One |
| तानता (tanata) | Extension, stretching  |
| ध्यानम् (dhyanam) | Meditative absorption |

Allowing your thoughts to flow in an uninterrupted stream results in contemplation (dhyana). ||2||

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिवसमाधिः ॥३॥

*tadeva-artha-mātra-nirbhāsaṁ svarūpa-śūnyam-iva-samādhiḥ ॥3॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | It is, that |
| एव (eva) | Thus  |
| अर्थ (artha) | Meaning, purpose, approach |
| मात्र (matra) | Only  |
| निर्भासं (nirbhasam) | Shining  |
| स्वरूप (svarupa) | One’s own form  |
| सुन्यम् (sunyam) | Empty  |
| समाधिः (samadhih) | Oneness, harmony |

Insight (samadhi) occurs when only the subject matter of the orientation shines forth without any being affected by the person in question. ||3||

त्रयमेकत्र संयमः ॥४॥

*trayam-ekatra saṁyamaḥ ॥4॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| त्रयम् (trayam) | These three  |
| एकत्र (ekatra) | In one, as one  |
| संयमः (samyamah) | Constraint, perfect discipline |

The three processes of dharana, dhyana, and samadhi, when taken together, are the components of meditation (samyama). ||4||

तज्जयात् प्रज्ञालोकः ॥५॥

*tajjayāt prajñālokaḥ ॥5॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तत् (tat) | That  |
| जयत् (jayat) | Mastery  |
| प्रज्ञ (prajna) | Wisdom  |
| अलोकः (alokah) | Illumination, flashes of brilliance  |

Mastery of this meditation gives rise to absolute knowledge of all that can be perceived. ||5||

तस्य भूमिषु विनियोगः ॥६॥

*tasya bhūmiṣu viniyogaḥ ॥6॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तस्य (tasya) | Of this, that  |
| भूमिषु (bhumisu) | Stage  |
| विनियोगः (viniyogah) | Progression, application  |

This meditation is carried out in the three aforementioned successive steps. ||6||

त्रयमन्तरन्गं पूर्वेभ्यः ॥७॥

*trayam-antarangaṁ pūrvebhyaḥ ॥7॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| त्रयम् (trayam) | These three  |
| अन्तर् (antar) | Inner  |
| अन्गं (angam)  | Limb, compotent  |
| पूर्वेभ्यः (purvebhyah) | Earlier  |

These three steps are more internal (anga) than the previous steps. ||7||

तदपि बहिरङ्गं निर्बीजस्य ॥८॥

*tadapi bahiraṅgaṁ nirbījasya ॥8॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | It is, that  |
| अपि (api) | Also  |
| बहिर् (bahir) | External  |
| अन्गं (angam) | Limb, compotent |
| निर्बीजस्य (nirbijasya) | Seedless  |

However, these three steps are still external compared to ultimate knowledge (nirbija samadhi). ||8||

व्युत्थाननिरोधसंस्कारयोः अभिभवप्रादुर्भावौ निरोधक्षण चित्तान्वयो निरोधपरिणामः ॥९॥

*vyutthāna-nirodha-saṁskārayoḥ abhibhava-prādurbhāvau nirodhakṣaṇa cittānvayo nirodha-pariṇāmaḥ ॥9॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| व्युत्थान (vyutthana) | Emergence  |
| निरोध (nirodha) | Stilling, cessation  |
| संस्कारयोः (samskarayoh) | Latent impressions |
| अभिभव (abhibhava) | Suppression, submergence |
| प्रादुर् (pradur) | Outside  |
| भावौ (bhavau) | Being, becoming |
| क्षण (kshana) | Moment  |
| चित्त (chitta) | Consciousness  |
| अन्वयो (anvayo) | Connected to, permeated  |
| परिणामः (parinamah) | Transformation  |

That high level of mastery called nirodhah-parinamah occurs in the moment of transition when the rising tendency of deep impressions, the subsiding tendency, and the mutable nature of humankind (chitta) converge. ||9||

तस्य प्रशान्तवाहिता संस्कारत् ॥१०॥

*tasya praśānta-vāhitā saṁskārat ॥10॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तस्य (tasya) | Of this, that  |
| प्रशान्त (prashanta) | Tranquil  |
| वाहिता (vahita) | Flow, progression |
| संस्कारत् (samskarat) | Latent impressions  |

The tranquil flow of transition to tranquility gives rise to a new impression (samskara). ||10||

सर्वार्थता एकाग्रातयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥११॥

*sarvārthatā ekāgrātayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ ॥11॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सर्व (sarva) | All |
| अर्थता (arthata) | Regarding the meaning of something |
| एकाग्रातयोः (ekagratayoh) | One-pointedness |
| क्षय (kshaya) | Decreasing  |
| उदयौ (udayau) | Arising, appearance  |
| चित्तस्य (chittasya) | Consciousness  |
| समाधि (samadhi) | Oneness, harmony  |
| परिणामः (parinamah) | Transformation  |

The transition to insight (samadhi-parinama) is characterized by the mutability in human beings (chitta) becoming progressively less scattered, whereas the tendency toward consolidation increases. ||11||

ततः पुनः शातोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥

*tataḥ punaḥ śātoditau tulya-pratyayau cittasya-ikāgratā-pariṇāmaḥ ॥12॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, from these, from that  |
| पुनः (punah) | Again  |
| शत (shata) | Subsided  |
| उदितौ (uditau) | Arisen  |
| तुल्य (tulya) | Similar, equal  |
| प्रत्ययौ (pratyayau) | Perception, thought, intention |
| चित्तस्य (chittasya) | Consciousness  |
| एकाग्रता (ekagrata) | One-pointedness |
| परिणामः (parinamah) | Transformation  |

The transition to one-pointedness, or ekagrata-parinamah, is the transition whereby human mutability (chitta) becomes perfectly balanced between arising and subsiding. ||12||

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्था परिणामा व्याख्याताः ॥१३॥

*etena bhūtendriyeṣu dharma-lakṣaṇa-avasthā pariṇāmā vyākhyātāḥ ॥13॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| एतेन (etena) | By this  |
| भूते (bhuta) | Element  |
| इन्द्रियेषु (indriyeshu) | Sensory apparatus  |
| धर्म (dharma) | Property, visible form, experiental substance |
| लक्षण (lakshana) | Characteristic, time factors  |
| अवस्था (avastha) | Condition  |
| परिणामा (parinama) | Transformation |
| व्याख्याताः (vyakhyatah) | Described, explained |

This explains the transformation of relinquishment (dharma-parinama), characteristics (lakshana-parinama) and states into material elements of the senses. ||13||

शानोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥

*śān-odita-avyapadeśya-dharmānupātī dharmī ॥14॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शान्त (shanta) | Subsided  |
| उदित (udita) | Arisen  |
| अव्यपदेश्य (avyapadesya) | Unmanifested  |
| धर्म (dharma) | Duty, task  |
| अनुपाति (anupati) | Following, relying upon |
| धर्मी (dharmi) | Experiental substance, visible form  |

Past, present and future tasks are all based on one and the same foundation. ||14||

क्रमान्यत्वं परिणामान्यतेवे हेतुः ॥१५॥

*kramānyatvaṁ pariṇāmānyateve hetuḥ ॥15॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| क्रम (krama) | Sequence, flow, succession |
| अन्यत्वं (anyatvam) | Differentiation, variation |
| परिणाम (parinama) | Transformation  |
| अन्यतेवे (anyateve) | Differentiation, variation  |
| हेतुः (hetuh) | Cause, reason  |

Distinctness in transformation (anyatvam-parinama) are based on differences in the sequence ||15||

परिणामत्रयसंयमाततीतानागत ज्ञानम् ॥१६॥

*pariṇāmatraya-saṁyamāt-atītānāgata jñānam ॥16॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| परिणामत्र (parinama) | Transformation |
| त्रय (traya) | These three  |
| संयमात् (samyamat) | Constraint, perfect discipline |
| अतित (atita) | Past  |
| अनागत (anagata) | Future  |
| ज्ञानम् (jnanam) | Knowledge  |

Meditation (samyama) on the three types of change (parinama-traya) gives rise to knowledge of the past and future. ||16||

शब्दार्थप्रत्ययामामितरेतराध्यासात्संकरः तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥१७॥

*śabdārtha-pratyayāmām-itaretarādhyāsāt-saṁkaraḥ tat-pravibhāga-saṁyamāt sarvabhūta-ruta-jñānam ॥17॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शब्द (shabda) | Verbal, linguistic, sound |
| अर्थ (artha) | Meaning, purpose  |
| प्रत्ययाम् (pratyayanam) | Perception, thought, intention |
| इतरेतर (itaretara) | One another  |
| अध्यासात् (adhyasat) | Superimposition |
| संकरः (samkarah) | Confusion, mixing up  |
| तत् (tat) | That, these  |
| प्रविभाग (pravibhaga) | Distinction  |
| संयमात् (samyamat) | Constraint, perfect discipline |
| सर्व (sarva) | All  |
| भूत (bhuta) | Being, element  |
| रुत (ruta) | Language, sound |
| ज्ञानम् (jnanam) | Knowledge  |

The name, task and experience associated with an object are interconnected. By meditating (samyama) on the distinction between these three, we attain knowledge (jnana) concerning the form of expression of all living beings. ||17||

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥१८॥

*saṁskāra-sākṣātkaraṇāt pūrva-jāti-jñānam ॥18॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| संस्कार (samskara) | Latent impression |
| साक्षात् (sakshat) | Direct, through the eye  |
| कारणात् (karanat) | Making, observing  |
| पूर्व (purva) | Earlier  |
| जाति (jati) | Birth, rank  |
| ज्ञानम् (jnanam) | Knowledge  |

Through meditation on our impressions (samskaras) comes the knowledge (jnana) of previous incarnations. ||18||

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

*pratyayasya para-citta-jñānam ॥19॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रत्ययस्य (pratyasya) | Perception, thought, intention, representation |
| पर (para) | Other  |
| चित्त (chitta) | Consciousness  |
| ज्ञानम् (jnanam) | Knowledge  |

Meditation on the thoughts of another person gives rise to knowledge (jnana) of their mutable being (chitta). ||19||

न च तत् सालम्बनं तस्यविषयी भूतत्वात् ॥२०॥

*na ca tat sālambanaṁ tasya-aviṣayī bhūtatvāt ॥20॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| न (na) | Not  |
| च (cha) | And  |
| तत् (tतस्याat) | That, these  |
| सालम्बनं (salambanam) | With support  |
| तस्य (tasya) | Of this, that  |
| अविषयी (avishayi) | Not present, absent  |
| भूतत्वात् (bhutatvat) | Actuality, being  |

But we learn nothing from the true nature of another person, for they are not an object that can be perceived. ||20||

कायरूपसंयमात् तत्ग्राह्यशक्तिस्तम्भे चक्षुः प्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥

*kāya-rūpa-saṁyamāt tat-grāhyaśakti-stambhe cakṣuḥ prakāśāsaṁprayoge-'ntardhānam ॥21॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| काय (kaya) | Body  |
| रूप (rupa) | Form  |
| संयमात् (samyamat) | Constraint, perfect discipline |
| तद् (tad) | It is, that  |
| ग्राह्य (grahya) | To be received, perceived  |
| शक्ति (shakti) | Power  |
| स्तम्भे (stambhe) | Suspension  |
| चक्षुः (chakshuh) | Eye  |
| प्रकाश (prakash) | Light  |
| असंप्रयोगे (asamprayoge) | Uncoupling  |
| अन्तर्धानम् (antardhanam) | Invisibility, dissapearance |

Through meditation on the form of one's own physical body, it becomes possible to impede the capacity that renders the body visible. This precludes a connection between light and the eyes and renders the body invisible to others. ||21||

सोपक्रमं निरुपक्रमं च तत्संयमातपरान्तज्ञानम् अरिष्टेभ्यो वा ॥२२॥

*sopa-kramaṁ nirupa-kramaṁ ca karma tatsaṁyamāt-aparāntajñānam ariṣṭebhyo vā ॥22॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सोपक्रमं (sopakramam) | Immediately manifest  |
| निरुपक्रमं (nirupakramam) | Slow to manifest  |
| च (cha) | And  |
| कर्म (karma) | Action  |
| तत् (tat) | That, these  |
| संयमात (samyamat) | Constraint, perfect discipline  |
| अपरान्त (aparanta) | Death  |
| ज्ञानम् (jnanam) | Knowledge  |
| अरिष्टेभ्यो (aristebhyo) | Signs, omens |
| वा (va) | Or  |

Meditation (samyama) on foreseeable and unforeseeable causes and causal relationships (karma) gives rise to knowledge (jnana) concerning fate. ||22||

मत्र्यदिषु बलानि ॥२३॥

*maitry-adiṣu balāni ॥23॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| मैत्री (maitri) | Friendliness  |
| आदिषु (adishu) | And the others, et cetera  |
| बलानि (balani) | Powers, strengths |

Meditating on love (maitri) and the other positive attitudes (see ys 1.33) engenders the necessary strength. ||23||

बलेषु हस्तिबलादीनी ॥२४॥

*baleṣu hastibalādīnī ॥24॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| बलेषु (baleshu) | Powers. Strengths  |
| हस्ति (hasti) | Elephant  |
| बल (bala) | Powers, strengths  |
| अदिनि (adini) | And the others, et cetera  |

Meditating on strength itself engenders the strength of an elephant. ||24||

प्रवृत्त्यालोकन्यासात् सूक्ष्माव्यावहितविप्रकृष्टज्ञानम् ॥२५॥

*pravr̥tty-āloka-nyāsāt sūkṣmā-vyāvahita-viprakr̥ṣṭa-jñānam ॥25॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रवृत्ति (pravritti) | Arising of activity  |
| अलोक (aloka) | Illumination, flashes of brilliance  |
| न्यासात् (nyasat) | Setting down, focusing  |
| सूक्ष्म (sukshma) | Subtle  |
| व्यावहित (vyavahita) | Hidden  |
| विप्रकृष्ट (viprakrishta) | Distant  |
| ज्ञानम् (jnanam) | Knowledge  |

Meditating on the source of the inner light gives rise to knowledge (jnana) of subtle, concealed and remote entities. ||25||

भुवज्ञानं सूर्येसंयमात् ॥२६॥

*bhuva-jñānaṁ sūrye-saṁyamāt ॥26॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| भुव (bhuva) | World  |
| ज्ञानं (jnanam) | Knowledge  |
| सूर्ये (surye) | On the sun |
| संयमात् (samyamat) | Constraint, perfect discipline  |

Meditation (samyama) on the sun gives rise to knowledge (jnana) of the ethereal and physical worlds. ||26||

चन्द्रे तारव्यूहज्ञानम् ॥२७॥

*candre tāravyūha-jñānam ॥27॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| चन्द्रे (chandre) | On the moon |
| तार (tara) | Star |
| व्यूह (vhyuha) | Arrangement  |
| ज्ञानम् (jnanam) | Knowledge  |

Meditating on the moon (chandra) gives rise to knowledge (jnana) concerning the arrangement of the stars. ||27||

ध्रुवे तद्गतिज्ञानम् ॥२८॥

*dhruve tadgati-jñānam ॥28॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ध्रुवे (dhruve) | Polestar  |
| तद्गति (tadgati) | That flow  |
| ज्ञानम् (jnanam) | Knowledge  |

Meditating on the polestar engenders knowledge (jnana) of its constellation. ||28||

नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥

*nābhicakre kāyavyūha-jñānam ॥29॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| नाभि (nabhi) | Navel  |
| चक्रे (chakre) | Wheel, energy center  |
| काय (kaya) | Body  |
| व्यूह (vyuha) | Arrangement  |
| ज्ञानम् (jnanam) | Knowledge  |
|  |  |

Meditation on the energy center of the navel (nabhi chakra) gives rise to knowledge (jnana) concerning the arrangement and structure of the physical body. ||29||

कन्ठकूपे क्षुत्पिपासा निवृत्तिः ॥३०॥

*kanṭha-kūpe kṣutpipāsā nivr̥ttiḥ ॥30॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कन्ठ (kantha) | Throat  |
| कूपे (kupe) | Pit, cavity  |
| क्षुत् (kshut) | Hunger  |
| पिपासा (pipasa) | Thirst  |
| निवृत्तिः (nivritti) | Cessation  |

Meditation on the pit of the throat (kantha kupa) causes hunger and thirst to cease. ||30||

कूर्मनाड्यां स्थैर्यम् ॥३१॥

*kūrma-nāḍyāṁ sthairyam ॥31॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कूर्म (kurma) | Tortoise  |
| नाड्यां (nadyam) | Channel, duct |
| स्थैर्यम् (sthairyam) | Being settled in  |

Meditation on the energy in the spine (kurma nadi) engenders steadiness. ||31||

मूर्धज्योतिषि सिद्धदर्शनम् ॥३२॥

*mūrdha-jyotiṣi siddha-darśanam ॥32॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| मूर्ध (murdha) | Head, crown  |
| ज्योतिषि (jyotishi) | The light inside  |
| सिद्ध (siddha) | Perfected one  |
| दर्शनम् (darshanam) | Vision, perspective  |

Meditation on the light inside the head engenders contact with the masters (siddhas). ||32||

प्रातिभाद्वा सर्वम् ॥३३॥

*prātibhād-vā sarvam ॥33॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रातिभाद् (pratibhat) | Spontaneous illumination |
| वा (va) | Or  |
| सर्वम् (sarvam) | All  |

Meditiation on intuition engenders knowledge about everything. ||33||

ह्र्डये चित्तसंवित् ॥३४॥

*hrḍaye citta-saṁvit ॥34॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ह्र्डये (hridaye) | Heart  |
| चित्त (chitta) | Consciousness  |
| संवित् (samvit) | Understanding  |

Meditation on the heart (hridaya) engenders knowledge concerning human mutability (chitta). ||34||

सत्त्वपुरुषायोः अत्यन्तासंकीर्णयोः प्रत्ययाविशेषोभोगः परार्थत्वात्स्वार्थसंयमात् पुरुषज्ञानम् ॥३५॥

*sattva-puruṣāyoḥ atyantā-saṁkīrṇayoḥ pratyayāviśeṣo-bhogaḥ para-arthat-vāt-sva-arthasaṁyamāt puruṣa-jñānam ॥35॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सत्त्व (sattva) | Clarity, luminosity |
| पुरुषायोः (purushayoh) | Pure awareness  |
| अत्यन्त (atyanta) | Absolutely  |
| संकीर्णयोः (samkirnayoh) | Unmixed  |
| प्रत्यय (pratyaya) | Perception, thought, intention, representation |
| अविशेषो (avishesho) | Indistinct  |
| भोगः (bhogah) | Experience, enjoyment  |
| पर (para) | Other  |
| अर्थत् (arthat) | Function, role  |
| स्व (sva) | Own  |
| अर्थ (artha) | Meaning, purpose, approach  |
| संयमात् (samyamat) | Constraint, perfect discipline |
| पुरुष (purusha) | Pure awareness  |
| ज्ञानम् (jnanam) | Knowledge  |

Outer enjoyment (bhoga) arises from a failure to distinguish between the physical world and the true self, which are very different from each other.

Knowledge (jhana) of the true self (purusha) arises from meditation (samyama) on matters concerning the true self rather than external matters. ||35||

ततः प्रातिभस्रावाणवेदनाअदर्शाअस्वादवार्ता जायन्ते ॥३६॥

*tataḥ prātibha-srāvāṇa-vedana-ādarśa-āsvāda-vārtā jāyante ॥36॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, from these, from that  |
| प्रातिभ (pratibha) | Spontaneous illumination |
| स्रावाण (sravana) | Hearing  |
| वेदना (vedana) | Feeling  |
| अदर्शा (adarsha) | Seeing  |
| अस्वाद (asvada) | Tasting  |
| वार्ता (varta) | Smelling  |
| जायन्ते (jayante) | Occurred, are produced  |

This results in intuitive hearing, feeling, seeing, tasting and smelling. ||36||

ते समाधवुपसर्गा:व्युत्थाने सिद्धयः ॥३७॥

*te samādhav-upasargā[ḥ]-vyutthāne siddhayaḥ ॥37॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ते (te) | These  |
| समाधव् (samadhav) | Oneness, integration |
| उपसर्ग (upasarga) | Obstacle, impediment  |
| व्युत्थाने (vyutthane) | Emergence  |
| सिद्धयः (siddhayah) | Perfection, attainment  |

These powers are of secondary importance to those who have attained knowledge (samadhi), but are nonetheless feats for materially oriented individuals. ||37||

बद्न्हकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३८॥

*badnha-kāraṇa-śaithilyāt pracāra-saṁvedanācca cittasya paraśarīrāveśaḥ ॥38॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| बद्न्ह (badnha) | Binding  |
| कारण (karana) | Cause, making, perception |
| शैथिल्यात् (shaithilyat) | Relaxation |
| प्रचार (prachara) | Movement, passage  |
| सम्वेदनात् (samvedanat) | Sensitivity  |
| च (cha) | And  |
| चित्तस्य (chittasya) | Consciousness  |
| पर (para) | Other  |
| शरीर (sharira) | Body  |
| अवेशः (aveshah) | Entering  |

Relinquishing the causes of attachment to the physical realm and gaining knowledge of the energy channels engenders the ability to enter into another body. ||38||

उदानजयाअत् जलपण्खकण्टकादिष्वसङ्गोऽत्क्रान्तिश्च ॥३९॥

*udāna-jayāat jala-paṇkha-kaṇṭakādiṣv-asaṅgo-'tkrāntiśca ॥39॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| उदान (udana) | Region of pranaflow in arms, legs, neck and head |
| जयात् (jayat) | Mastery  |
| जल (jala) | Water  |
| पण्ख (panka) | Mud |
| कण्टक (kantaka) | Thorn  |
| अदिषु (adishu) | And the others, et cetera |
| असङ्ग (asanga) | Without touching  |
| उत्क्रान्ति: (utkrantih) | Rising up |
| च (cha) | And  |

Gaining mastery over upward flowing energy (udana-vayu) severs contact with mud, water, thorns and the like; whereupon the yogi levitates. ||39||

समानजयाज्ज्वलनम् ॥४०॥

*samāna-jayāj-jvalanam ॥40॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| समान (samana) | Flow of prana in the solar plexus  |
| जयात् (jayaat) | Mastery  |
| ज्वलनम् (jvalanam) | Radiance  |

Mastery over metabolic energy (samana-vayu) engenders inner fire. ||40||

श्रोत्राअकाशयोः संबन्धसंयमात् दिव्यं श्रोत्रम् ॥४१॥

*śrotra-ākāśayoḥ saṁbandha-saṁyamāt divyaṁ śrotram ॥41॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| श्रोत्र (srotra) | Of hearing  |
| अकाशयोः (akasayoh) | Space, ether  |
| संबन्ध (sambandha) | Relationship  |
| संयमात् (samyamat) | Constraint, perfect discipline |
| दिव्यं (divyam) | Divine  |
| श्रोत्रम् (srotram) | Faculty of hearing  |

Meditation (samyama) on the relationship between space and the power of hearing engenders the divine power of hearing. ||41||

कायाकाशयोः संबन्धसंयमात् लघुतूलसमापत्तेश्चाअकाश गमनम् ॥४२॥

*kāyākāśayoḥ saṁbandha-saṁyamāt laghu-tūla-samāpatteśca-ākāśa gamanam ॥42॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| काय (kaya) | Body  |
| अकाशयोः (akasayoh) | Space, ether  |
| संबन्ध (sambandha) | Relationship  |
| संयमात् (samyamat) | Constraint, perfect discipline |
| लघु (laghu) | Light  |
| तूल (tula) | Cotton  |
| समापत्तेस् (samapattes) | Coalescence, unified contemplation |
| च (cha) | And  |
| अकाश (akash) | Space, ether  |
| गमनम् (gamanam) | Travel  |

Meditating (samyama) on the relationship between the body and space and contemplating (samapatti) the lightness of cotton engender the ability to move through space weightlessly. ||42||

बहिरकल्पिता वृत्तिः महाविदेहा ततः प्रकाशाअवरणक्षयः ॥४३॥

*bahir-akalpitā vr̥ttiḥ mahā-videhā tataḥ prakāśa-āvaraṇa-kṣayaḥ ॥43॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| बहिर् (bahir) | External  |
| अकल्पिता (akalpita) | Not feasible, impossible  |
| वृत्तिः (vrittih) | Patterns, movements  |
| महा (maha) | Great  |
| विदेहा (videha) | Bodiless  |
| ततः (tatah) | Therefore, from these, from that |
| प्रकाशा (prakasha) | Brightness, light  |
| अवरण (avarana) | Covering, veil, layer  |
| क्षयः (kshayah) | Disappearance  |

Meditating on unimaginable external thought waves gives rise to maximum disembodiment. This in turn lifts the veil on the true self. ||43||

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमात् भूतजयः ॥४४॥

*sthūla-svarūpa-sūkṣma-anvaya-arthavattva-saṁyamāt bhūtajayaḥ ॥44॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्थूल (sthula) | Gross  |
| स्वरूप (svarupa) | One’s own form  |
| सूक्ष्म (sukshma) | Subtle  |
| अन्वय (anvaya) | Pervasiveness, relation  |
| अर्थ (artha) | Meaning, purpose, approach  |
| वत्त्व (vattva) | Function |
| संयमात् (samyamat) | Constraint, perfect discipline |
| भूत (bhuta) | Being, element |
| जयः (jayah) | Mastery  |

Meditating on the outer manifestations, true nature, underlying principle, temporal sequence, and purpose of something engenders mastery (jaya) of the physical elements (bhutas). ||44||

ततोऽणिमादिप्रादुर्भावः कायसंपत् तद्धरानभिघात्श्च ॥४५॥

*tato-'ṇimādi-prādurbhāvaḥ kāyasaṁpat tad-dharānabhighātśca ॥45॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततो (tato) | Therefore, from these, from that  |
| अणिम (anima) | The power to become minutely small  |
| अदि (adi) | Others  |
| प्रादुर् (pradur) | Outside  |
| र्भावः (bharvah) | Being, becoming |
| काय (kaya) | Body  |
| संपत् (sampat) | Perfection  |
| तद् (tad) | It is, that  |
| धरान (dharana) | One-pointedness, concentration |
| अभिघातः (abhighatah) | Insulation, being beyond disturbance  |
| च (cha) | And  |

This mastery engenders the ability to make the body appear to be extremely small, as well as attainment of an absolutely physical body and its indestructible integrity. ||45||

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥४६॥

*rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāyasaṁpat ॥46॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| रूप (rupa) | Form  |
| लावण्य (lavanya) | Grace  |
| बल (bala) | Strength  |
| वज्र (vajra) | Diamond  |
| संहननत्वानि (samhananatvani) | Durability, firmness  |
| काय (kaya) | Body  |
| संपत् (sampat) | Perfection  |

The perfection of the body includes beauty, gracefulness, strength, and adamantine hardness. ||46||

ग्रहणस्वरूपास्मिताअवयार्थवत्त्वसंयमातिन्द्रिय जयः ॥४७॥

grahaṇa-svarūpa-asmitā-avaya-arthavattva-saṁyamāt-indriya jayaḥ ॥47॥

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ग्रहण (grahana) | Grasping, perceiving  |
| स्वरूप (svarupa) | One’s own form  |
| अस्मिता (asmita) | The sense of ‘I’, egoism  |
| अवय (avaya) | Pervasiveness, relation |
| अर्थ (artha) | Meaning, purpose, approach  |
| वत्त्व (vattva) | Function  |
| संयमात् (samyamat) | Constraint, perfect discipline |
| इन्द्रिय (indriya) | Sensory apparatus  |
| जयः (jayah) | Mastery  |

Meditation (samyama) on the process of perception, its actual form, your I-ness, and the purpose of your life engenders mastery (jaya) over the senses. ||47||

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥४८॥

*tato mano-javitvaṁ vikaraṇa-bhāvaḥ pradhāna-jayaś-ca ॥48॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततो (tato) | Therefore, from these, from that  |
| मनो (mano) | Mind  |
| जवित्वं (javitvam) | Quickness  |
| विकरण (vikarana) | Without organs |
| भावः (bhavah) | Condition, state  |
| प्रधान (pradhana) | Foundation  |
| जयस् (jayas) | Mastery  |
| च (cha) | And  |

This results in quickness of mind, liberation from the sense organs, and mastery (jaya) over matter. ||48||

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाअधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥४९॥

*sattva-puruṣa-anyatā-khyātimātrasya sarva-bhāvā-adhiṣṭhātr̥tvaṁ sarva-jñātr̥tvaṁ ca ॥49॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सत्त्व (sattva) | Purity, clarity, luminosity, one of the gunas |
| पुरुष (purusha) | Pure awareness  |
| अन्यत (anyata) | Difference, distinction |
| ख्याति (khyati) | Seeing  |
| मात्रस्य (matrasya) | Only, merely  |
| सर्व (sarva) | All  |
| भाव (bhava) | Condition, state  |
| अधिष्ठातृत्वं (adhishtatritvam) | Supremacy  |
| ज्ञातृत्वं (jnatritvam) | Omniscience  |
| च (cha) | And  |

Mastery of feelings and omniscience can only be attained through knowledge of the difference between the physical world and the true self. ||49||

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५०॥

*tad-vairāgyād-api doṣa-bīja-kṣaye kaivalyam ॥50॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | It is, that  |
| वैराग्यद् (vairagyad) | Non-reaction, non-attachment, dispassion |
| अपि (api) | Also  |
| दोष (dosha) | Imperfection, flaw  |
| बीज (bija) | Seed, source  |
| क्षये (kshaye) | Decreasing  |
| कैवल्यम् (kaivalyam) | Emancipation, isolation of pure awareness  |

Non-attachment (vairagya) even from that omiscience destroys the foundation of all dysbalances (dosha) and results in liberation (kaivalya). ||50||

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५१॥

*sthāny-upa-nimantraṇe saṅga-smaya-akaraṇaṁ punar-aniṣṭa-prasaṅgāt ॥51॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्थानि (sthani) | Exalted, celestial  |
| उपनिमन्त्रणे (upanimantrane) | Invitation  |
| सङ्ग (sanga) | Contact, attachment  |
| स्मय (smaya) | Pride, beaming |
| अकारणं (akaranam) | Without cause  |
| पुनर् (punar) | Again, repeated, renewed  |
| अनिष्ट (anishta) | Undesirable  |
| प्रसङ्गात् (prasangat) | Inclination, recurrence  |

When the celestial beings beckon, the yogi should avoid forming any attachment to this complacency, since this contact can reinstate undesirable attachment. ||51||

क्षणतत्क्रमयोः संयमात् विवेकजंज्ञानम् ॥५२॥

*kṣaṇa-tat-kramayoḥ saṁyamāt vivekajaṁ-jñānam ॥52॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| क्षण (kshana) | Moment  |
| तत् (tat) | That, these  |
| क्रमयोः (kramayoh) | Sequence, flow succession |
| संयमात् (samyamat) | Constraint, perfect discipline |
| विवेक (viveka) | Discrimation  |
| जं (jam) | Born  |
| ज्ञानम् (jnanam) | Knowledge  |

Meditation (samyama) on the moments and their succession give rise to knowledge (jnana) that is born from discernment (viveka). ||52||

जातिलक्षणदेशैः अन्यताअनवच्छेदात् तुल्ययोः ततः प्रतिपत्तिः ॥५३॥

*jāti-lakṣaṇa-deśaiḥ anyatā-anavacchedāt tulyayoḥ tataḥ pratipattiḥ ॥53॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जत्य् (jati) | Birth, rank  |
| लक्षण (lakshana) | Characteristic, time factors  |
| देशैः (deshaih) | Place  |
| अन्यत (anyata) | Distinction  |
| अनवच्छेदात् (anavacchedat) | Unbounded, continuous |
| तुल्ययोः (tulyayoh) | Similar, equal  |
| ततः (tatah) | Therefore, from these, from that  |
| प्रतिपत्तिः (pratipattih) | Understanding  |

This gives rise to knowledge of distinction between two similar objects that are not normally distinguishable on the basis of their category, characteristics, or position in space. ||53||

तारकं सर्वविषयं सर्वथाविषयमक्रमंचेति विवेकजं ज्ञानम् ॥५४॥

*tārakaṁ sarva-viṣayaṁ sarvathā-viṣayam-akramaṁ-ceti vivekajaṁ jñānam ॥54॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तारकं (tarakam) | Transcendent, delivering  |
| सर्व (sarva) | All  |
| विषयं (vishayam) | Object (of experience) |
| सर्वथा (sarvatha) | In all circumstances  |
| अक्रमं (akramam) | Not in sequence, deconstructed  |
| च (cha) | And |
| इति (iti) | Thus  |
| विवेक (viveka) | Discrimination |
| जं (jam) | Born  |
| ज्ञानम् (jnanam) | Knowledge  |

Knowledge that is born of discernment transcends all objects, all beings and all time. ||54||

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥५५॥

*sattva-puruṣayoḥ śuddhisāmye kaivalyam ॥55॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सत्त्व (sattva) | Clarity, luminosity, purity, one of the gunas  |
| पुरुषयोः (purushayoh) | Pure awareness  |
| शुद्धि (shuddhi) | Purity  |
| साम्ये (samye) | Equality  |
| कैवल्यम् (kaivalyam) | Emancipation, isolation of pure awareness  |

Liberation (kaivalya) comes when parity between the physical world and the true self (purusha) is attained. ||55||

**Chapter 4**

जन्मओषधिमन्त्रतपस्समाधिजाः सिद्धयः ॥१॥

*janma-oṣadhi-mantra-tapas-samādhi-jāḥ siddhayaḥ ॥1॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जन्म (janma) | Birth  |
| ओषधि (oshadhi) | Herb  |
| मन्त्र (mantra) | Intonation, sound vibration |
| तपस् (tapas) | Heat, intensity of discipline, austerity  |
| समाधि (samadhi) | Oneness, harmony, integration |
| जाः (jah) | Born of  |
| सिद्धयः (siddhayah) | Perfection, attainment  |

Supernatural powers (siddhis) arise from birth, drugs, mantras, austerity, or yoga (samadhi) ||1||

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥

*jāty-antara-pariṇāmaḥ prakr̥ty-āpūrāt ॥2॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जत्य् (jaty) | Birth, rank  |
| अन्तर (antara) | Other  |
| परिणामः (parinamah) | Transformation  |
| प्रकृति (prakriti) | Nature, phenomenal world  |
| अपुरात् (apurat) | Overflow  |

Physical transformation engenders inner transformation of the form of existence. ||2||

निमित्तमप्रयोजकं प्रकृतीनांवरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

*nimittam-aprayojakaṁ prakr̥tīnāṁ-varaṇa-bhedastu tataḥ kṣetrikavat ॥3॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| निमित्तम् (nimittam) | Proximate cause  |
| अप्रयोजकं (aprayojakam) | Not causing  |
| प्रकृतीनां (prakritinam) | Nature, phenomenal world  |
| वरण (varana) | Choosing  |
| भेदस् (bhedas) | Division, difference  |
| तु (tu) | And, moreover, but  |
| ततः (tatah) | Therefore, from these, from that  |
| क्षेत्रिकवत् (kshetrikavat) | Like a farmer  |

However, outer causes are not sufficient to bring about inner change, which can be likened to a farmer removing a sluice gate so as to allow water to irrigate his rice field so that rice can grow there. ||3||

निर्माणचित्तान्यस्मितामात्रात् ॥४॥

*nirmāṇa-cittāny-asmitā-mātrāt ॥4॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| निर्माण (nirmana) | Forming, creating  |
| चित्तन्य् (chittany) | Consciousness  |
| अस्मिता (asmita) | The sense of ‘I’, egoism |
| मात्रात् (matrat) | Only  |

The mutable self (chitta) is engendered solely by identification with that which is mutable. ||4||

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

*pravr̥tti-bhede prayojakaṁ cittam-ekam-anekeṣām ॥5॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रवृत्ति (pravritti) | Arising of activity  |
| भेदे (bhede) | Division  |
| प्रयोजकं (prayojakam) | Causing  |
| चित्तम् (chittam) | Consciousness  |
| एक (eka) | One  |
| अनेकेषाम् (anekesham) | Many  |

While the forms may manifest in various ways, the mutable essence (chitta) is the underlying principle of these many forms. ||5||

तत्र ध्यानजमनाशयम् ॥६॥

*tatra dhyānajam-anāśayam ॥6॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तत्र (tatra) | There, in that  |
| ध्यान (dhyana) | Meditative absorption |
| जं (jam) | Born  |
| अनाशयम् (anashayam) | Free of influence of latent impressions |

In the various manifestations, the impression engendered by contemplation (dhyana) is free of influences. ||6||

कर्माशुक्लाकृष्णं योगिनः त्रिविधमितरेषाम् ॥७॥

*karma-aśukla-akr̥ṣṇaṁ yoginaḥ trividham-itareṣām ॥7॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कर्म (karma) | Action  |
| अशुक्ल (ashukla) | Not white  |
| अकृष्णं (akrishnam) | Not black  |
| योगिनः (yoginah) | Yogi  |
| त्रिविधम् (trividham) | Threefold  |
| इतरेषाम् (itaresham) | Others  |

For a yogi, the law of cause and effect (karma) is neither white nor black, but is threefold for others. ||7||

ततः तद्विपाकानुग्णानामेवाभिव्यक्तिः वासनानाम् ॥८॥

*tataḥ tad-vipāka-anugṇānām-eva-abhivyaktiḥ vāsanānām ॥8॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, from these, from that  |
| तद् (tad) | It is, that |
| विपाक (vipaka) | Ripening, fruition |
| अनुग्णानाम् (anugnanam) | Going with, following, accompanying |
| एव (eva) | Thus  |
| अभिव्यक्तिः (abhivyaktih) | Manifestation |
| वासनानाम् (vasananam) | Latent properties, underlying desires, traits |

In accordance with this law of cause and effect, the fruits ripen that correspond to the underlying desires (vasanas). ||8||

जाति देश काल व्यवहितानामप्यान्तर्यां स्मृतिसंस्कारयोः एकरूपत्वात् ॥९॥

*jāti deśa kāla vyavahitānām-apy-āntaryāṁ smr̥ti-saṁskārayoḥ ekarūpatvāt ॥9॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जाति (jati) | Birth  |
| देश (desha) | Place  |
| काल (kala) | Time  |
| व्यवहितानाम् (vyavahitanam) | Hidden, separated  |
| अप्य (apy) | Also  |
| अन्तर्याम् (antaryam) | Succession  |
| स्मृति (smriti) | Mindfulness  |
| संस्कारयोः (samskarayoh) | Latent impressions  |
| एक (eka) | One  |
| रूपत्वात् (rupatvat) | Essential form  |

Even if modality, place and time cease to exist, the continuity of wish and consequences remains, for remembrance (smriti) and impressions (samskaras) are part of the same being. ||9||

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥

*tāsām-anāditvaṁ cāśiṣo nityatvāt ॥10॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तासाम् (tasam) | Of these  |
| अनादित्वं (anaditvam) | Without beginning |
| च (cha) | And  |
| अशिषो (ashisho) | Primordial will to exist  |
| नित्यत्वात् (nityatvat) | Eternity  |

The continuity arising from wish and reality has no beginning, for the will to live is eternal. ||10||

हेतुफलाअश्रयाअलम्बनैःसंगृहीतत्वातेषामभावेतदभावः ॥११॥

*hetu-phala-āśraya-ālambanaiḥ-saṁgr̥hītatvāt-eṣām-abhāve-tad-abhāvaḥ ॥11॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| हेतु (hetu) | Cause, reason  |
| फल (phala) | Fruit  |
| अश्रय (asraya) | Basis, foundation |
| अलम्बनैः (alambanaih) | Support, object |
| संगृहीतत्वात् (samgrihitatvat) | Connectedness  |
| एषाम् (esham) | Of these  |
| तद (tad) | It is, that  |
| अभावे (abhave) | Non-existence, non-becoming, disappearance  |

The continuity of wish and reality arises from supporting factors and external objects. If they disappear, the continuity arising from wish and reality likewise disappears. ||11||

अतीतानागतं स्वरूपतोऽस्तिअध्वभेदाद् धर्माणाम् ॥१२॥

*atīta-anāgataṁ svarūpato-'sti-adhvabhedād dharmāṇām ॥12॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अतीत (atita) | Past  |
| अनागतं (anagatam) | Future  |
| स्वरूपतः (svarupatah) | In one’s own form  |
| अस्ति (asti) | Exist  |
| अध्व (adhva) | Path, route  |
| भेदाद् (bhedat) | Division, difference  |
| धर्माणाम् (dharmanam) | Properties, visibl forms, experiental substances  |

The past and future exist inherently. Tasks (dharma) arise from the changes. ||12||

ते व्यक्तसूक्ष्माः गुणात्मानः ॥१३॥

*te vyakta-sūkṣmāḥ guṇa-atmānaḥ ॥13॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ते (te) | They, these |
| व्यक्त (vyakta) | Manifest |
| सूक्ष्माः (sukshma) | Subtle |
| गुण (guna) | Fundamental quality of nature  |
| अत्मानः (atmanah) | Self, essence  |

These characteristics are manifest or subtle, physical or spiritual ||13||

परिणामैकत्वात् वस्तुतत्त्वम् ॥१४॥

*pariṇāma-ikatvāt vastu-tattvam ॥14॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| परिणाम (parinama) | Transformation  |
| एकत्वात् (ekatvat) | Oneness  |
| वस्तु (vastu) | Object, substance |
| तत्त्वम् (tattvam) | Thusness, elemental quality, principle  |

The uniqueness of change comprises the essence of everything. ||14||

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

*vastusāmye citta-bhedāt-tayorvibhaktaḥ panthāḥ ॥15॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| वस्तु (vastu) | Object, substance  |
| साम्ये (samye) | Equality  |
| चित्त (chitta) | Consciousness  |
| भेदात् (bhedat) | Division, difference  |
| तयोर् (tayor) | Of both  |
| विभक्तः (vibhaktah) | Separation  |
| पन्थाः (panthah) | Path  |

That which is mutable in us (chitta) takes various paths to the same object, perception of which thus differs from one person another. ||15||

न चैकचित्ततन्त्रं चेद्वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥

*na caika-citta-tantraṁ cedvastu tad-apramāṇakaṁ tadā kiṁ syāt ॥16॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| न (na) | Not  |
| च (cha) | And |
| एक (eka) | One  |
| चित्त (chitta) | Consciousness  |
| तन्त्रं (tantram) | Dependent  |
| वस्तु (vastu) | Object, substance  |
| तद (tad) | That, these  |
| अप्रमाणकं (apramanakam) | Unobserved  |
| तदा (tada) | Then  |
| किं (kim) | What  |
| स्यात् (syat) | Could be  |

Nor does an object depend on that which is mutable in human beings; for if it did, then what would happen to the object if it were not perceived? ||16||

तदुपरागापेक्षित्वात् चित्तस्य वस्तुज् नाताज् नातं ॥१७॥

*tad-uparāga-apekṣitvāt cittasya vastu-j nātāj nātaṁ ॥17॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | It is, that  |
| उपराग (uparaga) | Coloring  |
| अपेक्षित्वात् (apekshitvat) | Necessity  |
| चित्तस्य (chittasya) | Consciousness  |
| वस्तु (vastu) | Object, substance |
| ज् नाताज् (j nataj) | Known  |
| अज् नातं (aj natam) | Not known  |

However, whether an object, situation or person is understood or misjudged depends on the emotional preconceptions and the expectations of that which is mutable in human beings. ||17||

सदाज्ञाताः चित्तव्र्त्तयः तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥

*sadājñātāḥ citta-vrttayaḥ tat-prabhoḥ puruṣasya-apariṇāmitvāt ॥18॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सदा (sada) | Always  |
| ज्ञाताः (jnatah) | Known  |
| चित्त (chitta) | Consciousness  |
| व्र्त्तयः (vrttaya) | Patterning, movements  |
| तत् (tat) | That, these  |
| प्रभोः (prabhoh) | Superior  |
| पुरुषस्य (purushasya) | Pure awareness  |
| अपरिणामित्वात् (aparinamitvat) | Immutability  |

The true self can always observe the misconceptions (vritti) in that which is mutable in human beings, because this pure self (purusha) is not in motion. ||18||

न तत्स्वाभासं दृश्यत्वात् ॥१९॥

*na tat-svābhāsaṁ dr̥śyatvāt ॥19॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| न (na) | Not  |
| तत् (tat) | That, these  |
| स्व (sva) | Own  |
| अभासं (abhasam) | Luminosity  |
| दृश्यत्वात् (drisyatvat) | Seen-ness  |

As that which is mutable in human beings is not inherently identifiable, it is a perceptible object. ||19||

एक समये चोभयानवधारणम् ॥२०॥

*eka samaye c-obhaya-an-avadhāraṇam ॥20॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| एक (eka) | One |
| समये (samaye) | Circumstance |
| च (cha) | And  |
| उभय (ubhaya) | Both  |
| अनवधारणम् (anavadharanam) | Not perceiving  |

Nor can both the mind and the illuminating process be cognized simultaneously. ||20||

चित्तान्तर दृश्ये बुद्धिबुद्धेः अतिप्रसङ्गः स्मृतिसंकरश्च ॥२१॥

*cittāntara dr̥śye buddhi-buddheḥ atiprasaṅgaḥ smr̥ti-saṁkaraś-ca ॥21॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| चित्त (chitta) | Consciousness  |
| अन्तर (antara) | Other  |
| दृश्ये (drsye) | Seen  |
| बुद्धि (buddhi) | Perception, cognition |
| बुद्धेः (buddheh) | Perception, cognition |
| स्मृति (smrti) | Memory |
| संकरस् (samkaras) | Confusion, mixing up  |
| च (cha) | And  |

That which is mutable in one human being (chitta) being perceived by another mutable human being (chitta) would be as absurd as perception perceiving perception, and would result in confusion of remembrance. ||21||

चितेरप्रतिसंक्रमायाः तदाकाराअपत्तौ स्वबुद्धि संवेदनम् ॥२२॥

*citer-aprati-saṁkramāyāḥ tad-ākāra-āpattau svabuddhi saṁ-vedanam ॥22॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| चितेर् (chiter) | Pure awareness  |
| अप्रति (aprati) | Back to, in reversed direction |
| संक्रमायाः (samkramayah) | Immobile, unchanging |
| तद् (tad) | It is, that  |
| आकार (akara) | Shape  |
| आपतौ (apatau) | Assumes, occurs  |
| स्व (sva) | Own  |
| बुद्धि (buddhi) | Perception, intelligence |
| संवेदनम् (samvedanam) | Sensitivity  |

Unlike the characteristic of that which is immutable in human beings, the true self is unchangeable and can thus achieve full knowledge and self knowledge. ||23||

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥

*draṣṭr̥-dr̥śy-opa-raktaṁ cittaṁ sarva-artham ॥23॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| द्रष्टृ (drashtr) | Seer, pure awareness  |
| दृश्य् (drsy) | What is seen  |
| उपरक्तं (uparaktam) | Colored  |
| चित्तं (chittam) | Consciousness  |
| सर्व (sarva) | All  |
| अर्थम् (artham) | Meaning, purpose, approach, object  |

The actual purpose of that which is mutable in human beings (chitta) is to see close up both the observer (drashtu) and the observed object. ||23||

तदसङ्ख्येय वासनाभिः चित्रमपि परार्थम् संहत्यकारित्वात् ॥२४॥

*tad-asaṅkhyeya vāsanābhiḥ citram-api parārtham saṁhatya-kāritvāt ॥24॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | That, these  |
| असङ्ख्येय (asankhyeya) | Countless  |
| वासनाभिः (vasanabhih) | Latent properties, traits  |
| चित्रम् (chitram) | Spotted |
| अपि (api) | Also  |
| पर (para) | Other  |
| अर्थम् (artham) | Meaning, purpose, approach, object  |
| संहत्य (samhatya) | Compound |
| कारित्वात् (karitvat) | Activity  |

This human mutability (chitta) has countless wishes of every description (vasana). But it has another purpose – namely to establish a connection between the outside world and the true self. ||24||

विशेषदर्शिनः आत्मभावभावनानिवृत्तिः ॥२५॥

*viśeṣa-darśinaḥ ātmabhāva-bhāvanā-nivr̥ttiḥ ॥25॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| विशेष (vishesha) | Difference, distinction, particular  |
| दर्शिनः (darshinah) | One who sees |
| आत्म (atma) | Self, essence  |
| भाव (bhava) | Being, becoming |
| भावना (bhavana) | Realizing, becoming  |
| निवृत्तिः (nivrttih) | Cessation  |

For he who has experienced this unique vision (darshana), the desire (vritti) for self fulfillment vanishes. ||25||

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥२६॥

*tadā viveka-nimnaṁ kaivalya-prāg-bhāraṁ cittam ॥26॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तदा (tada) | Then  |
| विवेक (viveka) | Discrimination |
| निम्नं (nimnam) | Bent, inclined toward |
| कैवल्य (kaivalya) | Emancipation, isolation of pure awareness  |
| प्राग् (prag) | Before  |
| भारं (bharam) | Load |
| चित्तम् (chittam) | Consciousness  |

Then the power of discernment (viveka) will be strengthened and all that is mutable in human beings (chitta) will take the path of liberation (kaivalya). ||26||

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

*tac-chidreṣu pratyaya-antarāṇi saṁskārebhyaḥ ॥27॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | That, these  |
| च्छिद्रेषु (chidreshu) | Gap  |
| प्रत्यय (pratyaya) | Perception, thought, intention, representation |
| अन्तराणि (antaraani) | Other  |
| संस्कारेभ्यः (samskarebhyah) | Latent impressions |

This viewpoint is breached by preconceptions (samskara), whereupon other impressions arise. ||27||

हानमेषां क्लेशवदुक्तम् ॥२८॥

*hānam-eṣāṁ kleśavad-uktam ॥28॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| हानम् (hanam) | Cessation |
| एषां (eshaam) | Of these  |
| क्लेशवत् (kleshavat) | Like the causes of suffering  |
| उक्तम् (uktam) | Described, explained  |

These preconceptions are eliminated as described previously for spiritual burdens (klesha). ||28||

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेः धर्ममेघस्समाधिः ॥२९॥

*prasaṁkhyāne-'py-akusīdasya sarvathā vivekakhyāteḥ dharma-meghas-samādhiḥ ॥29॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रसंख्याने (prasamkhyane) | Elevation, summit  |
| अप्य् (apy) | Also  |
| अकुसीदस्य (akusidasya) | One without greed  |
| सर्वथा (sarvatha) | In all circumstances  |
| विवेक (viveka) | Discrimination |
| ख्यातेः (khyateh) | Seeing  |
| धर्म (dharma) | Property, visible form, experiental substance  |
| मेघस् (meghas) | Cloud, rain showers  |
| समाधिः (samadhih) | Oneness, integration  |

Attaining genuinely deep insight even engenders constant imperturbability and discernment (viveka). This state is referred to as dharma megha samadhi. ||29||

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

*tataḥ kleśa-karma-nivr̥ttiḥ ॥30॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, form these, from that  |
| क्लेश (klesha) | Cause of suffering, hindrance  |
| कर्म (karma) | Action |
| निवृत्तिः (nivrttih) | Cessation  |

Then the concept (vritti) of spiritual burden (klesha) and cause and effect (karma) will be completely removed. ||30||

तदा सर्वाअवरणमलापेतस्य ज्ञानस्याअनन्त्यात् ज्ञेयमल्पम् ॥३१॥

*tadā sarva-āvaraṇa-malāpetasya jñānasya-ānantyāt jñeyamalpam ॥31॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तदा (tada) | Then  |
| सर्व (sarva) | All  |
| अवरण (avarana) | Covering, veil, layer  |
| मल (mala) | Imperfection |
| अपेतस्य (apetasya) | Removed  |
| ज्ञानस्य (jnanasya) | Knowledge, insight  |
| आनन्त्यात् (anantyat) | Infinity, the boundless  |
| ज्ञेयम् (jneyam) | To be known  |
| अल्पम् (alpam) | Little  |

Then all veils and uncertainty fall away. Knowledge that can be gained is nothing compared to the infinity of knowledge. ||31||

ततः कृतार्थानं परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥

*tataḥ kr̥tārthānaṁ pariṇāma-krama-samāptir-guṇānām ॥32॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ततः (tatah) | Therefore, from these, from that  |
| कृत (krta) | Done, accomplished  |
| अर्थनं (arthanam) | Meaning, purpose, approach, object  |
| परिणाम (parinama) | Transformation |
| क्रम (krama) | Sequence, flow, succession |
| समाप्तिर् (samaptir) | Termination |
| गुणानाम् (gunanam) | Fundamental qualities of nature  |

In this way is the purpose of change accomplished and all change (krama) in the physical realm (guna) comes to an end. ||32||

क्षणप्रतियोगी परिणामापरान्त निर्ग्राह्यः क्रमः ॥३३॥

*kṣaṇa-pratiyogī pariṇāma-aparānta nirgrāhyaḥ kramaḥ ॥33॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| क्षण (kshana) | Moment  |
| प्रतियोगी (pratiyogi) | Corresponding  |
| परिणाम (parinama) | Transformation  |
| अपर (apara) | Other  |
| अन्त (anta) | End  |
| निर्ग्राह्यः (nirgrahah) | Graspable  |
| क्रमः (kramah) | Sequence, flow, succession |

The experience of a sequencing process of moments and changes comes to an end, thus making change (krama) a real experience. ||33||

पुरुषार्थशून्यानां गुणानांप्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥३४॥

*puruṣa-artha-śūnyānāṁ guṇānāṁ-pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citiśaktiriti ॥34॥*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| पुरुष (purusha) | Pure awareness  |
| अर्थ (artha) | Meaning, purpose, object  |
| शून्यानां (shunyanam) | Empty  |
| गुणानां (gunanam) | Fundamental qualities of nature  |
| प्रति (prati) | With regard to, toward, reversing  |
| प्रसवः (prasavah) | Flow, motion, creation, inception |
| कैवल्यं (kaivalyam) | Emancipation, isolation of pure awareness  |
| स्वरूप (svarupa) | One’s own form  |
| पप्रतिष्ठा (pratistha) | Foundation  |
| वा (va) | Or  |
| चिति (chiti) | Pure seeing  |
| शक्ति (Shakti) | Power  |
| इति (iti) | That’s all, finis  |

Liberation (kaivalya) fulfills the goal of the true self (purusha); matter (guna) is transcended. The true nature of being and the force of absolute knowledge are then revealed. ||34||

**Chapters of the Yoga Sutras Explained**

**Chapter 1:**

In Sanskrit, the word pada means a chapter. Samadhi Pada is, therefore, the first of the four chapters in the Yoga Sutra, the one that sets you off on a path of enlightenment through the art of meditation.

Samadhi pada does so through 51 sutras that teach you the core postulates of yoga, the obstacles you need to overcome, the importance of constant practice or abhyasa, and the detachment from material experiences or vairagya. According to sage Patanjali, this is the process of becoming One.

In this chapter, the of obstacles to achieve Yoga are enumerated. A couple of classifications are brought into attention and various kinds of samadhi are explained. The classical Sanskrit definition of Yoga as Yogacittavrittinirodha is translated by Swami Satyananda Saraswati as: "To block the patterns/ modifications of consciousness is yoga". This means restraining the activities of the mind.Cittavritti means both pattern of consciousness and activity of the mind. This chapter enumerates the five kinds of vrittis/ cittavrittis: pramana, viparyaya, vikalpa, nidra and smriti, giving their definitions in following sutras as: correct knowledge, incorrect knowledge, imagination, sleep and memory respectively. The two essential qualities for success in Yoga are mentioned to be abhyasa; constant practice and vairagya; detachment from the material world and turning the senses inwards instead of outwards. By restraining the cittavrittis, the state of yoga is achieved through samadhi in its various aspects as experience of awareness.

Various kinds of samadhi (oneness with consciousness) are mentioned. There are two categories of Samadhi: sabija (with seed) and nirbija (without seed). Sabija samadhi is of six kinds: samprajnata, asamprajnata, savitarka, nirvitarka, savicara, nirvicara depending on the object of experience of awareness. Chapter 1 ends by clarifying that seedless awareness (nirbija samadhi) is obtained by blocking all cittavrittis.

**Chapter 2:**

But before you can accomplish any of this, you must commit yourself to abhyasa – the constant and continual practice. That’s why the second Pada introduces the Yamas and the Eight-Limbed system.

Sadhana Pada outlines the principles of Ashtanga yoga, Kriya yoga, and Karma. It also introduces the Eight Limbs of Yoga with a focus on the first six limbs – Yamas (ethical standards), Niyamas (self-discipline), Asana (yoga postures), Pranayama (breath control), Pratyahara (withdrawal), and Dharana (concentration).

The first step is known as yamas, which is translated as moral codes of conduct. Yamaconsists out of five elements: ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), brahmacarya (continence) and aparigraha (lack of greed). The five niyamas are inner disciplines and as followed: shauca (purity- both physical and mental), santosha (contentment), tapas (austerity), svadhyaya (study) and ishvarapranidhana (devotion to God). The chapter ends with limb 3 to 6 of the 8 limbs of yoga: asana, pranayama and pratyahara (withdrawal of senses).

**Chapter 3**

Vibhuti Pada brings you another step closer to the promised unity and teaches you how to improve your results and harness the power achieved in the process. It’s also about empowering your mind.

This third chapter focuses on the last two Limbs of Yoga, the first of which is Dhyana (mindfull meditation or contemplation). The eight, and last stage of Ashtanga, Samadhi (ecstasy), is here interpreted as a state of ecstasy where the Self is finally transcended, and the interconnectedness is fully achieved.

The chapter goes much in details on what could be obtained by practicing samyama on various objects, ideas, phenomena, etc. These powers vibhutis / siddhis are of great variety like the knowledge of the future, of previous births, of other's mind, of solar system, of stars, etc. It also states how invisibility could be achieved, levitation or conquest of nature (prakriti) itself.

**Chapter 4**

The last chapter of Yoga Sutra reflects back on what is achieved by one’s mind, thus preparing you for the complete and utter liberation (moksha). It’s the last stage of yoga and the grand finale of the sutras.

The chaptertalks about liberation (kaivalya) and how this could be achieved. Vasanas, also known as samskaras, give rise to 'the will to live' (abhinivesha) as one of the five kleshas. These Vasanas will disappear through the elimination of four factors: Hetu (cause), Phala (effect), Ashraya (support of an experience) and Alambana (object of an experience). Therefore, Citta (the higher mind) becomes pure and capable to reveal both the Drashta (observer/ witness) and the Drishya (what is seen/ observed). This chapter endsby defining liberation (kaivalya) itself: Kaivalya is that state in which the Gunas (qualities) merge in their cause, having no longer a purpose in relation to Purusha (Pure Consciousness). The soul merged back with its true nature, which is Pure Consciousness.

**Sanskrit script**

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भुवनज्ञानं सूर्ये संयमात्॥२६॥

चन्द्रे ताराव्यूहज्ञानम्॥२७॥

ध्रुवे तद्गतिज्ञानम्॥२८॥

नाभिचक्रे कायव्यूहज्ञानम्॥२९॥

कण्ठकूपे क्षुत्पिपासानिवृत्तिः॥३०॥

कूर्मनाड्यां स्थैर्यम्॥३१॥

मूर्धज्योतिषि सिद्धदर्शनम्॥३२॥

प्रातिभाद्वा सर्वम्॥३३॥

हृदये चित्तसंवित्॥३४॥

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थान्यस्वार्थसंयमात् पुरुषज्ञानम्॥३५॥

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते॥३६॥

ते समाधावुपसर्गा व्युत्थाने सिद्धयः॥३७॥

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः॥३८॥

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