

अथ योगानुशासनम् ॥१॥

Atha yogānuśāsanam||1||

And now begins (atha) the instruction (anuśāsanam) regarding Yoga (yoga)||1||

योगश्चित्तवृत्तिनिरोधः ॥२॥

Yogaścittavṛttinirodhaḥ||2||

Yoga (yogaḥ) is the suppression (nirodhaḥ) of the modifications (vṛtti) of mind (citta)||2||

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

Tadā draṣṭuḥ svarūpe'vasthānam||3||

Then (tadā), there is an abiding (avasthānam) in the essential nature (sva-rūpe) of the Seer (draṣṭuḥ)||3||

वृत्तिसारूप्यमितरत्र ॥४॥

Vṛttisārūpyamitaratra||4||

On other occasions (itaratra), there is identity (sārūpyam) (*between the Seer and*) the modifications (*of mind*) (vṛtti)||4||

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः ॥५॥

Vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ||5||

The (*mental*) modifications (vṛttayaḥ), which form a group of 5 (pañcatayyaḥ), may be or may not be based upon Kleśa-s --afflictions-- (kliṣṭāḥ akliṣṭāḥ)||5||

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

Pramāṇaviparyayavikalpanidrāsmṛtayaḥ||6||

Correct knowledge (pramāṇa), false knowledge (viparyaya), verbal

knowledge about something that is nonexistent (vikalpa), (*deep*) sleep (nidrā) and recollection --smṛti-- (smṛtayaḥ) (*are the five modifications of mind*)||6||

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥

Pratyakṣānumānāgamāḥ pramāṇāni||7||

Direct perception (pratyakṣa), inference (anumāna) and testimony --āgama-- (āgamāḥ) are the Pramāṇa-s (pramāṇāni)||7||

विपर्ययो मिथ्याज्ञानमद्रूपप्रतिष्ठम् ॥८॥

Viparyayo mithyājñānamadrūpapraṭiṣṭham||8||

Viparyaya (viparyayaḥ) is illusory (mithyā) knowledge (jñānam) based (praṭiṣṭham) on mistaking a particular form for something completely different (atad-rūpa)||8||

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

Śabdajñānānupātī vastuśūnyo vikalpaḥ||9||

Vikalpa (vikalpaḥ) proceeds (anupātī) from a verbal (śabda) cognition (jñāna) about something which is devoid (śūnyaḥ) of reality (vastu)||9||

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

Abhāvapratyayālanbanā vṛttirnidrā||10||

The modification (vṛttiḥ) (*known as*) Nidrā (*or deep sleep*) (nidrā) is based (ālanbanā) upon the mental state (pratyaya) of nonexistence (abhāva)||10||

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥

Anubhūtavīṣayāsampraśoṣaḥ smṛtiḥ||11||

Smṛti (*or recollection*) (smṛtiḥ) is the reproduction, without taking anything from any other sources (asampraśoṣaḥ), of the thing (viśaya) that was (*previously*) experienced (anubhūta)||11||

अभ्यासवैराग्याभ्यां तन्निरोधः॥१२॥

Abhyāsavairāgyābhyām tannirodhaḥ||12||

There is suppression (nirodhaḥ) of that (*i.e.* "of the previous five mental modifications") (tad) by means of Abhyāsa --practice-- and Vairāgya --renunciation-- (abhyāsavairāgyābhyām)||12||

तत्र स्थितौ यत्नोऽभ्यासः॥१३॥

Tatra sthitau yatno'bhyaśaḥ||13||

Abhyāsa or practice (abhyāśaḥ) is the effort (yatnaḥ) to attain to that (tatra) Sthiti or mental peace (sthitau)||13||

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः॥१४॥

Sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ||14||

And that (*practice*) (śaḥ), when endowed (sevitaḥ) with a uninterrupted (nairantarya) and true (sat) devotional attitude (kārā) for a long (dīrgha) time (kāla), (*has*) certainly (tu) firm (dṛḍha) foundations (bhūmiḥ)||14||

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसञ्ज्ञा वैराग्यम्॥१५॥

Dr̥ṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasañjñā vairāgyam||15||

Vairāgya or Renunciation (vairāgyam) is known (sañjñā) as the act of subjugating (vaśīkāra) the desire (vitr̥ṣṇasya) for objects (viṣaya) seen (dr̥ṣṭa) or repeatedly heard from the scriptures (ānuśravika)||15||

तत्परं पुरुषख्यातेर्गुणवैतृष्यम्॥१६॥

Tatparam puruṣakhyāterguṇavair̥ṣyam||16||

Indifference (vair̥ṣyam) to the Guṇa-s, (*the qualities of nature*) (guṇa), because of a knowledge (khyāteḥ) of Puruṣa (puruṣa) is called the highest (*Vairāgya or Renunciation*) (tad param)||16||

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः ॥१७॥

Vitarkavicārānandāsmītārūpānugamātsamprajñātaḥ||17||

Samprajñātasamādhi (samprajñātaḥ) (*is achieved*) by means of (anugamāt) Vitarka, Vicāra, Ānanda and Asmitā (vitarkavicārānandāsmītārūpa)||17||

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

Virāmapratyayābhyāsapūrvāḥ saṁskāraśeṣo'nyaḥ||18||

(*Asamprajñātasamādhi is the*) other (*type of Samādhi*) (anyaḥ) that is preceded (pūrvāḥ) by the practice (abhyāsa) of stopping (virāma) the mental fluctuations (pratyaya) (*which is the natural fruit of the highest Vairāgya or Renunciation, but that*) it (*still*) contains a residue (śeṣaḥ) of latent impressions (saṁskāra)||18||

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

Bhavapratyayo videhaprakṛtilayānām||19||

(*There are two types of causes for Nirvījasamādhi --a Samādhi without an object to meditate on--: "upāyapratyaya" --the mental condition that is the outcome of a conscious effort by using a method-- and "bhavapratyaya" --the mental condition that is the outcome of latent impressions of ignorance--. The first type produces "Asamprajñātasamādhi", while the second one brings about a similar but not identical state).*

(*Thus, Nirvījasamādhi is caused by*) the mental condition (pratyayaḥ) (*that is the outcome*) of latent impressions of ignorance (bhava) in the case of both the Videha-s or (*discarnate*) Deva-s (videha) and the Prakṛtilaya-s or those who have dissolved themselves in the primeval constituent principle (prakṛtilayānām)||19||

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

Śraddhāvīryasmṛtisamāhiprajñāpūrvaka itareṣām||20||

(*However,*) in the case of those who tread the path of the conscious effort by using a method --upāya-- (itareṣām), (*Nirvījasamādhi --which is now "real Asamprajñātasamādhi"--*) is preceded (pūrvakaḥ) by faith (śraddhā),

vigor (vīrya), recollection (smṛti), full concentration (samādhi) (and) true knowledge (prajñā)||20||

तीव्रसंवेगानामासन्नः ॥२१॥

Tīvrasamvegānāmāsannah||21||

(That very Nirvījasamādhi is quickly) reached (āsannah) by those people having an intense (tīvra) desire of spiritual emancipation (samvegānām)||21||

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥२२॥

Mṛdumadhyādhimātratvāttato'pi viśeṣaḥ||22||

Because of *(the methods or means)* being mild --slow-- (mṛdu), moderate --medium-- (madhya) and excessive --"adhimātra" or speedy-- (adhimātratvāt), *(there is)* consequently (tatas) difference(s) (viśeṣaḥ) even *(among those people who have an intense desire of spiritual emancipation)* (api)||22||

ईश्वरप्रणिधानाद्वा ॥२३॥

Īśvarapraṇidhānādvā||23||

Or else (vā) *(one can achieve Nirvījasamādhi)* through profound devotion (praṇidhānāt) to Īśvara (īśvara)||23||

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

Kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ||24||

Īśvara (īśvaraḥ) is a particular (viśeṣaḥ) Puruṣa (puruṣa) who is not affected (aparāmṛṣṭaḥ) by Kleśa-s --afflictions-- (kleśa), actions (karma), fruit of the actions (vipāka) or the resulting latent impressions --āśaya-- (āśayaḥ)||24||

तत्र निरतिशयं सर्वज्ञवीजम् ॥२५॥

Tatra niratiśayaṃ sarvajñāvījam||25||

In Him (tatra), the Omniscient (sarvajña) Seed (vījam) (*has attained to a state which*) cannot be exceeded or surpassed (niratiśayam)||25||

पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥२६॥

Pūrveṣāmapī guruḥ kālenānavacchedāt||26||

(*That Īśvara is*) the Guru (guruḥ) even (api) of the former (*guru-s*) (pūrveṣām), because He is not determined or limited (anavacchedāt) by Time (kālena)||26||

तस्य वाचकः प्रणवः॥२७॥

Tasya vācakaḥ praṇavaḥ||27||

The word (vācakaḥ) to (*designate*) Him (tasya) is Praṇava or Om̐ (praṇavaḥ or praṇavaḥ)||27||

तज्जपस्तदर्थभावनम्॥२८॥

Tajjapastadarthabhāvanam||28||

(*Those who have finally understood the intrinsic relationship between Praṇava and Īśvara will perform*) the muttering (japaḥ) of that (Om̐) (tad) (*and*) the contemplation (bhāvanam) on its (tad) meaning (artha)||28||

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥२९॥

Tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca||29||

From that (*practice of Īśvarapraṇidhāna or devotion to Īśvara --Lord--*) (tatas) (*also comes*) the realization (adhigamaḥ) of one's own true Self (pratyakcetana) as well as (api... ca) the removal (abhāvaḥ) of obstacles (antarāya)||29||

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वा

नि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

Vyādhistyānasamśayapramādālasyaāviratibhrāntidarśanālabdhabhūmikatvā navasthitatvāni cittavikṣepāste'ntarāyāḥ||30||

Sickness (vyādhi), mental inefficiency (styāna), doubt (samśaya), negligence (pramāda), idleness (ālasya), non-abstention --lack of control-- (avirati), erroneous perception (bhrānti-darśana), the state of not attaining (alabdha) to any yogic stage (bhūmikatva) (*and*) unsteadiness --anavasthitatva-- (anavasthitatvāni). Those (te) mental (citta) projections (vikṣepāḥ) (*are*) the obstacles (antarāyāḥ)||30||

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥

Duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvah||31||

Pain (duḥkha), feeling of wretchedness and miserableness (dauermanasya), shakiness or trembling (ejayatva) of the body (aṅgam), inhalation (śvāsa) (*and*) exhalation --praśvāsa-- (praśvāsāḥ) appear or arise (bhuvah) together with (saha) the (*aforsaid*) projections (vikṣepa)||31||

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

Tatpratiṣedhārthamekatattvābhyāsaḥ||32||

For (artham) keeping that back --i.e. for stopping those mental projections-- (tad-pratiṣedha), the practice (abhyāsaḥ) of (*concentration on*) a single (eka) principle (tattva) (*is recommended*)||32||

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां

भावनातश्चित्तप्रसादनम् ॥३३॥

Maitrīkaruṇāmuditopekṣāṅām sukhaduḥkhapuṇyāpuṇyaviṣayāṅām bhāvanātaścittaprasādanam||33||

Peace (prasādanam) of mind (citta) (*is achieved*) by (*internally*) contemplating (bhāvanātaḥ) on (*the feelings*) of friendship (maitrī), compassion (karuṇā), sympathy in joy (muditā) or indifference --upekṣā-- (upekṣāṅām) regarding (viṣayāṅām) (*beings who are*) happy (sukha), suffering pain or distress (duḥkha), virtuous (puṇya) (*or*) impure (apuṇya),

(respectively)||33||

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य॥३४॥

Pracchardanavidhāraṇābhyāṃ vā prāṇasya||34||

Or (vā) (*that very peace of mind can also be achieved*) by exhalation (pracchardana) and retention --vidhāraṇa-- (vidhāraṇābhyāṃ) of Prāṇa --the vital energy contained in the breath-- (prāṇasya)||34||

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी॥३५॥

Viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhinī||35||

Or (vā) a higher perception (pravṛttiḥ) relating to objects (viṣayavatī), (*at the moment that*) it emerges (utpannā), causes (nibandhinī) calm (sthiṭi) of mind (manasaḥ) (*too*)||35||

विशोका वा ज्योतिष्मती॥३६॥

Viśokā vā jyotiṣmatī||36||

Or (vā) (*a higher perception*) that is luminous (jyotiṣmatī) and free from sorrow (viśokā) (*can also brings about peace of mind*)||36||

वीतरागविषयं वा चित्तम्॥३७॥

Vītarāgaviṣayaṃ vā cittam||37||

Or (vā) (*the contemplation on*) the mind (cittam) belonging (viṣayam) to a sage who is free from passions (vītarāga) (*can also produce tranquility of mind*)||37||

स्वप्ननिद्राज्ञानालम्बनं वा॥३८॥

Svapnanidrājñānālabhanam vā||38||

Or (vā) the support (ālabhanam) of the knowledges --in the form of words and/or images-- (jñāna) (*experienced*) in dreams (svapna) or in the state of dreamless sleep (nidrā) (*can also bring peace and steadiness to the mind*)||

यथाभिमतध्यानाद्वा ॥३९॥

Yathābhimatadhyānādvā||39||

Or (vā) by meditating (dhyānāt) on whatsoever suitable --from a yogic viewpoint, of course-- thing one may like (yathā-abhimata) (*he can also attain to peace of mind*)||39||

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

Paramāṇuparamamahattvānto'sya vaśīkāraḥ||40||

(*When the mind gets stabilized on different realities at will, from one as minute as*) an atom --in the sense of the minutest conceivable particle which cannot be further divided-- (paramāṇu) up to (antaḥ) (*other than is*) infinitely great (paramamahattva), (*then, complete*) mastery or dominion (vaśīkāraḥ) over it (asya) (*has been achieved*)||40||

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥

४१ ॥

Kṣīṇavṛtterabhijātasyeva maṇergrahītrgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ||41||

When a weakened (kṣīṇa) fluctuation of mind (vṛtteḥ) (*finally*) arises consequently --that is, when the mental fluctuation is lastly weakened and the mind attains stability-- (abhijātasya), (*this fluctuation behaves*) like (iva) a (*transparent*) gem (maṇeḥ) in respect of the knower (grahītr), the instrument of knowledge (grahaṇa) and the knowables --grāhya-- (grāhyeṣu) --which are all objects of mental concentration--. (*This, as it were,*) act of assuming the color --nature-- of any near reality (tad-stha-tad-añjanatā) (*by that gem-like weakened fluctuation of mind, is known as*) Samāpatti or Engrossment (samāpattiḥ)||41||

शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥४२॥

Śabdārthajñānavikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ||42||

Savitarkā Samāpatti (savitarkā samāpattiḥ) *(is that Engrossment which is) combined (saṅkīrṇā) with ideas or thoughts (vikalpaiḥ) of (sameness) between word (śabda), (its) meaning (artha) and (the resulting) knowledge (jñāna)||42||*

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का॥४३॥

Smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā||43||

When memory (smṛti) is completely purified (pariśuddhau), *(and the intuitive cognition is)*, as it were (iva), devoid (śūnyā) of its own essential nature (sva-rūpa), *(that Samāpatti or Engrossment) in which only (mātra) the object (on which the mind is concentrated) (artha) shines forth (nirbhāsā) (is called) Nirvitarkā (nirvitarkā)||43||*

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता॥४४॥

Etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā||44||

By means of this --i.e. by the previous explanation-- (etayā) *(the Samāpatti-s or Engrossments known as) Savicārā (savicārā) and (ca) Nirvicārā (nirvicārā), whose objects (viṣayā) are subtle (sūkṣma), are also (eva) explained (vyākhyātā)||44||*

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्॥४५॥

Sūkṣmaviṣayatvaṁ cāliṅgaparyavasānam||45||

And (ca) the character or condition of being a subtle (sūkṣma) object (viṣayatvam) *(regarding a previous one which is less subtle) ends or culminates (paryavasānam) in Aliṅga --the Unmanifested Prakṛti-- (aliṅga)||45||*

ता एव सवीजः समाधिः॥४६॥

Tā eva savījaḥ samādhiḥ||46||

Only (eva) those *(four varieties of Samāpatti or Engrossment --Savitarkā,*

Nirvitarkā, Savicārā and Nirvicārā-- (tāḥ) (constitute) Savījasamādhi (savījaḥ samādhiḥ) (or the perfect concentration in which one uses a gross/subtle object or "vīja" as a support for his mind to become one-pointed)||46||

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

Nirvicāravaiśāradye'dhyātmprasādaḥ||47||

On getting skill or proficiency (vaiśāradye) in Nirvicārasamādhi --also known as Nirvicārā Samāpatti or Engrossment-- (nirvicāra), clearness or purity (prasādaḥ) in the inner instruments of knowledge --specially Buddhi or Intellect-- (adhyātma) (is developed as a result)||47||

ऋतम्भरा तत्र प्रज्ञा ॥४८॥

Ṛtambharā tatra prajñā||48||

The deep understanding or knowledge (prajñā) (obtained) in that (state of Nirvicārasamādhi or Nirvicārā Samāpatti) (tatra) (is called) Ṛtambharā (ṛtambharā)||48||

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

Śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt||49||

(And that Prajñā or deep knowledge gained in Nirvicārasamādhi) is different (anyaviṣayā) from knowledges (prajñābhyām) gotten through oral transmission (śruta) or inference (anumāna), because it relates to the particular characteristics (viśeṣa) of objects --artha-- (arthatvāt)||49||

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

Tajjaḥ saṁskāro'nyasaṁskārapratibandhī||50||

The latent impression (saṁskāraḥ) born (jaḥ) of that (special Prajñā arisen in Nirvicārasamādhi) (tad) obstructs (pratibandhī) the other (anya) latent impressions (saṁskāra)||50||

तस्यापि निरोधे सर्वनिरोधान्निर्वीजः समाधिः ॥५१॥

Tasyāpi nirodhe sarvanirodhānnirvījaḥ samādhiḥ||51||

On the cessation (nirodhe) of that --i.e. of the latent impression born of the aforesaid Prajñā-- (tasya) too (api), there is Nirvījasamādhi --or the perfect concentration which is objectless or "nirvīja", i.e. no object or "vīja" is utilized as a support for one's own mind to become one-pointed-- (nirvījaḥ samādhiḥ) through the suppression (nirodhāt) of all (*mental modifications or fluctuations*) (sarva)||51||

Here concludes the First Section dealing with concentration

[top](#)

Second Section : On practice

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

Tapasḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ||1||

Austerity or Penance (tapas), Study of scriptures and Chanting of mantra-s (svādhyāya) (*and*) Devotion --praṇidhāna-- (praṇidhānāni) to the (*Supreme*) Lord (īśvara) (*are*) Kriyāyoga (kriyāyogaḥ)||1||

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२॥

Samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca||2||

(*Kriyāyoga should be practiced*) for (arthaḥ... arthaḥ) producing (bhāvana) Samādhi or Perfect Concentration (samādhi) and (ca) attenuating (tanūkaraṇa) the Kleśa-s (kleśa)||2||

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥३॥

Avidyāsmitārāgadveṣābhiniveśāḥ pañca kleśāḥ||3||

Ignorance (*in the form of a misapprehension about Reality*) (avidyā), egoism (*in the form of an erroneous identification of the Self with the intellect*) (asmitā), attachment (rāga), aversion (dveṣa) and fear of death (*which is derived from clinging ignorantly to life*) --abhiniveśa-- (abhiniveśāḥ) are the five (pañca) Kleśa-s or Afflictions (kleśāḥ)||3||

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्॥४॥

Avidyā kṣetramuttareṣāṃ prasuptatanuvicchinnoḍārāṇām॥4॥

Ignorance (*in the form of a misapprehension about Reality*) (avidyā) is the (*breeding*) field or ground (kṣetram) for the subsequent (*four Kleśa-s*) (uttareṣāṃ) (*whether they be*) dormant (prasupta), attenuated (tanu), interrupted (vicchinna) or active --udāra-- (udārāṇām)॥4॥

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या॥५॥

Anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā॥5॥

Ignorance (avidyā) is to consider (khyātiḥ) as everlasting (nitya) what is not everlasting (anitya), as pure (śuci) what is not pure (aśuci), as pleasure (*or "pleasant"*) (sukha) what is pain (*or "unpleasant"*) (duḥkha) and as the Self (ātma) what is the not-Self --anātma-- (anātmasu)॥5॥

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता॥६॥

Dṛgdarśanaśaktyorekātmatevāsmitā॥6॥

Egoism (asmitā) is tantamount (iva) to the identification (ekātmatā) of the Cognizant or Knowing (dṛk) Power --śakteḥ or śaktyāḥ--¹ (śaktyoḥ) --i.e. "Puruṣa or the Absolute Consciousness"-- with the cognitive (darśana) power --śakteḥ or śaktyāḥ--² (śaktyoḥ) --i.e. "Buddhi or intellect"--॥6॥

¹ "śaktyoḥ" means really "of the two powers" (Genitive Dual of "śakti" --power--). However, I had to translate it in singular for the sake of convenience. Nevertheless, I have also given the respective forms for the Genitive Singular of "śakti", that is, "śakteḥ or śaktyāḥ" --of the power--, for the sake of clarification.

² Idem.

सुखानुशयी रागः॥७॥

Sukhānuśayī rāgaḥ॥7॥

Attachment (rāgaḥ) is that which results (anuśayī) from pleasure (sukha);

--i.e. "Attachment is the modification that is forged by the remembrance of enjoyed pleasure"--||7||

दुःखानुशयी द्वेषः॥८॥

Duḥkhānuśayī dveṣaḥ||8||

Aversion (dveṣaḥ) is that which results (anuśayī) from pain or sorrow (duḥkha); --i.e. "Aversion is the modification that is forged by the experience of misery"--||8||

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः॥९॥

Svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ||9||

The inborn (svarasavāhī) fear of death (abhiniveśaḥ) is established (ārūḍhaḥ) in like manner (*in everyone*) (tathā), even (api) in the wise (viduṣaḥ); --i.e. "Fear of death may be found in the ignorant as well as in the learned people"--||9||

ते प्रतिप्रसवहेयाः सूक्ष्माः॥१०॥

Te pratiprasavaheyāḥ sūkṣmāḥ||10||

Those (te) subtle (*Kleśa-s or Afflictions*) (sūkṣmāḥ) are to be abandoned or forsaken (heyāḥ) by means of the cessation of (*mental*) production (pratiprasava)||10||

ध्यानहेयास्तद्वृत्तयः॥११॥

Dhyānaheyāstadvṛttayaḥ||11||

The (*afflictive*) modifications (vṛttayaḥ) of that --i.e. "of the abovementioned Kleśa-s or Afflictions"-- (tad) are to be abandoned or forsaken (heyāḥ) through meditation (dhyāna)||11||

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः॥१२॥

Kleśamūlaḥ karmāśayo drṣṭādrṣṭajanmavedanīyaḥ||12||

Latent impression of action (karma-āśayah), which is based (mūlah) upon Kleśa-s or Afflictions (kleśa), becomes manifest (vedanīyah) in the present life (drṣṭa... janma) or in a future life (adrṣṭajanma)||12||

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

Sati mūle tadvipāko jātyāyurbhogāḥ||13||

As long as that --i.e. "Kleśa-s or Afflictions"-- remains (sati) at the root (mūle), the consequence or result (vipākaḥ) of it (tad) is birth (jāti), span of life (āyus) and experience --bhoga-- (bhogāḥ)||13||

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

Te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt||14||

On account (hetutvāt) of virtue (puṇya) and vice (apuṇya), those --i.e. "birth, span of life and experience"-- (te) (*appear as*) the fruits (phalāḥ) of pleasure (hlāda) or pain (paritāpa), (*respectively*)||14||

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

Pariṇāmatāpasamskāraduḥkhairguṇavṛttivirodhācca duḥkhomeva sarvaṁ vivekinaḥ||15||

For discerning people (vivekinaḥ), everything (sarvam) is indeed (*considered to be*) (eva) painful (duḥkham) because of the sufferings (duḥkhaiḥ) (*derived from*) the results or consequences (*of one's own actions*) (pariṇāma), (*from*) the sorrowful experiences (tāpa) (*and from*) the latent impressions (saṁskāra), and also (ca) due to the (*mutual*) opposition (virodhāt) of the modifications (vṛtti) of the Guṇa-s (*or qualities of Pradhāna*¹) (guṇa)||15||

¹ "Pradhāna" is Prakṛti.

हेयं दुःखमनागतम् ॥१६॥

Heyaṁ duḥkhamanāgatam||16||

Future (anāgatam) pain (duḥkham) is to be abandoned or forsaken

(heyam)||16||

द्रष्टृदृश्ययोः संयोगो हेयहेतुः॥१७॥

Draṣṭṛdṛśyayoḥ saṁyogo heyahetuḥ||17||

The union (saṁyogaḥ) of the "Seer" --i.e. "of the Subject"-- (draṣṭṛ) with the "seen" (*or knowable*) --i.e. "with the animate or inanimate object" or "dṛśya"-- (dṛśyayoḥ) is the cause (hetuḥ) of that which is to be abandoned or forsaken (heya)||17||

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्॥१८॥

Prakāśakriyāsthitiśīlaṁ bhūteन्द्रियात्मकं bhogāpavargārtham dṛśyam||18||

The "knowable" --i.e. "the object"-- (dṛśyam) is by nature (śīlam) sentient (prakāśa), mutable (kriyā) and inert (sthiti). (*Secondly,*) it consists (ātmakam) of (*subtle and gross*) elements (bhūta) (*and*) Indriya-s --i.e. "Powers of perceiving (*Jñānendriya-s*)" along with "Powers of action (*Karmendriya-s*)"-- (indriya). (*Lastly,*) it is for the sake (artham) of experience (bhoga) and Liberation (apavarga)||18||

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि॥१९॥

Viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi||19||

The states of mutation (parvāṇi) of the Guṇa-s (*or qualities of Pradhāna*¹) (guṇa) (*are*): "diversified" (viśeṣa), "undiversified" (aviśeṣa), "indicator-only" (liṅgamātra) and "one which is with no indication or mark" --aliṅga-- (aliṅgāni)||19||

¹ "Pradhāna" is a synonymous with Prakṛti.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः॥२०॥

Draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ||20||

The Seer (draṣṭā) is only (mātraḥ) a Witness --i.e. "He is an absolute Knower and completely devoid of Guṇa-s and subsequent mutation"--

(dṛśi) who although (api) pure (śuddhaḥ), beholds (anupaśyaḥ) the mental modifications (pratyaya)||20||

तदर्थ एव दृश्यस्यात्मा॥२१॥

Tadartha eva dṛśyasyātmā||21||

The nature (ātmā) of the knowable (dṛśyasya) is really (eva) (*to be*) the object (*of perception*) (arthah) of That --i.e. "of Puruṣa, the Absolute Knower"-- (tad)||21||

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्॥२२॥

Kṛtārtham prati naṣṭamapyanaṣṭam tadanyasādhāraṇatvāt||22||

Even though (api) disappeared (naṣṭam) with regard (prati) to one (*Puruṣa*) who has accomplished his purpose (*with it*) (kṛta-artham), that --i.e. "the object or knowable"-- (tad) does not (*really*) disappear (anaṣṭam) because of being common (sādhāraṇatvāt) to others (anya) (*too*) --i.e. "other Puruṣa-s also might use it even after its having been utilized by one of them previously"--||22||

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः॥२३॥

Svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ||23||

Union or alliance (saṁyogaḥ) is the cause (hetuḥ) for realizing (upalabdhi) the true nature (sva-rūpa) of the two powers (śaktyoḥ) (*called*) "object --as property--" (sva) (*and*) "subject --as owner--" (svāmi)||23||

तस्य हेतुरविद्या॥२४॥

Tasya heturavidyā||24||

Ignorance (avidyā) is the cause (hetuḥ) of that (*union or alliance*) (tasya)||24||

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम्॥२५॥

Tadabhāvātsamyogābhāvo hānam tadr̥śeḥ kaivalyam||25||

The absence (abhāvaḥ) of union or alliance (samyoga) arising from the absence (abhāvāt) of that --i.e. "of Adarśana or lack of discriminative knowledge or real discernment about Reality"-- (tad) is Kaivalya (kaivalyam) or the state of Emancipation (hānam) of that (tad) (*absolute*) Knower (r̥śeḥ) (*known as Puruṣa*)||25||

विवेकख्यातिरविप्लवा हानोपायः॥२६॥

Vivekakhyātiraviplavā hānopāyaḥ||26||

The means (upāyaḥ) of Liberation (hāna) is discriminative (viveka) knowledge (khyātiḥ) which is completely devoid of confusion or disorder (aviplavā)||26||

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा॥२७॥

Tasya saptadhā prāntabhūmiḥ prajñā||27||

A seven-fold (saptadhā) (*and*) ultimate (prāntabhūmiḥ) deep understanding (prajñā) (*comes*) to that (*Yogī who has attained discriminative knowledge*) (tasya)||27||

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥२८॥

Yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ||28||

On the destruction (kṣaye) of impurity (aśuddhi) through the practice (anuṣṭhānāt) of the limbs (aṅga) of Yoga (yoga), (*there emerges*) the Light (dīptiḥ) of Knowledge (jñāna) culminating (ā) in discriminative (viveka) knowledge (khyāteḥ)||28||

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥२९॥

Yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'sṭhāvāṅgāni||29||

Yama (yama), Niyama (niyama), Āsana (āsana), Prāṇāyāma (prāṇāyāma), Pratyāhāra (pratyāhāra), Dhāraṇā (dhāraṇā), Dhyāna (dhyāna) (*and*)

Samādhi --samādhi-- (samādhayaḥ) (*are*) the eight (aṣṭau) limbs --aṅga-- (*of Yoga*) (aṅgāni) --after this statement, Patañjali will describe each of them in detail--||29||

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः॥३०॥

Ahimsāsatyāsteyabrahmacaryāparigrahā yamāḥ||30||

Non-injury --harmlessness-- (ahimsā), Veracity --truthfulness-- (satya), Abstention from stealing (asteya), Contenance --dwelling in Brahma-- (brahmacarya) and Non-possession --abstinence from avariciousness/covetousness; aparigraha-- (aparigrahāḥ) (*are the five*) Yama-s or Restraints (yamāḥ)||30||

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्॥३१॥

Jātideśakālasamayānavacchinnāḥ sārvaḥma mahāvratam||31||

(*Those Yama-s or Restraints turn into*) a great (mahā) vow (vratam) (*when they become*) universal (sārvaḥma) and unrestricted (anavacchinnāḥ) by (*any consideration of*) class (jāti), place (deśa), time (kāla) or customary duty --"established custom and conventional rule or usage" are also valid translations for "samaya"-- (samaya)||31||

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः॥३२॥

Śaucasantoṣatapaḥsvādhyāyēśvarapraṇidhānāni niyamāḥ||32||

Cleanliness (śauca), Contentment (santoṣa), Austerity or Penance (tapas), Study and Recitation of Sacred Scriptures (svādhyāya), and Devotion --praṇidhāna-- (praṇidhānāni) to the (*Supreme*) Lord (īśvara) (*are the five*) Niyama-s or Observances (nyamāḥ)||32||

वितर्कबाधने प्रतिपक्षभावनम्॥३३॥

Vitarkabādhane pratipakṣabhāvanam||33||

On the inhibition (bādhane) (*of those Yama-s and Niyama-s*) by (*erroneous*) ways of thinking and feeling (vitarka), (*a Yogī should cultivate*) contemplation (bhāvanam) on the opposites (pratipakṣa)||33||

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्॥३४॥

Vitarkā himsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā
mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam||34||

(Such actions as) injury (himsā), etc. (ādayaḥ) proceeding from (erroneous) ways of thinking and feeling (vitarkāḥ) (are as follows): (I) those which are performed by oneself (kṛta), got done by another (kārita) or approved --anumodita-- (anumoditāḥ); (II) those which are preceded (pūrvakāḥ) (either) by covetousness (lobha), wrath (krodha), or delusion (moha). (Moreover, the aforesaid actions can be either) mild (mṛdu), moderate (madhya) or intense --adhimātra-- (adhimātrāḥ). "(They are) the unending (ananta) fruits or consequences (phalāḥ) (resulting from) pain (duḥkha) (and) ignorance (ajñāna)" --"iti" stands for inverted commas-- is the opposite (pratipakṣa) thought (bhāvanam)||34||

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः॥३५॥

Ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ||35||

On the establishment (pratiṣṭhāyām) of Ahimsā or Non-injury (ahimsā) (*in a Yogī, there is*) cessation (tyāgaḥ) of hostility (vaira) (*in one*) coming close (sannidhau) to him (tad)||35||

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥३६॥

Satyapraṣṭhāyām kriyāphalāśrayatvam||36||

On the establishment (pratiṣṭhāyām) of Satya or Truthfulness (satya) (*in the Yogī*), a state of connection (āśrayatvam) between (*his*) actions --as the general idea expressed by any verb-- (kriyā) and the (*resulting*) fruits or consequences (phala) (*arises*) --i.e. "all that the abovementioned Yogī says will come true in the long run"--||36||

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्॥३७॥

Asteyapraṣṭhāyām sarvaratnopasthānam||37||

On the establishment (pratiṣṭhāyām) of Asteya or Non-stealing (asteya) (*in the Yogī*), all (sarva) jewels (ratna) stand near in order to serve (upasthānam) (*him*)||37||

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

Brahmacaryapraṭiṣṭhāyām vīryalābhah||38||

On the establishment (pratiṣṭhāyām) of Brahmacharya or Continence (brahmacharya) (*in that Yogī, there is*) acquisition (lābhah) of Vīrya --lit. "energy, vigor, stamina, strength, etc."-- (vīrya)||38||

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥३९॥

Aparigrahasthairye janmakathantāsambodhah||39||

When (*that very Yogī*) stands firmly (sthairye) in Aparigraha or Non-possession (aparigraha), full knowledge (sambodhah) of "the how, the what state?" (kathantā) about (*his past, present and future*) existences (janma) (*arises*)||39||

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

Śaucātsvāṅgajugupsā parairasamsargah||40||

From Śauca or Cleanliness (śaucāt), dislike (jugupsā) toward one's own (sva) body (aṅga) (*arises, and consequently*) unconcernedness to contact (asamsargah) with other (*bodies*) (paraiḥ) (*is also developed*)||40||

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

Sattvaśuddhisaumanasyaikāgryendriyajayātmadarśanayogyatvāni ca||41||

(*Besides, from Śauca or Cleanliness,*) purity (śuddhi) of nature or disposition (sattva), satisfaction of mind (saumanasya), one-pointedness (aikāgrya), conquest (jaya) of the Indriya-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriya) (*and*) fitness or ability --yogyatva-- (yogyatvāni) for perceiving (darśana) the Self (ātma), (*are*) also (ca) (*developed*)||41||

सन्तोषादनुत्तमसुखलाभः ॥४२॥

Santoṣādanuttamasukhalābhah||42||

From Santoṣa or Contentment (santoṣāt); (*there is*) acquisition (lābhah) of unsurpassed (anuttama) happiness (sukha)||42||

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

Kāyendriyasiddhiraśuddhikṣayāttapasah||43||

Perfection (siddhiḥ) of body (kāya) and Indriya-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriya) (*is acquired*) through Tapas or Austerity (tapasah), which brings about destruction (kṣayāt) of impurities (aśuddhi)||43||

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥४४॥

Svādhyāyādiṣṭadevatāsamprayogah||44||

Union or communion (samprayogah) with the desired or chosen (iṣṭa) deity (devatā) (*is obtained*) from Svādhyāya or Study and Recitation of Sacred Scriptures (svādhyāyāt)||44||

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

Samādhisiddhirīśvarapraṇidhānāt||45||

Perfection or complete attainment (siddhiḥ) of Samādhi or Perfect Concentration (samādhi) (*is achieved*) through devotion (praṇidhānāt) to the Lord (īśvara)||45||

स्थिरसुखमासनम् ॥४६॥

Sthirasukhamāsanam||46||

Posture (āsanam) (*should be*) firm (sthira) and agreeable --pleasant-- (sukham)||46||

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥४७॥

Prayatnaśaithilyānantasamāpattibhyām||47||

By means of relaxation (śaithilya) of effort (prayatna) and absorption --samāpatti-- (samāpattibhyām) in the infinite --i.e. "in the infinite space around"-- (ananta) (*Āsana or Posture is perfected*)||47||

ततो द्वन्द्वानभिघातः ॥४८॥

Tato dvandvānabhighātaḥ||48||

From that (tatas), (*there is*) immunity (anabhighātaḥ) with regard to the pairs of opposites (dvandva)||48||

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

Tasminsati śvāsapraśvāsayorgaticchedaḥ prāṇāyāmaḥ||49||

Once that (tasmin) (*Āsana or Posture*) has been (*perfected*) (sati), Prāṇāyāma (prāṇāyāmaḥ), (*which*) is the suspension (vicchedaḥ) of the flow (gati) of inhalation (śvāsa) and exhalation --praśvāsa-- (praśvāsayoḥ), (*should be developed*)||49||

वाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

Vāhyābhyantarastambhavṛttirdeśakālasaṅkhyābhiḥ paridrṣṭo dīrghasūkṣmaḥ||50||

(*Prāṇāyāma*) has (*three*) Operation(s) (vṛttiḥ): **(1)** External (vāhya), **(2)** Internal (ābhyantara) and **(3)** Suppression (stambha). (*And when Prāṇāyāma is*) observed (paridrṣṭaḥ) according to space (deśa), time (kāla) and number --saṅkhyā-- (saṅkhyābhiḥ), it becomes long (dīrgha) and subtle (sūkṣmaḥ)||50||

वाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

Vāhyābhyantaraviṣayākṣepī caturthaḥ||51||

The fourth (*kind of Prāṇāyāma*) (caturthaḥ) transcends or excels (ākṣepī) the sphere of influence (viṣaya) of External (vāhya) and Internal

(ābhyantara) (*Operations*)||51||

ततः क्षीयते प्रकाशावरणम्॥५२॥

Tataḥ kṣīyate prakāśāvaraṇam||52||

Through that (tatas), the veil (āvaraṇam) over Prakāśa --i.e. "over the revelation of true knowledge"-- (prakāśa) is attenuated (kṣīyate)||52||

धारणासु च योग्यता मनसः॥५३॥

Dhāraṇāsu ca योग्यता manasaḥ||53||

Mental (manasaḥ) fitness or aptitude (योग्यता) for the dhāraṇā-s or concentration practices (dhāraṇāsu) (*is*) also (ca) (*developed*)||53||

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥५४॥

Svaviṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇāṃ pratyāhārah||54||

Pratyāhāra or the Withdrawal (pratyāhārah) of Indriya-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriyāṇām) (*is*), as it were (iva), a following (anukārah) the essential nature (sva-rūpa) of mind (cittasya) (*by those very Indriya-s*), when separated (asamprayoge) from their (*corresponding*) (sva) objects (viṣaya)||54||

ततः परमा वश्यतेन्द्रियाणाम्॥५५॥

Tataḥ paramā vaśyatendriyāṇām||55||

From that (*Pratyāhāra or Withdrawal*) (tatas), supreme (paramā) mastery or control (vaśyatā) of the Indriya-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriyāṇām) (*arises*)||55||

Here concludes the Second Section dealing with practice

[top](#)

Third Section : supernatural powers

देशबन्धश्चित्तस्य धारणा ॥१॥

Deśabandhaścittasya dhāraṇā||1||

Concentration (dhāraṇā) is the mind's (cittasya) fixation (bandhaḥ) on one point (deśa)||1||

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

Tatra pratyayaikatānatā dhyānam||2||

In that --in Dhāraṇā-- (tatra), the continuous flow of similar (ekatānatā) mental modifications (pratyaya) is Meditation (dhyānam)||2||

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥

Tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ||3||

Perfect Concentration (samādhiḥ) is just (eva) that (*condition*) (tad) in which only (mātra) the object (*of concentration*) (artha) shines forth (nirbhāsam), and the self (sva-rūpa) is absent (śūnyam), as it were (iva)||3||

त्रयमेकत्र संयमः ॥४॥

Trayamekatra saṁyamah||4||

The (*abovementioned*) triad --i.e. Dhāraṇā, Dhyāna and Samādhi-- (trayam) on a single object (ekatra) is Saṁyama (saṁyamah)||4||

तज्जयात्प्रज्ञालोकः ॥५॥

Tajjayātprajñālokaḥ||5||

Through the conquest (jayāt) of that --i.e. Saṁyama-- (tad), the Light (ālokaḥ) of Wisdom (prajñā) (*dawns*)||5||

तस्य भूमिषु विनियोगः ॥६॥

Tasya bhūmiṣu viniyogaḥ||6||

(*There must be*) application (viniyogaḥ) of that (tasya) to the stages (*of the practice*) (bhūmiṣu)||6||

त्रयमन्तरङ्गं पूर्वेभ्यः ॥७॥

Trayamantaraṅgam pūrvebhyah||7||

The triad (*of Dhāraṇā, Dhyāna and Samādhi*) (trayam) (*are more*) internal (*practices*) (antaraṅgam) than the previous ones --i.e. Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra-- (pūrvebhyah) (*within the framework of Samprajñātayoga*)||7||

तदपि वहिरङ्गं निर्वीजस्य ॥८॥

Tadapi vahirāṅgam nirvījasya||8||

(*In turn,*) that very triad (tad api) is external (vahirāṅgam) in respect of Nirvīja or seedless concentration --i.e. Asamprajñātayoga-- (nirvījasya)||8||

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो

निरोधपरिणामः ॥९॥

Vyutthānanirodhasaṁskārayorabhibhavaprādurbhāvau
nirodhakṣaṇacittānvayo nirodhapaṇiṇāmaḥ||9||

The subjugation (abhibhava) of the latent impression(s) --saṁskāra-- (saṁskārayoḥ) of the manifest state --i.e. "Vyutthāna" or the ordinary state of consciousness in which there is mental fluctuation-- (vyutthāna) and the appearance --prādurbhāva-- (prādurbhāvau) of the latenci(es) --saṁskāra-- (saṁskārayoḥ) of the arrested state of mind (nirodha) (*is*) the mutation (paṇiṇāmaḥ) of (*that very*) arrested state of mind (nirodha). (*This mutation*) is linked (anvayaḥ) to the mind (citta) at (*every*) moment (kṣaṇa) of that arrested state of mind (nirodha)||9||

Note that "saṁskārayoḥ" literally means "of both of latent impressions" (i.e. "of those of Vyutthāna --manifest state-- and Nirodha --arrested state of mind--). In turn, "abhibhavaprādurbhāvau" literally means "the subjugation (abhibhava) and appearance (prādurbhāva)". I had to adapt the translation so that the purport of the aphorism may be understood properly.

तस्य प्रशान्तवाहिता संस्कारात्॥१०॥

Tasya praśāntavāhitā saṁskārāt॥10॥

Through the latent impression(s) (saṁskārāt) of that (*arrested state of mind*) (tasya), a continuous undisturbed state of mental tranquility (praśānta-vāhitā) (*is brought about and kept*)॥10॥

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः॥११॥

Sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ॥11॥

Diminution (kṣaya) of attention to all (*objects*) (sarva-arthatā) and the emergence/development --udaya-- (udayau) of one-pointedness --ekāgratā-- (ekāgratayoḥ) (*is*) the mutation (pariṇāmaḥ) of Samādhi --perfect concentration or absorption-- (samādhi) of mind (cittasya)॥11॥

Note that "sarvārthataikāgratayoḥ" literally means "of both attention to all objects (sarva-arthatā) and one-pointedness (ekāgratā)". In turn, "kṣayodayau" literally means "on the diminution (kṣaya) and emergence/development (udaya)". I had to adapt the translation so that the purport of the aphorism may be understood properly.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः॥१२॥

Tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ॥12॥

There (tatas) again (punar) --i.e. "during Samādhi"--, the past (śānta) modification --pratyaya-- (pratyayau) being the same (tulya) as the present --ūdita-- (uditau) one --i.e. pratyaya-- (pratyayau), (*occurs*) the mutation (pariṇāmaḥ) of the one-pointed state (ekāgratā) of the mind (cittasya)॥12॥

Note that "śāntoditau" literally means "a past --pratyaya or mental modification-- (śānta) and a present one (ūdita)". In turn, "tulyapratyayau" literally means "two mental modifications or pratyaya-s (pratyayau) being the same (tulya)". I had to adapt the translation so that the purport of the aphorism may be understood properly.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः॥१३॥

Etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ||13||

By means of this --i.e. "through the previous exposition about the three mutations mentioned in the 9th, 11th and 12th aphorisms"-- (etena), the mutations (pariṇāmāḥ) of essential attribute (dharma), temporal character (lakṣana) (*and*) state as old and new (avasthā) in the gross elements (bhūta) and Indriya-s --i.e. Powers of perception and action-- (indriyeṣu) (*are*) explained in detail (vyākhyātāḥ)||13||

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मो॥१४॥

Śāntoditāvyapadeśyadharmānupātī dharmī||14||

The characterized object (dharmī) is (*that which*) continues to exist (anupātī) through (*the following three*) characteristics (dharma): appeared --i.e. past-- (śānta), risen --i.e. present-- (udita) and indefinable --i.e. future-- (avyapadeśya)||14||

क्रमान्यत्वं परिणामान्यत्वे हेतुः॥१५॥

Kramānyatvaṁ pariṇāmānyatve hetuḥ||15||

Difference (anyatvam) in the sequence or succession (krama) (*is*) the cause (hetuḥ) in respect of the mutative (pariṇāma) difference (anyatve)||15||

परिणामत्रयसंयमादतीतानागतज्ञानम्॥१६॥

Pariṇāmatrayasaṁyamādatītānāgatajñānam||16||

Knowledge (jñānam) of past (atīta) (*and*) future (anāgata) (*is achieved*) through Saṁyama (saṁyamāt) on the three (traya) mutations (pariṇāma) --i.e. the mutations of essential attribute, temporal character and state as old and new--||16||

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम्

॥१७॥

Śabdārthapratyayānāmিতरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम्||17||

Through the reciprocal (itaretara) imposition (adhyāsāt) of word (śabda), meaning (artha) (*and*) idea --pratyaya-- (pratyayānām), an intermixture appearing in the form of a unified impression (saṅkaraḥ) (*is brought about*). By means of Saṁyama (saṁyamāt) on that (*intermixture*) (tad), but in a separate way (pravibhāga), knowledge (jñānam) of (*the meaning hidden in*) the sounds (ruta) (*emitted by*) all (sarva) beings (bhūta) (*is acquired*)||17||

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥१८॥

Saṁskārasākṣātkaraṇātpūrvajātijñānam||18||

Knowledge (jñānam) of previous (pūrva) births (jāti) (*is attained*) through the realization (sākṣātkaraṇāt) of latent impressions (saṁskāra)||18||

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

Pratyayasya paracittajñānam||19||

Knowledge (jñānam) of the others' (para) minds (citta) (*is achieved by practicing Saṁyama*) on the notions (pratyayasya)||19||

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥

Na ca tatsālambanam tasyāviṣayībhūtatvāt||20||

(*However,*) the basis or support (sālambanam) of that --i.e. "of the aforesaid notions"-- (tad) certainly (ca) does not (na) (*come to get known by the Yogī practicing Saṁyama on the notions*) because it is (bhūtatvāt) out of reach (aviṣayī) of him (tasya) --i.e. it is not a perceivable object for that Yogī--||20||

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम् ॥२१॥

Kāyarūpasamyamāttadgrāhyaśaktistambhe cakṣuḥprakāśāsamprayoge'ntardhānam||21||

On the suppression (stambhe) of the property (śakti) of perceptibility (grāhya) pertaining to that --i.e. to the body-- (tad) through Saṁyama (saṁyamāt) on the (*visible*) form (rūpa) of (*that very*) body (kāya), when

the Yogī has (*thus*) gone beyond (asamprayoge) the range of the eyes (cakṣuḥ-prakāśa), (*there is*) invisibility (antardhānam)||21||

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा॥२२॥

Sopakramaṁ nirupakramaṁ ca karma

tatsaṁyamādaparāntajñānamariṣṭebhyo vā||22||

Karma --i.e. action and its inherent latent impressions-- (karma) (*is of two kinds:*) Sopakrama --i.e. fast in fructifying-- (sopakramam) and (ca) Nirupakrama --i.e. slow in fructifying-- (nirupakramam). By means of Saṁyama (saṁyamāt) on that (*karma*) (tad) or (vā) through the signs of approaching death (ariṣṭebhyaḥ), knowledge (jñānam) of the latter end --i.e. "death"-- (aparānta) (*is achieved*)||22||

मैत्र्यादिषु बलानि॥२३॥

Maitryādiṣu balāni||23||

(*Through Saṁyama*) on friendship (maitryā) and so on (ādiṣu), (*different kinds of*) strengths (balāni) (*are acquired*)||23||

बलेषु हस्तिबलादीनि॥२४॥

Baleṣu hastibalādīni||24||

(*Through Saṁyama*) on (*various*) strengths (baleṣu), the strength (bala) of an elephant (hasti), etc. (ādīni) (*may be attained*)||24||

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्॥२५॥

Pravṛtṭyālokanyāsātsūkṣmavyavahitaviprakṛṣṭajñānam||25||

By applying (nyāsāt) the light (āloka) of the supersensory perception (pravṛtti), knowledge (jñānam) of subtle (*things*) (sūkṣma), (*objects which are*) obstructed from view (vyavahita) (*or*) remote (viprakṛṣṭa), (*is obtained*)||25||

भुवनज्ञानं सूर्ये संयमात्॥२६॥

Bhuvanajñānam sūrye saṁyamāt||26||

Through Saṁyama (saṁyamāt) on the Sun --i.e. the solar entrance in the body-- (sūrye), knowledge (jñānam) of the worlds (bhuvana) (*is achieved*)||26||

चन्द्रे ताराव्यूहज्ञानम्॥२७॥

Candre tāravūhajñānam||27||

(*Through Saṁyama*) on the moon --i.e. the lunar entrance in the body-- (candre), knowledge (jñānam) of the arrangements (vyūha) of stars (tārā) (*is acquired*)||27||

ध्रुवे तद्गतिज्ञानम्॥२८॥

Dhruve tadgatijñānam||28||

(*Through Saṁyama*) on the pole star (dhruve), knowledge (jñānam) of the movement (gati) of that --i.e. "of the stars"-- (tad) (*is got or gotten*)||28||

नाभिचक्रे कायव्यूहज्ञानम्॥२९॥

Nābhicakre kāyavyūhajñānam||29||

(*Through Saṁyama*) on the navel-cakra --i.e. "Maṇipūra"-- (nābhi-cakre), knowledge (jñānam) of the structure and disposition (vyūha) of the body (kāya) (*is obtained*)||29||

कण्ठकूपे क्षुत्पिपासानिवृत्तिः॥३०॥

Kaṇṭhakūpe kṣutpipāsānivṛttiḥ||30||

(*Through Saṁyama*) on the cavity (kūpe) of the throat (kaṇṭha), (*there is*) cessation (nivṛttiḥ) of hunger (kṣut) (*and*) thirst (pipāsā)||30||

कूर्मनाड्यां स्थैर्यम्॥३१॥

Kūrmanāḍyām sthairyam||31||

(Through Saṁyama) on the bronchial tube (kūrmanāḍyām), calmness and firmness (sthairyam) (are achieved)||31||

मूर्धज्योतिषि सिद्धदर्शनम्||३२||

Mūrdhajyotiṣi siddhadarśanam||32||

(Through Saṁyama) on the coronal (mūrdha) light (jyotiṣi), (there is) perception or vision (darśanam) of the Siddha-s --i.e. not the Perfected Beings but a kind of demigods-- (siddha)||32||

प्रातिभाद्वा सर्वम्||३३||

Prātibhādvā sarvam||33||

Or (vā) through Prātibha --i.e. knowledge which comes to a Yogī before the attainment of discriminative knowledge-- (prātibhāt), everything (sarvam) (becomes known)||33||

हृदये चित्तसंवित्||३४||

Hṛdaye cittasamvit||34||

(Through Saṁyama) on the heart (hṛdaye), knowledge (samvid) of mind (citta) (is attained)||34||

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः

परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम्||३५||

Sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ
parārthatvātsvārthasamyamātpuruṣajñānam||35||

Experience of pleasure or pain (bhogaḥ) (based on) a conception (pratyaya) which does not distinguish (aviśeṣaḥ) (between such) completely (atyanta) different (asaṅkīrṇayoḥ) (entities as) Buddhisattva --i.e. Buddhi or intellect having abandoned all traces of Rajas and Tamas, that is, Buddhisattva is simply a sattvic Buddhi-- (sattva) (and) Puruṣa --i.e. the real Self or Knower-- (puruṣayoḥ), exists for another --i.e. for

Puruṣa-- (parārthatvāt). Through Saṁyama (saṁyamāt) on (*this*) Puruṣa --i.e. one's own Self-- (svārtha), knowledge (jñānam) of Puruṣa (puruṣa) (*is thus obtained*)||35||

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते॥३६॥

Tataḥ prātibhaśrāvaṇavedanādarśāsṡvādavārtā jāyante||36||

From that (*Saṁyama on Puruṣa*) (tatas), Prātibha --a kind of intuitive knowledge-- (prātibha), Śrāvaṇa --i.e. supernatural power of hearing-- (śrāvaṇa), Vedana --i.e. supernormal power of touch-- (vedana), the Ādarśa-s --i.e. the supernatural powers of seeing-- (ādarśa), Āsvāda --i.e. supernormal power of tasting-- (āsvāda) (*and*) Vārtā --i.e. supernatural power of smelling-- (vārtāḥ) arise (jāyante)||36||

ते समाधावुपसर्गा व्युत्थाने सिद्धयः॥३७॥

Te samādhāvupasargā vyutthāne siddhayaḥ||37||

Those (*supernormal powers*) (te) are obstacles or hindrances (upasargāḥ) in Samādhi (samādhau), (*but*) accomplishments (siddhayaḥ) in Vyutthāna --i.e. the ordinary state of consciousness in which the mind fluctuates-- (vyutthāne)||37||

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः॥३८॥

Bandhakāraṇaśaithilyātpracārasaṁvedanācca cittasya paraśarīrāveśaḥ||38||

Through the weakening (śaithilyāt) of the cause (kāraṇa) of bondage (bandha) and (ca) complete knowledge/understanding (saṁvedanāt) of the roaming (pracāra) of mind (cittasya), (*mental*) penetration (āveśaḥ) into the body (śarīra) of another (para) (*is possible then*)||38||

उदानजयाज्जलपङ्ककण्टकादिष्वसाङ्ग उत्क्रान्तिश्च॥३९॥

Udānajayājjalapaṅkakāṅṭakādiṣvasaṅga utkrāntiśca||39||

By conquering (jayāt) Udāna --i.e. one of the five main vital energies-- (udāna), (*there is*) movement without obstacle (asaṅgaḥ) in water (jala), mud (paṅka), thorns (kaṅṭaka), etc. (ādiṣu) and (ca) exit from the body (*at*

will) at the time of death (utkrāntiḥ)||39||

समानजयाज्ज्वलनम्॥४०॥

Samānajayāj्ज्वलनम्||40||

By conquering (jayāt) Samāna --i.e. one of the five main vital energies-- (samāna), effulgence (jvalanam) (*is achieved*)||40||

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम्॥४१॥

Śrotrākāśayoḥ sambandhasaṁyamāddivyaṁ śrotram||41||

Through Saṁyama (saṁyamāt) on the relationship (sambandha) between the (*ordinary*) power of hearing --i.e. Śrotendriya-- (śrotra) (*and*) the space --i.e. ākāśa-- (ākāśayoḥ), divine (divyam) Power of Hearing (śrotram) (*is developed*)||41||

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम्॥४२॥

Kāyākāśayoḥ sambandhasaṁyamāllaghutūlasamāpatteścākāśagamanam||42||

By means of Saṁyama (saṁyamāt) on the relationship (sambandha) between the physical body (kāya) (*and*) the space --i.e. ākāśa-- (ākāśayoḥ); and also (ca) by absorption --i.e. identification with-- (samāpatteḥ) into the light (laghu) cotton (tūla), movement (gamanam) through the space (ākāśa) (*is obtained*) --i.e. the Yogī can fly with the help of this kind of Saṁyama--||42||

वहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः॥४३॥

Vahirakalpītā vṛttirmahāvidehā tataḥ prakāśāvaraṇakṣayaḥ||43||

A unimagined (akalpītā) conception (vṛttiḥ) (*which is held*) outside (vahiḥ), (*is known as*) the great (mahā) discarnate (videhā). From that --i.e. from Mahāvidehā or the great discarnate-- (tatas), (*there is*) removal (kṣayaḥ) of the veil (āvaraṇa) over the Light --i.e. over Buddhisattva-- (prakāśa)||43||

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥४४॥

Sthūlasvarūpasūkṣmānvayārthavattvasaṁyamādbhūtajayaḥ||44||

Through Saṁyama (saṁyamāt) on the grossness (sthūla), essential nature (sva-rūpa), subtlety (sūkṣma), inherence --i.e. inherent quality-- (anvaya) (and) objectiveness (arthavattva) (of the Bhūta-s or Elements), victory (jayaḥ) over (those very) Bhūta-s or Elements (bhūta) (is secured)||44||

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मनभिघातश्च ॥४५॥

Tato'ṇimādiprādurbhāvaḥ kāyasampattaddharmānabhighātaśca||45||

From that (aforesaid Saṁyama) (tatas), (there is) manifestation (prādurbhāvaḥ) of Aṇimā --i.e. the supernormal power of minimization-- (aṇimā), etc. (ādi), bodily (kāya) perfection (sampad) and (ca) non-obstruction (anabhighātaḥ) in respect of the characteristics (dharma) of that (very body) (tad)||45||

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥४६॥

Rūpalāvanyabalavajrasaṁhananatvāni kāyasampat||46||

Bodily (kāya) perfection (sampad) (consists of) beauty (rūpa), charm (lāvanya), strength (bala) (and) adamantine (vajra) solidity --saṁhananatva-- (saṁhananatvāni)||46||

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥

Grahaṇasvarūpāsmitānvayārthavattvasaṁyamādiṅdriyajayaḥ||47||

Through Saṁyama (saṁyamāt) on receptivity (grahaṇa), essential nature (sva-rūpa), I-sense (asmitā), inherence (anvaya) (and) objectiveness (arthavattva) (of the Indriya-s --i.e. powers of perception and action--), victory (jayaḥ) over (those very) Indriya-s (indriya) (is obtained)||47||

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥४८॥

Tato manojavitvam vikaraṇabhāvaḥ pradhānajayaśca||48||

From that (aforesaid Saṁyama) (tatas), swiftness (javitvam) (as) of mind

(manas), a state (bhāvaḥ) in which the organs of sense act independently of the body (vikaraṇa), and (ca) victory (jayaḥ) over Pradhāna --i.e. Prakṛti, the original source of the material universe-- (pradhāna) *(are secured)*||48||

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च॥४९॥

Sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhāṭṛtvaṁ sarvajñāṭṛtvaṁ ca||49||

To one established in (*discriminative*) knowledge (khyāti-mātrasya) of the difference (anyatā) between Buddhisattva --i.e. sattvic Buddhi full of discriminative knowledge-- (sattva) *(and)* Puruṣa (puruṣa) *(comes)* supremacy (adhiṣṭhāṭṛtvaṁ) over all (sarva) beings (bhāva) and (ca) omniscience (sarvajñāṭṛtvaṁ)||49||

तद्वैराग्यादपि दोषवीजक्षये कैवल्यम्॥५०॥

Tadvairāgyādapi doṣavījakṣaye kaivalyam||50||

By renunciation (vairāgyāt) even (api) of that --i.e. of Vivekakhyāti or discriminative knowledge-- (tad), when there is destruction (kṣaye) of the seeds (vīja) of evil (doṣa), Kaivalya or complete Emancipation (kaivalyam) *(is experienced)*||50||

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्॥५१॥

Sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭaprasaṅgāt||51||

When invited (upanimantraṇe) by beings occupying a high position --i.e. celestial beings-- (sthāni), *(that invitation)* should not be accepted (saṅga... akaraṇaṁ) nor should it cause (akaraṇaṁ) conceit (smaya), since it involves the possibility (prasaṅgāt) of undesirable results (punar-anīṣṭa)|| 51||

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्॥५२॥

Kṣaṇatatkramayoḥ saṁyamādvivekajaṁ jñānam||52||

Through Saṁyama (saṁyamāt) on moment (kṣaṇa) *(and)* its (tad) sequence or succession --i.e. krama-- (kramayoḥ), a knowledge (jñānam)

which arises (jam) from (*that*) discernment or discrimination (viveka) (*is acquired*)||52||

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥५३॥

Jātilakṣaṇadeśairanyatānavacchedāttulyayostataḥ pratipattiḥ||53||

Through that (*knowledge*) (tatas), there is clear perception (*of the difference*) (pratipattiḥ) between two things looking alike (tulyayoḥ) since difference (anyatā) is indiscernible (anavacchedāt) by means of class or species (jāti), temporal character (lakṣaṇa) (*and*) position --i.e. deśa-- (deśaiḥ)||53||

In other words, even though two things look alike because the difference is indiscernible via class or species, temporal character and position, the Yogī can perceive the difference through that knowledge obtained by practicing Samyama on moment and its sequence.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥५४॥

Tārakam sarvaviṣayam sarvathāviṣayamakramam ceti vivekajam jñānam||54||

Knowledge (jñānam) which arises (jam) from discernment or discrimination (viveka) is "Tāraka or intuitive knowledge (tārakam). (*It is*) comprehensive of all (sarva) things (viṣayam) appearing (viṣayam) at all times (sarvathā) and (ca) has no sequence (akramam... iti)"||54||

Note that "iti" stands for inverted commas.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५५॥

Sattvapuruṣayoḥ śuddhisāmye kaivalyamiti||55||

When there is equality (sāmye) of purity (śuddhi) between Buddhisattva --i.e. sattvic Buddhi-- (sattva) (*and*) Puruṣa (puruṣayoḥ), "the state of complete Emancipation" (kaivalyam iti) (*dawns*)||55||

Note that "iti" now indicates the end of the section.

Here concludes the Third Section dealing with supernatural powers

[top](#)

Fourth Section : On Liberation

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥१॥

Janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ||1||

The Siddhi-s or Supernatural Powers (siddhayaḥ) come (jāḥ) with birth (janma), *(or they are achieved by means of)* herbs (auṣadhi), mantra-s (mantra), austerities (tapas) *(or)* perfect concentration (samādhi)||1||

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥

Jātyantarapariṇāmaḥ prakṛtyāpūrāt||2||

The transformation (pariṇāmaḥ) into other (antara) species (jāti) *(is accomplished)* through the filling in (āpūrāt) of their essential nature (prakṛti)¹||2||

¹ In other words, the mould of the new species into which one wants to be transformed "fills in" (or permeate) the essential nature of the new body and organs and shapes them according to the respective parameters. It is as if one were to exert pressure on a pile of wet sand with a recipient. The wet sand will assume the form of that recipient, no doubt. The process of transformation from one species into another proceeds in a similar way.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

Nimittamaprayojakaṁ prakṛtīnāṁ varaṇabhedastu tataḥ kṣetrikavat||3||

Cause (nimittam) *(does not set)* the essential natures (prakṛtīnām) into motion (aprayojakam) but (tu) it breaks down (bhedaḥ) the barrier *(or mound)* (varaṇa). For that reason (tatas), it is like (vat) the farmer (kṣetrika) *(who breaks down a barrier or mound so that the water may flow into his field)*||3||

निर्माणचित्तान्यस्मितामात्रात् ॥४॥

Nirmāṇacittānyasmitāmātrāt||4||

The created (nirmāṇa) minds (cittāni) are (*produced*) from the pure (mātrāt) I-sense (asmitā)||4||

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्॥५॥

Pravṛttibhede prayojakam cittamekamanekeshām||5||

(*Only*) one (ekam) mind (cittam) (*sets*) the many (*created minds*) (anekeṣām) into motion (prayojakam) during their various (bhede) activities (pravṛtti)||5||

तत्र ध्यानजमनाशयम्॥६॥

Tatra dhyānajamanāśayam||6||

Of these (*created minds*) (tatra), (*those*) brought about (jam) through meditation (dhyāna) are without any (an) latent impressions (āśayam)||6||

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्॥७॥

Karmāśuklākṛṣṇam yoginastriavidhamitareṣām||7||

The action (karma) of a Yogī (yoginaḥ) is neither white (śukla) nor black (akṛṣṇam), (*while*) those of others (itareṣām) are of three kinds (trividham)||7||

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्॥८॥

Tatastadvipākānugūṇānāmevābhivyaktirvāsanānām||8||

From that --i.e. from those three aforesaid kinds of action-- (tatas), (*there is*) certainly (eva) manifestation (abhivyaktiḥ) of Vāsanā-s¹ (vāsanānām) suitable --anugūṇa-- (anugūṇānām) to the consequences or results (vipāka) of that --i.e. of the three abovementioned types of action-- (tad)||8||

¹ Careful here with the technical terms: Vāsanā-s are latent impressions of "feelings" produced by birth, life-span and experience of pleasure and pain. Also note that Vāsanā is not synonymous with Karmāśaya, despite both of them being latent impressions, since the latter arises out of "actions" or karma and not out of feelings like the former. There is a big

difference between those two kinds of latent impressions. In turn, the word "saṁskāra" is commonly used to designate "latent impressions" in general. Use these terms properly, please.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्॥९॥

Jātideśakālavvyavahitānāmapyānantaryam smṛtisaṁskārayorekarūpatvāt||9||

Because of similarity (ekarūpatvāt) between memory (smṛti) (*and*) latent impressions --saṁskāra-- (saṁskārayoḥ), (*there is*) immediate (ānantaryam) (*emergence of Vāsanā-s*) even though (api) separated --vyavahita-- (vyavahitānām) by birth (jāti), space or position (deśa) (*and*) time (kāla)||9||

तासामनादित्वं चाशिषो नित्यत्वात्॥१०॥

Tāsāmanāditvam cāśiṣo nityatvāt||10||

Seeing that the desire for self-welfare --āśīs-- (āśiṣaḥ) is eternal --nitya-- (nityatvāt), those (*Vāsanā-s*) --tās-- (tāsām) (*from which it emerges are*) also (ca) beginningless (anāditvam)||10||

हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेशामभावे तदभावः॥११॥

Hetuphalāśrayālabhanaiḥ saṅgrhītatvādeśāmabhāve tadabhāvaḥ||11||

Since (*Vāsanā*) is held together (saṅgrhītatvāt) by cause (hetu), fruit or result (phala), refuge (āśraya) (*and*) support --i.e. "ālambana" or the supporting object which attracts Vāsanā-- (ālambanaiḥ), in the absence (abhāve) of these --i.e. cause, fruit or result, refuge and support-- (eṣām), (*there is also*) absence (abhāvaḥ) of that (*Vāsanā*) (tad)||11||

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम्॥१२॥

Atītānāgatam svarūpato'styadhvabhedāddharmāṇām||12||

Past (atīta) (*and*) future (anāgatam) exist (asti) in their essential forms (sva-rūpataḥ). (*The difference is only*) in the characteristics (*of the forms*) (dharmāṇām) at different (bhedāt) times or phases --i.e. past, present and future-- (adhva)||12||

ते व्यक्तसूक्ष्मा गुणात्मानः॥१३॥

Te vyaktasūkṣmā guṇātmānaḥ॥13॥

Those (*characteristics*) (te) are manifest (vyakta) (*and*) subtle --sūkṣma-- (sūkṣmāḥ) (*and*) consist (ātmānaḥ) of the (*three*) Guṇa-s (guṇa)॥13॥

परिणामैकत्वाद्वस्तुतत्त्वम्॥१४॥

Pariṇāmaikatvādvastutattvam॥14॥

Due to the coordinated or coincidental (ekatvāt) mutation (*of the three* Guṇa-s) (pariṇāma), an object (vastu) appears to be something real (tattvam)॥14॥

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः॥१५॥

Vastusāmye cittabhedāttayorvibhaktaḥ panthāḥ॥15॥

Despite sameness (sāmye) of objects (vastu), there is a different (vibhaktaḥ) way or path (panthāḥ) to them both --i.e. object and its inherent knowledge-- (tayor) since there are different (bhedāt) minds (citta)॥15॥

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्॥१६॥

Na caikacittatantram vastu tadapramāṇakam tadā kim syāt॥16॥

The object (vastu) certainly (ca) is not (na) dependent (tantram) on only one (eka) mind (citta), (*because if so,*) what (kim) would happen (syāt) when (*the object*) is not experienced or cognized (apramāṇakam) by that (*mind*) (tad) then (tadā)?॥16॥

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥१७॥

Taduparāgāpekṣitvācchittasya vastu jñātājñātam॥17॥

The object (vastu) is known (jñāta) (*or*) unknown (ajñātam) to the mind (cittasya) according to how (apekṣitvāt) it colors (uparāga) that (*very*

mind) (tad)||17||

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्॥१८॥

Sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt||18||

To the Lord or Master --i.e. Puruṣa-- (prabhoḥ) of that --i.e. of mind-- (tad), the mental (citta) modifications (vṛttayaḥ) (*are*) always (sadā) known (jñātāḥ) because of the immutability (apariṇāmitvāt) of (*that very*) Puruṣa (puruṣasya)||18||

न तत्स्वाभासं दृश्यत्वात्॥१९॥

Na tatsvābhāsaṁ dṛśyatvāt||19||

That (*mind*) (tad) is not (na) self-illuminating (sva-ābhāsam) since it is a knowable object (dṛśyatvāt)||19||

एकसमये चोभयानवधारणम्॥२०॥

Ekasamaye cobhayānavadhāraṇam||20||

And (ca) there is no cognizance (anavadhāraṇam) of them both --i.e. mind and knowable objects-- (ubhaya) simultaneously (ekasamaye)||20||

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च॥२१॥

Cittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca||21||

(*If one's own mind were to be*) a knowable object (dṛśye) to another (antara) mind (citta), (*then there would be*) a undue extension (atiprasaṅgaḥ) of Buddhi(s) (buddheḥ) of Buddhi-s (buddhi) and (ca) intermixture (saṅkaraḥ) of memories (smṛti)||21||

चित्तेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्॥२२॥

Citerapratisaṅkramāyāstadākārāpattau svabuddhisamvedanam||22||

When Citi or Consciousness (citeḥ), though untransmissible-- apratisaṅkramā-- (apratisaṅkramāyāḥ), takes on --āpatti-- (āpattau) the

form (ākāra) of that --i.e. of Buddhi-- (tad), (*it becomes*) the consciousness or intelligence (saṁvedanam) of one's own (sva) Buddhi (buddhi)||22||

द्रष्टृद्रश्योपरक्तं चित्तं सर्वार्थम्॥२३॥

Draṣṭṛdrśyoparaktam cittam sarvārtham||23||

Mind (cittam), being affected (uparaktam) by (*both*) the seer (draṣṭṛ) and the seen (drśya), (*is*) all-comprehensive (sarva-artham)||23||

तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥२४॥

Tadasaṅkhyeyavāsanābhiścitraṁ mapi parārtham saṁhatyakāritvāt||24||

That (*mind*) (tad), although (api) variegated (citram) by innumerable (asaṅkhyeya) Vāsanā-s --i.e. latencies resulting from feelings, not actions-- (vāsanābhiḥ), (*exists*) for (artham) another --i.e. Puruṣa-- (para) inasmuch as (*its constituents*) act (kāritvāt) conjointly (saṁhatya)||24||

विशेषदर्शिना आत्मभावभावनाविनिवृत्तिः॥२५॥

Viśeṣadarśina ātmabhāvabhāvanāviniṣṭtiḥ||25||

To one who knows (darśinaḥ) the special distinction (viśeṣa) --i.e. to one who has realized Puruṣa or the Self--, there is cessation (viniṣṭtiḥ) of the practice of pondering (bhāvanā) over the nature (bhāva) of his (*own*) Self (ātma)||25||

तदा विवेकनिम्नङ्कैवल्यप्राग्भारञ्चित्तम्॥२६॥

Tadā vivekanimnaṅkaivalyaprāgbhārañcittam||26||

Then (tadā), the mind (cittam) inclines (nimnam) toward discriminative (*knowledge*) (viveka) (*and*) is directed (prāk-bhāram) toward complete Liberation (kaivalya)||26||

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः॥२७॥

Tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ||27||

In the holes --i.e. in the breaches-- (chidreṣu) of that (*discriminative knowledge*) (tad), other (antarāṇi) mental modifications (pratyaya) (*emerge*) because of (*residual*) latencies (saṁskārebhyaḥ)||27||

हानमेषां क्लेशवदुक्तम्॥२८॥

Hānameṣāṁ kleśavaduktam||28||

It is said (uktam) (*that*) the removal (hānam) of these --i.e. of the mental modifications mentioned in the previous aphorism-- (eṣām) is as (vat) (*that of*) the Kleśa-s or Afflictions (kleśa)||28||

प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः॥२९॥

Prasaṅkhyāne'pyakusīdasya sarvathā vivekakhyāterdharmameghaḥ samādhiḥ||29||

One who, having attained discriminative (viveka) knowledge (khyāteḥ) in the highest degree and at all times (sarvathā), does not take an interest (akusīdasya) even (api) in (*that*) omniscience resulting from "Vivekajam jñānam" or "Knowledge arising from discernment" --See III 54-- (prasaṅkhyāne), (*experiences a type of*) Samādhi or Perfect Concentration (samādhiḥ) (*known as*) Dharmamegha --i.e. Cloud of Virtue-- (dharmameghaḥ)||29||

ततः क्लेशकर्मनिवृत्तिः॥३०॥

Tataḥ kleśakarmanivṛttiḥ||30||

From that --i.e. from Dharmamegha-- (tatas), there is cessation (nivṛttiḥ) of Afflictions (kleśa) (*and*) actions (karma)||30||

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्॥३१॥

Tadā sarvāvaraṇamalāpetasya jñānasyānantyājñeyamalpam||31||

Then (tadā), due to the infinity (ānantyāt) of knowledge (jñānasya) free --apeta-- (apetasya) from all (sarva) veiling (āvaraṇa) impurities (mala), the knowable(s) (jñeyam) (*appear to be*) few (alpam)||31||

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्॥३२॥

Tataḥ kṛtārthānām pariṇāmakramasamāptirguṇānām॥32॥

From that (*Dharmamegha or Cloud of Virtue*) (tatas), when the Guṇa-s --i.e. "qualities of Prakṛti"-- (guṇānām) have accomplished their purpose (kṛta-arthānām), there is cessation (samāptiḥ) of the mutative (pariṇāma) sequence (krama) (*of those very Guṇa-s*)॥32॥

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः॥३३॥

Kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramah॥33॥

Sequence (kramah) is correlated (pratiyogī) to the moments (kṣaṇa) (*and*) is perceivable or noticeable (nirgrāhyaḥ) on the termination (aparānta) of the mutations (pariṇāma)॥33॥

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा

चितिशक्तिरिति॥३४॥

Puruṣārthaśūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpapraṭiṣṭhā vā citiśaktiriti॥34॥

Complete Liberation (kaivalyam) or (vā) the Power (śaktiḥ) of Consciousness (citi) established (praṭiṣṭhā) in her own nature (sva-rūpa) (*occurs when*) the Guṇa-s --i.e. "qualities of Prakṛti"-- (guṇānām) return to their original source --i.e. Prakṛti-- (pratiprasavaḥ), as they have no (*further*) purpose to fulfill (artha-śūnyānām) for Puruṣa (puruṣa) --final "iti" indicates the end of this scripture--॥34॥