

CHAPTER SUMMARIES

CHAPTER I: MEDITATIVE ABSORPTION

The chapter begins by introducing and defining *yoga* [1–2]. This is followed by a discussion of the two possible options for awareness [3–4], a description of the *vṛttis* [5–11], and how to control the *vṛttis* by practice and dispassion [12–16]. Then comes the division of *samādhi* into *samprajñāta* and *asamprajñāta* [17–18] and how to attain these [20–22], after the discussion of other states that might resemble it [19]. *Īśvara* is then introduced as the easy method of attaining *samādhi* [23], along with his nature [24–26] and the chanting of his name [27–29]. The chapter describes the distractions of the mind and their accompanying effects [30–31] and prescribes meditation on any object to combat them, with various examples presented [32–40]. *Samāpatti* is introduced with its varieties [41–45] and their fruits [46–48] and object [49]. The chapter concludes with a discussion of *samprajñāta-samādhi* preceding the final stage of *asamprajñāta* [50–51].

CHAPTER II: PRACTICE

The chapter begins with an introduction of *kriyā-yoga* [1], its effects [2], and a discussion of the *kleśas*, which it removes [3–11]. *Karma* and its consequences are outlined [12–14] and the principle of suffering established [15–16]. This is followed by the characteristics of the seer and the seen [17–22], the conjunction between them [23–24], and the definition of liberation [25–27]. Next, the eight limbs of *yoga*

are introduced as the means to attain liberation [28–29], and the remainder of the chapter is dedicated to these: the *yamas* and their universality [30–31], the *niyamas* [32], the means to counter tendencies contrary to the *yamas* and *niyamas* [33–34] and the side benefits accruing from observing them [35–45]. Next, *āsana*, the third limb, is presented [46–48], followed by *prāṇāyāma*, the fourth limb [49–53], and *pratyāhāra*, the fifth [54–55].

CHAPTER III: MYSTIC POWERS

The chapter begins by concluding the definitions of the last three limbs of *yoga* [1–3], which are distinguished from the others by constituting *saṁyama* [4–6] and being internal limbs [7–8]. A discussion of the state of *nirodha* ensues [9–12], followed by the metaphysics of the relationship between substratum and characteristic [13–15]. The remainder of the chapter is then dedicated to an extensive discussion of various mystic powers accrued from the performance of *saṁyama* on a variety of things [16–48], culminating in omniscience followed by ultimate *kaivalya* liberation [49–55].

CHAPTER IV: ABSOLUTE INDEPENDENCE

The chapter begins by listing other means of attaining the *siddhis* [1]. This is followed by some comments on *prakṛti*'s relationship with her effects [2–3] and by the phenomenon of the creation of multiple minds by the *yogī* [4–5]. A more advanced discussion of *karma* [6–7], *saṁskāras* [8–11], and Time and the *guṇas* [12–14] then ensues. The next section critiques Buddhist idealist notions of the mind [15–21], followed by a discussion on the *yoga* view of the relationship between mind and consciousness [22–26], and of distractions to meditation [27–28]. The chapter ends with *dharma-megha* and its effects [29–33], and then ultimate liberation [34].

APPENDIX

Devanāgarī, Transliteration, and Translation of *Sūtras*

CHAPTER I: MEDITATIVE ABSORPTION

प्रथमः समाधिपादः ।

prathamah samādhi-pādah

अथ योगानुशासनम् ॥ १ ॥

I.1 atha yogānuśāsanam

Now, the teachings of *yoga* [are presented].

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

I.2 yogaś citta-vṛtti-nirodha

Yoga is the stilling of the changing states of the mind.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

I.3 tadā draṣṭuḥ svarūpe 'vasthānam

When that is accomplished, the seer abides in its own true nature.

वृत्तिसारूप्यम् इतरत्र ॥ ४ ॥

I.4 vṛtti-sārūpyam itaratra

Otherwise, at other times, [the seer] is absorbed in the changing states [of the mind].

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ ५ ॥

I.5 vṛttayah pañcatayyah klišṭāklišṭāḥ

There are five kinds of changing states of the mind, and they are either detrimental or nondetrimental [to the practice of *yoga*].

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

I.6 *pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ*

[These five *vṛttis* are] right knowledge, error, imagination, sleep, and memory.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

I.7 *pratyakṣānumānāgamāḥ pramāṇāni*

Right knowledge consists of sense perception, logic, and verbal testimony.

विपर्ययो मिथ्याज्ञानम् अतद्रूपप्रतिष्ठम् ॥ ८ ॥

I.8 *viparyayo mithyā-jñānam atad-rūpa-pratiṣṭham*

Error is false knowledge stemming from the incorrect apprehension [of something].

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ९ ॥

I.9 *śabda-jñānānupātī vastu-śūnyo vikalpaḥ*

Metaphor consists of the usage of words that are devoid of an actual object.

अभावप्रत्ययालम्बना वृत्तिनिद्रा ॥ १० ॥

I.10 *abhāva-pratyayālambanā vṛttir nidrā*

Deep sleep is that state of mind which is based on an absence [of any content].

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ ११ ॥

I.11 *anubhūta-viṣayāsampramoṣaḥ smṛtiḥ*

Memory is the retention of [images of] sense objects that have been experienced.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

I.12 *abhyāsa-vairāgyābhyāntan-nirodhaḥ*

[The *vṛtti* states of mind] are stilled by practice and dispassion.

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

I.13 *tatra sthitau yatno 'bhyāsaḥ*

From these, practice is the effort to be fixed in concentrating the mind.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

I.14 *sa tu dīrgha-kāla-nairantarya-satkārāsevito dr̥ḍha-bhūmiḥ*

Practice becomes firmly established when it has been cultivated uninterruptedly and with devotion over a prolonged period of time.

दृष्टान्त्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

I.15 *dr̥ṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-samjñā vairāgyam*

Dispassion is the controlled consciousness of one who is without craving for sense objects, whether these are actually perceived, or described [in scripture].

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १६ ॥

I.16 *tat param puruṣa-khyāter guṇa-vaitr̥ṣṇyam*

Higher than renunciation is indifference to the *guṇas* [themselves]. This stems from perception of the *puruṣa*, soul.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १७ ॥

I.17 *vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ*

Samprajñāta [*samādhi*] consists of [the consecutive] mental stages of absorption with physical awareness, absorption with subtle awareness, absorption with bliss, and absorption with the sense of I-ness.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषेऽन्यः ॥ १८ ॥

I.18 *virāma-pratyayābhyāsa-pūrvah saṁskāra-śeṣo 'nyaḥ*

The other *samādhi* [*asamprajñāta-samādhi*] is preceded by cultivating the determination to terminate [all thoughts]. [In this state] only latent impressions remain.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥

I.19 *bhava-pratyayo videha-prakṛtilayanām*

For [some], those who are unembodied and those who are merged in matter, [the state of *samprajñāta* is characterized] by absorption in [subtle] states of *prakṛti*.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

I.20 *śraddhāvīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām*

[But] for others, [the state where only subconscious impressions re-

main] is preceded by faith, vigor, memory, *samādhi* absorption, and discernment.

तीव्रसंवेगानाम् आसन्नः ॥ २१ ॥

I.21 *tīvra-saṁvegānām āsannaḥ*

[This state of *samprajñāta*] is near for those who apply themselves intensely.

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥ २२ ॥

I.22 *mṛdu-madhyādhimātravāt tato 'pi viśeṣaḥ*

Even among these, there is further differentiation [of this intensity into degrees of] mild, mediocre, and ardent.

ईश्वरप्रणिधानाद् वा ॥ २३ ॥

I.23 *Īśvara-praṇidhānād vā*

Or, [this previously mentioned state is attainable] from devotion to the Lord.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

I.24 *kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa Īśvaraḥ*

The Lord is a special soul. He is untouched by the obstacles [to the practice of *yoga*], *karma*, the fructification [of *karma*], and subconscious predispositions.

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २५ ॥

I.25 *tatra niratiśayaṁ sarvajña-bījam*

In him, the seed of omniscience is unsurpassed.

पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

I.26 *pūrveṣām api guruḥ kālenānavacchedāt*

Īśvara was also the teacher of the ancients, because he is not limited by Time.

तस्य वाचकः प्रणवः ॥ २७ ॥

I.27 *tasya vācakaḥ praṇavaḥ*

The name designating him is the mystical syllable *om*.

तज्जपस्तदर्थभावनम् ॥ २८ ॥

I.28 taj-japas tad-artha-bhāvanam

Its repetition and the contemplation of its meaning [should be performed].

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावाच्च ॥ २९ ॥

I.29 tataḥ pratyak-cetanādhigamo 'py antaryābhāvaś ca

From this comes the realization of the inner consciousness and freedom from all disturbances.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध

भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

I.30 vyādhi-styāna-saṁśaya-pramādālasya-virati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni citta-vikṣepās te 'ntaryāḥ

These disturbances are disease, idleness, doubt, carelessness, sloth, lack of detachment, misapprehension, failure to attain a base for concentration, and instability. They are distractions for the mind.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥

I.31 duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-saha-bhuvah

Suffering, dejection, trembling, inhalation, and exhalation accompany the distractions.

तत्प्रतिषेधार्थम् एकतत्त्वाभ्यासः ॥ ३२ ॥

I.32 tat-pratiṣedhārtham eka-tattvābhyāsaḥ

Practice [of fixing the mind] on one object [should be performed] in order to eliminate these disturbances.

मैत्रीकरुणामुदितोपेक्षणां

सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

I.33 maitrī-karuṇā-muditopekṣaṇāṁ sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṁ bhāvanātas citta-prasādanam

By cultivating an attitude of friendship toward those who are happy, compassion toward those in distress; joy toward those who are virtuous, and equanimity toward those who are non-virtuous, lucidity arises in the mind.

प्रच्छेदनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

I.34 *pracchardana-vidhāraṇābhyāṃ vā prāṇasya*

Or [stability of mind is gained] by exhaling and retaining the breath.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥ ३५ ॥

I.35 *viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhanī*

Or else, focus on a sense object arises, and this causes steadiness of the mind.

विशोका वा ज्योतिष्मती ॥ ३६ ॥

I.36 *viśokā vā jyotiṣmatī*

Or [steadiness of mind is gained when] the mind is pain free and luminous.

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

I.37 *vīta-rāga-viṣayaṃ vā cittaṃ*

Or [the mind becomes steady when it has] one who is free from desire as its object.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

I.38 *svapna-nidrā-jñānālambanaṃ vā*

Or [the mind can become steady when it has] the knowledge attained from sleep and dreams as its support.

यथाभिमतध्यानाद् वा ॥ ३९ ॥

I.39 *yathābhimata-dhyānād vā*

Or [steadiness of the mind is attained] from meditation upon anything of one's inclination.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥

I.40 *paramāṇu-parama-mahattvānto 'sya vaśīkāraḥ*

The *yogī's* mastery extends from the smallest particle of matter to the totality of matter.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु

तत्स्थतदञ्जनता समापत्तिः ॥ ४१ ॥

I.41 *kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṭṛ-grahaṇa-grāhyeṣu tat-sthatad-añjanatā samāpattiḥ*

Samāpatti, complete absorption of the mind when it is free from its *vṛttis*, occurs when the mind becomes just like a transparent jewel, taking the form of whatever object is placed before it, whether the object be the knower, the instrument of knowledge, or the object of knowledge.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ ४२ ॥

I.42 *tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā-samāpattiḥ*

In this stage, *savitarka-samāpatti*, “*samādhi* absorption with physical awareness” is intermixed with the notions of word, meaning, and idea.

स्मृतिपरिशुद्धौ स्वरूपज्ञान्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥

I.43 *smṛti-pariśuddhau svarūpa-jñānyevārtha-mātra-nirbhāsā nirvitarkā*

Nirvitarka [*samāpatti*], “absorption without conceptualization,” occurs when memory has been purged and the mind is empty, as it were, of its own [reflective] nature. Now only the object [of meditation] shines forth [in its own right].

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

I.44 *etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā*

The states of *samādhi* with “subtle awareness” and without “subtle awareness,” whose objects of focus are the subtle nature [of things], are explained in the same manner.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

I.45 *sūkṣma-viṣayatvaṁ cālīṅga-paryavasānam*

The subtle nature of things extends all the way up to *prakṛti*.

ता एव सबीजः समाधिः ॥ ४६ ॥

I.46 *tā eva sabījaḥ samādhiḥ*

These above mentioned *samāpatti* states are [known as] *samādhi* meditative absorption “with seed.”

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥

I.47 *nirvicāra-vaiśāradye 'dhyātma-prasādaḥ*

Upon attaining the clarity of *nirvicāra-samādhi*, there is lucidity of the inner self.

ऋतंभरा तत्र प्रजा ॥ ४८ ॥

I.48 ṛtam-bharā tatra prajā

In that state, there is truth-bearing wisdom.

श्रुतानुमानप्रजाभ्याम् अन्यविषया विशेषार्थत्वात् ॥ ४९ ॥

I.49 śrūtānumāna-prajābhyām anya-viṣayā viśeṣārthatvāt

It [seedless *samādhi*] has a different focus from that of inference and sacred scripture, because it has the particularity of things as its object.

तज्जः संस्कारो न्यसंस्कारप्रतिबन्धी ॥ ५० ॥

I.50 taj-jah saṁskāro 'nya-saṁskāra-pratibandhī

The *saṁskāras* born out of that [truth-bearing wisdom] obstruct other *saṁskāras* [from emerging].

तस्यापि निरोधे सर्वनिरोधान् निर्बीजः समाधिः ॥ ५१ ॥

I.51 tasyāpi nirodhe sarva-nirodhān nirbījah samādhiḥ

Upon the cessation of even those [truth-bearing *saṁskāras*], *nirbīja-samādhi*, seedless meditative absorption, ensues.

इति पतञ्जलिविरचिते योगसूत्रे प्रथमः समाधिपादः ।

iti Patañjali-viracite yogasūtre prathamah samādhi-pādaḥ

Thus ends of the first chapter on *samādhi* in the *Yoga Sūtras* composed by Patañjali.

CHAPTER II: PRACTICE

द्वितीयः साधनपादः ।

dvitīyah sādhana-pādaḥ

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

II.1 tapaḥ-svādhyāyēśvara-praṇidhānāni kriyā-yogaḥ

Kriyā-yoga, the path of action, consists of self-discipline, study, and dedication to the Lord.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

II.2 *samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca*

[The *yoga* of action] is for bringing about *samādhi* and for weakening the impediments [to *yoga*].

अविद्यास्मितारागद्वेषाभिनवेशाः क्लेशाः ॥ ३ ॥

II.3 *avidyāsmītā-rāga-dveṣābhiniveśāḥ kleśāḥ*

The impediments [to *samādhi*] are nescience, ego, desire, aversion, and clinging to life.

अविद्या क्षेत्रम् उत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

II.4 *avidyā kṣetram uttaraśāṁ prasupta-tanu-vicchinnoḍāraṇām*

Ignorance is the breeding ground of the other *kleśas*, whether they are in a dormant, weak, intermittent, or fully activated state.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

II.5 *anityāśuci-duḥkhānātmasu nityaśucisukhātma-khyātir avidyā*

Ignorance is the notion that takes the self, which is joyful, pure, and eternal, to be the nonself, which is painful, unclean, and temporary.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥

II.6 *dr̥g-darśana-śaktyor ekātmatevāsmitā*

Ego is [to consider] the nature of the seer and the nature of the instrumental power of seeing to be the same thing.

सुखानुशयी रागः ॥ ७ ॥

II.7 *sukhānuśayī rāgaḥ*

Attachment stems from [experiences] of happiness.

दुःखानुशयी द्वेषः ॥ ८ ॥

II.8 *duḥkhānuśayī dveṣaḥ*

Aversion stems from [experiences] of pain.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनवेशः ॥ ९ ॥

II.9 *svarasa-vāhī viduṣo 'pi tathārūḍho 'bhiniveśaḥ*

[The tendency of] clinging to life affects even the wise; it is an inherent tendency.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥

II.10 te pratiprasava-heyāḥ sūkṣmāḥ

These *kleśas* are subtle; they are destroyed when [the mind] dissolves back into its original matrix.

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

II.11 dhyāna-heyās tad-vṛttayah

The states of mind produced by these *kleśas* are eliminated by meditation.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

II.12 kleśa-mūlah karmāśayo dṛṣṭādrṣṭa-janma-vedanīyah

The stock of *karma* has the *kleśas* as its root. It is experienced in present or future lives.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

II.13 sati mūle tad-vipāko jātyāyur-bhogāḥ

As long as the root [of *kleśas*] exists, it fructifies as type of birth, span of life, and life experience [of an individual].

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

II.14 te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt

These [the type of birth, span of life, and life experience] bear the fruits of pleasure and pain, as a result of [the performance of] virtue and vice.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च

च दुःखम् एव सर्वं विवेकिनः ॥ १५ ॥

II.15 pariṇāma-tāpa-saṁskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvaṁ vivekinaḥ

For one who has discrimination, everything is suffering on account of the suffering produced by the consequences [of action], by pain [itself], and by the *saṁskāras*, as well as on account of the suffering ensuing from the turmoil of the *vṛttis* due to the *guṇas*.

हेयं दुःखम् अनागतम् ॥ १६ ॥

II.16 heyam duḥkham anāgatam

Suffering that has yet to manifest is to be avoided.

दृष्टृदृश्ययोः संयोगे हेयहेतुः ॥ १७ ॥

II.17 *draṣṭṛ-dṛśyayoḥ saṁyogo heya-hetuḥ*

The conjunction between the seer and that which is seen is the cause [of suffering] to be avoided.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

II.18 *prakāśa-kriyā-sthiti-śīlaṁ bhūteन्द्रियात्मकं bhogāpavargārtham dṛśyam*

That which is knowable has the nature of illumination, activity, and inertia [*sattva*, *rajas*, and *tamas*]. It consists of the senses and the elements, and exists for the purpose of [providing] either liberation or experience [to *puruṣa*].

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥ १९ ॥

II.19 *viśeṣāviśeṣa-liṅga-mātrāliṅgāni guṇa-parvaṇi*

The different stages of the *guṇa* qualities consist of the particularized, the unparticularized, the distinctive, and the indistinctive.

दृष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

II.20 *draṣṭā dṛśi-mātraḥ śuddho 'pi pratyayānupaśyaḥ*

The seer is merely the power of seeing; [however,] although pure, he witnesses the images of mind.

तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

II.21 *tad-artha eva dṛśyasyaātmā*

The essential nature of that which is seen is exclusively for the sake of the seer.

कृतार्थं प्रति नष्टम् अप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

II.22 *kr̥tārtham prati naṣṭam apy anaṣṭam tad-anya-sādhāraṇatvāt*

Although the seen ceases to exist for one whose purpose is accomplished [the liberated *puruṣa*], it has not ceased to exist altogether, since it is common to other [not-liberated] *puruṣas*.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

II.23 *sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ saṁyogaḥ*

[The notion of] conjunction is the means of understanding the real nature of the powers of the possessed and of the possessor.

तस्य हेतुरविद्या ॥ २४ ॥

II.24 tasya hetur avidyā

The cause of conjunction is ignorance.

तदभावात् संयोगाभावो हानां तद्दृशेः कैवल्यम् ॥ २५ ॥

II.25 tad-abhāvāt saṁyogābhāvo hānaṁ tad-dṛṣeḥ kaivalyam

By the removal of ignorance, conjunction is removed. This is the absolute freedom of the seer.

विवेकख्यातिरविप्लवा हानोपायः ॥ २६ ॥

II.26 viveka-khyātir aviplavā hānopāyaḥ

The means to liberation is uninterrupted discriminative discernment.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २७ ॥

II.27 tasya saptadhā prānta-bhūmiḥ prajā

The *yogī's* true insight has seven ultimate stages.

योगाङ्गानुष्ठानाद् अशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ २८ ॥

II.28 yogāṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir-āviveka-khyāteḥ

Upon the destruction of impurities as a result of the practice of *yoga*, the lamp of knowledge arises. This culminates in discriminative discernment.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टाव्

अङ्गानि ॥ २९ ॥

II.29 yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni

The eight limbs are abstentions, observances, posture, breath control, disengagement of the senses, concentration, meditation, and absorption.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

II.30 ahimsā-satyāsteya-brahmacaryāparigrahā yamāḥ

The *yamas* are nonviolence, truthfulness, refrainment from stealing, celibacy, and renunciation of [unnecessary] possessions.

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

II.31 jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahā-vratam

[These *yamas*] are considered the great vow. They are not exempted by one's class, place, time, or circumstance. They are universal.

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

II.32 śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ

The observances are cleanliness, contentment, austerity, study [of scripture], and devotion to God.

वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥

II.33 vitarka-bāndhane pratipakṣa-bhāvanam

Upon being harassed by negative thoughts, one should cultivate counteracting thoughts.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका

मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

II.34 vitarkā hiṃsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhimātrā duḥkhājñānānanta-phalā iti pratipakṣa-bhāvanam

Negative thoughts are violence, etc. They may be [personally] performed, performed on one's behalf by another, or authorized by one-self; they may be triggered by greed, anger, or delusion; and they may be slight, moderate, or extreme in intensity. One should cultivate counteracting thoughts, namely, that the end results [of negative thoughts] are ongoing suffering and ignorance.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

II.35 ahimsā-pratiṣṭhāyām tat-sannidhau vaira-tyāgaḥ

In the presence of one who is established in nonviolence, enmity is abandoned.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

II.36 satya-pratiṣṭhāyām kriyā-phalāśrayatvam

When one is established in truthfulness, one ensures the fruition of actions.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

II.37 asteya-pratiṣṭhāyām sarva-ratnopasthānam

When one is established in refrainment from stealing, all jewels manifest.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

II.38 brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ

Upon the establishment of celibacy, power it attained.

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥ ३९ ॥

II.39 aparigraha-sthairye janma-kathantā-sambodhaḥ

When refrainment from covetousness becomes firmly established, knowledge of the whys and wherefores of births manifests.

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ ४० ॥

II.40 śaucāt svāṅga-jugupsā parair asamsargaḥ

By cleanliness, one [develops] distaste for one's body and the cessation of contact with others.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

II.41 sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca

Upon the purification of the mind, [one attains] cheerfulness, one-pointedness, sense control, and fitness to perceive the self.

संतोषाद् अनुत्तमः सुखलाभः ॥ ४२ ॥

II.42 santoṣād anuttamaḥ sukha-lābhaḥ

From contentment, the highest happiness is attained.

कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥ ४३ ॥

II.43 kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ

From austerity, on account of the removal of impurities, the perfection of the senses and body manifests.

स्वाध्यायाद् इष्टदेवतासंप्रयोगः ॥ ४४ ॥

II.44 svādhyāyād iṣṭa-devatā-samprayogaḥ

From study [of scripture], a connection with one's deity of choice is established.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

II.45 samādhi-siddhir īśvara-praṇīdhānāt

From submission to God comes the perfection of *samādhi*.

स्थिरसुखम् आसनम् ॥ ४६ ॥

II.46 sthira-sukham āsanam

Posture should be steady and comfortable.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

II.47 prayatna-śaithilyānanta-samāpattibhyām

[Such posture should be attained] by the relaxation of effort and by absorption in the infinite.

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

II.48 tato dvandvānabhighātaḥ

From this, one is not afflicted by the dualities of the opposites.

तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥ ४९ ॥

II.49 tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ

When that [*āsana*] is accomplished, *prāṇāyāma*, breath control, [follows]. This consists of the regulation of the incoming and outgoing breaths.

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥

II.50 bāhyābhyantara-stambha-vṛttiḥ deśa-kāla-saṅkhyābhiḥ paridr̥ṣṭo dīrgha-sūkṣmaḥ

[*Prāṇāyāma*] manifests as external, internal, and restrained movements [of breath]. These are drawn out and subtle in accordance to place, time, and number.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥

II.51 bāhyābhyantara-viṣayākṣepī caturthaḥ

The fourth [type of *prāṇāyāma*] surpasses the limits of the external and the internal.

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

II.52 tataḥ kṣīyate prakāśāvaraṇam

Then, the covering of the illumination [of knowledge] is weakened.

धारणासु च योग्यता मनसः ॥ ५३ ॥

II.53 dhāraṇāsu ca योग्यता मनसः

Additionally, the mind becomes fit for concentration.

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार

इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

II.54 svaviṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇāṃ

pratyāhārah

Pratyāhāra, withdrawal from sense objects, occurs when the senses do not come into contact with their respective sense objects. It corresponds, as it were, to the nature of the mind [when it is withdrawn from the sense objects].

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥

II.55 tataḥ paramā vaśyatendriyāṇām

From this comes the highest control of the senses.

इति पतञ्जलिविरचिते योगसूत्रे द्वितीयः साधनपादः ।

iti Patañjali-viracite yogasūtre dvitīyaḥ sādhana-pādaḥ

Thus ends the second chapter on *sādhana* in the *Yoga Sūtras* composed by Patañjali.

CHAPTER III: MYSTIC POWERS

तृतीयः विभूतिपादः ।

tritīyaḥ vibhūti-pādaḥ

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

III.1 deśa-bandhaś cittasya dhāraṇā

Concentration is the fixing of the mind in one place.

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

III.2 tatra pratyayaika-tānatā dhyānam

Meditation is the one-pointedness of the mind on one image.

तद् एवार्थमात्रनिर्भासं स्वरूपशून्यम् इव समाधिः ॥ ३ ॥

III.3 *tad evārtha-mātra-nirbhāsaṁ svarūpa-śūnyam iva samādhiḥ*

Samādhi is when that same *dhyāna* shines forth as the object alone and [the mind] is devoid of its own [reflective] nature.

त्रयम् एकत्र संयमः ॥ ४ ॥

III.4 *trayam ekatra saṁyamaḥ*

When these three are performed together, it is called *saṁyama*.

तज्जयात् प्रज्ञालोकः ॥ ५ ॥

III.5 *taj-jayāt prajñālokaḥ*

From *saṁyama* comes insight.

तस्य भूमिषु विनियोगः ॥ ६ ॥

III.6 *tasya bhūmiṣu viniyogaḥ*

Samyama is applied on the [different] stages [of *samādhi*].

त्रयम् अन्तरङ्गं पूर्वेभ्यः ॥ ७ ॥

III.7 *trayam antaraṅgaṁ pūrvebhyaḥ*

These three [*dhāraṇā*, *dhyāna*, and *samādhi*] are internal limbs compared to the previous limbs [of *yoga*].

तद् अपि बहिरङ्गं निर्बीजस्य ॥ ८ ॥

III.8 *tad api bahir-āṅgaṁ nirbījasya*

Yet even these are external limbs in relation to “seedless” *samādhi*.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ

निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥ ९ ॥

III.9 *vyutthāna-nirodha-saṁskārayor abhībhava-prādurbhāvau nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ*

The state of restraint, *nirodha*, is when there is disappearance of outgoing [i.e., worldly] *saṁskāras* and the appearance of restraining *saṁskāras*. These emerge in the mind at the moment of restraint.

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

III.10 *tasya praśānta-vāhitā saṁskārāt*

The mind’s undisturbed flow occurs due to *saṁskāras*.

सर्वार्थतैकाग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ॥ ११ ॥

III.11 *sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ*

The attainment of the *samādhi* state involves the elimination of all-pointedness [i.e., wandering] of the mind and the rise of one-pointedness [i.e., concentration].

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

III.12 *tataḥ punaḥ śāntoditau tulya-pratyayau cittasyaikāgratā-pariṇāmāḥ*

In that regard, the attainment of one-pointedness occurs when the image in the mind that has just passed is the same as the image in the mind that is present.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

III.13 *etena bhūteन्द्रियेषु dharmalakṣaṇāvasthā-pariṇāmā vyākhyātāḥ*

In this way, the change in the characteristics, state, and condition of objects and of the senses is explained.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ १४ ॥

III.14 *śāntoditāvya-padeśya-dharmānupātī dharmī*

The substratum is that which underpins past, present, and future.

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

III.15 *kramānyatvaṁ pariṇāmānyatve hetuḥ*

The change in the sequence [of characteristics] is the cause of the change in transformations [of objects].

परिणामत्रयसंयमाद् अतीतानागतज्ञानम् ॥ १६ ॥

III.16 *pariṇāma-traya-saṁyamād atītānāgata-jñānam*

When *saṁyama* is performed on the three transformations [of characteristics, state, and condition], knowledge of the past and the future ensues.

शब्दार्थप्रत्ययानाम् इतरेतराध्यासात् संकरस्तत्प्रविभागसंयमात्

सर्वभूतरुतज्ञानम् ॥ १७ ॥

III.17 *śabdārtha-pratyayānām itaretarādhyāsāt saṅkaras tat-pravibhāga-saṁyamāt sarva-bhūta-ruta-jñānam*

Due to the correlation among word, meaning, and idea, confusion en-

sues. By performing *saṁyama* on them separately, knowledge of the speech of all creatures arises.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥ १८ ॥

III.18 *saṁskāra-sākṣātkaraṇāt pūrva-jāti-jñānam*

By bringing [previous] *saṁskāras* into direct perception comes the knowledge of previous births.

प्रत्ययस्य परचित्तज्ञानम् ॥ १९ ॥

III.19 *pratyayasya para-citta-jñānam*

From [their] ideas, one can attain knowledge of others' minds.

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥ २० ॥

III.20 *na ca tat-sālabhanam tasyāviṣayībhūtatvāt*

That knowledge is not accompanied by its object, since this object is not the object [of the *yogī's* mind].

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे

चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥ २१ ॥

III.21 *kāya-rūpa-saṁyamāt tad-grāhya-śakti-stambhe cakṣuḥ-prakāśāsamprayoge 'ntardhānam*

By performing *saṁyama* on the outer form of the body, invisibility [is attained]. This occurs when perceptibility is obstructed by blocking contact between light and the eyes.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमाद्

अपरान्तज्ञानम् अरिष्टेभ्यो वा ॥ २२ ॥

III.22 *sopakramam nirupakramam ca karma tat-saṁyamād aparānta-jñānam ariṣṭebhyo vā*

Karma is either quick to fructify or slow. By *saṁyama* on *karma*, or on portents, knowledge of [one's] death arises.

मैत्र्यादिषु बलानि ॥ २३ ॥

III.23 *maitryādiṣu balāni*

By [*saṁyama*] on friendliness and such things, strengths are acquired.

बलेषु हस्तिबलादीनि ॥ २४ ॥

III.24 *baleṣu hasti-balādīni*

[By practicing *saṁyama*] on strengths, [the *yogī*] attains the strength of an elephant, etc.

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ २५ ॥

III.25 *pravṛtṭyāloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam*

By directing the light of cognition, one obtains knowledge of subtle, concealed, and remote things.

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

III.26 *bhuvana-jñānam sūrye saṁyamāt*

By performing *saṁyama* on the sun arises knowledge of the different realms in the universe.

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

III.27 *candre tāravvūha-jñānam*

[By *saṁyama*] on the moon, knowledge of the solar systems.

ध्रुवे तद्गतिज्ञानम् ॥ २८ ॥

III.28 *dhruve tad-gati-jñānam*

[By *saṁyama*] on the polestar comes knowledge of the movement of the stars.

नाभिचक्रे कायव्यूहज्ञानम् ॥ २९ ॥

III.29 *nābhi-cakre kāya-vvūha-jñānam*

[By *saṁyama*] on the navel plexus of the body comes knowledge of the arrangement of the body.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३० ॥

III.30 *kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ*

[By *saṁyama*] on the pit of the throat comes the cessation of hunger and thirst.

कूर्मनाद्यां स्थैर्यम् ॥ ३१ ॥

III.31 *kūrma-nādyāṁ sthairyam*

[By *saṁyama*] on the subtle tortoise channel, steadiness is attained.

मूर्धज्योतिषि सिद्धदर्शनम् ॥ ३२ ॥

III.32 *mūrdha-jyotiṣi siddha-darśanam*

[By *saṁyama*] on the light in the skull, a vision of the *siddhas*, perfected beings, is attained.

प्रातिभाद् वा सर्वम् ॥ ३३ ॥

III.33 *prātibhād vā sarvam*

Or, by intuition, comes [knowledge of] everything.

हृदये चित्तसंवित् ॥ ३४ ॥

III.34 *hṛdaye citta-saṁvit*

[By *saṁyama*] on the heart, knowledge of the mind ensues.

सत्त्वपुरुषयेरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः

परार्थत्वात् स्वार्थसंयमात् पुरुषज्ञानम् ॥ ३५ ॥

III.35 *sattva-puruṣayor atyantāsāṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ*
parārthatvāt svārtha-saṁyamāt puruṣa-jñānam

Worldly experience consists of the notion that there is no distinction between the *puruṣa* self and pure intelligence, although these two are completely distinct. Worldly experience exists for another [i.e., for *puruṣa*]. [By *saṁyama*] on that which exists for itself [i.e., on *puruṣa*], comes knowledge of *puruṣa*.

ततः प्रातिभश्चावणवेदनादर्शास्वादवार्ता जायन्ते ॥ ३६ ॥

III.36 *tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārtā jāyante*

From this, intuition as well as higher hearing, touch, vision, taste, and smell are born.

ते समाधाव् उपसर्गा व्युत्थाने सिद्धयः ॥ ३७ ॥

III.37 *te samādhāv upasargāḥ vyutthāne siddhayaḥ*

These powers are accomplishments for the mind that is outgoing but obstacles to *samādhi*.

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच् च चित्तस्य

परशरीरावेशः ॥ ३८ ॥

III.38 *bandha-kāraṇa-śaithilyāt pracāra-saṁvedanāc ca cittasya para-śarīrāveśaḥ*

By loosening the cause of bondage, and by knowledge of the passage-ways of the mind, the mind can enter into the bodies of others.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ३९ ॥

III.39 *udāna-jayāj jala-paṅka-kaṅṭakādiṣv asaṅga utkrāntiś ca*

By mastery over the *udāna* vital air, one attains [the power of] levitation and does not come into contact with water, mud, and thorns, etc.

समानजयात् ज्वलनम् ॥ ४० ॥

III.40 *samāna-jayāt jvalanam*

By mastery over the *samāna* vital air, radiance is attained.

श्रोत्राकाशयोः संबन्धसंयमाद् दिव्यं श्रोत्रम् ॥ ४१ ॥

III.41 *śrotṛākāśayoḥ sambandha-saṁyamād divyaṁ śrotram*

By *saṁyama* on the relationship between the organ of hearing and the ether, divine hearing is attained.

कायाकाशयोः संबन्धसंयमाल्

लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४२ ॥

III.42 *kāyākāśayoḥ sambandha-saṁyamāl laghu-tūla-samāpattēś cākāśa-gamanam*

By performing *saṁyama* on the relationship between the body and ether, and by performing *samāpatti* on the lightness of cotton, one acquires the ability to travel through the sky.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४३ ॥

III.43 *bahir-akalpita vṛttir mahā-vidēhā tataḥ prakāśāvaraṇa-kṣayaḥ*

The state of mind [projected] outside [of the body], which is not an imagined state, is called the great out-of-body [experience]. By this, the covering of the light [of *buddhi*] is destroyed.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ४४ ॥

III.44 *sthūla-svarūpa-sūkṣmānvayārthavattva-saṁyamād bhūta-jayaḥ*

By *saṁyama* on the gross nature, essential nature, subtle nature, constitution, and purpose [of objects, one attains] mastery over the elements.

ततोऽणिमादिप्रादुर्भावः कायसंपत् तद्धर्मानभिघातश्च ॥ ४५ ॥

III.45 *tato 'ṇimādi-prādurbhāvaḥ kāya-sampat-tad-dharmānabhighātaś ca*

As a result of this, there are no limitations on account of the body's natural abilities; mystic powers such as *aṇimā*, etc., manifest; and the body attains perfection.

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥ ४६ ॥

III.46 *rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāya-sampat*

The perfection of the body consists of [possessing] beauty, charm, strength, and the power of a thunderbolt.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमाद् इन्द्रियजयः ॥ ४७ ॥

III.47 *grahaṇa-svarūpāsmitānvayārthavattva-saṁyamād indriya-jayaḥ*

By the performance of *saṁyama* on the process of knowing, on the essence [of the sense organs], on ego, on inherence [the *guṇas*], and on the purpose [of the *guṇas*] comes control over the senses.

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥ ४८ ॥

III.48 *tato mano-javitvaṁ vikaraṇa-bhāvaḥ pradhāna-jayaś ca*

As a result of this comes speed like the speed of mind, activity independent of the bodily senses, and mastery over primordial matter.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ४९ ॥

III.49 *sattva-puruṣānyatākhyāti-mātrasya sarva-bhāvādhiṣṭhātṛtvam sarva-jñātrtvam ca*

Only for one who discerns the difference between the *puruṣa* and the intellect do omniscience and omnipotence accrue.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५० ॥

III.50 *tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam*

By detachment even from this attainment [i.e., omniscience and omnipotence], and upon the destruction of the seeds of all faults, *kaivalya*, the supreme liberation ensues.

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनर् अनिष्टप्रसङ्गात् ॥ ५१ ॥

III.51 *sthānyupanimantraṇe saṅgasmayākaraṇaṁ punar-aniṣṭa-prasaṅgāt*

If solicited by celestial beings, [the *yogī*] should not become smug, because the tendency toward undesirable consequences can once again manifest.

क्षणतत्क्रमयोः संयमादविवेकजं ज्ञानम् ॥ ५२ ॥

III.52 kṣaṇa-tat-kramayoḥ saṁyamād-viveka-jam jñānam

By performing *saṁyama* on the moment, and its sequence, one attains knowledge born of discrimination.

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ ५३ ॥

III.53 jāti-lakṣaṇa-deśair anyatā 'navacchedāt tulyayos tataḥ pratipattiḥ

As a result of this, there is discernment of two comparable things that are not distinguishable by species, characteristics, or location.

तारकं सर्वविषयं सर्वथाविषयम् अक्रमं चेति विवेकजं ज्ञानम् ॥ ५४ ॥

III.54 tāraṇam sarva-viṣayaṁ sarvathā-viṣayam akramam ceti vivekajam jñānam

Knowledge born of discrimination is a liberator; it has everything as its object at all times simultaneously.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् इति ॥ ५५ ॥

III.55 sattva-puruṣayoḥ śuddhi-sāmye kaivalyam iti

When the purity of the intellect is equal to that of the *puruṣa*, *kaivalya* liberation ensues.

इति पतञ्जलिविरचिते योगसूत्रे तृतीयो विभूतिपादः

iti Patañjali-viracite yoga-sūtre tṛtīyo vibhūti-pādaḥ

Thus ends the third chapter on *vibhūti* in the *Yoga Sūtras* composed by Patañjali.

CHAPTER IV: ABSOLUTE INDEPENDENCE

चतुर्थः कैवल्यपादः

caturthaḥ kaivalya-pādaḥ

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ १ ॥

IV.1 *janmauṣadhi-mantra-tapaḥ-samādhi-jāḥ siddhayaḥ*

The mystic powers arise due to birth, herbs, *mantras*, the performance of austerity, and *samādhi*.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

IV.2 *jāty-antara-pariṇāmaḥ prakṛtyāpūrāt*

The changes [in bodily forms that take place] in other births is due to the filling in by *prakṛti*.

निमित्तम् अप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥

IV.3 *nimittam aprayojakam prakṛtīnānāṃ varaṇa-bhedas tu tataḥ kṣetri-kavat*

The instrumental cause of creation is not its creative cause, but it pierces the covering from creation like a farmer [pierces the barriers between his fields].

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

IV.4 *nirmāṇa-cittāny asmitā-mātrāt*

Created minds are made from ego only.

प्रवृत्तिभेदे प्रयोजकं चित्तम् एकम् अनेकेषाम् ॥ ५ ॥

IV.5 *pravṛtti-bhede prayojakam cittam ekam anekeṣām*

There is one mind, among the many [created by the *yogī*], which is the director in the different activities [of the different bodies].

तत्र ध्यानजम् अनाशयम् ॥ ६ ॥

IV.6 *tatra dhyāna-jam anāśayam*

From these [five types of minds that possess *siddhis*], the one born of meditation is without the storehouse of *karma*.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधम् इतरेषाम् ॥ ७ ॥

IV.7 *karmāśuklākṛṣṇam yoginas tri-vidham itareṣām*

The *karma* of a *yogī* is neither white nor black; of everyone else, it is of three types.

ततस्तद्विपाकानुगुणानाम् एवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥

IV.8 tatas tad-vīpākānugūṇānām evābhivyaktir vāsanānām

From [these three types of *karma*] the activation of only those subliminal impressions that are ready for fruition [in the next life] occurs.

जातिदेशकालव्यवहितानाम् अप्यानन्तर्यं

स्मृतिसंस्कारयोर् एकरूपत्वात् ॥ ९ ॥

IV.9 jāti-deśa-kāla-vyavahitānām apy ānantaryam smṛti-saṁskārayor eka-rūpatvāt

Because they are identical, there is an uninterrupted connection between memory and *saṁskāra*, even though they might be separated by birth, time, and place.

तासाम् अनादित्वं चाशिषो नित्यत्वात् ॥ १० ॥

IV.10 tāsām anāditvam cāśiṣo nityatvāt

The *saṁskāras* are eternal, because the desire [for life] is eternal.

हेतुफलाश्रयालम्बनैः संगृहीतत्वाद् एषाम् अभावे तदभावः ॥ ११ ॥

IV.11 hetu-phalāśrayālbhanaiḥ saṅgrhītatvād eṣām abhāve tad-abhāvaḥ

Since [*saṁskāras*] are held together by immediate cause, motive, the mind, and the object of awareness, the *saṁskāras* cease when the latter cease.

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद् धर्माणाम् ॥ १२ ॥

IV.12 atītānāgatam svarūpato 'sty adhva-bhedād dharmāṇām

The past and the future exist in reality, since they differ [from the present only] in terms of the time of [manifestation] of their characteristics.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

IV.13 te vyakta-sūkṣmā guṇātmānaḥ

The past, present, and future have the *guṇas* as their essence and are either manifest or latent.

परिणामैकत्वाद् वस्तुतत्त्वम् ॥ १४ ॥

IV.14 pariṇāmaikatvād vastu-tattvam

The things [of the world] are objectively real, due to the uniformity [of the *guṇas* that underpin] all change.

वस्तुसाम्ये चित्तभेदात् तयोर्विभक्तः पन्थाः ॥ १५ ॥

IV.15 vastu-sāmye citta-bhedāt tayor vibhaktāḥ panthāḥ

Because there is a multiplicity of minds [perceiving an object] but yet the object remains consistent, there is a difference in nature between the object and the mind [of the observer].

न चैकचित्ततन्त्रं चेद् वस्तु तद् अप्रमाणकं तदा किं स्यात् ॥ १६ ॥

IV.16 na caika-citta-tantram vastu tad apramāṇakam tadā kiṁ syāt

An object is not dependent on a single mind [for its existence]; if it were, then what happens to it when it is not perceived [by that particular mind]?

तदुपरागापेक्षित्वाच्च चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १७ ॥

IV.17 tad-uparāgāpekṣitvāc cittasya vastu jñātājñātam

A thing is either known or not known by the mind depending on whether it is noticed by the mind.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

IV.18 sadā jñātāś citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt

The permutations of the mind are always known to its Lord, the *puruṣa* soul, because of the soul's unchanging nature.

न तत् स्वाभासं दृश्यत्वात् ॥ १९ ॥

IV.19 na tat-svābhāsaṁ dṛṣyatvāt

Nor is the mind self-illuminating, because of its nature as the object of perception.

एकसमये चोभयानवधारणम् ॥ २० ॥

IV.20 eka-samaye cobhayānavadhāraṇam

There cannot be discernment of both [the mind and the object it perceives] at the same time.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ॥ २१ ॥

IV.21 cittāntara-dṛṣye buddhibuddher atiprasaṅgaḥ smṛti-saṅkaraś ca

If [the mind] were cognized by another mind, then there would be an infinite regress of one intelligence [being known] by another intelligence. Moreover, there would also be confusion of memory.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ २२ ॥

IV.22 *citer apratisaṅkramāyās tad-ākārāpattau svabuddhi-saṁvedanam*

Although it is unchanging, consciousness becomes aware of its own intelligence by means of pervading the forms assumed by the intelligence.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

IV.23 *draṣṭṛ-dṛśyoparaktam cittam sarvārtham*

The mind, colored by the seer as well as by that which is seen, knows all objects.

तदसंख्येयवासनाचित्रम् अपि परार्थं संहत्यकारित्वात् ॥ २४ ॥

IV.24 *tad-asāṅkhyeya-vāsanā-citram api parārthanī saṁhatya-kāritvāt*

That mind, with its countless variegated subliminal impressions, exists for another entity [other than itself], because it operates in conjunction [with other instruments].

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥

IV.25 *viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ*

For one who sees the distinction [between the mind and the soul], reflecting on the nature of the self ceases.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥

IV.26 *tadā viveka-nimnam kaivalya-prāgbhāraṁ cittam*

At that point, the mind, inclined toward discrimination, gravitates toward ultimate liberation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २७ ॥

IV.27 *tac-chidreṣu pratyayāntarāṇi saṁskārebhyaḥ*

During the intervals [in this state of discriminate awareness] other ideas [arise] because of previous *saṁskāras*.

हानम् एषां क्लेशवदुक्तम् ॥ २८ ॥

IV.28 *hānam eṣāṁ kleśavad uktam*

The removal [of these previous *saṁskāras*] is said to be like [the removal] of the *kleśa* afflictions.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेवः समाधिः ॥ २९ ॥

IV.29 *prasañkhyāne 'py akusīdasya sarvathā viveka-khyāter dharmameghah samādhiḥ*

For one who has no interest even in [the fruits] of meditative wisdom on account of the highest degree of discriminative insight, the *samādhi* called *dharmamegha*, cloud of virtue, ensues.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

IV.30 *tataḥ kleśa-karma-nivṛttiḥ*

From this comes the cessation of the *kleśas* [impediments to *yoga*] and *karma*.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयम् अल्पम् ॥ ३१ ॥

IV.31 *tadā sarvāvaraṇa-malāpetasya jñānasyānantyāj jñeyam alpam*

At this point, because of the unlimited nature of knowledge when all impurities have been removed from it, that which remains to be known is little.

ततः कृतार्थानां परिणामक्रमपरिसमाप्तिर्गुणानाम् ॥ ३२ ॥

IV.32 *tataḥ kṛtārthānām pariṇāma-krama-parisamāptir guṇānām*

As a result, there is a cessation of the ongoing permutations of the *guṇas*, their purpose now fulfilled.

क्षणप्रतियोगी परिणामपरान्तनिर्ग्राह्यः क्रमः ॥ ३३ ॥

IV.33 *kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyaḥ kramah*

The progression [of any object through Time] corresponds to a [series of] moments. It is perceivable at the final [moment] of change.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं

स्वरूपप्रतिष्ठा वा चित्तिशक्तिरिति ॥ ३४ ॥

IV.34 *puruṣārtha-śūnyānām guṇānām pratiprasavaḥ kaivalyaṇi svarūpa-pratiṣṭhā vā citi-śaktir iti*

Ultimate liberation is when the *guṇas*, devoid of any purpose for the *puruṣa*, return to their original [latent] state; in other words, when the power of consciousness is situated in its own essential nature.

इति पतञ्जलिविरचिते योगसूत्रे चतुर्थः कैवल्यपादः ।

iti Patañjali-viracite yoga-sūtre caturthaḥ kaivalya-pādaḥ

Thus ends the fourth chapter on *samādhi* in the *Yoga Sūtras* composed by Patañjali.