

Yoga Sutras of Patanjali

Literal & Interpretive Translation

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Translations by H.D. Goswami in **bold black**
Translations by Barbara Stoler Miller – in “**bold speechmarks**”
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Translations by other scholars named therein

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Introduction

The Yoga Sutras of Patanjali succinctly outlines the art and science of Yoga meditation for Self-Realization. It is a process of systematically encountering, examining, and transcending each of the various gross and subtle levels of false identity in the mind field, until the jewel of the true Self comes shining through.

While some translations are literal others are interpretive translation to help present the meaning with clarity. For example, sutra 1.2 defines Yoga with some 25 English words, rather than only 4 Sanskrit words. The practices of the Yoga Sutras are extremely practical, though it can seem quite complicated when trying to sort through the language. By providing expanded, interpretive translations, the practical meaning of the suggestions more easily comes through. The individual transliterated Sanskrit words also have a large number of English translations, so as to give a more thorough understanding.

When Patanjali codified, or compiled the Yoga Sutras, it was not that a new system was created, but rather, the ancient practices were summarized in an extremely organized and terse way. While the Yoga Sutras are thought to be as old as 400 BCE, archaeological, astronomical, meteorological evidence and other texts suggest that the methods described in the Yoga Sutras were being practiced as early as 3000 BCE. Oral tradition states that the period may be even longer.

Yoga means union. Yoga literally means to yoke, from the root yuj, which means to join; connecting two things together, connecting two people together, or even connecting two separate consciousnesses together. Samadhi therefore is the complete state of absorption through yoga absorption. Sutra means thread, and this thread, or multiple threads weave a tapestry of philosophical insight and direct experience of yoga

The Astanga Yoga system starting from Sutra 2.29 is the most commonly known sutra amongst modern society, which delineates an 8-limbed yoga system starting from voluntarily following observances and self-restraints to get the yogi into a decent moral state, through which the mind becomes peaceful and can focus on the practise of yoga, up to complete absorption in pure awareness, Samadhi. A clue is given by Patanjali in Sutra 2.45 that even when one has reached the perfect stage of Samadhi, the perfection of that perfect stage (samadhi-siddhir), is: isvara-pranidhanat, devotion to the Supreme. It is uncommon to catch this point as Krishna explains in the Bhagavad-Gita (7.19) that only a rare, magnanimous yogi catches this point after years and years of existences.

Chapter 1: Concentration (Samadhi Pada)

WHAT IS YOGA? (1.1-1.4)

1.1 *atha yoga anushasanam*

Now, instruction on yoga.

- *atha* = now, at this auspicious moment; implying the transition to this practice and pursuit, after prior preparation; implying a blessing at this moment of transition
- *yoga* = of yoga, union; literally, to yoke, from the root *yuj*, which means *to join* or *to integrate*; same as the absorption in *samadhi*
- *anu* = within, or following tradition; implies being subsequent to something else, in this case, the prior preparation
- *shasanam* = instruction, discipline, training, teaching, exposition, explanation; *Shas* implies the imparting of teaching that happens along with discipline

1.2 *yogash chitta vritti nirodhah*

Yoga restrains the turnings of the mind.

- *yoga* = of yoga, union; literally, to yoke, from the root *yuj*, which means *to join*; same as the absorption in *samadhi*
- *chitta* = of the consciousness of the mind-field
- *vritti* = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field
- *nirodhah* = control, regulation, channeling, mastery, integration, coordination, understanding, stilling, quieting, setting aside of

1.3 *tada drashtuh svarupe avasthanam*

Then the seer stands firm in his own form.

- *tada* = then, at that time; at the time of concentration and meditation
- *drashtuh* = the seer's, of the soul, witness, Atman, Self; from the root *drsh*, which means *to see* (It is significant to note that Patanjali is not trying to define who is the seer, or the nature of that seer. This is left to be answered or resolved in direct experience.)
- *svarupe* = in its own nature, own form or essence; (*sva* = own; *rupa* = form)
- *avasthanam* = stability, settling, remaining, being in a state, resting, standing, lying, abiding; the root *stha* means *to stand*

1.4 *vritti sarupyam itaratra*

Otherwise, the form of the mind's turnings will be assumed.

- *vritti* = of the operations, activities, fluctuations, modifications, changes, or various forms (of the mind-field)
- *sarupyam* = similarity, assimilation, appearance of, identification of form or nature, conformity with the shape of; the root *sa* means with, and *rupa* means *form*
- *itaratra* = elsewhere, at other times, when not in that state of realization above

UN-COLORING YOUR THOUGHTS (1.5-1.11)

1.5 *vrittayah pancatayah klisha aklisha*

The mind's turnings are five-fold, painful, or not painful.

- *vrittayah* = the vrittis are

- pancatayah = five fold (and of two kinds); *panch* means *five*
- klisha = colored, painful, afflicted, impure; the root *klish* means *to cause trouble*; (*klesha* is the noun form of the adjective *klisha*)
- aklisha = uncolored, not painful, not afflicted, pure; not imbued with kleshas; the root *a-* means *without* or *in the absence of*; hence, without the coloring called klisha

1.6 *pramana viparyaya vikalpa nidra smritayah*
Judging, misjudging, imagination, sleep, and memory.

- pramana = real or valid cognition, right knowledge, valid proof, seeing clearly
- viparyayah = unreal cognition, indiscrimination, perverse cognition, wrong knowledge, misconception, incorrect knowing, not seeing clearly
- vikalpah = imagination, verbal misconception or delusion, fantasy, hallucination
- nidra = deep sleep
- smritayah = memory, remembering

1.7 *pratyaksha anumana agamah pramanani*
Judgments are [based on] perception, logic and authority.

- pratyaksha = direct perception or cognition
- anumana = inference, reasoning, deduction
- agamah = authority, testimony, validation, competent evidence
- pramanani = valid means of knowing, proofs, sources of correct knowing

1.8 *viparyayah mithya jnanam atad rupa pratistham*
Misjudgment is a false awareness not based on the [real] form of a thing.

- viparyayah = unreal cognition, indiscrimination, perverse cognition, wrong knowledge, misconception, incorrect knowing, not seeing clearly
- mithya = of the unreal, of the false, erroneous, illusory
- jnanam = knowing, knowledge
- atad = not its own, not that
- rupa = form, nature, appearance
- pratistham = based on, possessing, established, occupying, steadfast, standing

1.9 *shabda jnana anupati vastu shunyah vikalpah*
Devoid of substance, imagination results from a [mere] awareness of words.

- shabda = word, sound, verbal expression
- jnana = by knowledge, knowing
- anupati = following, in sequence, depending upon
- vastu = a reality, real object, existent
- shunyah = devoid, without, empty
- vikalpah = imagination, verbal misconception or delusion, fantasy, hallucination

1.10 *abhava pratyaya alambana vritti nidra*
Sleep is a turning [of the mind] unsupported by the recognition of an existing thing.

- abhava = absence, non-existence, non-occurrence, negation, voidness, nothingness
- pratyaya = the cause, the feeling, causal or cognitive principle, notion, content of mind, presented idea, cognition
- alambana = support, substratum, leaning on, dependent on, having as a base or foundation
- vritti = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field

- nidra = deep sleep

1.11 *anubhuta vishaya asampramoshah smritih*

Memory [in this context] is not the clearing away [from the mind] of [previously] perceived objects.

- anubhuta = experienced
- vishaya = objects of experience, impressions
- asampramoshah = not being stolen, not being lost, not having addition
- smritih = memory, remembering

PRACTICE AND NON-ATTACHMENT (1.12-1.16)

1.12 *abhyasa vairagyabhyam tat nirodhah*

Restraint of these [turnings of the mind] [comes] through practice and detachment.

- abhyasa = by or with practice, repeated practice
- vairagyabhyam = non-attachment, by desirelessness or dispassion, neutrality or absence of coloring, without attraction or aversion
- tat = of those, through that of
- nirodhah = control, regulation, channeling, mastery, integration, coordination, understanding, stilling, quieting, setting aside of

1.13 *tatra sthitau yatnah abhyasa*

Practice means effort in that [endeavor].

- tatra = of these two (abhyasa and vairagya)
- sthitau = stability, steadiness, stable tranquility, undisturbed calmness
- yatnah = effort, persistent exertion, sustained struggle, endeavour
- abhyasa = by or with practice, repeated practice

1.14 *sah tu dirgha kala nairantaira satkara asevitah dridha bhumih*

Now that [practice gains] firm ground when diligently and respectfully performed without interruption and for a long time.

- sah = that (practice)
- tu = and, but, however
- dirgha = long time (dirgha = long; kala = time)
- nairantaira = without interruption, continually,
- satkara = with devotion, sincerity, respect, reverence, positive attitude, right action
- asevitah = pursued, practiced, cultivated, attended to, done with assiduous attention
- dridha-bhumih = stable, solid foundation, firmly rooted, of firm ground (dridha = firm; bhumih = ground)

1.15 *drista anushravika vishaya vitrishnasya vashikara sanjna vairagyam*

Detachment is defined as the control achieved by one who does not thirst after objects [personally] seen or heard about [from others].

- drista = seen, perceived
- anushravika = revealed, scriptural, heard in tradition
- vishaya = objects, subjects, matters of experience
- vitrishnasya = of one who is free from desire or craving
- vashikara = supreme, mastery, total control

- ☐ sanjna = awareness, consciousness, knowing
- ☐ vairagya = non-attachment, desirelessness, dispassion, neutrality or absence of coloring, without attraction or aversion

1.16 *tat param purusha khyateh guna vaitrshnyam*)

After that, through knowledge of the Person, one is freed of thirst for [material] qualities.

- ☐ tat = that
- ☐ param = is higher, superior, supreme, transcendent
- ☐ purusha = pure consciousness, Self
- ☐ khyateh = through knowledge, vision, discernment
- ☐ guna = elements, prime qualities, constituents, attributes; (three gunas of sattvas, rajas, tamas)
- ☐ vaitrshnyam = state of freedom from desire or craving (for the gunas)

TYPES OF CONCENTRATION (1.17-1.18)

1.17 *vitarka vichara ananda asmita rupa anugamat samprajnatah*)

By following reason, analysis, bliss, I-am-ness, and beauty, one achieves full consciousness.

- ☐ vitarka = gross thought or reasoning
- ☐ vichara = subtle thought
- ☐ ananda = bliss, ecstasy
- ☐ asmita = I-ness, individuality
- ☐ rupa = appearances, nature, form
- ☐ anugamat = accompanied by, associated with
- ☐ samprajnatah = cognitive absorption, lower samadhi

1.18 *virama pratyaya abhyasa purvah samskara shesha anyah*

Another comes to that consciousness first by the practice of trusting in the termination [of material consciousness] and at the end through [actual] purification.

- ☐ virama = cessation, stopping, receding
- ☐ pratyaya = cause, cognitive principle, content of mind, cognition
- ☐ abhyasa = practice
- ☐ purvah = preceding, coming before
- ☐ samskara = deep impressions, imprints in the unconscious, deepest habits, subliminal activators, traces
- ☐ shesha = residual, subliminal
- ☐ anyah = the other (the other samadhi)

EFFORTS AND COMMITMENT (1.19-1.22)

1.19 *bhava pratyayah videha prakriti layanam*

For those merged in disembodied nature (celestial nature), awareness of material existence.

- ☐ bhava = objective existence, becoming
- ☐ pratyayah = cause, cognitive principle, content of mind, cognition
- ☐ videha = bodiless, disembodied

- ☐ prakriti = creative cause, subtlest material cause, nature
- ☐ layanam = dissolved, merged into

1.20 *shraddha virya smriti samadhi prajna purvakah itaresham*

For others, [the method is] prioritizes faith, prowess, memory, trance and wisdom.

- ☐ shraddha = unconditional faith, trust, confidence, belief, certainty
- ☐ virya = energy, strength of will
- ☐ smriti = memory, intentful remembrance, mindfulness
- ☐ samadhi = deep absorption of meditation, entasy
- ☐ prajna = wisdom, discernment, super cognitive
- ☐ purvakah = preceding, coming before, prerequisite
- ☐ itaresham = of other people

1.21 *tivra samvega asannah*

For the extremely intense, it is near.

- ☐ tivra = rate is fast, speedy
- ☐ samvega = momentum, force, vigor, conviction, enthusiasm
- ☐ asannah = very close, near, speedy

1.22 *mridu madhya adhimatra tatah api visheshah*

How near depends on whether the practice is mild, moderate, or intense. [Chris Hartranft]

- ☐ mridu = mild, slow
- ☐ madhya = medium, middling
- ☐ adhimatra = intense, strong
- ☐ tatah = from that
- ☐ api = also
- ☐ visheshah = differentiation, distinction

CONTEMPLATION ON AUM OR OM (1.23-1.29)

1.23 *ishvara-pranidhanad va*

Or [wisdom is achieved] through devoted meditation on the Lord.

- ☐ ishvara = creative source, pure consciousness, purusha, God, supreme Guru or teacher
- ☐ pranidhana = practicing the presence, sincerity, dedication, devotion, surrender of fruits of practice
- ☐ va = or

1.24 *klesha karma vipaka ashayaih aparamristah purusha-vishesha ishvara*

The Lord is a distinct person untouched by trouble, karma, material consequences and conditioning.

- ☐ klesha = colored, painful, afflicted, impure; the root *klish* means *to cause trouble*
- ☐ karma = actions,
- ☐ vipaka = fruits of, maturing, ripening

- ☐ ashayaih = by the vehicles, resting place, storage of traces, propensities, accumulations
- ☐ aparamristah = untouched, unsmeared
- ☐ purusha-vishesha = a consciousness, a special or distinct purusha (purusha = a consciousness; vishesha = special, distinct)
- ☐ ishvara = creative source, God, supreme Guru or teacher

1.25 *tatra niratishayam sarvajna bijam*

There [in Him] is the unexcelled seed of omniscience.

- ☐ tatra = there, in that (in that special purusha)
- ☐ niratishayam = unsurpassed, not exceeded by any others, limitless
- ☐ sarvajna = all knowing (sarva = all; jna = knowing)
- ☐ bijam = seed

1.26 *purvesham api guruh kalena anavachchhedat*

Because He is not limited by time, He is the guru even of the ancients.

- ☐ purvesham = of the first, former, earlier, ancient
- ☐ api = too, also
- ☐ guruh = teacher
- ☐ kalena = by time
- ☐ anavachchhedat = not limited by (time), no break or division, continuous

1.27 *tasya vachakah pranavah*

His speaking is the syllable Om.

- ☐ tasya = of that
- ☐ vachakah = designator, signifier, indicator, term
- ☐ pranavah = the mantra AUM or OM

1.28 *tat japah tat artha bhavanam*

Its soft chanting manifests its meaning.

- ☐ tat = its
- ☐ japah = repeated remembrance
- ☐ tat = its
- ☐ artha = meaning
- ☐ bhavanam = understanding with feeling, absorbing, dwelling upon

1.29 *tatah pratyak chetana adhigamah api antaraya abhavash cha*

From this one actually attains internal awareness, and obstacles cease to exist.

- ☐ tatah = thence
- ☐ pratyak = individual
- ☐ chetana = consciousness
- ☐ adhigamah = understanding, realization, attainment
- ☐ api = also
- ☐ antaraya = of obstacles or impediments
- ☐ abhavash = absence, disappearance, removal
- ☐ cha = and, also

OBSTACLES AND SOLUTIONS (1.30-1.32)

1.30 *vyadhi styana samshaya pramada alasya avirati bhranti- darshana alabdha-bhumikatva anavasthitatva chitta vikshepa te antarayah*

These are the obstacles that distract the mind: disease, apathy, doubt, carelessness, laziness, lack of detachment, erroneous vision, not achieving a grounded position, and unsteadiness.

- ☐ vyadhi = disease, illness, sickness
- ☐ styana = mental laziness, inefficiency, idleness, procrastination, dullness
- ☐ samshaya = indecision, doubt
- ☐ pramada = carelessness, negligence
- ☐ alasya = sloth, languor, laziness
- ☐ avirati = sensuality, want of non-attachment, non-abstention, craving
- ☐ bhranti-darshana = false views or perception, confusion of philosophies (bhranti = false; darshana = views, perception)
- ☐ alabdha-bhumikatva = failing to attain stages of practice (alabdha = not obtaining; bhumikatva = stage, state, firm ground)
- ☐ anavasthitatva = instability, slipping down, inability to maintain
- ☐ chitta-vikshepa = distractions of the mind (chitta = mind field; vikshepa = distractions, diversions)
- ☐ te = they are, these are
- ☐ antarayah = obstacles, impediments

1.31 *duhkha daurmanasya angam-ejayatva shvasa prashvasah vikshepa sahabhuva*

Misery, melancholy, bodily trembling and troubled breathing accompany these distractions.

- ☐ duhkha = pain (mental or physical)
- ☐ daurmanasya = sadness, despair, dejection, frustration, depression, anguish
- ☐ angam-ejayatva = shakiness, unsteadiness, movement, tremor of the limbs or body (anga = limbs or body)
- ☐ shvasa = inhalation, inspiration (implying irregular inhalation)
- ☐ prashvasah = exhalation, expiration (implying irregular exhalation)
- ☐ vikshepa = distractions
- ☐ sahabhuva = companions, accompaniments, correlates

1.32 *tat pratisedha artham eka tattva abhyasah*

To ward off these distractions, there is practice of one truth.

- ☐ tat = those, their
- ☐ pratisedha = prevention, negation, neutralizing, prohibition, opposing, voiding, removal
- ☐ artham = for, for the purpose of, in order to
- ☐ eka = single,
- ☐ tattva = truth, principle, subject, reality
- ☐ abhyasah = practice, cultivating that habit

STABILIZING AND CLEARING THE MIND (1.33-1.39)

1.33 *maitri karuna mudita upekshanam sukha duhka punya apunya vishayanam bhavanatah chitta prasadnam*

Clarity and peace of mind come from mentally cultivating friendship with the happy, mercy toward the unhappy, joy in piety and neglect of impiety.

- ☐ maitri = friendliness, pleasantness, lovingness
- ☐ karuna = compassion, mercy
- ☐ mudita = gladness, goodwill
- ☐ upekshanam = acceptance, equanimity, indifference, disregard, neutrality
- ☐ sukha = happy, comfortable, joyous
- ☐ duhkha = pain, misery, suffering, sorrow
- ☐ punya = virtuous, meritorious, benevolent
- ☐ apunya = non-virtuous, vice, bad, wicked, evil, bad, demerit, non-meritorious,
- ☐ vishayanam = regarding those subjects, in relation to those objects
- ☐ bhavanatah = by cultivating habits, by constant reflection, developing attitude, cultivating, impressing on oneself
- ☐ chitta = mind field, consciousness
- ☐ prasadanam = purified, clear, serene, pleasant, pacified, undisturbed, peaceful, calm

1.34 *prachchhardana vidharanabhyam va pranayama*

Or [it comes] from the expulsion and retention of breath.

- ☐ prachchhardana = gentle exhalation through the nostrils
- ☐ vidharanabhyam = expansion or regulation, control
- ☐ va = or (or other practices in 1.34-1.39)
- ☐ pranasya = of prana

1.35 *vishayavati va pravritti utpanna manasah sthiti nibandhani*

Or by holding the mind in place when object-based activity arises.

- ☐ vishayavati = of the sensing experience
- ☐ va = or (or other practices in 1.34-1.39)
- ☐ pravritti = higher perception, activity, inclinations
- ☐ utpanna = arising, appearing, manifesting
- ☐ manasah = mind, mental, manas
- ☐ sthiti = stability, steadiness, stable tranquility, undisturbed calmness
- ☐ nibandhani = firmly establishes, causes, seals, holds

1.36 *vishoka va jyotishmati*

Or [when such] activity is sorrowless, illuminating. 37. Or when the mind [has] objects free of passion.

- ☐ vishoka = state free from pain, grief, sorrow, or suffering
- ☐ va = or (or other practices in 1.34-1.39)
- ☐ jyotishmati = the bright effulgence, lucidity, luminosity, inner light, supreme or divine light

1.37 *vita raga vishayam va chittam*

Or when the mind [has] objects free of passion.

- ☐ vita = without, devoid of
- ☐ raga = attachment, desires, attraction
- ☐ vishayam = objects of the senses
- ☐ va = or (or other practices in 1.34-1.39)
- ☐ chittam = of the consciousness of the mind-field

1.38 *svapna nidra jnana alambanam va*

Or [when the mind rests on] knowledge from dreams and sleep.

- svapna = dream (focusing on the nature of the state of dreaming itself, not the content of dreams)
- nidra = sleep (focusing on the state itself, as an object)
- jnana = knowledge, study, investigation, awareness, observation
- alambanam = having as support for attention, object of concentration
- va = or (or other practices in 1.34-1.39)

1.39 *yatha abhimata dhyanat va*

Or from meditation according to preference.

- yatha = as, according to
- abhimata = one's own predisposition, choice, desire, want, like, familiarity, agreeableness
- dhyanat = meditate on
- va = or (or other practices above in sutras 1.34-1.39)

AFTER STABILIZING THE MIND (1.40-1.51)

1.40 *parma-anu parama-mahattva antah asya vashikarah*

One [whose mind is clear and tranquil] has mastery from the smallest particle to the greatest.

- parma-anu= from the minutest (parma = most; anu = minutest, smallest)
- parama-mahattva = ultimate magnitude (parama = ultimate, maximum; mahattva = infinity, largeness magnitude)
- antah = end, extending to
- asya = of this, of his or hers (who has)
- vashikarah = mastery, power

1.41 *kshinna-vritti abhijatasya iva maneh grahitri grahana grahyeshu tat-stha tat-anjanata samapattih*

When the turnings decrease [in a mind] which [has become] like an excellent jewel, then in the perceiver, the perceiving and the perceived there is a coloring [of the mind] by that which stands near. [This is] samāpatti, accomplished meditation.

- kshinna-vritti = with modifications of mind weakened (kshinna = weakened; vritti = modifications of mind)
- abhijatasya = transparent, purified
- iva = like
- maneh = of a crystal
- grahitri = the knower, apprehender, observer
- grahana = process of knowing or apprehending, instrument of knowing
- grahyeshu = the knowable, knowledge, apprehended objects
- tat-stha = remaining in it, being stable on them, on which it stays or rests
- tat-anjanata = taking on the coloring of that, coalescing with, appearing to take the shape of the object
- samapattih = engrossment, coincidence, complete absorption, transmute into likeness, total balance

1.42 *tatra shabda artha jnana vikalpah sankirna savitarka samapattih*

In that state, when samāpatti is filled with imaginings based on knowledge of word-meanings, it is [called] accomplished meditation with speculative doubts.

- tatra = there, among these, in that
- shabda = sound, word
- artha = meaning

- ☐ jnana = knowledge, idea
- ☐ vikalpah = with options
- ☐ sankirna = mixed with, commingled, interspersed
- ☐ savitarka = accompanied with gross thoughts (sa = with; vitarka = gross thoughts)
- ☐ samapattih = engrossment, coincidence, complete absorption, transmute into likeness

1.43 smriti pari-shuddhau svarupa-shunya iva artha-matra nirbhasa nirvitarka

When memory is fully purified, and only the object [of perception] shines forth, then one's accomplished meditation is devoid of its own identity, without speculative doubts.

- ☐ smriti = of memory
- ☐ pari-shuddhau = upon purification (pari = upon; shuddhau = purification)
- ☐ svarupa-shunya = devoid of its own nature (shunya = devoid; svarupa = its own nature)
- ☐ iva = as it were
- ☐ artha-matra = only the object (artha = object; matra = only)
- ☐ nirbhasa = illuminative, shining brightly
- ☐ nirvitarka = without a gross thought (nir = without; vitarka = gross thought)

1.44 etaya eva savichara nirvichara cha sukshma-vishaya vyakhyata

By this alone, accomplished meditation with and without reflection, with a subtle object, is explained.

- ☐ etaya = by this
- ☐ eva = also
- ☐ savichara = accompanied by subtle thoughts (sa = with; vichara = subtle thoughts)
- ☐ nirvichara = devoid of subtle thoughts (nir = without; vichara = subtle thoughts)
- ☐ cha = and
- ☐ sukshma-vishaya = having subtle for their objects (sukshma = subtle; vishaya = objects)
- ☐ vyakhyata = are explained, described, defined

1.45 sukshma vishayatvam cha alinga paryavasana

Being a subtle object amounts to not having a visible mark.

- ☐ sukshma = subtle
- ☐ vishayatvam = of having as objects
- ☐ cha = and
- ☐ alinga = without a mark or trace, unmanifest prakriti (subtle matter)
- ☐ paryavasana = extending up to, ending at

1.46 tah eva sabijah samadhih

These [accomplished meditations] alone are samādhi with seed. 47

- ☐ tah = these, those, they
- ☐ eva = only
- ☐ sabijah = with seed, seeded
- ☐ samadhih = deep absorption of meditation, entasy

1.47 nirvichara vaisharadye adhyatma prasada

In mental clarity without reflection, the higher self finds felicity.

- ☐ nirvichara = devoid of subtle thoughts (nir = without; vichara = subtle thoughts)
- ☐ vaisharadye = with undisturbed flow,
- ☐ adhyatma = spiritual, regarding the atman or true Self
- ☐ prasada = purity, luminosity, illumination, clearness

1.48 *ritambhara tatra prajna*
In that state, wisdom bears truth.

- ☐ ritambhara = filled with higher truth, essence, supreme cognition
- ☐ tatra = there
- ☐ prajna = knowledge, wisdom, insight

1.49 *shruta anumana prajnabhyam anya-vishaya vishesha-arthatvat*
Because it has a special purpose, this wisdom has a different focus than the wisdom of scripture and logical inference.

- ☐ shruta = testimony, heard, learned, from tradition
- ☐ anumana = inference, reasoning, deduction
- ☐ prajnabhyam = from those kinds of knowledge
- ☐ anya-vishaya = having different objects (anya = different; vishaya = objects, fields, realms, domains)
- ☐ vishesha-arthatvat = relating to particular objects, purpose, or significance

1.50 *tajjah samskarah anya samskara paribandhi*
A mental impression born of this wisdom obstructs other mental impressions.

- ☐ tajjah = arising or producing from that
- ☐ samskarah = deep impressions, residual imprints, activating imprints
- ☐ anya = of other
- ☐ samskara = deep impressions, residual imprints, activating imprints
- ☐ paribandhi = impeding, obstructing, reducing, opposing, inhibiting

1.51 *tasya api nirodhe sarva nirodhat nirbijah samadhih*
When even this is restrained, then because everything is restrained, there is samādhi without seed.

- ☐ tasya = of that
- ☐ api = too
- ☐ nirodhe = receding, mastery, coordination, control, regulation, setting aside of
- ☐ sarva = of all
- ☐ nirodhat = through nirodhah (nirodhah = control, regulation, channeling, mastery, integration, coordination, understanding, stilling, quieting, setting aside of)
- ☐ nirbijah = without a seed, seedless (nir = without; bijah = seed)
- ☐ samadhih = deep absorption of meditation, entasy

Chapter 2: Practices (Sadhana Pada)

MINIMIZING GROSS COLORINGS THAT VEIL THE SELF (2.1-2.9)

2.1 *tapah svadhyaya ishvara-pranidhana kriya-yogah*
Action-yoga is austerity, Vedic study, and devotion to God.

- ☐ tapah = accepting the purifying aspects of painful experience, purifying action, training the senses
- ☐ svadhyaya = self-study in the context of teachings, remembrance of sacred word or mantra
- ☐ ishvara = creative source, causal field, God, supreme Guru or teacher
- ☐ pranidhana = practicing the presence, dedication, devotion, surrender of fruits of practice
- ☐ kriya-yogah = yoga of practice, action, practical yoga

2.2 *samadhi bhavana arthah klesha tanu karanarthah cha*
Its purpose is to affect samadhi and diminish pain.

- ☐ samadhi = deep absorption of meditation, the state of perfected concentration
- ☐ bhavana = to bring about, cultivate
- ☐ arthah = for the purpose of
- ☐ klesha = colored, painful, afflicted, impure
- ☐ tanu-karana = minimize, to make fine, attenuate, weaken
- ☐ arthah = for the purpose
- ☐ cha = and

2.3 *avidya asmita raga dvesha abhinivesha pancha klesha*
The pains are ignorance, egoism, passion, hate, and willfulness.

- ☐ avidya = spiritual forgetting, ignorance, veiling, nescience
- ☐ asmita = associated with I-ness
- ☐ raga = attraction or drawing to, addiction
- ☐ dvesha = aversion or pushing away, hatred
- ☐ abhinivesha = resistance to loss, fear of death of identity, desire for continuity, clinging to the life of
- ☐ pancha = five
- ☐ klesha = colored, painful, afflicted, impure; the root *klish* means *to cause trouble*; (*klesha* is the noun form of the adjective *klisha*)

2.4 *avidya kshetram uttaresham prasupta tanu vicchinna udaranam*
Ignorance is the field of the others [whether they are] dormant, diminished, sporadic, [or] prominent.

- ☐ avidya = spiritual forgetting, ignorance, veiling, nescience
- ☐ kshetram = field, breeding ground
- ☐ uttaresham = for the others
- ☐ prasupta = dormant, latent, seed
- ☐ tanu = attenuated, weakened
- ☐ vicchinna = distanced, separated, cut off, intercepted, alternated
- ☐ udaranam = fully active, aroused, sustained

2.5 *antiya ashuchi duhkha anatmasu nitya shuchi sukha atman khyatih avidya*
Ignorance is to regard the non-permanent as permanent, the impure as pure, unhappiness as happiness, and the non-self as self.

- ☐ antiya = non-eternal, impermanent, ephemeral
- ☐ ashuchi = impure
- ☐ duhkha = painful, sorrowful, suffering
- ☐ anatmasu = non-self, non-atman
- ☐ nitya = eternal, everlasting
- ☐ shuchi = pure
- ☐ sukha = pleasurable, pleasant
- ☐ atman = Self, soul
- ☐ khyatih = taking to be, supposing to be, seeing as if
- ☐ avidya = spiritual forgetting, ignorance, veiling, nescience

2.6 *drig darshana shaktyoh ekatmata iva asmita*
Egoism [results from] taking the eye and the power of sight to be identical.

- ☐ drig = consciousness itself as seeing agent
- ☐ darshana-shaktyoh = the instrument of seeing, power of intellect or buddhi to observe (darshana = seeing; shakti = power)
- ☐ ekatmata = identity, with oneself (eka = one; atmata = selfness)
- ☐ iva = appearing to be, apparently as if
- ☐ asmita = I-ness

2.7 *sukha anushayi ragah*

Attachment to happiness is passion.

- ☐ sukha = pleasure
- ☐ anushayi = sequential attraction to, closely following, secondary accompaniment, resting on
- ☐ ragah = attachment, addiction

2.8 *dukha anushayi dvesha*

Attachment to unhappiness is hatred

- ☐ dukha = pain, sorrow, suffering
- ☐ anushayi = sequential attraction to, closely following, secondary accompaniment, resting on
- ☐ dvesha = aversion or pushing away, hatred

2.9 *sva-rasa-vahi vidushah api tatha rudhah abhiniveshah*

Even in a learned person, willfulness, moved by personal sentiments, is deeply rooted.

- ☐ sva-rasa-vahi = flowing on its own momentum (sva = own; rasa = inclination, momentum, potency; vahi = flowing)
- ☐ vidushah = in the wise or learned person
- ☐ api = even
- ☐ tatha = the same way
- ☐ rudhah = firmly established
- ☐ abhiniveshah = resistance to loss, fear of death of identity, desire for continuity, clinging to the life of

DEALING WITH SUBTLE IMPRESSIONS THAT VEIL THE SELF (2.10-2.11)

2.10 *te pratipasava heyah sukshmah*

The subtle pains are to be given up by reversing their course

- ☐ te = these
- ☐ pratipasava = involution, resolving back into the cause from which they arose
- ☐ heyah = to be overcome, reduced, abandoned, destroyed, eliminated
- ☐ sukshmah = subtle

2.11 *dhyana heyah tat vrittayah*

Their turnings are to be given up by meditation.

- ☐ dhyana = meditation
- ☐ heyah = to be overcome, reduced, abandoned, destroyed
- ☐ tat = that
- ☐ vrittayah = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field

BREAKING THE ALLIANCE OF KARMA (2.12-2.25)

2.12 *klesha-mula karma-ashaya drishta adrishta janma vedaniyah*

The accumulation of karma has its root in these pains, and is to be known through seen and unseen births.

- ☐ klesha-mula = having colorings as its origin (klesha = colored, painful, afflicted, impure; mula = origin, root)
- ☐ karma-ashaya = repository of karma (karma = actions stemming from the deep impressions of samskaras; ashaya = repository, accumulation, deposit, vehicle, reservoir, womb)
- ☐ drishta = seen, visible, experienced consciously, present
- ☐ adrishta = unseen, invisible, only experienced unconsciously, future
- ☐ janma = in births
- ☐ vedaniyah = to be experienced

2.13 *sati mule tat vipakah jati ayus bhogah*

When the root exists, it ripens into birth, a term of life, and mundane experiences.

- ☐ sati = since being here, being present, existing
- ☐ mule = to be at the root
- ☐ tat = of that
- ☐ vipakah = ripening, fruition, maturation
- ☐ jati = type of birth, species, state of life
- ☐ ayus = span of life, lifetime
- ☐ bhogah = having experience, resulting enjoyment

2.14 *te hlada-paritapa-phalah punya apunya hetutvat*

Because they are the cause of piety and impiety, their fruits are joy and suffering.

- ☐ te = they, those (referring to those who take birth, as in the last sutra)
- ☐ hlada-paritapa-phalah = experiencing pleasure and pain as fruits (hlada = pleasure, delight; paritapa = pain, agony, anguish; phalah = fruits)
- ☐ punya = virtuous, meritorious, benevolent
- ☐ apunya = non-virtuous, vice, bad, wicked, evil, bad, demerit, non-meritorious
- ☐ hetutvat = having as their cause (the punya or apunya)

2.15 *parinama tapa samskara duhkhaih guna vritti virodhat cha duhkham eva sarvam vivekinah*

With the miseries of an ever-changing material world, and because of conflicting modes of nature, everything is only misery to the person of discrimination.

- ☐ parinama = of change, transformation, result, consequence, mutative effect, alteration
- ☐ tapa = anxiety, anguish, pain, suffering, misery, torment
- ☐ samskara = subtle impressions, imprints in the unconscious, deepest habits
- ☐ duhkhaih = by reason of suffering, sorrows
- ☐ guna = of the qualities, gunas of prakriti (sattvas, rajas, tamas)
- ☐ vritti = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field
- ☐ virodhat = because of reasoning the contradictory
- ☐ cha = and
- ☐ duhkham = because of the pain, suffering, sorrow
- ☐ eva = is only
- ☐ sarvam = all
- ☐ vivekinah = to one who discriminates, discerns

2.16 *heyam duhkham anagatam*

One should avoid misery not yet come.

- ☐ heyam = to be discarded, avoided, prevented
- ☐ duhkham = pain, suffering, sorrow
- ☐ anagatam = which has not yet come, in the future

2.17 *drashtri drishyayoh samyogah heya hetuh*

Something should be given up because it confuses the seer and the object to be seen.

- ☐ drashtri = of the seer, knower, apprehender
- ☐ drishyayoh = of the seen, knowable
- ☐ samyogah = union, conjunction
- ☐ heya = to be discarded, avoided, prevented
- ☐ hetuh = the cause, reason

2.18 *prakasha kriya sthiti shilam bhuta indriya atmakam bhoga apavarga artham drishyam*

The seeable, characterized by clarity, activity, and state-of-being, constituted of material elements and sense organs, has, as its purpose, [either] material enjoyment or spiritual liberation.

- ☐ prakasha = illumination, light
- ☐ kriya = of activity
- ☐ sthiti = steadiness, inertia, stasis
- ☐ shilam = having the nature of (illumination, activity, steadiness)
- ☐ bhuta = the elements (earth, water, fire, air, space)
- ☐ indriya = powers of action and sensation, instruments, mental sense organs
- ☐ atmakam = consisting of (elements and senses)
- ☐ bhoga = experience, enjoyment
- ☐ apavarga = liberation, freedom, emancipation
- ☐ artham = for the sake of, purpose of, object of
- ☐ drishyam = the seen, the knowable

2.19 *vishesha avishesha linga-matra alingani guna parvani*

The divisions of qualities (of the visible) are specific, unspecific, marked, and unmarked.

- ☐ vishesha = diversified, specialized, particularized, having differences
- ☐ avishesha = undiversified, unspecialized, unparticularized, having no differences
- ☐ linga-matra = undifferentiated, only a mark or trace (linga = mark, trace; matra = only)
- ☐ alingani = without even a mark or trace, undifferentiated subtle matter
- ☐ guna-parvani = state of the gunas (guna = of the qualities, gunas of prakriti; parvani = state, stage, level)

2.20 *drashta drishi matrah suddhah api pratyaya anupashyah*

The seer is simply the power to see. Although the seer is [thus] pure [cognition], the seer, in turn, is to be seen through firm conviction/conception.

- ☐ drashta = the seer
- ☐ drishi-matrah = power of seeing (drishi = seeing; matrah = power)
- ☐ suddhah = pure
- ☐ api = even though, although

- pratyaya = the cause, the feeling, causal or cognitive principle, notion, content of mind, presented idea, cognition
- anupashyah = appearing to see

2.21 *tad-artha eva drishyasya atma*

[Existing] for the sake of the seer alone is the soul of the visible.

- tad-artha = the purpose for that, to serve as (tad = that; artha = purpose)
- eva = only
- drishyasya = of the seen, knowable
- atma = essence, being, existence

2.22 *krita-artham prati nashtam api anashtam tat anya sadharanatvat*

Although the visible has lost [its value] to [a yogi] whose purpose is accomplished, it has not lost [its value] because it is generally relevant to other people.

- krita-artham = one whose purpose has been accomplished (krita = accomplished; artham = purpose)
- prati = towards, with regard to
- nashtam = ceased, dissolved, finished, destroyed
- api = even, although
- anashtam = has not ceased, not dissolved, not finished, not destroyed
- tat = that
- anya = for others
- sadharanatvat = being common to others, due to commonness

2.23 *sva svami saktyoh svarupa upalabdhi hetuh samyogah*

[Mis-] Identifying [the seer and the seen] is the cause of perceiving the powers of the possessed and the possessor as having [the same] nature.

- sva = of being owned
- svami = of being owner, master, the one who possesses
- saktyoh = of the powers
- svarupa = of the nature, own nature, own form (sva = own; rupa = form)
- upalabdhi = recognition
- hetuh = that brings about, the cause, reason
- samyogah = union, conjunction

2.24 *tasya hetuh avidya*

The cause of this [misidentification] is ignorance

- tasya = of that (of that alliance, from last sutra)
- hetuh = that brings about, the cause, reason
- avidya = spiritual forgetting, ignorance, veiling, nescience

2.25 *tat abhavat samyogah abhavah hanam tat drishi kaivalyam*

When that [ignorance] does not exist, the [mis-]identification does not exist. Letting go of that [way of] seeing is liberation.

- tat = its
- abhavat = due to its disappearance, lack or absence (of that ignorance in the last sutra)
- samyogah = union, conjunction
- abhavah = absence, disappearance, dissolution
- hanam = removal, cessation, abandonment
- tat = that

- ☐ drishi = of the knower, the force of seeing
- ☐ kaivalyam = absolute freedom, liberation, enlightenment

THE 8 RUNGS OF YOGA ARE FOR DISCRIMINATION (2.26-2.29)

2.26 *viveka khyatih avi-plava hana upayah*

The way to let go is undeviating awareness of the distinction [between seer and seen].

- ☐ viveka-khyatih = discriminative knowledge (viveka = discriminative, discernment; khyatih = knowledge, correct cognition, clarity, awareness)
- ☐ avi-plava = undisturbed, without vacillation, uninterrupted
- ☐ hana = of removal, of avoidance
- ☐ upayah = the means, way, method

2.27 *tasya saptadha pranta bhumih prajna*

The final stage of that process is the seven-fold wisdom.

- ☐ tasya = to one, to such a person
- ☐ saptadha = sevenfold
- ☐ pranta = final, ultimate
- ☐ bhumih = stage, level, degree
- ☐ prajna = discrimination, insight, wisdom, cognizing consciousness

2.28 *yoga anga anusthanad ashuddhi kshaye jnana diptih a viveka khyateh*

By practicing the limbs of yoga, when impurity is destroyed, there is the light of knowledge from the perception of true distinctions.

- ☐ yoga-anga = rungs of yoga (yoga = yoga; anga = rungs, limbs, accessories, components, steps, parts, members, constituents)
- ☐ anusthanad = by the sustained practice, observance, performance
- ☐ ashuddhi = impurities
- ☐ kshaye = with the elimination, destruction
- ☐ jnana = of wisdom, knowledge,
- ☐ diptih = light, brilliance, shining, radiance
- ☐ a = until, up to
- ☐ viveka-khyatih = discriminative knowledge (viveka = discriminative, discernment; khyatih = knowledge, correct cognition, clarity, awareness)

2.29 *yama niyama asana pranayama pratyahara dharana dhyana samadhi ashtau angani*

The eight limbs [of yoga] are restraint, observance, sitting, breath control, withdrawal, concentration, meditation, and trance.

- ☐ yama = codes of restraint, abstinences, self-regulations
- ☐ niyama = observances, practices, self-training
- ☐ asana = meditation posture (from the root ~as, which means "to sit")
- ☐ pranayama = expansion of breath and prana, regulation, control
- ☐ pratyahara = withdrawal of the indriyas (the senses), bringing inward
- ☐ dharana = concentration
- ☐ dhyana = meditation
- ☐ samadhi = meditation in its higher state, deep absorption of meditation, the state of perfected concentration
- ☐ ashtau = eight
- ☐ angani = rungs, limbs, accessories, components, steps, parts, members, constituents

YAMAS AND NIYAMAS, RUNGS #1 AND #2 (2.30-2.34)

2.30 *ahimsa satya asteya brahmacharya aparigraha yama*

The restraints are non-injury, truth, not stealing, chastity, non- possessiveness.

- ☐ ahimsa = non-violence, non-harming, non-injury
- ☐ satya = truthfulness, honesty
- ☐ asteya = non-stealing, abstention from theft
- ☐ brahmacharya = walking in awareness of the highest reality, continence, remembering the divine, practicing the presence of God
- ☐ aparigraha = non-possessiveness, non-holding through senses, non-greed, non-grasping, non-indulgence, non-acquisitiveness
- ☐ yama = codes of restraint, abstinences, self-regulations

2.31 *jati desha kala samaya anavachchhinnah sarva-bhaumah maha-vratam*

[These restraints] are universal, not limited by birth, place, time and circumstances. They are the great vow.

- ☐ jati = type of birth, species, state of life
- ☐ desha = space, place
- ☐ kala = time
- ☐ samaya = circumstance, condition, consideration
- ☐ anavachchhinnah = not limited by
- ☐ sarva-bhaumah = universal, in all parts (sarva = all; bhaumah = parts, spheres)
- ☐ maha-vratam = great vow (maha = great; vratam = vow)

2.32 *shaucha santosha tapah svadhyaya ishvarapranidhana niyamah*

The observances are cleanliness, satisfaction, austerity, study and devotion to the Lord.

- ☐ shaucha = purity of body and mind
- ☐ santosha = contentment
- ☐ tapah = training the senses, austerities, asceticism
- ☐ svadhyaya = self-study, reflection on sacred words
- ☐ ishvara = creative source, causal field, God, supreme Guru or teacher
- ☐ pranidhana = practicing the presence, dedication, devotion, surrender of fruits of practice
- ☐ niyamah = observances or practices of self-training

2.33 *vitarka badhane pratipaksha bhavanam*

When harassed by wrong deliberations, one effects the opposite.

- ☐ vitarka = troublesome thoughts, deviating (from the yamas and niyamas)
- ☐ badhane = disturbed by, inhibited by
- ☐ pratipaksha = to the contrary, opposite thoughts or principles
- ☐ bhavanam = cultivate, habituate, thought of, contemplate on, reflect on

2.34 *vitarkah himsadayah krita karita anumoditah lobha krodha moha purvakah mridu madhya adhimatrah dukha ajnana ananta phala iti pratipaksha bhavanam*

To effect the opposite means to realize that the wrong deliberations, such as injuring others, [whether] done, caused to be done, or permitted, based on greed, anger, or illusion, and mild, medium, or excessive, endlessly produce misery and ignorance.

- ☐ vitarkah = troublesome thoughts, deviating (from the yamas and niyamas)
- ☐ himsadayah = harmful and the others (himsa = harmful; adayah = et cetera, and so forth)

- ☐ krita = committed (by oneself)
- ☐ karita = caused to be done (by others)
- ☐ anumoditah = consented to, approved of (when done by others)
- ☐ lobha = greed, desire
- ☐ krodha = anger
- ☐ moha = delusion
- ☐ purvakah = preceded by
- ☐ mridu = mild, slight
- ☐ madhya = middling
- ☐ adhimatrah = intense, extreme
- ☐ dukha = misery, pain, suffering, sorrow
- ☐ ajnana = ignorance (a = without; jnana = knowledge)
- ☐ ananta = infinite, unending (an = un; anta = ending)
- ☐ phala = fruition, results, effects
- ☐ iti = thus
- ☐ pratipaksha = to the contrary, opposite thoughts or principles
- ☐ bhavanam = cultivate, habituate, thought of, contemplate on, reflect on

BENEFITS FROM THE YAMAS AND NIYAMAS (2.35-2.45)

2.35 *ahimsa pratishthayam tat vaira-tyagah*

When non-injury is established, then in one's presence [people] give up enmity.

- ☐ ahimsa = non-violence, non-harming, non-injury
- ☐ pratishthayam = having firmly established, being well grounded in
- ☐ tat = that, of his or her
- ☐ vaira-tyagah = give up hostilities (vaira = hostility, enmity, aggression; tyaga = abandon, give up)

2.36 *satya pratishthayam kriya phala ashrayatvam*

When truth is established, action and its fruit have a valid basis.

- ☐ satya = truthfulness, honesty
- ☐ pratishthayam = having firmly established, being well grounded in
- ☐ kriya = actions
- ☐ phala = fruition, results, effects
- ☐ ashrayatvam = come as a result of, are dependent on, are subservient to (the Yogi)

2.37 *asteya pratishthayam sarva ratna upasthanam*

When non-theft is established, all riches are near at hand.

- ☐ asteya = non-stealing, abstention from theft
- ☐ pratishthayam = having firmly established, being well grounded in
- ☐ sarva = of all
- ☐ ratna = jewels, treasures
- ☐ upasthanam = appear, come, approach to him or her, are available, present themselves

2.38 *brahmacharya pratishthayam virya labhah*

When chastity is established, one gains potency.

- ☐ brahmacharya = walking in awareness of the highest reality, absolute reality, remembering the divine, practicing the presence of God; continence
- ☐ pratishthayam = having firmly established, being well grounded in
- ☐ virya = strength, vigor, vitality, courage
- ☐ labhah = is acquired, attained, gained

2.39 *aparigraha sthairye janma kathanta sambodhah*

With steadiness in non-possessiveness [comes] awareness of the how of birth.

- ☐ aparigraha = non-possessiveness, non-holding through senses, non-greed, non-grasping, non-indulgence, non-acquisitiveness
- ☐ sthairye = upon being steady in, stability
- ☐ janma = birth, incarnation
- ☐ kathanta = how and from where
- ☐ sambodhah = complete knowledge of

2.40 *sauchat sva-anga jugupsa paraih asamsargah*

From cleanliness, [comes] aversion to one's own body and avoidance of intimate contact with other [bodies]...

- ☐ sauchat = by cleanliness, purification (of body and mind)
- ☐ sva-anga = one's own body (sva = one's; anga = limbs, body)
- ☐ jugupsa = disinclined, distanced from, drawn away from
- ☐ paraih = and with that of others
- ☐ asamsargah = cessation of contact, non-association

2.41 *sattva shuddhi saumanasya ekagra indriya-jaya atma darshana yogyatvani cha*

...and purity of being, cheerfulness, focus, victory over the senses, seeing yourself and qualification for yoga.

- ☐ sattva = purest of subtle essence, internal being
- ☐ shuddhi = purification of
- ☐ saumanasya = high-mindedness, cheerfulness, clarity, pleasantness, goodness, gladness
- ☐ ekagra = one-pointedness (eka = one; agra = pointedness, intentness)
- ☐ indriya-jaya = control of the senses (indriya = active and cognitive senses; jaya = control, regulation, mastery)
- ☐ atma = of the Self, center of consciousness
- ☐ darshana = realization, seeing, experiencing
- ☐ yogyatvani = to be fit for, qualified for
- ☐ cha = and

2.42 *santosha anuttamah sukha labhah*

From satisfaction, one attains the highest happiness.

- ☐ santosha = contentment
- ☐ anuttamah = unexcelled, extreme, supreme
- ☐ sukha = pleasure, happiness, comfort, joy, satisfaction
- ☐ labhah = is acquired, attained, gained

2.43 *kaya indriya siddhih ashuddhi kshayat tapasah*

From austerity, from the destruction of impurity, [comes] the perfection of body and senses.

- ☐ kaya = of the physical body
- ☐ indriya = active and cognitive senses
- ☐ siddhih = attainment, mastery, perfection
- ☐ ashuddhi = of impurities
- ☐ kshayat = removal, destruction, elimination
- ☐ tapasah = training the senses, austerities, asceticism

2.44 *svadhyayat ishta samprayogah*

From the study of sacred texts, [comes] communion with one's chosen deity.

- ☐ svadhyayat = self-study, reflection on sacred words
- ☐ ishta = that which is preferred, chosen, predisposed towards
- ☐ samprayogah = connected with, in contact, communion

2.45 *samadhi siddhih ishvarapranidhana*

From dedication to the Lord [comes] the perfection of samādhi, yoga trance.

- ☐ samadhi = deep absorption of meditation, the state of perfected concentration
- ☐ siddhih = attainment, mastery, accomplishment, perfection
- ☐ ishvara = creative source, causal field, God, supreme Guru or teacher
- ☐ pranidhana = practicing the presence, dedication, devotion, surrender of fruits of practice

ASANA OR MEDITATION POSTURE, RUNG #3 OF 8 (2.46-2.48)

2.46 *sthira sukham asanam*

The [yoga] sitting posture is steady and easy.

- ☐ sthira = steady, stable, motionless
- ☐ sukham = comfortable, ease filled
- ☐ asanam = meditation posture (from the root ~as, which means "to sit")

2.47 *prayatna shaithilya ananta samapattibhyam*

[This is achieved] by relaxing one's effort and becoming like Ananta [the divine serpent who rests on the cosmic waters.].

- ☐ prayatna = tension or effort (related to trying to do the posture)
- ☐ shaithilya = by relaxing, loosening, lessening, slackening
- ☐ ananta = infinite, endlessness
- ☐ samapattibhyam = by focusing attention on, by coalescence, coincidence, merging

2.48 *tatah dvandva anabhighata*

Then one is unaffected by duality.

- ☐ tatah = then, thereby, thence, from that
- ☐ dvandva = the pairs of opposites, the dualities, dichotomies
- ☐ anabhighata = unimpeded freedom from suffering, without effect or impact, cessation of disturbance

PRANAYAMA AND BREATH CONTROL, RUNG #4 OF 8 (2.49-2.53)

2.49 *tasmin sati shvasa prashvsayoh gati vichchhedah pranayamah*

In that state, one achieves breath control by regulating the course of exhalation and inhalation.

- ☐ tasmin = upon that (perfection of meditation posture)
- ☐ sati = being accomplished
- ☐ shvasa = inhalation
- ☐ prashvsayoh = exhalation
- ☐ gati = of the uncontrolled movements
- ☐ vichchhedah = slowing, softening or braking of the force behind
- ☐ pranayamah = expansion of prana, regulation of breath

2.50 *bahya abhyantara stambha vritti desha kala sankhyabhih paridrishtah dirgha sukshmah*

"The modification of breath in exhalation, inhalation, and retention is perceptible as deep and shallow breathing regulated by where the breath is held, for how long, and for how many cycles."

- ☐ bahya = external
- ☐ abhyantara = internal
- ☐ stambha = holding, restraint, suspension, stationary, retention, cessation, transition

- ☐ vrittih = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field
- ☐ desha = place, spot, space, location
- ☐ kala = time, period, duration
- ☐ sankhyabhih = by these three, number, count of
- ☐ paridrishtah = regulated by, observed by
- ☐ dirgha = made long, prolonged, slow
- ☐ sukshmah = and subtle, fine

2.51 *bahya abhyantara vishaya akshepi chaturthah*

"A fourth type of breath control goes beyond the range of exhalation and inhalation."

- ☐ bahya = external
- ☐ abhyantara = internal
- ☐ vishaya = region, spheres, realms, fields
- ☐ akshepi = going beyond, surpassing, setting aside
- ☐ chaturthah = the fourth

2.52 *tatah kshiyate prakasha avaranam*

Then illumination's covering is removed.

- ☐ tatah = then, thereby, thence, from that
- ☐ kshiyate = is destroyed, thinned, diminishes, vanishes
- ☐ prakasha = light, illumination
- ☐ avaranam = veil, covering

2.53 *dharanasu cha योग्यता मनसा*

And the mind is fit for the concentrations.

- ☐ dharanasu = for concentration, for dharana
- ☐ cha = and
- ☐ योग्यता = fitness, preparedness, qualification, capability
- ☐ मनसा = mind

PRATYAHARA OR SENSE WITHDRAWAL, RUNG #5 OF 8 (2.54-2.55)

2.54 *sva vishaya asamprayoge chittasya svarupe anukarah iva indriyanam pratyaharah*

When each sense is unfastened from its object, there is a turning inward [pratyāhāra] of the senses, which seems to imitate/resemble the intrinsic form of the mind.

- ☐ sva = their own
- ☐ vishaya = objects, region, spheres, realms, fields
- ☐ asamprayoge = not coming into contact with, non-conjunction, cessation of engagement
- ☐ chittasya = of the mind field
- ☐ svarupe = own form, own nature (sva = own; rupe = form, nature)
- ☐ anukarah = imitate, resemble, follow, be engaged with
- ☐ iva = like, as though, as it were
- ☐ indriyanam = mental organs of actions and senses (indriyas)
- ☐ pratyaharah = withdrawal of the indriyas (the senses), bringing inward

2.55 *tatah parama vashyata indriyanam*

...comes the greatest control of the senses.

- ☐ tatah = then, thereby, thence, from that
- ☐ parama = highest, supreme, ultimate, perfected
- ☐ vashyata = mastery, control, being willed
- ☐ indriyanam = of the mental organs of actions and senses (indriyas)

Chapter 3: Progressing (Vibhuti Pada)

DHARANA, DHYANA, SAMADHI, RUNGS #6, #7, AND #8 (3.1-3.3)

3.1 *deshah bandhah chittasya dharana*

Concentration is binding consciousness to a [single] place.

- ☐ deshah = place, object, point, spot
- ☐ bandhah = binding to, holding, fixing, uniting
- ☐ chittasya = of the mind, consciousness
- ☐ dharana = concentration, focusing, directing attention

3.2 *tatra pratyaya ekatanata dhyanam*

Meditation is the state of fixing awareness on a single object.

- ☐ tatra = there, therein (in that place or desha of 3.1)
- ☐ pratyaya = the cause, the feeling, causal or cognitive principle, notion, content of mind, presented idea, cognition
- ☐ ekatanata = one continuous flow of uninterrupted attention (eka = one; tanata = continued directedness)
- ☐ dhyanam = meditation

3.3 *tad eva artha matra nirbhasam svarupa shunyam iva samadhih*

"Pure contemplation is meditation that illumines the object alone, as if the subject were devoid of intrinsic form."

- ☐ tad = that
- ☐ eva = the same
- ☐ artha = object, place, point
- ☐ matra = only, alone
- ☐ nirbhasam = shines forth, appears
- ☐ svarupa = own form, own nature (sva = own; rupe = form, nature)
- ☐ shunyam = devoid of, empty
- ☐ iva = as if, as it were
- ☐ samadhih = meditation in its higher state, deep absorption of meditation, the state of perfected concentration

SAMYAMA IS THE FINER TOOL (3.4-3.6)

3.4 *trayam ekatra samyama*

"Concentration, meditation, and pure contemplation focused on a single object constitute perfect discipline."

- ☐ trayam = the three
- ☐ ekatra = together, as one
- ☐ samyama = dharana (concentration), dhyana (meditation), and samadhi taken together

3.5 *tad jayat prajna lokah*

By mastering that [perfect discipline] one beholds wisdom.

- ☐ tad = of that
- ☐ jayat = achievement, mastery
- ☐ prajna = light of knowledge, transcendental insight, higher consciousness

- lokah = flashes, illumines, becomes visible, dawns

3.6 *tasya bhumisu viniyogah*
This is practiced in stages.

- tasya = its, of that
- bhumisu = to the planes, states, stages
- viniyogah = application, practice

INTERNAL IS SEEN TO BE EXTERNAL (3.7-3.8)

3.7 *trayam antar angam purvebhyah*
[In contrast] to the former [limbs], these three are internal limbs.

- trayam = these three
- antar = more internal, inner, intimate
- angam = rungs, limbs, accessories, components, steps, parts, members, constituents (2.28)
- purvebhyah = preceding, previous

3.8 *tad api bahir angam nirbijasya*
Even that [set of three] is an external limb of seedless [samādhi].

- tad = these, they
- api = even, also, compared to
- bahir = outer, external
- angam = rungs, limbs, accessories, components, steps, parts, members, constituents
- nirbijasya = seedless samadhi, having no seed (nir = without; bijah = seed) (1.51)

WITNESSING SUBTLE TRANSITIONS WITH SAMYAMA (3.9-3.16)

3.9 *vyutthana nirodhah samskara abhibhava pradurbhavau nirodhah ksana chitta anvayah nirodhah-parinamah*

The transformation toward cessation is accompanied by mind-moments of cessation, in which distraction ceases and cessation manifests.

- vyutthana = emergence, coming out, rising
- nirodhah = mastery, coordination, control, regulation, setting aside of
- samskara = subtle impressions, imprints in the unconscious, deepest habits
- abhibhava = disappearance, subsiding
- pradurbhavau = manifesting, appearance
- nirodhah = mastery, coordination, control, regulation, setting aside of
- ksana = with the moment, instant, infinitesimal time (3.53)
- chitta = of the consciousness of the mind-field
- anvayah = connection with, conjunction
- nirodhah-parinamah = transition to nirodhah (nirodhah = mastery, coordination, control, regulation, setting aside of (1.2); parinamah = transition, transformation, of change, result, consequence, mutative effect, alteration) (2.15)

3.10 *tasya prashanta vahita samskarat*
The serene flow of this [transformation] comes from the subliminal impression [of cessation].

- tasya = its (referring to the mind in the state of nirodhah-parinamah, in the last sutra)
- prashanta = undisturbed, steady, continuous, peaceful, calm, tranquil

- ☐ vahita = flow
- ☐ samskara = subtle impressions, imprints in the unconscious, deepest habits

3.11 *sarvarathata ekagrata ksaya udaya chittasya samadhi-parinamah*

Transformation toward samādhi is the diminishing of [attention focused on] all external objects and the arising of [attention focused] on a single point.

- ☐ sarvarathata = many pointedness, all pointedness, experiencing all points
- ☐ ekagrata = one-pointedness
- ☐ ksaya = dwindling, destruction, decay
- ☐ udaya = rising, uprising
- ☐ chittasya = of the consciousness of the mind-field
- ☐ samadhi-parinamah = transition to samadhi (samadhi = meditation in its higher state, deep absorption of meditation, the state of perfected concentration; parinamah = transition, transformation, of change, result, consequence, mutative effect, alteration)

3.12 *tatah punah shanta-uditau tulya-pratyayau chittasya ekagrata-parinimah*

Then again, when peaceful consciousness and arising consciousness are equal, the mind is transforming toward single-pointedness.

- ☐ tatah = then
- ☐ punah = again, sequentially
- ☐ shanta-uditau = the subsiding and arising, past and present
- ☐ tulya-pratyayau = having similar
- ☐ chittasya = of the consciousness of the mind-field
- ☐ ekagrata-parinimah = transition of one-pointedness (ekagrata = one-pointedness; parinamah = transition, transformation, of change, result, consequence, mutative effect, alteration)

3.13 *etena bhuta indriyasau dharma laksana avastha parinamah vyakhyatah*

By this are explained the transformations of properties, characteristics and conditions in material elements and sense organs.

- ☐ etena = by this, by these
- ☐ bhuta = elements
- ☐ indriyasau = mental organs of actions and senses (indriyas)
- ☐ dharma = form, quality
- ☐ laksana = time characteristics
- ☐ avastha = state of old or new, condition
- ☐ parinamah = transition, transformation, of change, result, consequence, mutative effect, alteration
- ☐ vyakhyatah = are described

3.14 *shanta udita avyapadeshya dharma anupati dharmi*

The possessor of properties [manifests in a particular way] as a result of the properties being at rest, active or indefinable.

- ☐ shanta = latent past
- ☐ udita = arising
- ☐ avyapadeshya = indescribable, unpredictable, unmanifest
- ☐ dharma = form, quality, characteristics
- ☐ anupati = closely following, common, conforming with all, contained in
- ☐ dharmi = the object containing the characteristics, substratum, existence

3.15 *krama anyatvam parinamah anyatve hetu*

The cause of the difference in transformations is the difference of sequences.

- ☐ krama = sequence, succession, order

- anyatvam = distinctness, different phases
- parinamah = transition, transformation, of change, result, consequence, mutative effect, alteration, natural laws or functions of nature
- anyatve = for the distinctness, differentiation
- hetu = the reason

3.16 *parinimah traya samyama atita anagata jnana*

Knowledge of the past and future result from full control of the three transformations.

- parinimah = transition, transformation, of change, result, consequence, mutative effect, alteration
- traya = three
- samyama = dharana (concentration), dhyana (meditation), and samadhi taken together
- atita = past
- anagata = future
- jnana = knowledge

DIVINE POWERS FROM PERFECT DISCIPLINE (3.17-3.37)

3.17 *shabda artha pratyaya itaretara adhyasat samkara tat pravibhaga samyama sarva bhuta ruta jnana*

"Confusion arises from erroneously identifying words, objects, and ideas with one another; knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them."

- shabda = name of an object, word, sound
- artha = object implied, meaning
- pratyaya = idea, concept, conceptual existence
- itaretara = one another, of each with the others
- adhyasa = due to the convergence, coincidence, overlaying, interpenetrating, superimposition, commingle
- samkara = confusion, appearing to be one, mixed together
- tat = these
- pravibhaga = distinctions, differentiations, separate
- samyama = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
- sarva = all
- bhuta = of living being (beings that are in form, as bhuta = five elements)
- ruta = sounds produced, language, speech
- jnana = knowledge, meaning

3.18 *samskara saksat karanat purva jati jnanam*

By direct observing of one's subtle conditioning, [one achieves] knowledge of previous births.

- samskara = subtle impressions, imprints in the unconscious, deepest habits
- saksat = direct, immediate contact
- karanat = perception, experiencing
- purva = of previous
- jati = birth, incarnation
- jnana = knowledge

3.19 *pratyayasya para chitta jnana*

[By direct observing] of consciousness, [one achieves] knowledge of others' minds

- ☐ pratyayasya = notions, presented ideas, of the content of the mind, conceptions
- ☐ para = other
- ☐ chitta = of the mental images, consciousness, of the consciousness of the mind-field
- ☐ jnana = knowledge

3.20 *na cha tat salambana tasya avisayin bhutatvat*

And that [knowledge] does not include knowledge of the objects of [others'] thoughts since such objects are not [one's own] objects of perception.

- ☐ na = not
- ☐ cha = but
- ☐ tat = that
- ☐ salambana = with support
- ☐ tasya = its
- ☐ avisayin = unperceived, not within reach, not being the subject of, absent from
- ☐ bhutatvat = to be, beingness

3.21 *kaya rupa samyama tat grahya shakti tat stambhe chaksuh prakasha asamprayoga antardhanam*

Through complete restraint of the body form, one becomes invisible by blocking the power to perceive the body, disrupting [the body's] appearance in the eyes [of observers].

- ☐ kaya = body
- ☐ rupa = form
- ☐ samyama = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
- ☐ tat = that
- ☐ grahya = can be perceived, capable of receiving
- ☐ shakti = power, capacity
- ☐ tat = that
- ☐ stambhe = to be checked, suspended
- ☐ chaksuh = of the eye
- ☐ prakasha = light, illumination, visual characteristic
- ☐ asamprayoga = there being no contact, disconnected, separated contact
- ☐ antardhanam = invisibility, disappearance

3.22 *etena shabdadi antardhanam uktam*

In the same way as described in relation to sight (3.21), one is able to suspend the ability of the body to be heard, touched, tasted, or smelled [J.B Swami]

- ☐ etena = by this
- ☐ shabdadi = sound and others
- ☐ antardhanam = disappearance, suspend, arrest
- ☐ uktam = is explained

3.23 *sopakramam nirupakramam cha karma tat samyama aparanta jnanam aristebyah va*

Karma [reactions include] those already underway and those not yet begun. By perfect control of karma, or from omens, [one achieves] knowledge of the final end, death.

- ☐ sopakramam = fast to fructify, quick to manifest, immediate, active
- ☐ nirupakramam = slow to fructify, dormant, less active
- ☐ cha = or
- ☐ karma = action, fruits of action
- ☐ tat = that
- ☐ samyama = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)

- ☐ aparanta = death
- ☐ jnana = knowledge
- ☐ aristebyah = by portents, foreknowledge
- ☐ va = or

3.24 *maitri dishu balani*

Focusing with perfect discipline on friendliness, compassion, delight, and equanimity, one is imbued with their energies.

- ☐ maitri = friendliness (and others of 1.33)
- ☐ dishu = et cetera
- ☐ balani = power, strength

3.25 *baleshu hasti baladini*

Focusing with perfect discipline on the powers of an elephant, or other entities, one acquires those powers.

- ☐ baleshu = strength, power
- ☐ hasti = elephants
- ☐ bala = power
- ☐ adini = and the others, et cetera

3.26 *pravrittyah aloka nyasat suksma vyavahita viprakrista jnanam*

From putting light on [the mind's] activities, comes knowledge of the subtle, hidden, and distant.

- ☐ pravrittyah = higher sensory activity, the inner light
- ☐ aloka = light, flashes, illumines, becomes visible, dawns (3.5)
- ☐ nyasat = by directing, focusing, projecting (through samyama)
- ☐ suksma = subtle
- ☐ vyavahita = hidden, concealed, veiled
- ☐ viprakrista = distant, remote
- ☐ jnana = knowledge

3.27 *bhuvana jnanam surya samyamat*

Focusing with perfect discipline on the sun yields insight about the universe.

- ☐ bhuvana = realms, universe, regions, subtle worlds
- ☐ jnana = knowledge
- ☐ surya = inner sun
- ☐ samyama = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)

3.28 *chandra tara vyuha jnanam*

Focusing with perfect discipline on the moon yields insight about the stars' positions.

- ☐ chandra = on the moon, lunar
- ☐ tara = of the stars
- ☐ vyuha = of the system, arrangement
- ☐ jnana = knowledge

3.29 *dhurve tad gati jnanam*

Focusing with perfect discipline on the polestar yields insight about their movements.

- ☐ dhurve = on the pole-star

- ☐ tad = their
- ☐ gati = movement
- ☐ jnana = knowledge

3.30 *nabhi chakra kaya vyuha jnanam*

Focusing with perfect discipline on the navel energy center yields insight about the organization of the body.

- ☐ nabhi = of the navel
- ☐ chakra = energy center, wheel, plexus
- ☐ kaya = of the body
- ☐ vyuha = of the system, arrangement
- ☐ jnana = knowledge

3.31 *kantha kupe ksut pipasa nivrittih*

Focusing with perfect discipline on the pit of the throat eradicates hunger and thirst.

- ☐ kantha = of the throat
- ☐ kupe = in the pit of
- ☐ ksut = hunger
- ☐ pipasa = thirst
- ☐ nivrittih = leave, retreat, cease

3.32 *kurma nadyam sthairyam*

Focusing with perfect discipline on the 'tortoise channel', one cultivates steadiness.

- ☐ kurma = tortoise
- ☐ nadyam = pit, tube duct, channel
- ☐ sthairyam = steadiness

3.33 *murdha jyotisi siddha darshanam*

Focusing with perfect discipline on the light in the crown of the head, one acquires the perspective of the perfected ones.

- ☐ murdha = crown of the head
- ☐ jyotisi = the bright effulgence, lucidity, luminosity, inner light, supreme or divine light
- ☐ siddha = perfected ones, masters
- ☐ darshanam = vision

3.34 *pratibhad va sarvam*

Or, all these accomplishments may be realized in a flash of spontaneous illumination.

- ☐ pratibha = intuitive light or flash, light of higher knowledge, illumination
- ☐ va = or
- ☐ sarvam = all

3.35 *hirdaye chitta samvit*

Focusing with perfect discipline on the heart, one understands the nature of consciousness. [Chris Hartranft]

- ☐ hirdaye = heart
- ☐ chitta = of the consciousness of the mind-field
- ☐ samvit = knowledge

3.36 *sattva purusayoh atyanta asankirnayoh pratyaya avishesah bhogah pararthatvat svartha samyamam purusha-jnanam*

"Worldly experience is caused by a failure to differentiate between the lucid quality of nature and the spirit. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit."

- ☐ sattva = purity aspect of mind field or chitta, subtlest individuation
- ☐ purusayoh = purusha, pure consciousness
- ☐ atyanta = quite, extremely, totally, completely
- ☐ asankirnayoh = distinct, unmixed, not commingled
- ☐ pratyaya = presented idea, concept, conceptual existence
- ☐ avishesah = with no distinction, absence
- ☐ bhogah = experience
- ☐ pararthatvat = for the interest, existence, purpose of another
- ☐ svartha = for its own, self-interest
- ☐ samyamam = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
- ☐ purusha = a consciousness, Self
- ☐ jnana = knowledge

3.37 *tatah pratibha sravana vedana adarsha asvada varta jayanta*

Following the knowledge of the spirit, the senses transcendentalise giving rise to divine hearing, divine feeling, divine seeing, divine tasting and divine smelling. [Coalesced translation]

- ☐ tatah = thence
- ☐ pratibha = intuitive light or flash, light of higher knowledge, illumination
- ☐ sravana = higher, transcendental, or divine hearing
- ☐ vedana = higher, transcendental, or divine touch
- ☐ adarsha = higher, transcendental, or divine vision
- ☐ asvada = higher, transcendental, or divine taste
- ☐ varta = higher, transcendental, or divine smell
- ☐ jayanta = proceed, arises, occur, produced

WHAT TO DO WITH SUBTLE EXPERIENCES (3.38)

3.38 *te samadhai upasargah vyutthane siddhayah*

These attainments of perfection, to the materialistic mind are obstacles to samadhi. [Coalesced translation].

- ☐ te = these (attainments)
- ☐ samadhi = meditation in its higher state, deep absorption of meditation, the state of perfected concentration
- ☐ upasarga = obstacles, hindrances, impediments
- ☐ vyutthana = to the outgoing mind, worldly mind
- ☐ siddhi = attainments, powers, perfections, subtle experiences, psychic abilities

MORE ATTAINMENTS FROM SAMYAMA (3.39-3.49)

3.39 *bandha karana shaithilyat prachara samvedanat cha chittasya para sharira aveshah*

By relaxing one's attachment to the body, and becoming profoundly sensitive to its currents, consciousness can enter another's body.

- ☐ bandha = bondage, attachment

- ☐ karana = cause
- ☐ shaithilyat = relaxation, letting go, loosening
- ☐ prachara = passages, means of going forth, moving through
- ☐ samvedanat = by knowledge of
- ☐ cha = and
- ☐ chittasya = of the consciousness of the mind-field
- ☐ para = another, other
- ☐ sharira = body
- ☐ aveshah = entering into

3.40 *udana jayat jala panka kantaka adisu asangah utkrantih cha*

From mastery of the vital breath rising in the body, in the head and neck, one can walk through water, mud, thorns, and other obstacles without touching down, but rather floating over them.

- ☐ udana = one of the five prana vayus (upward flow of prana in the body)
- ☐ jaya = by mastery
- ☐ jala = water
- ☐ panka = mud, as in a swamp
- ☐ kantaka = thorn
- ☐ adisu = and with others, et cetera
- ☐ asangah = no contact, no adhesion, cessation of contact
- ☐ utkrantih = rising, ascension, levitation
- ☐ cha = and

3.41 *samana jayat jvalanam*

By mastering the flow of energy through the solar plexus (the breath of fire in the belly), one becomes radiant.

- ☐ samana = one of the five prana vayus (prana in navel area)
- ☐ jaya = by mastery
- ☐ jvalana = effulgence, radiance, fire

3.42 *shrotra akashayoh sambandha samyamat divyam shrotram*

"By focusing with perfect discipline on the relation between the ear and space, one acquires divine hearing."

- ☐ shrotra = ear, the power of hearing
- ☐ akasha = space, ether
- ☐ sambandha = over the relation
- ☐ samyama = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
- ☐ divyam = higher, divine
- ☐ shrotram = ear

3.43 *kaya akashayoh sambandha samyamat laghu tula samatatti cha*

By focusing with perfect discipline on the body's relationship to space, and developing coalesced concentration on the lightness of cotton, one can travel through space.

- ☐ kaya = body
- ☐ akasha = space, ether
- ☐ sambandha = relationship
- ☐ samyamat = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
- ☐ laghu = light
- ☐ tula = cotton fiber
- ☐ samatatti = attainment, become one with

- cha = and

3.44 *bahih akalpita vrittih maha-videha tatah prakasha avarana ksayah*

When consciousness completely disengages from externals - the 'great disembodiment' - then the veil that covers the spiritual light is destroyed.

- bahih = external, outside, passing outward, projected outside
- akalpita = formless, outside, unimaginable, unidentified,
- vrittih = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field
- maha-videha = great one existing without a body, disincarnate
- tatah = by that
- prakasha = spiritual light
- avarana = covering, veil
- ksayah = removed, destroyed

3.45 *sthula svarupa suksma anvaya arthavattva samyamad bhuta-jayah*

By observing the aspects of matter - gross, subtle, intrinsic, relational, purposive - with perfect discipline, one masters the elements.

- ☐ sthula = gross
- ☐ svarupa = in its own nature, own form or essence; (sva = own; rupa = form)
- ☐ suksma = subtle, astral
- ☐ anvaya = connectedness, conjunction, connection, interpenetration
- ☐ arthavattva = purposefulness
- ☐ samyama = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
- ☐ bhuta = the elements (earth, water, fire, air, space)
- ☐ jayah = mastery

3.46 *tatah anima adi pradurbhavah kaya sampad tad dharma anabhighata cha*

Then extraordinary powers appear, including the power to shrink to the size of an atom, as the body attains perfection, transcending physical law.

- ☐ tatah = by that
- ☐ anima = making miniature, atomic size
- ☐ adi = and others (other such powers)
- ☐ pradurbhavah = manifestation of
- ☐ kaya = body
- ☐ sampad = perfection
- ☐ tad = their
- ☐ dharma = characteristics, components
- ☐ anabhighata = non-resistance, without obstruction, indestructible
- ☐ cha = and

3.47 *rupa lavanya bala vajra samhanana kaya-sampat*

This perfection includes beauty, grace, strength, and the durability of a diamond.

- ☐ rupa = form, beauty, appearance
- ☐ lavanya = gracefulness, charm, ability to attract
- ☐ bala = strength, energy
- ☐ vajra = diamond, adamant, hardness
- ☐ samhanana = ability to bear strokes or hardness
- ☐ kaya-sampat = perfection of the body

3.48 *grahana svarupa asmita anvaya arthavattva samyamad indriya jayah*

By observing the various aspects of the sense organs - their processes of perception, intrinsic natures, identification as self, interconnectedness, purposes - with perfect discipline, one masters them. [Chris Hartranft]

- ☐ grahana = process of perception and action
- ☐ svarupa = in its own nature, own form or essence; (sva = own; rupa = form)
- ☐ asmita = I-ness, individuality
- ☐ anvaya = connectedness, conjunction, connection, interpenetration
- ☐ arthavattva = purposefulness
- ☐ samyamad = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
- ☐ indriya = mental organs of actions and senses (indriyas)
- ☐ jayah = mastery

3.49 *tatah mano-javitvam virarana-bhavah pradhaua jayah*

Then, free from the constraints of their organs, the senses perceive with the quickness of the mind, no longer in the sway of the phenomenal world.

- ☐ tatah = by that
- ☐ manas = mind
- ☐ javitva = quickness, speed
- ☐ virarana-bhavah = perception with instrument of perception, i.e., with the body or physical senses
- ☐ pradhaua = the primal cause out of which there is manifestation
- ☐ jayah = mastery

RENUNCIATION THAT BRINGS KAIVALYA OR LIBERATION (3.50-3.52)

3.50 *sattva purusha anyata khyati matrasya sarva-bhava adhisthatrittvam sarva-jnatritvam cha*
"For one who is attentive to the distinction between the lucid perfection of nature and the spirit, omniscience and power over all states of existence result."

- ☐ sattva = purity aspect of mind field or chitta, subtlest individuation, purest aspect of buddhi
- ☐ purusha = pure consciousness
- ☐ anyata = distinction between, difference
- ☐ khyati = through knowledge, vision, discernment, correct cognition, clarity, awareness
- ☐ matrasya = only, merely
- ☐ sarva-bhava = over all states or forms of existence, omnipotence (sarva = all; bhava = states or forms of existence)
- ☐ adhisthatrittvam = supremacy
- ☐ sarva-jnatritvam = all knowingness, omniscience (sarva = all; jnatritvam = knowingness)
- ☐ cha = and

3.51 *tad vairagya api dosa bija ksaya kaivalyam*

When one is unattached even to this omniscience and mastery, the seeds of suffering wither, and freedom of the spirit occurs.

- ☐ tad = that
 - ☐ vairagya = desirelessness, non-attachment, dispassion
 - ☐ api = also, even
 - ☐ dosa = impairment, bondage, defect, imperfection
 - ☐ bija = seed
 - ☐ ksaya = with the elimination, destruction
 - ☐ kaivalyam = absolute liberation, independence, freedom
-

3.52 *sthani upanimantrane sanga smaya akaranam punuh anista prasangat*

"One should avoid attachment or pride in the enticements of the gods, lest harmful attachments recur."

- ☐ sthani = celestial beings, those of high spiritual position, presiding deities, devas
 - ☐ upanimantrane = invitation, on being invited by
 - ☐ sanga = association, coming together with, acceptance, attachment
 - ☐ smaya = pride, smile of happiness
 - ☐ akaranam = no cause, no reason for action, not entertain
 - ☐ punuh = again, repeat, renew, revive
 - ☐ anista = undesirable
 - ☐ prasangat = possibility of being caught or having connection
-

HIGHER DISCRIMINATION THROUGH SAMYAMA (3.53-3.56)

3.53 *ksana tat kramayoh samyamat viveka-jam jnanam*

"From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination."

- ☐ ksana = moment, instant, infinitesimal time (3.9)
 - ☐ tat = its
 - ☐ krama = sequence, succession
 - ☐ samyama = dharana (concentration), dhyana (meditation), and samadhi taken together (3.4)
 - ☐ viveka = discrimination, discernment
 - ☐ ja = born of
 - ☐ jnana = knowledge, gnosis
-

3.54 *jati laksana desha anyata anavachchhedat tulyayoh tatah pratipattih*

"Through that discrimination one can tell two similar things apart, which are similar in origin, have similar characteristics, or similar positions in space"

- ☐ jati = genus, species, category, type
 - ☐ laksana = time characteristics, appearance, distinctive mark
 - ☐ desha = place, position in space
 - ☐ anyata = distinction, separateness, difference
 - ☐ anavachchhedat = undefined, not separated, indistinguishable
 - ☐ tulyayoh = of two similar objects, the same category or class, equal
 - ☐ tatah = thereby, from that
 - ☐ pratipattih = knowledge distinction, distinguishable knowledge
-

3.55 *tarakam sarva visayam sarvatha visayam akramam cha iti viveka jam jnanam*

"Knowledge born of discrimination is transcendent, comprehensive, concerned with all states of things, and instantaneous."

- ☐ tarakam = transcendent, intuitional,
- ☐ sarva = all
- ☐ visayam = objects, conditions, pursuits
- ☐ sarvatha = in all ways, by all means
- ☐ visayam = objects, conditions, pursuits
- ☐ akramam = beyond succession, non-sequential
- ☐ cha = and
- ☐ iti = this
- ☐ viveka = discrimination, discernment
- ☐ ja = born
- ☐ jnana = knowledge, gnosis

3.56 *sattva purusayoh suddhi samye kaivalyam iti*

"Absolute freedom occurs when the lucidity of material nature and spirit are in pure equilibrium."

- ☐ sattva = purity aspect of mind field or chitta, subtlest individuation, purest aspect of buddhi
- ☐ purusayoh = pure consciousness
- ☐ suddhi = purity
- ☐ samye = equality
- ☐ kaivalyam = absolute liberation, independence, freedom
- ☐ iti = this, end, finish

Chapter 4: Liberation (Kaivalya Pada)

MEANS OF ATTAINING EXPERIENCE (4.1-4.3)

4.1 *janma osadhi mantra tapah samadhi jah siddhyayah*

The powers of perfection arise from birth, herbs, mantras, austerities, or pure meditation

- ☐ janma = birth
- ☐ ausadhi = herbs
- ☐ mantra = sound vibrations, incantations, divine word
- ☐ tapah = training the senses, austerities
- ☐ samadhi = deep concentration or entasy
- ☐ jah = born
- ☐ siddhyayah = attainments, powers, perfections, subtle experiences, psychic abilities

4.2 *jatyantara parinamah prakriti apurat*

The transformation into another species comes from the abundance of [a particular] nature.

- ☐ jatyantara = to another type of birth
- ☐ parinamah = transition or transformation
- ☐ prakriti = creative cause, subtlest material cause
- ☐ apurat = by the inflow or filling in process

4.3 *nimittam aprayojakam prakritinam varana bhedas tu tatah ksetrikava*

The instrumental cause does not bring this about; rather it is the division of choices of natures. Thus, it is like the farmer [who chooses to plant certain seeds that grow into different species of plants].

- ☐ nimittam = incidental cause or instrument
- ☐ aprayojakam = which do not bring to action
- ☐ prakritinam = creative cause, subtlest material cause
- ☐ varana = obstacles
- ☐ bhedas = breaking through, removing
- ☐ tu = but
- ☐ tatah = that
- ☐ ksetrikavat = like a farmer

EMERGENCE AND MASTERY OF MIND (4.4-4.6)

4.4 *nirmana chittani asmita matrat*

"Individual thoughts are constructed from a measure of egoism."

- ☐ nirmana = produced, created, constructed, forming, arising, emerging
- ☐ chitta = minds, fields of consciousness
- ☐ asmita = I-ness
- ☐ matra = alone, individuality

4.5 *pravritti bhede prayojakam chittam ekam anekesam*

"A single thought produces the diverse activities of many thoughts."

- ☐ pravritti = activity,
- ☐ bhede = difference, distinction, diverse
- ☐ prayojakam = causing, directing
- ☐ chitta = mind field
- ☐ eka = one
- ☐ anekesa = other, many, numerous

4.6 *tatra dhyana jam anasayam*

"A thought born of meditation leaves no trace of subliminal intention (samskaras)."

- ☐ tatra = of these
- ☐ dhyana = meditation
- ☐ jam = born
- ☐ anasayam = without stored impressions, free from karmic vehicles, without deposit of past influences, without latent

ACTIONS AND KARMA (4.7-4.8)

4.7 *karma ashukla akrisnam yoginah trividham itaresam*

A yogi's action is not black or white; that of others is black or white, or black and white.

The actions of a realized yogi transcend good and evil, whereas the actions of others may be good or evil or both. [Chris Hartranft]

- ☐ karma = actions stemming from the deep impressions of samskaras
- ☐ ashukla = not white
- ☐ akrisnam = nor black
- ☐ yoginah = of a yogi

- ☐ trividham = threefold
- ☐ itaresam = of the others

4.8 *tatah tad vipaka anugunanam eva abhivyaktih vasananam*

"Each color of action leaves memory traces corresponding to the fruition of the action."

- ☐ tatah = from that, thence
- ☐ tad = that, their
- ☐ vipaka = fruition
- ☐ anugunanam = following, corresponding to, accordingly
- ☐ eva = only
- ☐ abhivyaktih = manifest
- ☐ vasananam = latent potencies, potentials, subliminal imprints

SUBCONSCIOUS IMPRESSIONS (4.9-4.12)

4.9 *jati desha kala vyavahitanam api anantaryam smriti samskarayoh eka rupatvat*

The uniformity of memory and subliminal impressions sustains the continuity of subliminal impressions, even through interruptions of birth, place, and time.

- ☐ jati = type of existence, state of life, category of incarnation
- ☐ desha = of locality, space, place
- ☐ kala = of time, moment, point
- ☐ vyavahitanam = being distinct, separated, in between, gap
- ☐ api = even, although
- ☐ anantaryam = uninterrupted sequence
- ☐ smriti = of memory
- ☐ samskarayoh = deep impressions, imprints in the unconscious, deepest habits, subliminal activators, traces
- ☐ eka-rupatvat = because of their sameness, similarity (eka = one; rupatvat = formless)

4.10 *tasam anaditvam cha ashisah nityatvat*

"These subliminal impressions are without beginning because the desires that sustain them are eternal."

- ☐ tasam = for these
- ☐ anaditvam = no beginning
- ☐ cha = and
- ☐ ashisah = will to live, desire for life
- ☐ nityatvat = eternal, permanent, perpetual

4.11 *Hetu phala ashraya alambana samgrihitatvat esam abhave tad abhavah*

"Since the subliminal impressions are held together by the interdependence of cause and effect, when these cease to exist, the impressions also cease to exist."

- ☐ hetu = cause
- ☐ phala = motive
- ☐ ashraya = substratum
- ☐ alambana = object resting upon
- ☐ samgrihitatvat = held together
- ☐ esam = of these
- ☐ abhave = on the disappearance of
- ☐ tad = them
- ☐ abhavah = disappearance

4.12 *atita anagatam svarupatah asti adhva bheda dharmanam*

Past and future are in all things since properties of nature move at different tempos.

- ☐ atita = past
- ☐ anagatam = future
- ☐ svarupatah = in reality, in its own form
- ☐ asti = exist
- ☐ adhva = of the paths, conditions
- ☐ bheda = being a difference
- ☐ dharmanam = characteristics, forms

OBJECTS AND THE 3 GUNAS (4.13-4.14)

4.13 *te vyakta suksmah guna atmanah*

"These properties of nature, visible or subtle, are the essence of material things."

- ☐ te = they, these
- ☐ vyakta = manifest
- ☐ suksmah = subtle
- ☐ guna = elements, prime qualities, constituents, attributes; (three gunas of sattvas, rajas, tamas)
- ☐ atmanah = the nature of, composed of

4.14 *parinama ekatvat vastu tattvam*

"A thing has reality because it remains unique throughout various transformations."

- ☐ parinama = of change, transformation, result, consequence, mutative effect, alteration
- ☐ ekatvat = due to oneness, uniformity, sameness, coordinated
- ☐ vastu = a reality, real object, existent
- ☐ tattvam = essence, reality, that-ness

MIND PERCEIVING OBJECTS (4.15-4.17)

4.15 *vastu samye chitta bheda tayoh vibhaktah panthah*

"Although an object remains constant, people's perceptions of it differ because they associate different thoughts with it."

- ☐ vastu = a reality, real object, existent
- ☐ samye = sameness
- ☐ chitta = minds, of the consciousness of the mind-field
- ☐ bheda = diversity, difference
- ☐ tayoh = their, of the two
- ☐ vibhaktah = separation, division
- ☐ panthah = paths, levels of being, ways of perceiving

4.16 *na cha eka chitta tantram ched vastu tat pramanakam tada kim syat*

Will an object not structured within coherent thought still exist though unknown? But the object is not dependent on either of those perceptions; if it were, what would happen to it when nobody was looking? [Chris Hartranft]

- ☐ na = not
- ☐ cha = and
- ☐ eka = one, single
- ☐ chitta = mind, of the consciousness of the mind-field
- ☐ tantram = dependent
- ☐ ched = if

- ☐ vastu = a reality, real object, existent
- ☐ tat = that
- ☐ apramanakam = not cognized
- ☐ tada = then
- ☐ kim = what
- ☐ syat = exists, becomes

4.17 *tad uparaga apeksitvat chittasya vastu jnata ajnatam*

A thing is known or unknown to thought, based on whether thought is colored by it.

- ☐ tad = that, these, thereby
- ☐ uparaga = coloring, conditioning, reflection
- ☐ apeksitvat = due to need
- ☐ chittasya = of the mind, of the consciousness of the mind-field
- ☐ vastu = a reality, real object, existent
- ☐ jnata = known
- ☐ ajnatam = unknown

ILLUMINATION OF THE MIND (4.18-4.21)

4.18 *sada jnatah chitta vrittayah tat prabhu purusasya aparinamitvat*

The mind's turnings are always known to the person who masters them, because that person is not subject to change.

- ☐ sada = always
- ☐ jnatah = are known
- ☐ chitta = of the mind, of the consciousness of the mind-field
- ☐ vrittayah = operations, activities, fluctuations, modifications, changes, or various forms of the mind-field
- ☐ tat = their, that
- ☐ prabhu = master, superior, support of
- ☐ purusasya = pure consciousness
- ☐ aparinamitvat = changelessness, immutable

4.19 *na tat svabhasam drishyatvat*

The [mundane mind] does not illumine itself, since it is an object of [mundane] perception.

- ☐ na = is not
- ☐ tat = it
- ☐ svabhasam = self illuminating (sva = own; abhasa = illumination)
- ☐ drishyatvat = knowability

4.20 *eka-samaye cha ubhaye anavadharanam*

And there is no simultaneous understanding of both [thought and its object].

- ☐ eka-samaye = at the same time, simultaneously (eka = one; samaye = time, condition)
- ☐ cha = and, nor
- ☐ ubhaye = both
- ☐ anavadharanam = cannot be cognized

4.21 *chitta antara drishye buddhi-buddheh atiprasangah smriti sankarah cha*

If [a thought were] the object of another thought, there would be unjustifiable complexity from one state of mind to another, the chain of such perceptions would regress infinitely, imploding memory.

- ☐ chitta = of the mind, of the consciousness of the mind-field
- ☐ antara = another
- ☐ drishye = seen, perceived
- ☐ buddhi-buddheh = knower of knowledge, perceiver of perception
- ☐ atiprasangah = endless, abundance, ad infinitum
- ☐ smriti = memory, remembering
- ☐ sankarah = confusion, mixing up
- ☐ cha = and

BUDDHI, DISCRIMINATION, AND LIBERATION (4.22-4.26)

4.22 *chitteh apratisamkramayah tad akara apattau sva buddhi samvedanam*

When consciousness is not mixed and thus takes on its [actual] form, there is awareness of one's own intelligence.

- ☐ chitteh = of the mind, of the consciousness of the mind-field
- ☐ apratisamkramayah = unchanging, not moving
- ☐ tad = that
- ☐ akara = form
- ☐ apattau = assumed, transformed into, reflection
- ☐ sva = own
- ☐ buddhi = knowing, knower
- ☐ samvedanam = knows, identifies, experience

4.23 *drastri drisya uparaktam chittam sarva artham*

Colored by seer and seen, thought takes everything as its object.

- ☐ drastri = seer
- ☐ drisya = seen
- ☐ uparaktam = colored
- ☐ chittam = of the mind, of the consciousness of the mind-field
- ☐ sarva = any, all
- ☐ artham = objects

4.24 *tad asankheya vasanabhih chittam api parartham samhatya karitvat*

"Variegated by countless traces of memory, thought works by making associations, for the sake of a purpose beyond itself."

- ☐ tad = that
- ☐ asankheya = countless
- ☐ vasanabhih = latent potencies, potentials, subliminal imprints, impressions
- ☐ chittam = of the mind, of the consciousness of the mind-field
- ☐ api = though, also
- ☐ parartham = for another
- ☐ samhatya = in combination with
- ☐ karitvat = action

4.25 *vishesa darshinah atma bhava bhavana vinivrittih*

One who sees the distinction ceases to cultivate a self-centered state.

- ☐ vishesa = distinction
- ☐ darshinah = of one who sees
- ☐ atma = Self
- ☐ bhava = in the nature of, in relation to
- ☐ bhavana = projection, feeling, reflection

- vinivrittih = complete cessation

4.26 *tada viveka nimnam kaivalya pragbharam chittam*
"Then, deep in discrimination, thought gravitates toward freedom."

- tada = then
- viveka = discrimination, discernment
- nimnam = incline towards
- kaivalya = liberation, independence from
- pragbharam = gravitate towards
- chittam = of the mind, of the consciousness of the mind-field

BREACHES IN ENLIGHTENMENT (4.27-4.28)

4.27 *tachchhidresu pratyaya antarani samskarebhyah*
"When there are lapses in discrimination, distracting concepts arise from the store of subliminal impressions."

- tachchhidresu = in the intervals, breaks, gaps, between
- pratyaya = the cause, the feeling, causal or cognitive principle, notion, content of mind, presented idea, cognition
- antarani = other
- samskarebhyah = deep impressions, imprints in the unconscious, deepest habits, subliminal activators, traces

4.28 *hanam esam kleshavat uktam*
The destruction of these [distractions] is said to be like [the destruction] of troubles.

- hanam = removal
- esam = their
- kleshavat = like the previous colorings
- uktam = as has been described

PERPETUAL ENLIGHTENMENT (4.29-4.30)

4.29 *prasankhyane api akusidasya sarvatha viveka khyateh dharma-meghah samadhih*
For one who seeks no selfish gain even in quantities [of knowledge], and who perceives distinctions between spirit and matter, there comes the trance of abundance of virtue.

- prasankhyane = highest knowledge, omniscience
- api = even
- akusidasya = having no interest remaining
- sarvatha = constant, in every way, always
- viveka-khyateh = discriminative knowledge (viveka = discriminative, discernment; khyateh = knowledge, correct cognition, clarity, awareness)
- dharma-meghah = rain cloud of virtues (dharma = form, quality, virtues; meghah = cloud)
- samadhih = deep absorption of meditation, entasy

4.30 *tatah klesha karma nivrittih*
From this, troublesome actions cease.

- ☐ tatah = thereafter
- ☐ klesha = colored, painful, afflicted, impure
- ☐ karma = actions stemming from the deep impressions of samskaras
- ☐ nivrittih = cease, discontinue, remove

KNOWABLES BECOME FEW (4.31)

4.31 *tada sarva avarana mala apetasya jnanasya anantyat jneyam alpam*

"Then the infinity of knowledge, released from impurities that obscure everything, leaves little to be known."

- ☐ tada = then
- ☐ sarva = all
- ☐ avarana = veils, coverings
- ☐ mala = imperfections
- ☐ apetasya = removed
- ☐ jnanasya = knowledge
- ☐ anantyat = infinite
- ☐ jneyam = to be known
- ☐ alpam = little, almost nothing

GUNAS AND LIBERATION OR KAIVALYA (4.32-4.34)

4.32 *tatah kritarthanam parinama krama samaptih gunanam*

"This infinite knowledge means an end to the sequence of transformations in material things, their purpose now fulfilled."

- ☐ tatah = then, by that
- ☐ krita = fulfilled
- ☐ arthanam = purpose
- ☐ parinama = transition, transformation, of change, result, consequence, mutative effect, alteration (2.15, 3.9-3.16)
- ☐ krama = sequence, succession, order (3.15)
- ☐ samaptih = terminate, end
- ☐ gunanam = elements, prime qualities, constituents, attributes; (three gunas of sattvas, rajas, tamas)

4.33 *ksana pratiyogi parinama aparanta nigrahyah kramah*

Sequence corresponds to [a series of] moments perceivable at the end of a process of transformation.

- ☐ ksana = moments
- ☐ pratiyogi = uninterrupted succession
- ☐ parinama = transition, transformation, of change, result, consequence, mutative effect, alteration
- ☐ aparanta = end point, at the end
- ☐ nigrahyah = recognizable, apprehensible, comprehensible
- ☐ kramah = succession, process, course, order, series

4.34 *purusha artha sunyanam gunanam pratiprasavah kaivalyam svarupa pratistha va chiti shaktih iti*

Liberation is a reversal of the course of material things, which are empty of meaning for the spirit; it is also the power of consciousness in a state of true identity. That is all.

- ☐ purusha = pure consciousness, Self
- ☐ artha = purpose, meaning
- ☐ sunyanam = devoid
- ☐ gunanam = elements, prime qualities, constituents, attributes; (three gunas of sattvas, rajas, tamas)
- ☐ pratiprasavah = involution, resolve, recede
- ☐ kaivalyam = absolute freedom, liberation, enlightenment (2.25)
- ☐ svarupa = own form
- ☐ pratistha = established
- ☐ va = or
- ☐ chiti = consciousness
- ☐ shaktih = power
- ☐ iti = the end, finis (to denote the end of the teachings)