

First Section: On concentration

अथ योगानुशासनम्॥ १ ॥

And now begins (átha) the instruction (anuśāsanam) regarding Yóga (yóga)//1//

योगश्चित्तवृत्तिनिरोधः॥ २ ॥

Yóga (yógaḥ) is the suppression (nirodhaḥ) of the modifications (vṛtti) of mind (cittá)//2//

तदा द्रष्टुः स्वरूपेऽवस्थानम्॥ ३ ॥

Then (tadā), there is an abiding (avasthānam) in the essential nature (svarūpe) of the Seer (draṣṭuḥ)//3//

वृत्तिसारूप्यमितरत्र॥ ४ ॥

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

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः॥ ५ ॥

The (mental) modifications (vṛttayah), which form a group of 5 modifications (pañcatayyah), may be or not based upon Kleśa-s -- afflictions-- (kliṣṭāḥ akliṣṭāḥ)//5//

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः॥ ६ ॥

Correct knowledge (pramāṇa), false knowledge (viparyaya), verbal knowledge about something that is non-existent (vikalpa), (deep) sleep (nidrā) and recollection --smṛti-- (smṛtayah) (are the five modifications of mind)//6//

प्रत्यक्षानुमानागमाः प्रमाणानि॥ ७ ॥

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

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्॥ ८ ॥

Viparyaya (viparyayah) is illusory (mithyā) knowledge (jñānam) based (pratiṣṭhām) on mistaking a particular form for something completely different (atad-rūpa)//8//

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः॥ ९॥

Vikalpa (vikalpaḥ) proceeds (anupāṭī) from a verbal (śábdā) cognition (jñāna) about something which is devoid (śūnyáḥ) of reality (vastu)//9//

अभावप्रत्ययालम्बना वृत्तिर्निद्रा॥ १०॥

The modification (vṛttiḥ) (known as) Nidrā (or deep sleep) (nidrā) is based (ālambanā) upon the mental state (pratyaya) of non-existence (abhāva)//10//

अनुभूतविषयासम्प्रमोषः स्मृतिः॥ ११॥

Smṛti (or recollection) (smṛtiḥ) is the reproduction, without taking anything from any other sources (asampramoṣaḥ), of the thing (viṣaya) that was (previously) experienced (anubhūta)//11//

अभ्यासवैराग्याभ्यां तन्निरोधः॥ १२॥

There is suppression (niródhaḥ) of that (i.e. "of the previous five mental modifications") (tád) by means of Abhyāsa --practice-- and Vairāgya --renunciation-- (abhyāsavairāgyābhyām)//12//

तत्र स्थितौ यत्नोऽभ्यासः॥ १३॥

Abhyāsa or practice (abhyāsaḥ) is the effort (yatnaḥ) to attain to that (tátra) Sthítī or mental peace (sthitau)//13//

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः॥ १४॥

And that (practice) (sáḥ), when endowed (sevitaḥ) with a uninterrupted (nairantarya) and true (sát) devotional attitude (kārā) for a long (dīrghá) time (kālá), (has) certainly (tú) firm (dṛḍhá) foundations (bhūmiḥ)//14//

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसञ्ज्ञा वैराग्यम्॥ १५॥

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

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम्॥ १६॥

Indifference (vaitṛṣṇyam) to the Guṇá-s, (the qualities of nature) (guṇá), because of a knowledge (khyāteḥ) of Púruṣa (púruṣa) is called the highest (Vairāgya or Renunciation) (tád páram)//16//

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः॥१७॥

Samprajñātasamādhi (samprajñātaḥ) (is achieved) by means of (anugamāt) Vitarka, Vicāra, Ānandā and Asmitā (vitarkavicārānandāsmitārūpa)//17//

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः॥१८॥

(Asamprajñātasamādhi is the) other (type of Samādhi) (anyāḥ) 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॥

(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 2nd 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 (bhavā) in the case of both the Videha-s or (discarnate) Devā-s (videha) and the Prakṛtilaya-s or those who have dissolved themselves in the primeval constituent principle (prakṛtilayānām)//19//

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्॥२०॥

(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॥

(That very Nirvījasamādhi is quickly) reached (āsannaḥ) by those people having an intense (tīvrā) desire of spiritual emancipation (saṁvegānām)//21//

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः॥ २२॥

Because of (the methods or means) being mild --slow-- (mṛdú), moderate --medium-- (mádhya) and excessive --"adhimātra" or speedy-- (adhimātravāt), (there is) consequently (tátaḥ) difference(s) (viśeṣaḥ) even (among those people who have an intense desire of spiritual emancipation) (ápi)//22//

ईश्वरप्रणिधानाद्वा॥ २३॥

Or else (vā) (one can achieve Nirvījasamādhi) through profound devotion (praṇidhānāt) to Īśvará (īśvará)//23//

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः॥ २४॥

Īśvará (īśvaráḥ) is a particular (viśeṣaḥ) Púruṣa (púruṣa) who is not affected (aparāmṛṣṭaḥ) by Kleśa-s --afflictions-- (kleśa), actions (kárma), fruit of the actions (vipāka) or the resulting latent impressions --āśaya-- (āśayaiḥ)//24//

तत्र निरतिशयं सर्वज्ञबीजम्॥ २५॥

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

पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥ २६॥

(That Īśvará is) the Gurú (gurúḥ) even (ápi) of the former (gurú-s) (pūrveṣām), because He is not determined or limited (anavacchedāt) by Time (kālena)//26//

तस्य वाचकः प्रणवः॥ २७॥

The word (vācakaḥ) to (designate) Him (tásya) is Praṇáva or Om̐ (praṇávaḥ or práṇavaḥ)//27//

तज्जपस्तदर्थभावनम्॥ २८॥

(Those who have finally understood the intrinsic relationship between Praṇáva and Īśvará will perform) the muttering (jāpaḥ) of that (Om̐) (tád) (and) the contemplation (bhāvanam) on its (tád) meaning (ártha)//28//

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥ २९॥

From that (practice of Īśvarapraṇidhāna or devotion to Īśvarā --Lord--) (tātaḥ) (also comes) the realization (adhigamaḥ) of one's own true Self (pratyakcetana) as well as (āpi... ca) the removal (abhāvaḥ) of obstacles (antarāya)//29//

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः॥ ३०॥

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

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः॥ ३१॥

Pain (duḥkhā), feeling of wretchedness and miserableness (daurmanasya), shakiness or trembling (ejayatva) of the body (āṅgam), inhalation (śvāsa) (and) exhalation --praśvāsa-- (praśvāsāḥ) appear or arise (bhavaḥ) together with (sahā) the (aforesaid) projections (vikṣepa)//31//

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः॥ ३२॥

For (ārtham) keeping that back --i.e. for stopping those mental projections-- (tād-pratiṣedha), the practice (abhyāsaḥ) of (concentration on) a single (ēka) principle (tattva) (is recommended)//32//

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्॥ ३३॥

Peace (prasādanam) of mind (cittā) (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 (sukhā), suffering pain or distress (duḥkhā), virtuous (pūṇya) (or) impure (apuṇya), (respectively)//33//

प्रच्छेदनविधारणाभ्यां वा प्राणस्य॥ ३४॥

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

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी॥ ३५॥

Or (vā) a higher perception (pravṛttiḥ) relating to objects (viśayavatī), (at the moment that) it emerges (utpannā), causes (nibandhinī) calm (sthīti) of mind (manasaḥ) (too)//35//

विशोका वा ज्योतिष्मती॥ ३६॥

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

वीतरागविषयं वा चित्तम्॥ ३७॥

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

स्वप्ननिद्राज्ञानालम्बनं वा॥ ३८॥

Or (vā) the support (ālambanam) of the knowledges --in the form of words and/or images-- (jñāna) (experienced) in dreams (svāpna) or in the state of dreamless sleep (nidrā) (can also bring peace and steadiness to the mind)//38//

यथाभिमतध्यानाद्वा॥ ३९॥

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

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः॥ ४०॥

(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 (āntaḥ) (other that is) infinitely great (paramamahattva), (then, complete) mastery or dominion (vaśīkāraḥ) over it (āsya) (has been achieved)//40//

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः॥४१॥
When a weakened (kṣīṇā) 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 (grahīṭṛ), the instrument of knowledge (grāhaṇa) 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 (tād-stha-tād-añjanatā) (by that gem-like weakened fluctuation of mind, is known as) Samāpatti or Engrossment (samāpattiḥ)//41//

शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः॥४२॥
Savitarkā Samāpatti (savitarkā samāpattiḥ) (is that Engrossment which is) combined (saṅkīrṇā) with ideas or thoughts (vikalpaiḥ) of (sameness) between word (śabda), (its) meaning (ārtha) and (the resulting) knowledge (jñāna)//42//

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का॥४३॥
When memory (smṛti) is completely purified (parisuddhau), (and the intuitive cognition is), as it were (iva), devoid (śūnyā) of its own essential nature (svarūpa), (that Samāpatti or Engrossment) in which only (mātra) the object (on which the mind is concentrated) (ārtha) shines forth (nirbhāsā) (is called) Nirvitarkā (nirvitarkā)//43//

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता॥४४॥
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 (viśayā) are subtle (sūkṣma), are also (evā) explained (vyākhyātā)//44//

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्॥४५॥
And (ca) the character or condition of being a subtle (sūkṣma) object (viśayatvam) (regarding a previous one which is less subtler) ends or culminates (paryavasānam) in Aliṅga --the Unmanifested Prakṛti-- (aliṅga)//45//

ता एव सवीजः समाधिः॥४६॥

Only (evá) 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॥

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॥

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

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्॥४९॥

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

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी॥५०॥

The latent impression (saṁskāraḥ) born (jaḥ) of that (special Prajñā arisen in Nirvicārasamādhi) (tād) obstructs (pratibandhī) the other (anyā) latent impressions (saṁskāra)//50//

तस्यापि निरोधे सर्वनिरोधान्निर्वीजः समाधिः॥५१॥

On the cessation (nirodhe) of that --i.e. of the latent impression born of the aforesaid Prajñā-- (tāsya) too (āpi), 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) (sārva)//51//

Second Section : On practice

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः॥ १ ॥

Austerity or Penance (tápas), Study of scriptures and Chanting of mántra-s (svādhyāyá) (and) Devotion --praṇidhāna-- (praṇidhānāni) to the (Supreme) Lord (īśvará) (are) Kriyāyoga (kriyāyogaḥ)//1//

समाधिभावनार्थः क्लेशतनूकरणार्थश्च॥ २ ॥

(Kriyāyoga should be practiced) for (árthaḥ... árthaḥ) producing (bhāvana) Samādhī or Perfect Concentration (samādhī) and (ca) attenuating (tanūkaraṇa) the Kleśa-s (kleśa)//2//

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः॥ ३ ॥

Ignorance (in the form of a misapprehension about Reality) (ávidyā), 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 ॥

Ignorance (in the form of a misapprehension about Reality) (ávidyā) is the (breeding) field or ground (kṣétram) for the subsequent (four Kleśa-s) (uttareṣām) (whether they be) dormant (prasupta), attenuated (tanú), interrupted (vicchinna) or active --udārā-- (udārāṇām)//4//

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या॥ ५ ॥

Ignorance (ávidyā) is to consider (khyātiḥ) as everlasting (nítya) what is not everlasting (anitya), as pure (śúci) what is not pure (ásuci), as pleasure (or "pleasant") (sukhá) what is pain (or "unpleasant") (duḥkhá) and as the Self (ātma) what is the not-Self --anātma-- (anātmasu)//5//

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता॥ ६ ॥

Egoism (asmitā) is tantamount (iva) to the identification (ekātmatā) of the Cognizant or Knowing (dṛk) Power --śakteḥ or śaktyāḥ--1 (śaktyoḥ) --i.e. "Púruṣa or the Absolute Consciousness"-- with the cognitive (dárśana) 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॥

Attachment (rāgaḥ) is that which results (anuśayī) from pleasure (sukhā); --i.e. "Attachment is the modification that is forged by the remembrance of enjoyed pleasure"--//7//

दुखानुशयी द्वेषः॥८॥

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

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः॥९॥

The inborn (svarasavāhī) fear of death (abhiniveśaḥ) is established (ārūḍhaḥ) in like manner (in everyone) (tāthā), even (āpi) 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॥

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//

ध्यानहेस्तद्वृत्तयः॥११॥

The (afflictive) modifications (vṛttayaḥ) of that --i.e. "of the above-mentioned Kleśa-s or Afflictions"-- (tād) are to be abandoned or forsaken (heyāḥ) through meditation (dhyāna)//11//

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः॥१२॥

Latent impression of action (karma-āśayaḥ), which is based (mūlaḥ) upon Kleśa-s or Afflictions (kleśa), becomes manifested (vedanīyaḥ) in the present life (dr̥ṣṭa... janma) or in a future life (adr̥ṣṭajanma)//12//

सति मूले तद्विपाको जात्यायुर्भोगः॥ १३॥

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

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्॥ १४॥

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॥

For discerning people (vivekinaḥ), everything (sārvam) is indeed (considered to be) (evā) painful (duḥkhām) 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 Guṇā-s (or qualities of Pradhāna1) (guṇā)//15//

1 "Pradhāna" is a synonymous with Prakṛti.

हेयं दुःखमनागतम्॥ १६॥

Future (anāgatam) pain (duḥkhām) is to be abandoned or forsaken (heyam)//16//

द्रष्टृदृश्ययोः संयोगो हेयहेतुः॥ १७॥

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॥

The "knowable" --i.e. "the object"-- (dṛśyam) is by nature (śīlam) sentient (prakāśa), mutable (kriyā) and inert (sthīti). (Secondly,) it consists (ātmakam) of (subtle and gross) elements (bhūtā) (and) Indriyā-s --i.e. "Powers of perceiving (Jñānendriya-s)" along with "Powers of action (Karmendriya-s)"-- (indriyā). (Lastly,) it is for the sake (ārtham) of experience (bhoga) and Liberation (apavarga)//18//

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि॥ १९॥

The states of mutation (parvāṇi) of the Guṇā-s (or qualities of Pradhāna) (guṇā) (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.

द्रष्टादृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः॥ २०॥

The Seer (draṣṭā) is only (mātraḥ) a Witness --i.e. "He is an absolute Knower and completely devoid of Guṇā-s and subsequent mutation"-- (dṛṣi) who although (āpi) pure (śuddhāḥ), beholds (anupaśyaḥ) the mental modifications (pratyaya)//20//

तदर्थ एव दृश्यस्यात्मा॥ २१॥

The nature (ātmā) of the knowable (dṛśyasya) is really (evā) (to be) the object (of perception) (ārthaḥ) of That --i.e. "of Pūruṣa, the Absolute Knower"-- (tād)//21//

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्॥ २२॥

Even though (āpi) disappeared (naṣṭām) with regard (prāti) to one (Pūruṣa) who has accomplished his purpose (with it) (kṛtā-ārtham), that --i.e. "the object or knowable"-- (tād) does not (really) disappear (anaṣṭam) because of being common (sādhāraṇatvāt) to others (anyā) (too) --i.e. "other Pūruṣa-s also might use it even after its having been utilized by one of them previously"--//22//

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः॥ २३॥

Union or alliance (saṁyogaḥ) is the cause (hetuḥ) for realizing (uplabdhi) the true nature (svarūpa) of the two powers (śaktyoḥ) (called) "object --as property--" (svā) (and) "subject --as owner--" (svāmi)//23//

तस्य हेतुरविद्या॥ २४॥

Ignorance (āvidyā) is the cause (hetuḥ) of that (union or alliance) (tāsya)//24//

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम्॥ २५॥

The absence (abhāvaḥ) of union or alliance (saṁyoga) arising from the absence (abhāvāt) of that --i.e. "of Adarśana or lack of discriminative knowledge or real discernment about Reality"-- (tád) is Kaivalya (kaivalyam) or the state of Emancipation (hānam) of that (tád) (absolute) Knower (dṛśeḥ) (known as Púruṣa)//25//

विवेकख्यातिरविप्लवा हानोपायः॥ २६॥

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॥

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

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥ २८॥

On the destruction (kṣaye) of impurity (ásuddhi) through the practice (anuṣṭhānāt) of the limbs (āṅga) of Yóga (yóga), (there emerges) the Light (dīptiḥ) of Knowledge (jñāna) culminating (ā) in discriminative (viveka) knowledge (khyāteḥ)//28//

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥ २९॥

Yáma (yáma), Niyama (niyama), Āsana (āsana), Prāṇāyāma (prāṇāyāma), Pratyāhāra (pratyāhāra), Dhāraṇā (dhāraṇā), Dhyāna (dhyāna) (and) Samādhi --samādhi-- (samādhayaḥ) (are) the eight (aṣṭau) limbs (of Yóga) (āṅga) --after this statement, Patañjali will describe each of them in detail--//29//

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः॥ ३०॥

Non-injury --harmlessness-- (āhimsā), Veracity --truthfulness-- (satyā), Abstention from stealing (asteya), Continence --dwelling in Bráhma-- (brahmacārya) and Non-possession --abstinence from avariciousness/covetousness; aparigraha-- (aparigrahāḥ) (are the five) Yáma-s or Restraints (yamāḥ)//30//

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्॥ ३१ ॥

(Those Yáma-s or Restraints turn into) a great (mahā) vow (vratám) (when they become) universal (sārvabhaumāḥ) and unrestricted (anavacchinnāḥ) by (any consideration of) class (jāti), place (deśá), time (kālá) or customary duty --"established custom and conventional rule or usage" are also valid translations for "samayá"-- (samayá)//31//

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः॥ ३२ ॥

Cleanliness (śaucá), Contentment (santoṣa), Austerity or Penance (tápaḥ), Study and Recitation of Sacred Scriptures (svādhyāyá), and Devotion --prañidhāna-- (prañidhānāni) to the (Supreme) Lord (Īśvará) (are the five) Niyama-s or Observances (niyamāḥ)//32//

वितर्कबाधने प्रतिपक्षभावनम्॥ ३३ ॥

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

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्॥ ३४ ॥

(Such actions as) injury (hiṁsā), etc. (ādayaḥ) proceeding from (erroneous) ways of thinking and feeling (vitarkāḥ) (are as follows): (i) those which are performed by oneself (kṛtá), got done by another (kārita) or approved --anumodita-- (anumoditāḥ); (ī) those which are preceded (pūrvakāḥ) (either) by covetousness (lóbha), wrath (kródha), or delusion (móha). (Moreover, the aforesaid actions can be either) mild (mṛdú), moderate (mádhya) or intense --adhimātra-- (adhimātrāḥ). "(They are) the unending (anantá) fruits or consequences (phalāḥ) (resulting from) pain (duḥkhá) (and) ignorance (ajñāna)" --"iti" stands for inverted commas-- is the opposite (pratipakṣa) thought (bhāvanam)//34//

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः॥ ३५ ॥

On the establishment (pratiṣṭhāyām) of Áhiṁsā or Non-injury (áhiṁsā) (in a Yogī, there is) cessation (tyāgáḥ) of hostility (vaira) (in one) coming close (sannidhau) to him (tád)//35//

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥ ३६॥

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 (phāla) (arises) --i.e. "all that the above-mentioned Yogī says will come true in the long run"--//36//

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्॥ ३७॥

On the establishment (pratiṣṭhāyām) of Asteya or Non-stealing (asteya) (in the Yogī), all (sārva) jewels (rātna) stand near in order to serve (upasthānam) (him)//37//

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः॥ ३८॥

On the establishment (pratiṣṭhāyām) of Brahmachārya or Continence (brahmachārya) (in that Yogī, there is) acquisition (lābhaḥ) of Vīrya --lit. "energy, vigor, stamina, strength, etc."-- (vīrya)//38//

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः॥ ३९॥

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

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः॥ ४०॥

From Śaucā or Cleanliness (śaucāt), dislike (jugupsā) towards one's own (svā) body (āṅga) (arises, and consequently) unconcernedness to contact (asaṁsargaḥ) with other (bodies) (paraiḥ) (is also developed)//40//

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च॥ ४१॥

(Besides, from Śaucā or Cleanliness,) purity (śuddhi) of nature or disposition (sattvā), satisfaction of mind (saumanasya), one-pointedness (aikāgrya), conquest (jayā) of the Indriyā-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriyā) (and) fitness or ability --yogyatva-- (yogyatvāni) for perceiving (dārśana) the Self (ātma), (are) also (ca) (developed)//41//

सन्तोषादनुत्तमसुखलाभः॥४२॥

From Santoṣa or Contentment (santoṣāt); (there is) acquisition (lābhaḥ) of unsurpassed (anuttama) happiness (sukhā)//42//

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः॥४३॥

Perfection (siddhiḥ) of body (kāya) and Indriyá-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriyá) (is acquired) through Tāpas or Austerity (tapasaḥ), which brings about destruction (kṣayāt) of impurities (aśuddhi)//43//

स्वाध्यायादिष्टदेवतासम्प्रयोगः॥४४॥

Union or communion (samprayogaḥ) with the desired or chosen (iṣṭá) deity (devatā) (is obtained) from Svādhyāyá or Study and Recitation of Sacred Scriptures (svādhyāyāt)//44//

समाधिसिद्धिरीश्वरप्रणिधानात्॥४५॥

Perfection or complete attainment (siddhiḥ) of Samādhī or Perfect Concentration (samādhī) (is achieved) through devotion (praṇidhānāt) to the Lord (īśvará)//45//

स्थिरसुखमासनम्॥४६॥

Posture (āsanam) (should be) firm (sthirá) and pleasant-- (sukhám)//46//

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्॥४७॥

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

ततो द्वन्द्वानभिघातः॥४८॥

From that (tátaḥ), (there is) immunity (anabhighātaḥ) with regard to the pairs of opposites (dvandvá)//48//

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥४९॥

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

वाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः॥५०॥
(Prāṇāyāma) has (three) operation(s) (vṛttiḥ): (1) External (vāhya), (2) Internal (ābhyantara) and (3) Suppression (stambha). (And when Prāṇāyāma is) observed (paridṛṣṭaḥ) according to space (deśá), time (kālá) and number --saṅkhyā-- (saṅkhyābhiḥ), it becomes long (dīrghá) and subtle (sūkṣmáḥ)//50//

वाह्याभ्यन्तरविषयाक्षेपी चतुर्थः॥५१॥
The fourth (kind of Prāṇāyāma) (caturtháḥ) transcends or excels (ākṣepī) the sphere of influence (viśaya) of External (vāhya) and Internal (ābhyantara) (operations)//51//

ततः क्षीयते प्रकाशावरणम्॥५२॥
Through that (tátaḥ), the veil (āvaraṇam) over Prakāśa --i.e. "over the revelation of true knowledge"-- (prakāśa) is attenuated (kṣīyáte)//52//

धारणासु च योग्यता मनसः॥५३॥
Mental (manasaḥ) fitness or aptitude (yogyatā) for the dhāraṇā-s or concentration practices (dhāraṇāsu) (is) also (ca) (developed)//53//

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥५४॥
Pratyāhāra or the Withdrawal (pratyāhāraḥ) of Indriyá-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriyāṇām) (is), as it were (iva), a following (anukāraḥ) the essential nature (svarūpa) of mind (cittasya) (by those very Indriyá-s), when separated (asamprayoge) from their (corresponding) (svá) objects (viśaya)//54//

ततः परमा वश्यतेन्द्रियाणाम्॥५५॥
From that (Pratyāhāra or Withdrawal) (tátaḥ), supreme (paramā) mastery or control (vaśyatā) of the Indriyá-s --5 Jñānendriya-s or powers of perception, and 5 Karmendriya-s or powers of action-- (indriyāṇām) (arises)//55//

Third Section : supernatural powers

देशबन्धश्चित्तस्य धारणा॥ १ ॥

Concentration (dhāraṇā) is the mind's (cittasya) fixation (bandhāḥ) on one point (deśā)//1//

तत्र प्रत्ययैकतानता ध्यानम्॥ २ ॥

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

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥ ३ ॥

Perfect Concentration (samādhiḥ) is just (evā) that (condition) (tād) in which only (mātra) the object (of concentration) (ārtha) shines forth (nirbhāsam), and the self (svarūpa) is absent (śūnyām), as it were (iva)//3//

त्रयमेकत्र संयमः॥ ४ ॥

The (above-mentioned) triad --i.e. Dhāraṇā, Dhyāna and Samādhi-- (trayām) on a single object (ekatra) is Saṁyama (saṁyamah)//4//

तज्जयात्प्रज्ञालोकः॥ ५ ॥

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

तस्य भूमिषु विनियोगः॥ ६ ॥

(There must be) application (viniyogaḥ) of that (tāsya) to the stages (of the practice) (bhūmiṣu)//6//

त्रयमन्तरङ्गं पूर्वैभ्यः॥ ७ ॥

The triad (of Dhāraṇā, Dhyāna and Samādhi) (trayām) (are more) internal (practices) (antaraṅgam) than the previous ones --i.e. Yāma, Niyama, Āsana, Prāṇāyāma and Pratyāhāra-- (pūrvebhyaḥ) (within the framework of Samprajñātayoga)//7//

तदपि बहिरङ्गं निर्विजस्य॥ ८ ॥

(In turn,) that very triad (tād āpi) is external (vahiraṅgam) in respect of Nirvīja or seedless concentration --i.e. Asamprajñātayoga-- (nirvījasya)//8//

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः॥९॥

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 latent state -- saṁskāra-- (saṁskārayoḥ) of the arrested state of mind (nirodha) (is) the mutation (pariṇāmaḥ) of (that very) arrested state of mind (nirodha). (This mutation) is linked (anvayaḥ) to the mind (cittā) 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॥

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

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः॥११॥

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

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः॥ १२॥

There (tátaḥ) again (púnar) --i.e. "during Samādhi"--, the past (śāntá) modification --pratyaya-- (pratyayau) being the same (tulya) as the present --úditá-- (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-- (śāntá) and a present one (uditá)". 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॥

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 (pariṇāmaḥ) of essential attribute (dhárma), temporal character (lakṣaná) (and) state as old and new (avasthā) in the gross elements (bhūtá) and Indriyá-s --i.e. Powers of perception and action-- (indriyeṣu) (are) explained in detail (vyākhyātāḥ)//13//

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी॥ १४॥

The characterized object (dharmī) is (that which) continues to exist (anupātī) through (the following three) characteristics (dhárma): appeased --i.e. past-- (śāntá), risen --i.e. present-- (úditá) and indefinable --i.e. future-- (avyapadeśya)//14//

क्रमान्यत्वं परिणामान्यत्वे हेतुः॥ १५॥

Difference (anyatvam) in the sequence or succession (kráma) (is) the cause (hetuḥ) in respect of the mutative (pariṇāma) difference (anyatve)//15//

परिणामत्रयसंयमादतीतानागतज्ञानम्॥ १६॥

Knowledge (jñānam) of past (atīta) (and) future (anāgata) (is achieved) through Saṁnyama (saṁnyamāt) on the three (trayá) mutations (pariṇāma) --i.e. the mutations of essential attribute, temporal character and state as old and new--//16//

शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम् १७॥
Through the reciprocal (itaretara) imposition (adhyāsāt) of word (śábdā), meaning (ártha) (and) idea --pratyaya-- (pratyayānām), an intermixture appearing in the form of a unified impression (sañkaraḥ) (is brought about). By means of Sañyama (sañyamāt) on that (intermixture) (tád), but in a separate way (pravibhāga), knowledge (jñānam) of (the meaning hidden in) the sounds (rutá) (emitted by) all (sárva) beings (bhūtá) (is acquired)//17//

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् १८॥
Knowledge (jñānam) of previous (pūrva) births (jāti) (is attained) through the realization (sākṣātkaraṇāt) of latent impressions (sañskāra)//18//

प्रत्ययस्य परचित्तज्ञानम् १९॥
Knowledge (jñānam) of the others' (pára) minds (cittá) (is achieved by practicing Sañyama) on the notions (pratyayasya)//19//

न च तत्सालम्बनं तस्याविषयीभूतत्वात् २०॥
(However,) the basis or support (sālambanam) of that --i.e. "of the aforesaid notions"-- (tád) certainly (ca) does not (ná) (come to get known by the Yogī practicing Sañyama on the notions) because it is (bhūtātva) out of reach (aviśayī) of him (tásya) --i.e. it is not a perceivable object for that Yogī--//20//

कारुरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम् २१॥
On the suppression (stambhe) of the property (śákti) of perceptibility (grāhya) pertaining to that --i.e. to the body-- (tád) through Sañyama (sañyamāt) on the (visible) form (rūpá) of (that very) body (kāya), when the Yogī has (thus) gone beyond (asamprayoge) the range of the eyes (cákṣuḥ-prakāśa), (there is) invisibility (antardhānam)//21//

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा २२॥
Kárma --i.e. action and its inherent latent impressions-- (kárma) (is of two kinds:) Sopakrama --i.e. fast in fructifying-- (sopakramam) and (ca) Nirupakrama --i.e. slow in fructifying-- (nirupakramam). By means of Sañyama (sañyamāt) on that (kárma) (tád) 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॥

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

बलेषु हस्तिबलादीनि॥ २४॥

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

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्॥ २५॥

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॥

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

चन्द्रे ताराव्यूहज्ञानम्॥ २७॥

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

ध्रुवे तद्गतिज्ञानम्॥ २८॥

(Through Saṁyama) on the pole star (dhruve), knowledge (jñānam) of the movement (gāti) of that --i.e. "of the stars"-- (tād) (is got or gotten)//28//

नाभिचक्रे कायव्यूहज्ञानम्॥ २९॥

(Through Saṁyama) on the navel-cakrā --i.e. "Maṇipūra"-- (nābhicakre), knowledge (jñānam) of the structure and disposition (vyūhā) of the body (kāya) (is obtained)//29//

कण्ठकूपे क्षुत्पिपासानिवृत्तिः॥ ३०॥

(Through Saṁyama) on the cavity (kūpe) of the throat (kaṅṭhā), (there is) cessation (nivṛttiḥ) of hunger (kṣút) (and) thirst (pipāsā)//30//

कूर्मनाड्यां स्थैर्यम्॥ ३१॥

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

मूर्धज्योतिषि सिद्धदर्शनम्॥ ३२॥

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

प्रातिभाद्वा सर्वम्॥ ३३॥

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

हृदये चित्तसंवित्॥ ३४॥

(Through Saṁyama) on the heart (hṛdaye), knowledge (saṁvíd) of mind (cittā) (is attained)//34//

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः

परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम्॥ ३५॥

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 Rājas and Tāmas, that is, Buddhisattva is simply a sattvic Buddhi-- (sattvá) (and) Púruṣa --i.e. the real Self or Knower-- (puruṣayoḥ), exists for another --i.e. for Púruṣa-- (parārthatvāt). Through Saṁyama (saṁyamāt) on (this) Púruṣa --i.e. one's own Self-- (svārtha), knowledge (jñānam) of Púruṣa (púruṣa) (is thus obtained)//35//

ततः प्रातिभ्रावणवेदनादर्शास्वादवार्ता जायन्ते॥ ३६॥

From that (Saṁyama on Púruṣa) (tātaḥ), 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॥

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॥

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

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च॥ ३९॥

By conquering (jayāt) Udānā --i.e. one of the five main vital energies-- (udānā), (there is) movement without obstacle (āsaṅgaḥ) in water (jalā), mud (pañka), thorns (kāṅṭaka), etc. (ādiṣu) and (ca) exit from the body (at will) at the time of death (utkrāntiḥ)//39//

समानजयाज्ज्वलनम्॥ ४०॥

By conquering (jayāt) Samānā --i.e. one of the five main vital energies-- (samānā), effulgence (jvalanām) (is achieved)//40//

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम्॥ ४१॥

Through Saṁyama (saṁyamāt) on the relationship (sambandha) between the (ordinary) power of hearing --i.e. Śrotendriya-- (śrōtra) (and) the space --i.e. ākāśā-- (ākāśayoḥ), divine (divyām) Power of Hearing (śrōtram) (is developed)//41//

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम्॥ ४२॥

By means of Saṁyama (saṁyamāt) on the relationship (sambandha) between the physical body (kāya) (and) the space --i.e. ākāśā-- (ākāśayoḥ); and also (ca) by absorption --i.e. identification with--

(samāpatteḥ) into the light (laghú) cotton (tūla), movement (gamanam) through the space (ākāśá) (is obtained) --i.e. the Yogī can fly with the help of this kind of Saṁyama--//42//

वहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः॥४३॥

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

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः॥४४॥

Through Saṁyama (saṁyamāt) on the grossness (sthūlá), essential nature (svarūpa), subtlety (sūkṣma), inherence --i.e. inherent quality-- (anvaya) (and) objectiveness (arthavattva) (of the Bhūtá-s or Elements), victory (jayáḥ) over (those very) Bhūtá-s or Elements (bhūtá) (is secured)//44//

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मनिभिघातश्च॥४५॥

From that (aforesaid Saṁyama) (tátaḥ), (there is) manifestation (prādurbhāvaḥ) of Aṇimā --i.e. the supernormal power of minimization-- (aṇimā), etc. (ādi), bodily (kāya) perfection (sampád) and (ca) non-obstruction (anabhighātaḥ) in respect of the characteristics (dhárma) of that (very body) (tád)//45//

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत्॥४६॥

Bodily (kāya) perfection (sampád) (consists of) beauty (rūpá), charm (lāvaṇya), strength (bala) (and) adamantine (vájra) solidity -- saṁhananatva-- (saṁhananatvāni)//46//

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः॥४७॥

Through Saṁyama (saṁyamāt) on receptivity (grāhaṇa), essential nature (svarūpa), I-sense (asmitā), inherence (anvaya) (and) objectiveness (arthavattva) (of the Indriyá-s --i.e. powers of perception and action--), victory (jayáḥ) over (those very) Indriyá-s (indriyá) (is obtained)//47//

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च॥४८॥

From that (aforesaid Saṁyama) (tātaḥ), swiftness (javitvam) (as) of mind (mánas), a state (bhāvāḥ) in which the organs of sense act independently of the body (vikaraṇa), and (ca) victory (jayāḥ) over Pradhāna --i.e. Prakṛti, the original source of the material universe-- (pradhāna) (are secured)//48//

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च॥४९॥

To one established in (discriminative) knowledge (khyāti-mātrasya) of the difference (anyatā) between Buddhisattva --i.e. sattvic Buddhi full of discriminative knowledge-- (sattvá) (and) Púruṣa (púruṣa) (comes) supremacy (adhiṣṭhātṛtvam) over all (sárva) beings (bhāvā) and (ca) omniscience (sarvajñātṛtvam)//49//

तद्वैराग्यादपि दोषवीजक्षये कैवल्यम्॥५०॥

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

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्॥५१॥

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

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्॥५२॥

Through Saṁyama (saṁyamāt) on moment (kṣaṇa) (and) its (tád) sequence or succession --i.e. krāma-- (kramayoḥ), a knowledge (jñānam) which arises (jam) from (that) discernment or discrimination (viveka) (is acquired)//52//

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः॥५३॥

Through that (knowledge) (tātaḥ), 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 (lakṣaṇá) (and) position --i.e. deśá-- (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 Saṁyama on moment and its sequence.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम्॥५४॥

Knowledge (jñānam) which arises (jam) from discernment or discrimination (viveka) is "Tāraḥ or intuitive knowledge (tāraḥ). (It is) comprehensive of all (sārva) things (viśayam) appearing (viśayam) at all times (sarvāthā) and (ca) has no sequence (akramam... iti)"//54//

Note that "iti" stands for inverted commas.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति॥५५॥

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

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

Fourth Section : On Liberation

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः॥ १ ॥

The Siddhi-s or Supernatural Powers (siddhayaḥ) come (jāḥ) with birth (janma), (or they are achieved by means of) herbs (auśadhi), māntra-s (māntra), austerities (tāpas) (or) perfect concentration (samādhi)//1//

जात्यन्तरपरिणामः प्रकृत्यापूरात्॥ २ ॥

The transformation (pariṇāmaḥ) into other (ántara) 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॥

Cause (nimittam) (does not set) the essential natures (prakṛtīnām) into motion (aprayojakam) but (tú) it breaks down (bhedáḥ) the barrier (or mound) (varaṇa). For that reason (tátaḥ), 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॥

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

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्॥५॥

(Only) one (ékam) mind (cittām) (sets) the many (created minds) (anekeṣām) into motion (prayojakam) during their various (bhede) activities (pravṛtti)//5//

तत्र ध्यानजमनाशयम्॥६॥

Of these (created minds) (táttra), (those) brought about (jam) through meditation (dhyāna) are without (an) latent impressions (āśayam)//6//

कर्मशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्॥७॥

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

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्॥८॥

From that --i.e. from those three aforesaid kinds of action-- (tátaḥ), (there is) certainly (evá) manifestation (abhivyaktiḥ) of Vāsanā-s1 (vāsanānām) suitable --anuguṇa-- (anuguṇānām) to the consequences or results (vipāka) of that --i.e. of the three above-mentioned types of action-- (tád)//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 are latent impressions, since the latter arises out of "actions" or kārma 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॥

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

तासामनादित्वं चाशिषो नित्यत्वात्॥ १०॥

Seeing that the desire for self-welfare --āśīśaḥ-- (āśīśaḥ) is eternal --nītya-- (nityatvāt), those (Vāsanā-s) --tās-- (tāsām) (from which it emerges are) also (ca) beginningless (anāditvam)//10//

हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेशामभावे तदभावः॥ ११॥

Since (Vāsanā) is held together (saṅgṛhītatvāt) by cause (hetú), fruit or result (phāla), refuge (āśraya) (and) support --i.e. "ālambana" or the supporting object which attracts Vāsanā-- (ālambanaīḥ), in the absence (abhāve) of these --i.e. cause, fruit or result, refuge and support-- (eṣām), (there is also) absence (abhāvaḥ) of that (Vāsanā) (tād)//11//

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम्॥ १२॥

Past (atīta) (and) future (anāgatam) exist (āsti) in their essential forms (svarūpataḥ). (The difference is only) in the characteristics (of the forms) (dharmāṅām) at different (bhedāt) times or phases --i.e. past, present and future-- (adhva)//12//

ते व्यक्तसूक्ष्मा गुणात्मानः॥ १३॥

Those (characteristics) (te) are manifest (vyakta) (and) subtle --sūkṣma-- (sūkṣmāḥ) (and) consist (ātmānaḥ) of the Guṇā-s (guṇā)//13//

परिणामैकत्वाद्वस्तुतत्त्वम्॥ १४॥

Due to the coordinated or coincidental (ekatvāt) mutation (of the three Guṇá-s) (pariñāma), an object (vastu) appears to be something real (tattvam)//14//

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः॥ १५॥

Despite sameness (sāmye) of objects (vastu), there is a different (vibhaktah) way or path (panthāh) to them both --i.e. object and its inherent knowledge-- (tayoh) since there are different (bhedāt) minds (cittá)//15//

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्॥ १६॥

The object (vastu) certainly (ca) is not (ná) dependent (tántram) on one only (éka) mind (cittá), (because if so,) what (kim) would happen (syāt) when (the object) is not experienced or cognized (apramāṇakam) by that (mind) (tád) then (tadā)?//16//

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥ १७॥

The object (vastu) is known (jñāta) (or) unknown (ajñātam) to the mind (cittasya) according to how (apekṣitvāt) it colors (uparāga) that (very mind) (tád)//17//

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्॥ १८॥

To the Lord or Master --i.e. Púruṣa-- (prabhoḥ) of that --i.e. of mind-- (tád), the mental (cittá) modifications (vṛttayaḥ) (are) always (sadā) known (jñātāh) because of the immutability (apariñāmitvāt) of (that very) Púruṣa (púruṣasya)//18//

न तत्स्वाभासं दृश्यत्वात्॥ १९॥

That (mind) (tád) is not (ná) self-illuminating (svá-ābhāsam) since it is a knowable object (dṛṣyatvāt)//19//

एकसमये चोभयानवधारणम्॥ २०॥

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

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च॥ २१ ॥

(If one's own mind were to be) a knowable object (dṛśye) to another (ántara) mind (cittá), (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 ॥

When Cití or Consciousness (citeḥ), though untransmissible-- apratisaṅkramā-- (apratisaṅkramāyāḥ), takes on --āpatti-- (āpattau) the form (ākāra) of that --i.e. of Buddhi-- (tád), (becomes) the consciousness or intelligence (saṁvedanam) of one's own (svá) Buddhi (buddhi)//22//

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्॥ २३ ॥

Mind (cittám), being affected (uparaktam) by (both) the seer (draṣṭṛ) and the seen (dṛśya), (is) all-comprehensive (sárva-ártham)//23//

तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥ २४ ॥

That (mind) (tád), although (ápi) variegated (citram) by innumerable (asaṅkhyeya) Vāsanā-s --i.e. latencies resulting from feelings, not actions-- (vāsanābhiḥ), (exists) for (ártham) another --i.e. Púruṣa-- (pára) inasmuch as (its constituents) act (kāritvāt) conjointly (saṁhatya)//24//

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः॥ २५ ॥

To one who knows (darśinaḥ) the special distinction (viśeṣa) --i.e. to one who has realized Púruṣa or the Self--, there is cessation (vinivṛttiḥ) of the practice of pondering (bhāvanā) over the nature (bhāvá) of his (own) Self (ātma)//25//

तदा विवेकनिम्नङ्कैवल्यप्राग्भारञ्चित्तम्॥ २६ ॥

Then (tadā), the mind (cittám) inclines (nimnám) toward discriminative (knowledge) (viveka) (and) is directed (prāk-bhāram) toward complete Liberation (kaivalya)//26//

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः॥ २७॥

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

हानमेषां क्लेशवदुक्तम्॥ २८॥

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॥

One who, having attained discriminative (viveka) knowledge (khyāteḥ) in the highest degree and at all times (sarvāthā), does not take an interest (akuśīdasya) even (āpi) in (that) omniscience resulting from "Vivekajaṁ jñānam" or "Knowledge arising from discernment" --Vide III 54-- (prasaṅkhyāne), (experiences a type of) Samādhi or Perfect Concentration (samādhīḥ) (known as) Dharmamegha --i.e. Cloud of Virtue-- (dhārma-meghaḥ)//29//

ततः क्लेशकर्मनिवृत्तिः॥ ३०॥

From that --i.e. from Dharmamegha-- (tātaḥ), there is cessation (nivṛttiḥ) of Afflictions (kleśa) (and) actions (kārma)//30//

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्॥ ३१॥

Then (tadā), due to the infinity (ānantyāt) of knowledge (jñānasya) free --apeta-- (apetasya) from all (sārva) veiling (āvaraṇa) impurities (māla), the knowable(s) (jñeyam) (appear to be) few (ālpam)//31//

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्॥ ३२॥

From that (Dharmamegha or Cloud of Virtue) (tātaḥ), when the Guṇā-s --i.e. "qualities of Prakṛti"-- (guṇānām) have accomplished their purpose (kṛtā-arthānām), there is cessation (samāptiḥ) of the mutative (pariṇāma) sequence (krāma) (of those very Guṇā-s)//32//

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः॥ ३३॥

Sequence (krāmaḥ) 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 चित्तिशक्तिरिति॥ ३४॥

Complete Liberation (kaivalyam) or (vā) the Power (śaktiḥ) of Consciousness (citī) established (pratiṣṭhā) in her own nature (svarūpa) (occurs when) the Guṇā-s --i.e. "qualities of Prakṛti"-- (guṇānām) return to their original source --i.e. Prakṛti-- (pratiprasavaḥ), as they have no (further) purpose to fulfill (ārtha-śūnyānām) for Pūruṣa (pūruṣa) --final "iti" indicates the end of this scripture--//34//