

# ॥ पातञ्जलयोगशास्त्रम् ॥

## Yogaśāstram of Patañjali

### प्रथमः समाधिपादः

#### First Pāda on Samādhi

अथ योगानुशासनम् । १ ॥

1. Now the teaching of yoga.

योगश्चित्तवृत्तिनिरोधः । २ ॥

2. Yoga is the cessation of the modes (activities) of the mind.

तदा द्रष्टुः स्वरूपेऽवस्थानम् । ३ ॥

3. Then, there is the remaining of the Seer in his own true form.

वृत्तिसारूप्यमितरत्र । ४ ॥

4. Otherwise, (the Seer has) the same form as the modes.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः । ५ ॥

5. The fivefold modes are afflicted and nonafflicted.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः । ६ ॥

6. True knowledge, untrue knowledge, mental notion, sleep and memory (are the modes).

प्रत्यक्षानुमानागमाः प्रमाणानि । ७ ॥

7. Direct perception, inference, and scriptural testimony are the kinds of true knowledge.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् । ८ ॥

8. Untrue knowledge is false knowledge based upon an incorrect form of an object.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः । ९ ॥

9. Mental notion is devoid of reality and follows from the understanding of words.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा । १० ॥

10. Sleep is the mode depending on the experience of non-existence.

अनुभूतविषयासंप्रमोषः स्मृतिः । ११ ॥

11. Memory is the retention of sense objects that have been experienced.

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अभ्यासवैराग्याभ्यां तन्निरोधः । १२ ॥

12. The cessation of those (modes of the mind) comes from practice and non-attachment.

तत्र स्थितौ यत्नोऽभ्यासः । १३ ॥

13. There practice is the endeavor toward steadiness.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः । १४ ॥

14. And that (practice) performed for a long time, without interruption, and with devotion, is firmly grounded.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् । १५ ॥

15. Non-attachment is the self controlled consciousness of freedom from desire for sense objects seen or heard about from the scriptures.

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् । १६ ॥

16. The highest of that (non-attachment) is freedom from desire for the guṇa-s which comes from knowledge of Puruṣa.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः । १७ ॥

17. Saṃprajñāta (samādhi) is from experiencing gross thought, subtle thought, bliss, and awareness of the individual self.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः । १८ ॥

18. The other (asaṃprajñāta samādhi), where the saṃskāra-s (subtle impressions of action) remain, is preceded by the practice of the experience of cessation (of the modes of the mind).

भवप्रत्ययो विदेहप्रकृतिलयानाम् । १९ ॥

19. Reliance on relative existence is for those without form (the Devas) and those merged with Prakṛti.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् । २० ॥

20. For the others, it (asaṃprajñāta samādhi) is preceded by faith, vigor, memory, (saṃprajñāta) samādhi, and true understanding.

तीव्रसंवेगानामासन्नः । २१ ॥

21. It (asaṃprajñāta samādhi) is near for those of intense interest, energy, and resolve.

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः । २२ ॥

22. Furthermore there is also a difference due to having mild, medium, and extreme (intensity of interest, energy, and resolve).

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ईश्वरप्रणिधानाद्वा । २३ ॥

23. Or due to Īśvara praṇidhāna (special devotion of offering all actions to Īśvara and renunciation of the fruits of action).

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः । २४ ॥

24. Īśvara is the special Person untouched by afflictions, action, the fruit of action, and the resulting impressions left on the mind.

तत्र निरतिशयं सर्वज्ञबीजम् । २५ ॥

25. There is the unsurpassed seed of all knowing.

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् । २६ ॥

26. He is also the Guru of the ancient ones due to not being limited by time.

तस्य वाचकः प्रणवः । २७ ॥

27. Praṇava is the word that signifies Him.

तज्ज्ञपस्तदर्थभावनम् । २८ ॥

28. Repetition of That (Praṇava) and contemplation on the meaning of That (Praṇava).

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च । २९ ॥

29. From that, the acquisition of inward consciousness and also the absence of obstacles.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि

चित्तविक्षेपास्तेऽन्तरायाः । ३० ॥

30. Disease, (mental) idleness, doubt, negligence (not making use of the means to samādhi), sloth (physical and mental inertia), incontinence (greediness for sense objects), wrong understanding, not obtaining a stage (of samādhi), and instability (not maintaining the obtained stage) — these distractions of the mind are the obstacles.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः । ३१ ॥

31. Sorrow, dejection, unsteadiness of the body, inhalation, and exhalation accompany the distractions.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः । ३२ ॥

32. For the sake of driving away those (distractions), the practice of one truth.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् । ३३ ॥

33. The purification of the mind comes from manifesting friendliness toward those who are happy, compassion toward those who are suffering, happiness toward those who are virtuous, and indifference toward those who are non-virtuous.

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प्रच्छर्दनविधारणाभ्यां वा प्राणस्य। ३४ ॥

34. Or from the emitting and stopping of the breath.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी। ३५ ॥

35. Or the arisen manifestation of higher sense perception (attention on the tip of the nose for scent, on the tip of the tongue for taste, on the palate for color, on the middle of the tongue for touch, on the root of the tongue for sound) causes steadiness of the mind.

विशोका वा ज्योतिष्मती। ३६ ॥

36. Or the radiance free from sorrow (from attention on the lotus of the heart).

वीतरागविषयं वा चित्तम्। ३७ ॥

37. Or a mind free from desire.

स्वप्ननिद्राज्ञानालम्बनं वा। ३८ ॥

38. Or depending on knowledge of dream and sleep.

यथाभिमतध्यानाद्वा। ३९ ॥

39. Or from meditation according to one's desire.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः। ४० ॥

40. When the mind is subdued, the extremes of supreme minuteness and supreme vastness (are available).

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः। ४१ ॥

41. When the modes (of the mind) have diminished, the coloring of the mind, like a fine jewel, when remaining on the knower, the process of knowing, or the known, is samāpatti.

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः। ४२ ॥

42. When mixed with the mental notions of word, object, and understanding, it is savitarkā samāpatti.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का। ४३ ॥

43. When completely purified of memory, shining with the object alone, as if devoid of one's own form, it is nirvitarkā (samāpatti).

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता। ४४ ॥

44. By this savicārā (samāpatti) and nirvicārā (samāpatti), associated with subtle objects, are also explained.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्। ४५ ॥

45. And the subtlety of objects ends with that without a characteristic mark (prakṛti).

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ता एव सबीजः समाधिः । ४६ ॥

46. They (the four samāpatti-s) alone are seeded samādhi.

निर्विचारवैशारदोऽध्यात्मप्रसादः । ४७ ॥

47. With skill in nirvicāra (samādhi), there is clearness of one's higher nature.

ऋतंभरा तत्र प्रज्ञा । ४८ ॥

48. There understanding is filled with divine truth.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् । ४९ ॥

49. The objects are different than those understood by scriptural testimony and inference, due to being particular objects (as opposed to general objects).

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी । ५० ॥

50. The saṃskāra (subtle impression of action) born of that obstructs other saṃskāra-s.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः । ५१ ॥

51. With the cessation of even that there is seedless samādhi due to the cessation of all.

इति प्रथमः समाधिपादः

End of First Pāda on Samādhi

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### द्वितीयः साधनपादः

#### Second Pāda on Practice

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः । १ ॥

1. Tapas (self-discipline), svādhyāya (japa and study of the scriptures), and Īśvara praṇidhāna (offering all actions to Īśvara and renunciation of the fruits of action) are Kriyā Yoga (yoga of action).

समाधिभावनार्थः क्लेशतनूकरणार्थश्च । २ ॥

2. (Kriyā Yoga is to be performed) for the purpose of manifesting samādhi and for the purpose of diminishing the afflictions.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः । ३ ॥

3. Ignorance, awareness of the individual self, attachment, aversion, and clinging to worldly life are the afflictions.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् । ४ ॥

4. Ignorance is the field of the subsequent (afflictions) that are asleep, diminished, interrupted, or active.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या । ५ ॥

5. Ignorance is to regard the non-eternal as eternal, the impure as pure, sorrow as happiness, and the non-Self as the Self.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता । ६ ॥

6. Awareness of the individual self is to regard the power to see and the power of seeing as the same (to fail to distinguish between Puruṣa and buddhi).

सुखानुशयी रागः । ७ ॥

7. Attachment is a consequence of pleasure.

दुःखानुशयी द्वेषः । ८ ॥

8. Aversion is a consequence of suffering.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः । ९ ॥

9. Clinging to worldly life is carrying the natural taste (for worldly existence) that is mounted even upon the wise.

ते प्रतिप्रसवहेयाः सूक्ष्माः । १० ॥

10. Those subtle (afflictions) are to be abandoned by tracing back to the origin (of the mind).

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ध्यानहेयास्तद्वृत्तयः । ११ ॥

11. Their activities are to be abandoned by dhyāna.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः । १२ ॥

12. The impression of action left on the mind, rooted in affliction, is to be known in births seen or not (yet) seen.

सति मूले तद्विपाको जात्यायुर्भोगाः । १३ ॥

13. When the root exists, the fruit of that (impression of action) is birth, life span, and experience.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् । १४ ॥

14. Those fruits are pleasurable or painful due to being caused by virtue or non-virtue.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः । १५ ॥

15. For one of discrimination, all (fruits) indeed are suffering due to the sorrow of their termination, the sorrow of their pain, and the sorrow of their saṃskāra-s, and due to the opposition of the activities of the guṇa-s.

हेयं दुःखमनागतम् । १६ ॥

16. The suffering that has not yet come is to be avoided.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः । १७ ॥

17. The cause of the (suffering) that is to be avoided is the joining together of the Seer and the seen.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् । १८ ॥

18. The seen are characterized by brilliance (sattva), activity (rajas), and steadiness (tamas), are composed of the elements and the senses, and are for the purpose of experience and liberation.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि । १९ ।

19. The divisions of the guṇa-s are differentiated, undifferentiated, with characteristic mark only, and without characteristic mark.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः । २० ॥

20. The Seer is a Seer only (remains uninvolved). Even though pure, He is a Seer of the experience (of buddhi).

तदर्थ एव दृश्यस्यात्मा । २१ ॥

21. To be for the sake of that (Seer) indeed is the nature of the seen.

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कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्। २२ ॥

22. To one whose purpose has been fulfilled, (the seen) has disappeared though not been destroyed (for others) due to being common to others than that (Seer).

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः। २३ ॥

23. The joining together (of the Seer and the seen) is the cause of perceiving the true nature of the power of one's self (the seen) and of the master (the Seer).

तस्य हेतुरविद्या। २४ ॥

24. Ignorance is the cause of that (joining together).

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्। २५ ॥

25. The absence of the joining together (of the Seer and the seen, of Puruṣa and buddhi) is due to the absence of that (ignorance). Abandoning that (ignorance) is the liberation of the Seer.

विवेकख्यातिरविप्लवा हानोपायः। २६ ॥

26. Continuous application of the knowledge of discrimination is the means of abandoning (that ignorance).

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा। २७ ॥

27. His (for One with knowledge of discrimination) intelligence is sevenfold and of the highest level.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः। २८ ॥

28. With the destruction of impurity due to the practice of the limbs of yoga, there is the kindling of knowledge up to the level of discrimination.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि। २९ ॥

29. Yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, and samādhi are the eight limbs.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः। ३० ॥

30. Not injuring, truthfulness, not stealing, continence, and non-desire for sense objects are the yama-s.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्। ३१ ॥

31. (The yama-s) when universal, not restricted by class, place, time, or circumstance, are the great observance.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः। ३२ ॥

32. Purification, contentment, tapas (self-discipline), svādhyāya (japa and study of the scriptures),



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and Īśvara praṇidhāna (offering all actions to Īśvara and renunciation of the fruits of action) are the niyama-s.

वितर्कबाधने प्रतिपक्षभावनम्। ३३ ॥

33. When there is disturbance due to gross thought (that could result in violating the yama-s and niyama-s), the manifestation of an opposing (thought is to be employed).

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका

मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्। ३४ ॥

34. Gross thought that results in injuring, etc., done, caused to be done, or approved of, accompanied by greed, anger, or delusion, of mild, medium, or extreme intensity, brings unending fruits of suffering and ignorance. Thus the manifestation of opposing (thought is to be employed).

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः। ३५ ॥

35. When not injuring is established, hostility is abandoned in one's presence.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्। ३६ ॥

36. When truthfulness is established, there is support of the fruit of action.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्। ३७ ॥

37. When not stealing is established, all jewels come.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः। ३८ ॥

38. When continence is established, there is the obtaining of vigor.

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः। ३९ ॥

39. When non-desire for sense objects is established, there is knowledge of the manner of births.

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः। ४० ॥

40. From purification, there is dislike for one's own body and the avoidance of contact with others.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च। ४१ ॥

41. And purity of one's nature, joy, one-pointedness, conquest of the senses, and fitness for seeing the Self.

सन्तोषादनुत्तमः सुखलाभः। ४२ ॥

42. From contentment, there is the obtaining of unsurpassed happiness.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः। ४३ ॥

43. From tapas, which destroys impurity, there is perfection of the body and senses.

॥ पातञ्जलयोगशास्त्रम् ॥

स्वाध्यायादिष्टदेवतासंप्रयोगः । ४४ ॥

44. From svādhyāya, there is the joining together with one's chosen deity.

समाधिसिद्धिरीश्वरप्रणिधानात् । ४५ ॥

45. From Īśvara praṇidhāna, there is attainment of samādhi.

स्थिरसुखमासनम् । ४६ ॥

46. Āsana is steady and comfortable.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् । ४७ ॥

47. (Āsana comes) from relaxation of exertion and samāpatti of the Infinite.

ततो द्वन्द्वानभिघातः । ४८ ॥

48. From that, there is no assault from the pairs of opposites.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः । ४९ ॥

49. In that condition, the interruption of the motion of inhalation and exhalation is prāṇāyāma.

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः । ५० ॥

50. The modes (of prāṇāyāma) are external (after exhalation), internal (after inhalation), and suspension (simultaneous cessation of both exhalation and inhalation). Observed by place, time, and number, they are long and subtle.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः । ५१ ॥

51. The fourth (prāṇāyāma) dispenses with the external and internal modes.

ततः क्षीयते प्रकाशावरणम् । ५२ ॥

52. From that, the covering over brilliance is diminished.

धारणासु च योग्यता मनसः । ५३ ॥

53. And there is fitness of the mind for dhāraṇā.

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः । ५४ ॥

54. When not joined together with their objects, the senses as if imitating the nature of the mind (to become subdued), is pratyāhāra.

ततः परमा वश्यतेन्द्रियाणाम् । ५५ ॥

55. From that, there is the supreme subjugation of the senses.

इति द्वितीयः साधनपादः

End of Second Pāda on Practice

## ॥ पातञ्जलयोगशास्त्रम् ॥

### तृतीयो विभूतिपादः Third Pāda on Powers

देशबन्धश्चित्तस्य धारणा। १ ॥

1. The binding of the mind to a place is dhāraṇā.

तत्र प्रत्ययैकतानता ध्यानम्। २ ॥

2. There, having a single thread of mental experience is dhyāna.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः। ३ ॥

3. That (dhyāna) shining with the object alone, as if devoid of one's own form, is samādhi.

त्रयमेकत्र संयमः। ४ ॥

4. The three taken together (dhāraṇā, dhyāna, and samādhi) is saṁyama.

तज्ज्ञयात् प्रज्ञालोकः। ५ ॥

5. From mastery of that (saṁyama), there is the light of intelligence.

तस्य भूमिषु विनियोगः। ६ ॥

6. The application of that (saṁyama) is at levels.

त्रयमन्तरङ्गं पूर्वेभ्यः। ७ ॥

7. The collection of three (limbs that make up saṁyama) is an internal limb compared to the previous (limbs of yoga).

तदपि बहिरङ्गं निर्बीजस्य। ८ ॥

8. Though even that (collection of three limbs that make up saṁyama) is an external limb compared to seedless (samādhi).

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः। ९ ॥

9. The subjugation of the saṁskāra of activity and the arising of the saṁskāra of cessation is the transformation of cessation associated with the mind in moments of cessation (of the modes).

तस्य प्रशान्तवाहिता संस्कारात्। १० ॥

10. The calm flow of that (transformation of cessation) is due to the saṁskāra (of cessation).

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः। ११ ॥

11. The decline of attention on everything and the rise of one-pointedness is the mind's transformation of samādhi.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः । १२ ॥

12. From that again, similar subsided and risen experiences is the mind's transformation of one-pointedness.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः । १३ ॥

13. By this (explanation of the mind's transformation), transformations of quality, time period (past, present, and future), and condition (age) in the elements and senses are explained.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी । १४ ॥

14. That which has qualities follows from qualities that are subsided, risen, and not yet defined.

क्रमान्यत्वं परिणामान्यत्वे हेतुः । १५ ॥

15. Difference of succession is the cause of difference of transformation.

परिणामत्रयसंयमादतीतानागतज्ञानम् । १६ ॥

16. From samyama on the three kinds of transformation (quality, time period, and condition), knowledge of the past and future (is obtained).

शब्दार्थप्रत्ययानामितरेतराध्यासात् सङ्करस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् । १७ ॥

17. There is a mixture of word, meaning, and idea due to mistaking one for another. From samyama on the divisions of them, knowledge of the sounds of all beings.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् । १८ ॥

18. From the making visible of saṃskāra-s (by samyama), knowledge of previous births.

प्रत्ययस्य परचित्तज्ञानम् । १९ ॥

19. (From the making visible) of an idea, knowledge of another's mind.

न च तत्सालम्बनं तस्याविषयीभूतत्वात् । २० ॥

20. But not the basis of that (idea) due to not being the object of that (samyama).

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुष्प्रकाशासंप्रयोगेऽन्तर्धानम् । २१ ॥

21. From samyama on the form of the body, by stopping the perceivable power of that (body) and and by non-contact of the light with the eye, invisibility (is obtained).

एतेन शब्दाद्यन्तर्धानमुक्तम् । २२ ॥

22. By this, the disappearance of sound, etc., is explained.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा । २३ ॥

23. Action has begun (to bear fruit) or has not yet begun (to bear fruit). From samyama on that (action), or from omens, knowledge of death (is obtained).

॥ पातञ्जलयोगशास्त्रम् ॥

मैत्र्यादिषु बलानि। २४ ॥

24. (From samyama) on friendliness, etc., those powers (are obtained).

बलेषु हस्तिबलादीनि। २५ ॥

25. On strengths, one obtains the strength of an elephant, etc.

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्। २६ ॥

26. From placing the manifested light (referred to in 1.36), knowledge of the subtle, concealed, or distant.

भुवनज्ञानं सूर्ये संयमात्। २७ ॥

27. From samyama on the Sun, knowledge of the universe.

चन्द्रे ताराव्यूहज्ञानम्। २८ ॥

28. On the Moon, knowledge of the arrangement of the stars.

ध्रुवे तद्गतिज्ञानम्। २९ ॥

29. On the Polestar, knowledge of the motion of those (stars).

नाभिचक्रे कायव्यूहज्ञानम्। ३० ॥

30. On the circle of the navel, knowledge of the structure of the body.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः। ३१ ॥

31. On the hole of the throat, the cessation of hunger and thirst.

कूर्मनाड्यां स्थैर्यम्। ३२ ॥

32. On the tortoise tube, steadiness.

मूर्धज्योतिषि सिद्धदर्शनम्। ३३ ॥

33. On the light of the head, the seeing of siddhas.

प्रातिभाद्वा सर्वम्। ३४ ॥

34. Or from intuition, everything (is known).

हृदये चित्तसंवित्। ३५ ॥

35. On the heart, knowledge of the mind.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्

स्वार्थसंयमात् पुरुषज्ञानम्। ३६ ॥

36. Enjoyment is an experience not discriminating between sattva and Puruṣa which are extremely separate, due to (buddhisattva) being for the sake of another (Puruṣa). From samyama on That which is for the sake of itself, knowledge of Puruṣa.

## ॥ पातञ्जलयोगशास्त्रम् ॥

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते । ३७ ॥

37. From that (knowledge of Puruṣa), intuition, divine hearing, divine touch, divine sight, divine taste, and divine smell arise.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः । ३८ ॥

38. They (intuition, etc.) are obstacles in samādhi, and accomplishments in activity.

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः । ३९ ॥

39. From the loosening of the cause of bondage and from the understanding of the movement of the mind, the entering of the body of another.

उदानजयाञ्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च । ४० ॥

40. From the conquest of udāna, non-contact with water, mud, thorns, etc. and leaving the body (at will).

समानजयाज्ज्वलनम् । ४१ ॥

41. From the conquest of samāna, shining.

श्रोत्राकाशयोः संबन्धसंयमाद्विव्यं श्रोत्रम् । ४२ ॥

42. From samyama on the relationship of hearing and ākāśa, divine hearing.

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् । ४३ ॥

43. From samyama on the relationship of the body and ākāśa, and from samāpatti of light cotton, moving through space.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः । ४४ ॥

44. Mahāvidehā (the dhāraṇā called the great bodiless state) is the actual mental activity outside (of the body). From that, the reduction of the covering over the light (of buddhisattva).

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः । ४५ ॥

45. From samyama on (elements) having gross qualities, having an essential nature, having subtle qualities, being a result of the guṇa-s, and being an object, conquest of the elements.

ततोऽणिमादिप्रादुर्भावः कायसंपत् तद्गुर्मानभिघातश्च । ४६ ॥

46. From that, the arising of aṇiman, etc., perfection of the body, and the unstopability of the characteristics of that (body). (The powers referred to are the eight powers: aṇiman (becoming as small as an atom), laghiman (becoming light), mahiman (becoming large), prāpti (obtaining; even touching the Moon with the fingertip), prākāmya (unstoppable will, such as sinking into and rising up in the earth just as in water), vaśitva (having control of the elements and not being controllable by others), īśitva (having the creation, destruction, and aggregation of the elements according to one's will), yatrakāmāvasāyitva (having the condition of the elements remain according to one's will).)

## ॥ पातञ्जलयोगशास्त्रम् ॥

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् । ४७ ॥

47. Perfection of the body is having a beautiful appearance, strength, and the hardness of diamond.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः । ४८ ॥

48. From samyama on (the senses) being receptive, having an essential nature, having awareness of the individual self, being a result of the guṇa-s, and being an object, conquest of the senses.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च । ४९ ॥

49. From that, (the body gains) swiftness of the mind, (the senses gain) activity independent of the body, and conquest of Prakṛti.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च । ५० ॥

50. From mere knowledge of the difference between sattva and Puruṣa, omnipotence and omniscience.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् । ५१ ॥

51. From non-attachment even to those (powers), liberation due to the removal of the seeds of impurity.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् । ५२ ॥

52. When invited by stationed (devas), one should not associate with them or be proud since it is yet another undesirable association.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् । ५३ ॥

53. From samyama on an instant and a sequence of them, knowledge born of discrimination.

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः । ५४ ॥

54. From that, the perception (of the differences) in two things that are identical due to not being distinguishable by class, characteristic, or place.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् । ५५ ॥

55. Knowledge born of discrimination arises from one's own understanding (independent of instruction) and concerns all sense objects at all times independent of sequence.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति । ५६ ॥

56. There is liberation when there is equal purity of sattva and Puruṣa.

इति तृतीयो विभूतिपादः

End of Third Pāda on Powers

## ॥ पातञ्जलयोगशास्त्रम् ॥

### चतुर्थः कैवल्यपादः

#### Fourth Pāda on Liberation

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः । १ ॥

1. Siddhi-s are produced by birth, herbs, mantra-s, tapas, or samādhi.

जात्यन्तरपरिणामः प्रकृत्यापूरात् । २ ॥

2. The transformation into a different (birth) class is due to the flow of Prakṛti.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् । ३ ॥

3. The cause (like virtue or vice) does not produce the different choices of Prakṛti-s, but is like a farmer (who removes obstacles to the flow of water to a field).

निर्माणचित्तान्यस्मितामात्रात् । ४ ॥

4. Created minds are due only to awareness of the individual self.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् । ५ ॥

5. When there are different manifestations, one mind is the cause of many.

तत्र ध्यानजमनाशयम् । ६ ॥

6. In that case, (the mind) produced by dhyāna has no residual impressions.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् । ७ ॥

7. The action of the yogī is neither white nor black. (The actions) of others are of three kinds.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् । ८ ॥

8. From that (threefold action of others), impressions manifest according to the fruit of those (actions).

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् । ९ ॥

9. There is continuity even though separated by birth, place, and time, due to memory and impression having the same form.

तासामनादित्वं चाशिषो नित्यत्वात् । १० ॥

10. There is no beginning to those (impressions) due to the eternal nature of the desire to live.

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः । ११ ॥

11. Due to being held together by cause, result, seat, and support, when these do not exist those (impressions) do not exist.



॥ पातञ्जलयोगशास्त्रम् ॥

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम्। १२ ॥

12. That which has past or not yet come exists in its own true form due to the different times of its characteristics.

ते व्यक्तसूक्ष्मा गुणात्मानः। १३ ॥

13. Those (characteristics) are manifest or subtle, and their nature is the guṇa-s.

परिणामैकत्वाद्धस्तुतत्त्वम्। १४ ॥

14. The reality of the object is due to the oneness of the transformation.

वस्तुसाम्ये चित्तभेदात् तयोर्विभक्तः पन्थाः। १५ ॥

15. Due to the difference of minds when there is sameness of the object, there is a different path for those two (the mind and the object).

न चैकचित्ततन्त्रं चेद्वस्तु तदप्रमाणकं तदा किं स्यात्। १६ ॥

16. The object is not dependent on one mind, for if so, then what would it be when not perceived by that (mind)?

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्। १७ ॥

17. The object is known or unknown by the mind depending on the influence upon that (mind).

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्। १८ ॥

18. The modes of the mind are always known due to the changelessness of Puruṣa, Who is the Lord of that (mind).

न तत् स्वाभासं दृश्यत्वात्। १९ ॥

19. That (mind) is not self-luminous due to being visible (a knowable object).

एकसमये चोभयानवधारणम्। २० ॥

20. And (the mind) does not ascertain both (the Seer and the seen) at the same time.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च। २१ ॥

21. In the case of (the mind) being seen by another mind there is the unreasonable notion of intellect after intellect and confused mixture of memory.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्। २२ ॥

22. One's own intellect perceives when the unchanging consciousness (as if) changes into the form of that (intellect).

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्। २३ ॥

23. The mind, influenced by Seer and seen, is all purpose (both subject and object).

## ॥ पातञ्जलयोगशास्त्रम् ॥

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्। २४ ॥

24. That (mind), even though diversified by innumerable impressions, is for the sake of another since it acts together (with Puruṣa).

विशेषदर्शिन आत्मभावभावनानिवृत्तिः। २५ ॥

25. The cessation of contemplation about self existence comes from realization of the special (Puruṣa).

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्। २६ ॥

26. Then the mind is inclined toward discrimination and gravitates to liberation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः। २७ ॥

27. There are other notions in the holes in that (discrimination) due to impressions.

हानमेषां क्लेशवदुक्तम्। २८ ॥

28. The cessation of these (notions) is said to be like (the cessation of) afflictions.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः। २९ ॥

29. When one has no interest even in collecting what is required for one's immediate needs, due to having the knowledge of discrimination in every way, there is samādhi that is the cloud of virtue.

ततः क्लेशकर्मनिवृत्तिः। ३० ॥

30. From that, there is the cessation of afflictions and (impressions of) actions.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्। ३१ ॥

31. Then there is little to be known due to the infinity of knowledge free from all obscuring impurities.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्। ३२ ॥

32. From that, there is the completion of the process of transformation of the guṇa-s which have accomplished their purpose.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः। ३३ ॥

33. The process occurs each moment and is perceived at the end of a transformation.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्तिशक्तिरिति। ३४ ॥

34. With the withdrawal of the guṇa-s which are devoid of purpose for Puruṣa, there is liberation which is pure consciousness established in its own true form.

इति चतुर्थः कैवल्यपादः

End of Fourth Pāda on Liberation

॥ पातञ्जलयोगशास्त्रम् ॥

इति पातञ्जलयोगशास्त्रम्  
End of Yogaśāstram of Patañjali