

पतञ्जलियोगसूत्र

The *Yoga-Sūtra* of Patañjali

*Sanskrit-English Translation & Glossary*

Chip Hartranft

# *Table of contents*

Sanskrit pronunciation guide	Page 3
Sanskrit-English translation	4
Sanskrit-English glossary	71
Bibliography	84
About the author	86

# Sanskrit Pronunciation Guide

Sanskrit's breadth of expression comes in part from using the entire mouth for pronunciation, and from elongating accented vowels. With an alphabet of 49 letters, it has several different versions of familiar sounds such as 'n' and 's', each issuing from a different part of the mouth. For this reason, diacritical marks are generally used to indicate how and where a consonant or vowel should be sounded.

<i>a</i>	pronounced like 'a' in <i>america</i>
<i>i</i>	pronounced like 'i' in <i>liter</i>
<i>u</i>	pronounced like 'u' in <i>dude</i>
<i>e</i>	pronounced like 'e' in <i>grey</i>
<i>ai, ay</i>	pronounced like 'ai' in <i>aisle</i>
<i>o</i>	pronounced like 'o' in <i>over</i>
<i>au</i>	pronounced like 'ow' in <i>cow</i>
<i>ā, ī, ū, ē, āi, āu</i>	prolonged for two beats instead of one
<i>k, kh, g, gh, ṅ</i>	<i>gutturals</i> , arising from the throat
<i>c, ch, j, jh, ñ</i>	<i>palatals</i> , arising from the back of the palate
<i>ṭ, ṭh, ḍ, ḍh, ṇ</i>	<i>cerebrals</i> , with tongue touching the roof of the mouth
<i>t, th, d, dh, n</i>	<i>dentals</i> , with tongue touching the back of the teeth
<i>p, ph, b, bh, m</i>	<i>labials</i> , arising from the lips
<i>c</i>	<i>palatal</i> , always pronounced like 'ch' in <i>chop</i>
<i>r</i>	<i>cerebral</i> , pronounced like 'ri' in <i>rip</i>
<i>ś</i>	<i>palatal</i> , pronounced like 'sh' in <i>shout</i>
<i>ṣ</i>	<i>cerebral</i> , pronounced like 'sh' in <i>leash</i>
<i>ñ</i>	pronounced like 'ni' in <i>onion</i>
<i>ṃ</i>	pronounced like 'n' in <i>uncle</i>
<i>ṅ</i>	pronounced like 'gn' in <i>igneous</i>
<i>h alone</i>	pronounced like 'h' in <i>hot</i>
<i>ḥ</i>	a soft echo of the preceding vowel
<i>h after a consonant</i>	extra breath after the consonant (in Sanskrit there are no compound sounds like 'th' in <i>thief</i> or 'ph' in <i>phone</i> )

# The *Yoga-Sūtra* in Sanskrit-English Translation

समाधिपादः

*Samādhi-pādaḥ*

## I. Integration

I.1 अथ योगानुशासनम्  
*atha yogānuśāsanam*

*atha* = now  
*yoga* = process of yoking; union  
*ānuśāsanam* = teaching, exposition

**Now, the teachings of *yoga*.**

I.2 योगश्चित्तवृत्तिनिरोधः  
*yogaś citta-vṛtti-nirodhaḥ*

*yogaḥ* = process of yoking; union  
*citta* = consciousness  
*vṛtti* = patterning, turnings, movements  
*nirodhaḥ* = stilling, cessation, restriction

**Yoga is to still the patterning of consciousness.**

I.3 तदा द्रष्टुः स्वरूपेऽवस्थानम्  
*tadā draṣṭuḥ svarūpe 'vasthānam*

*tadā* = then  
*draṣṭuḥ* = seer, witness, pure awareness  
*svarūpe* = own essence, identity  
*avasthānam* = state of abiding

**Then, pure awareness can abide in its very nature.**

I.4 वृत्तिसारूप्यमितरत्र  
*vṛtti-sārūpyam itaratra*

*vṛtti* = patterning, turnings, movements  
*sārūpyam* = identification, conformity  
*itaratra* = otherwise

**Otherwise, awareness takes itself to be the patterns of consciousness.**

I.5 वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः

*vṛttayah pañcatayyah kliṣṭākliṣṭāḥ*

*vṛttayah* = patterning, turnings, movements

*pañcatayyah* = fivefold

*kliṣṭa* = hurtful

*akliṣṭāḥ* = benign

**There are five types of patterns, including both hurtful and benign.**

I.6 प्रमनविपर्ययविकल्पनिद्रास्मृतयः

*pramāṇa-viparyaya-vikalpa-nidrā-smṛtayah*

*pramāṇa* = right perception

*viparyaya* = misperception, error

*vikalpa* = conceptualization

*nidrā* = sleep

*smṛtayah* = memory, remembering

**They are right perception, misperception, conceptualization, deep sleep, and remembering.**

I.7 प्रत्यक्षानुमानागमाः प्रमाणानि

*pratyakṣānumānāgamāḥ pramāṇāni*

*pratyakṣa* = percept, sensory input

*anumāna* = inference

*āgamāḥ* = testimony from a teacher or traditional texts

*pramāṇāni* = accurate perception

**Right perception arises from direct observation, inference, or the words of others.**

I.8 विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्

*viparyayo mithyājñānam atad-rūpa-pratiṣṭham*

*viparyayah* = misperception, error

*mithyā* = false

*jñānam* = knowledge

*atad* = not that

*rūpa* = form

*pratiṣṭham* = based on

**Misperception is false knowledge, not based on what actually is.**

I.9 शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः  
*śabda-jñānānupātī vastu-śūnyo vikalpaḥ*

*śabda* = verbal, linguistic  
*jñāna* = knowledge  
*anupātī* = following, relying upon  
*vastu* = object, substance  
*śūnyah* = empty  
*vikalpaḥ* = conceptualization

**Conceptualization derives from linguistic knowledge, not contact with real things.**

I.10 अभाव प्रत्ययालम्बना वृत्तिर्निद्रा  
*abhāva-pratyayāmbanā vṛttir nidrā*

*abhāva* = non-existence, non-becoming  
*pratyaya* = perception, thought, intention, representation  
*āmbanā* = resting on  
*vṛttiḥ* = patterning  
*nidrā* = sleep

**Deep sleep is a pattern grounded in the perception that nothing exists.**

I.11 अनुभूतविषयासम्प्रमोषः स्मृतिः  
*anubhūta-viśayāsampraśaḥ smṛtiḥ*

*anubhūta* = experienced  
*viśaya* = object (of experience), phenomenon  
*asampraśaḥ* = not allowing to steal away  
*smṛtiḥ* = memory, remembering

**Remembering is the retention of experiences.**

I.12 अभ्यासवैराग्याभ्यां तन्निरोधः  
*abhyāsa-vairāgyābhyāṃ tan-nirodhaḥ*

*abhyāsa* = practice, action, method  
*vairāgyābhyāṃ* = dispassion, non-reaction, non-attachment  
*tad* = these  
*nirodhaḥ* = stilling, cessation, restriction

**Both practice and non-reaction are required to still the patterning of consciousness.**

I.13 तत्र स्थितौ यत्नोऽभ्यासः  
*tatra sthitau yatno 'bhyāsaḥ*

*tatra* = in that  
*sthitau* = stability, steadiness  
*yatnaḥ* = sustained effort  
*abhyāsaḥ* = practice, action, method

**Practice is the sustained effort to rest in that stillness.**

I.14 स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः  
*sa tu dīrgha-kāla-nairantarya-satkārāsevito dr̥ḍha-bhūmiḥ*

*sa* = this  
*tu* = and, moreover  
*dīrgha* = long  
*kāla* = time  
*nairantarya* = continuously, uninterruptedly  
*satkāra* = skillfully, in the right way  
*āsevitaḥ* = cultivated  
*dr̥ḍha* = firmly  
*bhūmiḥ* = rooted, grounded

**And this practice becomes firmly rooted when it is cultivated skillfully and continuously for a long time.**

I.15 दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्  
*dr̥ṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-saṃjñā vairāgyam*

*dr̥ṣṭa* = seen, perceptible  
*anuśravika* = heard, learned  
*viṣaya* = object (of experience), phenomenon  
*vitr̥ṣṇasya* = without wanting or attachment  
*vaśīkāra* = mastery, willing something to happen  
*saṃjñā* = comprehension  
*vairāgyam* = dispassion, non-reaction, non-attachment

**As for non-reaction, one can recognize that it has been fully achieved when no attachment arises in regard to anything at all, whether perceived directly or learned.**

I.16 तत्परं पुरुषख्यातेर्गुणवैतृष्यम्  
*tat param puruṣa-khyāter guṇa-vaitṛṣṇyam*

*tat* = this  
*param* = ultimate, highest, purest  
*puruṣa* = pure awareness  
*khyāteḥ* = clear seeing  
*guṇa* = fundamental qualities of nature  
*vaitṛṣṇyam* = without wanting or attachment

**When the ultimate level of non-reaction has been reached, pure awareness can clearly see itself as independent from the fundamental qualities of nature.**

I.17 वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः  
*vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ*

*vitarka* = analytical thinking  
*vicāra* = insight, reflection  
*ānanda* = bliss, joy  
*asmitā* = sense of self, I-am-ness  
*rūpa* = form  
*anugamāt* = going with, following, accompanying  
*samprajñātaḥ* = cognitive

**At first, the stilling process is accompanied by four kinds of cognition: analytical thinking, insight, bliss, or feeling like a self.**

I.18 विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः  
*virāma-pratyayābhyāsa-pūrvāḥ saṃskāra-śeṣo 'nyaḥ*

*virāma* = cessation  
*pratyaya* = perception, thought, intention, representation  
*abhyāsa* = practice, action, method  
*pūrvāḥ* = earlier  
*saṃskāra* = latent impressions  
*śeṣaḥ* = store, residuum  
*anyaḥ* = other

**Later, after one practices steadily to bring all thought to a standstill, these four kinds of cognition fall away, leaving only a store of latent impressions in the depth memory.**



I.19 भवप्रत्ययो विदेहप्रकृतिलयानाम्  
*bhava-pratyayo videha-prakṛti-layānām*

*bhava* = being, becoming  
*pratyayah* = perception, thought, intention, representation  
*videha* = bodiless  
*prakṛti* = nature  
*layānām* = clasped, merged

**Once the body is gone, and these latent impressions are dissolved in nature, they are inclined to be reborn.**

I.20 श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्  
*śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām*

*śraddhā* = faith  
*vīrya* = energy, vigor  
*smṛti* = memory, mindfulness  
*samādhi* = oneness, integration  
*prajñā* = wisdom  
*pūrvaka* = preceded by  
*itareṣām* = others

**For all others, faith, energy, mindfulness, integration, and wisdom form the path to realization.**

I.21 तीव्रसंवेगानामासन्नः  
*tīvra-samvegānām āsannaḥ*

*tīvra* = extremely  
*samvegānām* = intense, vehement  
*āsannaḥ* = near

**For those who seek liberation wholeheartedly, realization is near.**

I.22 मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः

*mṛdu-madhyādhimātravāt tato 'pi viśeṣaḥ*

*mṛdu* = mild

*madhya* = moderate

*adhimātravāt* = extreme, intense

*tataḥ* = therefore, from these

*api* = also

*viśeṣaḥ* = difference, distinction

**How near depends on whether the practice is mild, moderate, or intense.**

I.23 ईश्वरप्रणिधानाद्वा

*īśvara-praṇidhānād vā*

*īśvara* = divine ideal of pure awareness

*praṇidhānāt* = surrender, dedication, application, alignment

*vā* = or

**Realization may also come if one is oriented toward the ideal of pure awareness, *Isvara*.**

I.24 क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः

*kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ*

*kleśa* = cause of suffering, corruption, hindrance, affliction, poison

*karma* = action

*vipāka* = ripening, fruition

*āśayaiḥ* = store, residuum

*aparāmṛṣṭaḥ* = untouched, unaffected

*puruṣa* = pure awareness

*viśeṣa* = difference, distinction; exemplary, distinct

*īśvaraḥ* = divine ideal of pure awareness

***Isvara* is a distinct, incorruptible form of pure awareness, utterly independent of cause and effect, and lacking any store of latent impressions.**

I.25 तत्र निरतिशयं सर्वज्ञत्वबीजम्  
*tatra niratiśayaṃ sarvajñatva-bījam*

*tatra* = there, in that  
*niratiśayaṃ* = incomparable, unsurpassed  
*sarva* = all  
*jñatva* = knowing  
*bījam* = seed, source

**Its independence makes this awareness an incomparable source of omniscience.**

I.26 स पूर्वेषामपि गुरुः कालेनानवच्छेदात्  
*sa pūrveṣām api guruḥ kālenānavacchedāt*

*sa* = this, that  
*pūrveṣām* = earlier  
*api* = also  
*guruḥ* = teacher, mentor  
*kālena* = by time, temporally  
*anavacchedāt* = unbounded, continuous

**Existing beyond time, *Isvara* was also the ideal of the ancients.**

I.27 तस्य वाचकः प्रणवः  
*tasya vācakaḥ praṇavaḥ*

*tasya* = of this, that  
*vācakaḥ* = signifying, connoting  
*praṇavaḥ* = the syllable pronounced *om*

***Isvara* is represented by a sound, *om*.**

I.28 तज्जपस्तदर्थभावनम्  
*taj-japas tad-artha-bhāvanam*

*tad* = that  
*japaḥ* = repetition, intonation  
*tad* = its, that  
*artha* = meaning, purpose  
*bhāvanam* = realizing, becoming

**Through repetition its meaning becomes clear.**

I.29 ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च  
*tataḥ pratyak-cetanādhigamo 'pyantarāyābhāvaś ca*

*tataḥ* = therefore, from these  
*pratyak* = inward  
*cetanā* = consciousness  
*adhigamaḥ* = attainment  
*api* = also  
*antarāya* = obstacle  
*abhāvaḥ* = disappearance  
*ca* = and

**Then, interiorization develops and obstacles fall away.**

I.30 व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः  
*vyādhi-styāna-sanśaya-pramādālasyaāvirati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni citta-*  
*vikṣepās te 'ntarāyāḥ*

*vyādhi* = sickness  
*styāna* = apathy  
*sanśaya* = doubt  
*pramāda* = carelessness  
*ālasya* = laziness  
*avirati* = sexual indulgence  
*bhrānti* = false  
*darśana* = vision, perspective  
*alabdha* = failing to attain  
*bhūmikatva* = developmental stages  
*anavasthitatvāni* = inconstancy, instability  
*citta* = consciousness  
*vikṣepāḥ* = distraction, stirring up  
*te* = these  
*antarāyāḥ* = obstacles

**Sickness, apathy, doubt, carelessness, laziness, hedonism, delusion, lack of progress, and inconstancy are all distractions which, by stirring up consciousness, act as barriers to stillness.**

I.31 दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः

*duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-sahabhavaḥ*

*duḥkha* = distress, pain, suffering

*daurmanasya* = depression

*aṅgam* = limb

*ejayatva* = trembling

*śvāsa* = disturbed inhalation

*praśvāsā* = disturbed exhalation

*vikṣepa* = distraction, stirring up

*sahabhavaḥ* = accompanying

**When they do, one may experience distress, depression, or the inability to maintain steadiness of posture or breathing.**

I.32 तत्प्रतिषेधार्थमिक्तत्त्वाभ्यासः

*tat-pratiṣedhārtham eka-tattvābhyāsaḥ*

*tad* = that, these

*pratiṣedha* = subdue, ward off

*artham* = meaning, purpose, approach

*eka* = one

*tattva* = thusness, elemental quality, principle

*abhyāsaḥ* = practice, action, method

**One can subdue these distractions by working with any one of the following principles of practice.**

I.33 मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुन्यविषयाणां भावनातश्चित्तप्रसादनम्  
*maitrī-karuṇā-muditopekṣāṇāṃ sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṃ bhāvanātaś citta-prasādanam*

*maitrī* = friendliness  
*karuṇā* = compassion  
*mudita* = delight  
*upekṣāṇāṃ* = equanimity  
*sukha* = happiness  
*duḥkha* = distress, pain, suffering  
*puṇya* = good, virtuous  
*apuṇya* = bad, evil  
*viṣayāṇāṃ* = object (of experience)  
*bhāvanātaḥ* = radiating, projecting  
*citta* = consciousness  
*prasādanam* = calming, tranquilizing, clarification

**Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad.**

I.34 प्रच्छर्दनविधारणाभ्यां वा प्राणस्य  
*pracchardana-vidhāraṇābhyāṃ vā prāṇasya*

*pracchardana* = exhalation, expulsion  
*vidhāraṇābhyāṃ* = pause, retention  
*vā* = or  
*prāṇasya* = breath, life force

**Or by pausing after breath flows in or out.**

I.35 विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी  
*viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhanī*

*viṣaya* = object (of experience), phenomenon  
*vatī* = having  
*vā* = or  
*pravṛttiḥ* = arising of activity  
*utpannā* = arisen, produced  
*manasaḥ* = mind  
*sthiti* = stability, steadiness  
*nibandhanī* = holds

**Or by steadily observing as new sensations materialize.**

I.36 विशोक वा ज्योतिष्मती  
*viṣokā vā jyotiṣmatī*

*viṣokā* = free of sorrow  
*vā* = or  
*jyotiṣmatī* = luminous

**Or when experiencing thoughts that are luminous and free of sorrow.**

I.37 वीतरागविषयं वा चित्तम्  
*vītarāgaviṣayam vā cittam*

*vīta* = free from, without  
*rāga* = desire, passion, attachment  
*viṣayam* = object (of experience)  
*vā* = or  
*cittam* = consciousness

**Or by focusing on things that do not inspire attachment.**

I.38 स्वप्ननिद्राज्ञानालम्बनं वा  
*svapna-nidrā-jñānālambanam vā*

*svapna* = dream  
*nidrā* = sleep  
*jñāna* = knowledge  
*ālambanam* = resting on  
*vā* = or

**Or by reflecting on insights culled from sleep and dreaming.**

I.39 यथाभिमतध्यानाद्वा  
*yathābhimata-dhyānād vā*

*yathā* = as  
*abhimata* = desired  
*dhyānāt* = meditative absorption  
*vā* = or

**Or through meditative absorption in any desired object.**

I.40 परमाणुपरममहत्त्वान्तोऽस्य वशीकारः

*paramāṇu-parama-mahattvānto 'sya vaṣīkāraḥ*

*parama* = ultimate, highest, purest

*aṇu* = minute, infinitesimal

*mahattva* = greatness, magnitude

*antaḥ* = extending from...to

*asya* = his

*vaṣīkāraḥ* = mastery

**One can become fully absorbed in any object, whether vast or infinitesimal.**

I.41 क्षीणवृत्तेरभिजातस्येव मणेर्ग्रीहतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः

*kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṛ-grahaṇa-grāhyeṣu tat-stha-tad-añjanatā samāpattiḥ*

*kṣīṇa* = dwindled, decreased

*vṛtteḥ* = patterning, turnings, movements

*abhijātasya* = faultless, transparent

*iva* = like

*maṇeḥ* = jewel

*grahīṭṛ* = one who grasps, perceiver

*grahaṇa* = grasping, perceiving

*grāhyeṣu* = grasped, object of perception

*tad* = that

*stha* = abide

*tad* = that

*añjanatā* = saturation, taking the form of something else

*samāpattiḥ* = coalescence, unified contemplation

**As the patterning of consciousness subsides, a transparent way of seeing, called *coalescence*, saturates consciousness; like a jewel, it reflects equally whatever lies before it - whether subject, object, or act of perceiving.**



I.42 तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः

*tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ*

*tatra* = there, in that

*śabda* = verbal, linguistic

*artha* = meaning, purpose

*jñāna* = knowledge

*vikalpaiḥ* = conceptualization

*saṅkīrṇā* = intermingled

*savitarkā* = thought

*samāpattiḥ* = coalescence, unified contemplation

**So long as conceptual or linguistic knowledge pervades this transparency, it is called *coalescence with thought*.**

I.43 स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का

*smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā*

*smṛti* = memory, mindfulness

*pariśuddhau* = wiping clean, purification

*svarūpa* = own form, identity

*śūnya* = empty

*iva* = like

*artha* = meaning, purpose

*mātra* = only

*nirbhāsā* = shining

*nirvitarkā* = beyond thought

**At the next stage, called *coalescence beyond thought*, objects cease to be colored by memory; now formless, only their essential nature shines forth.**

I.44 एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता  
*etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā*

*etaya* = by this

*iva* = like, thus

*savicārā* = reflecting

*nirvicārā* = not reflecting

*ca* = and

*sūkṣma* = subtle

*viṣayā* = object (of experience), phenomenon

*vyākhyātā* = described, explained

**In the same way, coalesced contemplation of subtle objects is described as *reflective* or *reflection-free*.**

I.45 सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्  
*sūkṣma-viṣayatvaṃ cālīṅga-paryavasānam*

*sūkṣma* = subtle

*viṣayatvaṃ* = the thing itself, thus-ness of an object

*ca* = and

*alīṅga* = without form

*paryavasānam* = ending, terminating

**Subtle objects can be traced back to their origin in undifferentiated nature.**

I.46 ता एव सबीजः समाधिः  
*tā eva sabījaḥ samādhiḥ*

*tāḥ* = these

*eva* = only, also

*sabījaḥ* = with seed

*samādhiḥ* = oneness, integration

**These four kinds of coalescence - *with thought, beyond thought, reflective, reflection-free* - are called *integration that bears seeds of latent impressions*.**

I.47 निर्विचारवैशारद्येऽध्यात्मप्रसादः

*nirvicāra-vaiśāradye 'dhyātma-prasādaḥ*

*nirvicāra* = not reflecting

*vaiśāradye* = lucidity, purity

*adhyātma* = innermost self

*prasādaḥ* = calming, pacification, clarification

**In the lucidity of coalesced, reflection-free contemplation, the nature of the self becomes clear.**

I.48 ऋतम्भरा तत्र प्रज्ञा

*ṛtambharā tatra prajñā*

*ṛtam* = truth

*bharā* = bearing

*tatra* = in that

*prajñā* = wisdom

**The wisdom that arises in that lucidity is unerring.**

I.49 श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्

*śrutānumāna-prajñābhyām anyaviṣayā viśeṣārthatvāt*

*śruta* = what has been heard, teachings

*anumāna* = inference

*prajñābhyām* = wisdom

*anya* = other

*viṣayā* = object (of experience), phenomenon

*viśeṣa* = difference, distinction

*arthatvāt* = function, role

**Unlike insights acquired through inference or teachings, this wisdom has as its object the actual distinction between pure awareness and consciousness.**

I.50 तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी  
*taj-jah saṃskāro 'nya-saṃskāra-pratibandhī*

*tad* = that  
*jah* = born of  
*saṃskārah* = latent impressions  
*anya* = other  
*saṃskāra* = latent impressions  
*pratibandhī* = prevents, obstructs

**It generates latent impressions that prevent the activation of other impressions.**

I.51 तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः  
*tasyāpi nirodhe sarva-nirodhān nirbījah samādhiḥ*

*tasya* = of this  
*api* = also  
*nirodhe* = stilling, cessation, restriction  
*sarva* = all  
*nirodhān* = stilling, cessation, restriction  
*nirbījah* = seedless  
*samādhiḥ* = oneness, integration

**When even these cease to arise, and the patterning of consciousness is completely stilled, *integration* bears no further seeds.**

साधनपादः

*Sādhana-pādaḥ*

## II. The Path To Realization

II.1 तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः

*tapah-svādhyāyēśvara-praṇidhānāni kriyā-yogaḥ*

*tapah* = heat, intensity of discipline, austerity

*svādhyāya* = self-study

*īśvara* = divine ideal of pure awareness

*praṇidhānāni* = dedication, application, alignment

*kriyā* = action

*yogaḥ* = process of yoking; union

**Yogic action has three components - discipline, self-study, and orientation toward the ideal of pure awareness.**

II.2 समाधिभवनार्थः क्लेशतनूकरणार्थश्च

*samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca*

*samādhi* = oneness, integration

*bhāvanā* = realizing, becoming

*arthaḥ* = meaning, purpose

*kleśa* = cause of suffering, corruption, hindrance, affliction, poison

*tanū* = slender, weak

*karaṇa* = making

*arthaḥ* = meaning, purpose

*ca* = and

**Its purposes are to disarm the causes of suffering and achieve integration.**

II.3 अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशः

*avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ*

*avidyā* = lack of wisdom, not seeing things as they are

*asmitā* = the sense of 'I', egoism

*rāga* = desire, passion, attachment

*dveṣa* = aversion

*abhiniveśāḥ* = clinging to life, self-preservation

*kleśāḥ* = cause of suffering, corruption, hindrance, affliction, poison

**The causes of suffering are not seeing things as they are, the sense of 'I', attachment, aversion, and clinging to life.**

II.4 अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्  
*avidyā kṣetram uttareṣām prasupta-tanu-vicchinmodārāṇām*

*avidyā* = lack of wisdom, not seeing things as they are  
*kṣetram* = field  
*uttareṣām* = other, following  
*prasupta* = dormant  
*tanu* = thin  
*vicchinna* = interrupted, intercepted  
*udārāṇām* = activated, aroused

**Not seeing things as they are is the field where the other causes of suffering germinate, whether dormant, activated, intercepted, or weakened.**

II.5 अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या  
*anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā*

*anitya* = impermanent  
*aśuci* = impure  
*duḥkha* = distress, pain, suffering  
*anātmasu* = not self  
*nitya* = permanent  
*śuci* = pure  
*sukha* = happiness  
*ātma* = self, essence  
*khyātiḥ* = seeing  
*avidyā* = lack of wisdom, not seeing things as they are

**Lacking this wisdom, one mistakes that which is impermanent, impure, distressing, or empty of self for permanence, purity, happiness, and self.**

II.6 दृग्दर्शनशक्त्योरेकात्मतेवास्मिता  
*dr̥g-darśana-śaktyor ekātmatevāsmitā*

*dr̥g* = pure awareness, witness, see-er  
*darśana* = vision, perspective  
*śaktyoḥ* = power  
*eka* = one  
*ātmatā* = selfhood  
*iva* = as it were, like, thus  
*asmitā* = the sense of 'I', egoism

**The sense of 'I' ascribes selfhood to pure awareness by identifying it with the senses.**

II.7 सुखानुशयी रागः  
*sukhānuśayī rāgaḥ*

*sukha* = happiness, pleasure  
*anuśayī* = following  
*rāgaḥ* = wanting, desire, passion, attachment

**Attachment is a residue of pleasant experience.**

II.8 दुःखानुशयी द्वेषः  
*duḥkhānuśayī dveṣaḥ*

*duḥkha* = distress, pain, suffering  
*anuśayī* = following  
*dveṣaḥ* = aversion

**Aversion is a residue of suffering.**

II.9 स्वरसवाही विदुषोऽपि तथारूढोऽभिनवेशः  
*sva-rasa-vāhī viduṣo 'pi tathārūḍho 'bhiniveśaḥ*

*sva* = own  
*rasa* = taste  
*vāhī* = flowing  
*viduṣaḥ* = sage, wise person  
*api* = also, even  
*tathā* = thus  
*rūḍhaḥ* = rooted  
*abhiniveśaḥ* = self-preservation

**Clinging to life is instinctive and self-perpetuating, even for the wise.**

II.10 ते प्रतिप्रसवहेयाः सूक्ष्माः  
*te pratiprasava-heyāḥ sūkṣmāḥ*

*te* = these  
*prati* = with regard to, toward, reversing  
*prasava* = flow, motion, creation, inception  
*heyāḥ* = overcome, overwhelmed  
*sūkṣmāḥ* = subtle

**In their subtle form, these causes of suffering are subdued by seeing where they come from.**

II.11 ध्यानहेयास्तद्वृत्तयः

*dhyāna-heyās tad-vṛttayah*

*dhyāna* = meditative absorption

*heyāḥ* = overcome, overwhelmed

*tad* = its, that, of these

*vṛttayah* = patterning, turnings, movements

**In their gross form, as patterns of consciousness, they are subdued through meditative absorption.**

II.12 क्लेशमूलः कर्मशयो दृष्टादृष्टजन्मवेदनीयः

*kleśa-mūlah karmāśayo dr̥ṣṭādr̥ṣṭa-janma-vedanīyah*

*kleśa* = cause of suffering, corruption, hindrance, affliction, poison

*mūlah* = root

*karma* = action

*āśayah* = store, residuum

*dr̥ṣṭa* = seen, perceptible

*adr̥ṣṭa* = unseen

*janma* = birth

*vedanīyah* = to be experienced

**The causes of suffering are the root source of actions; each action deposits latent impressions deep in the mind, to be activated and experienced later in this birth, or lie hidden awaiting a future one.**

II.13 सति मूले तद्विपाको जात्यायुर्भोगाः

*sati mūle tad-vipāko jātyāyur-bhogāḥ*

*sati* = existing

*mūle* = root

*tad* = its, that

*vipākaḥ* = ripening, fruition

*jāti* = birth, rank

*āyuh* = span of life

*bhogāḥ* = experience, enjoyment

**So long as this root source exists, its contents will ripen into a birth, a life, and experience.**



II.14 ते हृदपरितापफलाः पुण्यापुण्यहेतुत्वात्  
*te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt*

*te* = they, these  
*hlāda* = delight  
*paritāpa* = anguish  
*phalāḥ* = fruit  
*puṇya* = good, virtuous  
*apuṇya* = bad, evil  
*hetutvāt* = causality

**This life will be marked by delight or anguish, in proportion to those good or bad actions that created its store of latent impressions.**

II.15 परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः  
*pariṇāma-tāpa-saṃskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvam vivekinaḥ*

*pariṇāma* = transformation  
*tāpa* = anguish  
*saṃskāra* = latent impressions  
*duḥkhair* = distress, pain, suffering  
*guṇa* = fundamental qualities of nature  
*vṛtti* = patterning, turnings, movements  
*virodhāt* = conflict, opposition  
*ca* = and  
*duḥkham* = distress, pain, suffering  
*eva* = thus  
*sarvam* = all  
*vivekinaḥ* = a person of discrimination

**The wise see suffering in all experience, whether from the anguish of impermanence, or from latent impressions laden with suffering, or from incessant conflict as the fundamental qualities of nature vie for ascendancy.**

II.16 हेयं दुःखमनागतम्  
*heyam duḥkham anāgatam*

*heyam* = overcome, overwhelmed  
*duḥkham* = distress, pain, suffering  
*anāgatam* = future

**But suffering that has not yet arisen can be prevented.**

II.17 द्रष्टृदृश्ययोः संयोगो हेयहेतुः

*draṣṭṛ-dṛśyayoḥ saṃyogo heya-hetuḥ*

*draṣṭṛ* = seer, witness, pure awareness

*dṛśyayoḥ* = what is seen

*saṃyogaḥ* = union, coupling

*heya* = overcome, overwhelmed

*hetuḥ* = cause

**The preventible cause of all this suffering is the apparent indivisibility of pure awareness and what it regards.**

II.18 प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्

*prakāśa-kriyā-sthiti-śīlaṃ bhūteन्द्रियात्मकं bhogāpavargārthaṃ dṛśyam*

*prakāśa* = brightness

*kriyā* = action

*sthiti* = stability, steadiness

*śīlaṃ* = character

*bhūta* = element

*indriya* = sensory apparatus

*ātmakaṃ* = self, essence

*bhoga* = experience, enjoyment

*apavarga* = emancipation, liberation

*arthaṃ* = meaning, purpose, approach

*dṛśyam* = what is seen

**What awareness regards, namely the phenomenal world, embodies the qualities of luminosity, activity, and inertia; it includes oneself, composed of both elements and the senses; and, it is the ground for both sensual experience and liberation.**

II.19 विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि

*viśeṣāviśeṣa-liṅgamātrāliṅgāni guṇa-parvāṇi*

*viśeṣa* = difference, distinction; distinct

*aviśeṣa* = indistinct

*liṅga* = mark, characteristic

*mātra* = only

*aliṅgāni* = undifferentiated, without marks

*guṇa* = fundamental qualities of nature

*parvāṇi* = level, state

**All orders of being - undifferentiated, differentiated, indistinct, distinct - are manifestations of the fundamental qualities of nature.**

II.20 द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः  
*draṣṭā dṛśi-mātraḥ śuddho 'pi pratyayānupaśyaḥ*

*draṣṭā* = pure awareness, witness, see-er  
*dṛśi* = seeing  
*mātraḥ* = only  
*śuddhaḥ* = pure  
*api* = also, although  
*pratyaya* = perception, thought, intention, representation  
*anupaśyaḥ* = to behold

**Pure awareness is just seeing, itself; although pure, it usually appears to operate through the perceiving mind.**

II.21 तदर्थ एव दृश्यस्यात्मा  
*tad-artha eva dṛśyasyātmā*

*tad* = its, that  
*artha* = meaning, purpose, approach  
*eva* = thus  
*dṛśyasya* = of what is seen  
*ātmā* = self, essence

**In essence, the phenomenal world exists to reveal this truth.**

II.22 कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्  
*kr̥tārtham prati naṣṭam apyanaṣṭam tad anya-sādhāraṇatvāt*

*kr̥ta* = done, accomplished  
*artham* = meaning, purpose, approach  
*prati* = with regard to, toward, reversing  
*naṣṭam* = ceased  
*api* = also  
*anaṣṭam* = not ceased  
*tad* = its, that  
*anya* = other  
*sādhāraṇatvāt* = common experience

**Once that happens, the phenomenal world no longer appears as such; it continues to exist as a common reality for everyone else, though.**

II.23 स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः

*sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ saṃyogaḥ*

*sva* = own

*svāmi* = owner

*śaktyoḥ* = power

*sva* = own

*rūpa* = form

*upalabdhi* = acquisition

*hetuḥ* = cause, reason

*saṃyogaḥ* = union, coupling

**It is by virtue of the apparent indivisibility of the phenomenal world and pure awareness that the former seems to possess the latter's powers.**

II.24 तस्य हेतुरविद्या

*tasya hetur avidyā*

*tasya* = of this, that

*hetuḥ* = cause, reason

*avidyā* = lack of wisdom, not seeing things as they are

**Not seeing things as they are is the cause of this phenomenon.**

II.25 तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्

*tad-abhāvāt saṃyogābhāvo hānaṃ tad-dṛśeḥ kaivalyam*

*tad* = its, that

*abhāvāt* = non-existence, non-becoming, disappearance

*saṃyoga* = union, association, mingling

*abhāvaḥ* = non-existence, non-becoming, disappearance

*hānaṃ* = cessation

*tad* = its, that

*dṛśeḥ* = seeing

*kaivalyam* = emancipation, isolation of pure awareness

**With realization, the appearance of indivisibility vanishes, revealing that awareness is free and untouched by phenomena.**

II.26 विवेकख्यातिरविप्लवा हानोपायः  
*viveka-khyātir aviplavā hānopāyaḥ*

*viveka* = discrimination  
*khyātiḥ* = seeing  
*aviplavā* = continuous, uninterrupted  
*hāna* = cessation  
*upāyaḥ* = means

**The apparent indivisibility of seeing and the seen can be eradicated by cultivating uninterrupted discrimination between awareness and what it regards.**

II.27 तस्य सप्तधा प्रान्तभूमिः प्रज्ञा  
*tasya saptadhā prānta-bhūmiḥ prajñā*

*tasya* = of this, that  
*saptadhā* = sevenfold  
*prānta* = last  
*bhūmiḥ* = stage, level  
*prajñā* = wisdom

**At the ultimate level of discrimination, wisdom extends to all seven aspects of nature.**

II.28 योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः  
*yogaṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ*

*yoga* = process of yoking; union  
*aṅga* = limb, component  
*anuṣṭhānāt* = performance, practice  
*aśuddhi* = impurity  
*kṣaye* = dwindling, decreasing  
*jñāna* = knowledge  
*dīptiḥ* = radiance  
*a* = extending to  
*viveka* = discrimination  
*khyāteḥ* = seeing

**When the components of yoga are practiced, impurities dwindle; then, the light of understanding can shine forth, illuminating the way to discriminative awareness.**

II.29 यमनियमासनप्राणायामप्रत्याहारध्यानसमाधयोऽष्टावङ्गानि

*yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni*

*yama* = external discipline

*niyama* = internal discipline

*āsana* = posture

*prāṇāyāma* = breath regulation

*pratyāhāra* = withdrawal of the senses

*dhāraṇā* = concentration

*dhyāna* = meditative absorption

*samādhayah* = oneness, integration

*aṣṭāu* = eight

*aṅgāni* = limbs

**The eight components of yoga are external discipline, internal discipline, posture, breath regulation, concentration, meditative absorption, and integration.**

II.30 अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः

*ahimsā-satyāsteya-brahmacaryāparigrahā yamāḥ*

*ahimsā* = not harming

*satya* = truthfulness, truth

*asteya* = not stealing

*brahmacarya* = celibacy, impeccable conduct

*aparigrahā* = not being acquisitive

*yamāḥ* = external discipline

**The five external disciplines are not harming, truthfulness, not stealing, celibacy, and not being acquisitive.**

II.31 एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्  
*ete jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahāvratam*

*ete* = these  
*jāti* = birth, rank  
*deśa* = place  
*kāla* = time  
*samaya* = circumstance  
*anavacchinnāḥ* = unlimited, irrespective of  
*sārva* = all  
*bhaumā* = at a level  
*mahā* = great  
*vratam* = vow, commitment

**These universals, transcending birth, place, era, or circumstance, constitute the great vow of yoga.**

II.32 शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः  
*śauca-santoṣa-tapaḥ-svādhyāyēśvara-praṇidhānāni niyamāḥ*

*śauca* = purity  
*santoṣa* = contentment  
*tapaḥ* = heat, intensity of discipline, austerity  
*svādhyāya* = self-study  
*īśvara* = divine ideal of pure awareness  
*praṇidhānāni* = surrender, dedication, application, alignment  
*niyamāḥ* = internal discipline

**The five internal disciplines are bodily purification, contentment, intensity, self-study, and orientation toward the ideal of pure awareness.**

II.33 वितर्कबाधने प्रतिपक्षभावनम्  
*vitarka-bādhane pratipakṣa-bhāvanam*

*vitarka* = analytical thinking, unwholesome thoughts  
*bādhane* = repelling  
*pratipakṣa* = opposite  
*bhāvanam* = realizing, becoming

**Unwholesome thoughts can be neutralized by cultivating wholesome ones.**

II.34 वितर्क हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्  
*vitarkā himsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhimātrā*  
*duḥkhājñānānanta-phalā iti pratipakṣa-bhāvanam*

*vitarkā* = analytical thinking, here: negative thoughts

*himsā* = harming

*ādayaḥ* = et cetera

*kṛta* = done, accomplished

*kārita* = caused to be done, instigated

*anumoditā* = approved

*lobha* = greed

*krodha* = anger

*moha* = delusion

*pūrvakā* = preceded by

*mṛdu* = mild

*madhya* = moderate

*adhimātrā* = extreme, intense

*duḥkha* = distress, pain, suffering

*ājñāna* = ignorance

*ananta* = endless, boundless

*phalā* = fruit

*iti* = thus

*pratipakṣa* = opposite

*bhāvanam* = realizing, becoming

**We ourselves may act upon unwholesome thoughts, such as wanting to harm someone, or we may cause or condone them in others; unwholesome thoughts may arise from greed, anger, or delusion; they may be mild, moderate, or extreme; but they never cease to ripen into ignorance and suffering. This is why one must cultivate wholesome thoughts.**

II.35 अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः  
*ahimsā-pratiṣṭhāyām tat-sannidhau vaira-tyāgaḥ*

*ahimsā* = not harming

*pratiṣṭhāyām* = based on, grounded in

*tat* = that, these

*sannidhau* = presence

*vaira* = hostility

*tyāgaḥ* = abandonment

**Being firmly grounded in non-violence creates an atmosphere in which others can let go of their hostility.**



II.36 सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्  
*satya-pratiṣṭhāyām kriyā-phalāśrayatvam*

*satya* = truthfulness, truth  
*pratiṣṭhāyām* = based on, grounded in  
*kriyā* = action  
*phala* = fruit  
*āśrayatvam* = rest on

**For those grounded in truthfulness, every action and its consequences are imbued with truth.**

II.37 अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्  
*asteya-pratiṣṭhāyām sarva-ratnopasthānam*

*asteya* = not stealing  
*pratiṣṭhāyām* = based on, grounded in  
*sarva* = all  
*ratna* = jewel  
*upasthānam* = approach, materialize

**For those who have no inclination to steal, the truly precious is at hand.**

II.38 ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः  
*brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ*

*brahmacarya* = celibacy, impeccable conduct  
*pratiṣṭhāyām* = based on, grounded in  
*vīrya* = energy, vigor  
*lābhaḥ* = acquired

**The chaste acquire vitality.**

II.39 अपरिग्रहस्थैर्ये जन्मकथंतासम्बोधः  
*aparigraha-sthairye janma-kathantā-sambodhaḥ*

*aparigraha* = not being acquisitive  
*sthairye* = being settled in  
*janma* = birth  
*kathantā* = understanding why  
*sambodhaḥ* = insight

**Freedom from wanting unlocks the real purpose of existence.**

II.40 शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः  
*śaucāt svāṅga-jugupsā parair asansargah*

*śaucāt* = purity  
*sva* = own  
*aṅga* = limb, component  
*jugupsā* = disinclination, detachment  
*paraiḥ* = other  
*asansargah* = freedom from contact

**With bodily purification, one's body ceases to be compelling, likewise contact with others.**

II.41 सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च  
*sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca*

*sattva* = clarity, luminosity; a fundamental essence of nature, or *guna*  
*śuddhi* = purity  
*saumanasya* = gladness  
*eka* = one  
*agrya* = pointed  
*indriya* = sensory apparatus  
*jaya* = mastery  
*ātma* = self, essence  
*darśana* = vision, perspective  
*yogyatvāni* = capability  
*ca* = and

**Purification also brings about clarity, happiness, concentration, mastery of the senses, and capacity for self-awareness.**

II.42 सन्तोषादनुत्तमः सुखलाभः  
*santoṣād anuttamaḥ sukha-lābhaḥ*

*santoṣāt* = contentment  
*anuttamaḥ* = unsurpassed  
*sukha* = happiness  
*lābhaḥ* = acquired

**Contentment brings unsurpassed joy.**

II.43 कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः  
*kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ*

*kāya* = body  
*indriya* = sensory apparatus  
*siddhiḥ* = perfection  
*aśuddhi* = impurity  
*kṣayāt* = dwindling, decreasing  
*tapasaḥ* = heat, intensity of discipline, austerity

**As intense discipline burns up impurities, the body and its senses become supremely refined.**

II.44 स्वाध्यायादिष्टदेवतासम्प्रयोगः  
*svādhyāyād iṣṭa-devatā-samprayogaḥ*

*svādhyāyāt* = self-study  
*iṣṭa* = desired  
*devatā* = deity  
*samprayogaḥ* = contact

**Self-study deepens communion with one's personal deity.**

II.45 समाधिसिद्धिरीश्वरप्रणिधानात्  
*samādhi-siddhir īśvara-praṇidhānāt*

*samādhi* = oneness, integration  
*siddhiḥ* = perfection  
*īśvara* = divine ideal of pure awareness  
*praṇidhānāt* = surrender, dedication, application, alignment

**Through orientation toward the ideal of pure awareness, one can achieve integration.**

II.46 स्थिरसुखमासनम्  
*sthira-sukham āsanam*

*sthira* = steady, stable  
*sukham* = happiness  
*āsanam* = posture

**The postures of meditation should embody steadiness and ease.**

II.47 प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्  
*prayatna-śaithilyānanta-samāpattibhyām*

*prayatna* = effort  
*śaithilya* = relaxation  
*ananta* = endless, boundless  
*samāpattibhyām* = coalescence, unified contemplation

**This occurs as all effort relaxes and coalescence arises, revealing that the body and the infinite universe are indivisible.**

II.48 ततो द्वन्द्वानभिघातः  
*tato dvandvānabhiḡātaḥ*

*tataḥ* = therefore, from these, from that  
*dvandva* = play of opposites, dualities  
*anabhiḡātaḥ* = insulation, being beyond disturbance

**Then, one is no longer disturbed by the play of opposites.**

II.49 तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः  
*tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ*

*tasmin* = in this  
*sati* = existing  
*śvāsa* = inhalation  
*praśvāsayoḥ* = exhalation  
*gati* = flow  
*vicchedaḥ* = cessation, interruption  
*prāṇāyāmaḥ* = breath regulation

**With effort relaxing, the flow of inhalation and exhalation can be brought to a standstill; this is called *breath regulation*.**

II.50 बाह्याभ्यन्तरस्तम्भवृत्तिदेशकालसङ्ख्याभिः परितृष्टो दीर्घसूक्ष्मः

*bāhyābhyantara-stambha-vṛttir deśa-kāla-saṅkhyābhiḥ-paridr̥ṣṭo dīrgha-sūkṣmaḥ*

*bāhya* = external

*abhyantara* = internal

*stambha* = stationary

*vṛttiḥ* = patterning, turnings, movements

*deśa* = place

*kāla* = time

*saṅkhyābhiḥ* = number

*paridr̥ṣṭaḥ* = observed, measured, scrutinized

*dīrgha* = long

*sūkṣmaḥ* = subtle

**As the movement patterns of each breath - inhalation, exhalation, lull - are observed as to duration, number, and area of focus, breath becomes spacious and subtle.**

II.51 बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः

*bāhyābhyantara-viśayākṣepī caturthaḥ*

*bāhya* = external

*abhyantara* = internal

*viśaya* = object (of experience), phenomenon

*ākṣepī* = transcending

*caturthaḥ* = fourth

**As realization dawns, the distinction between breathing in and out falls away.**

II.52 ततः क्षीयते प्रकाशावरणम्

*tataḥ kṣīyate prakāśāvaraṇam*

*tataḥ* = therefore, from these, from that

*kṣīyate* = disappears

*prakāśa* = brightness

*āvaraṇam* = covering, veil, layer

**Then the veil lifts from the mind's luminosity.**

II.53 धारणासु च योग्यता मनसः

*dhāraṇāsu ca योग्यता मनसः*

*dhāraṇāsu* = concentration

*ca* = and

*योग्यता* = capability

*मनसः* = mind

**And the mind's potential for concentration is realized.**

II.54 स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः

*sva-viṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhārah*

*sva* = own

*viṣaya* = object (of experience), phenomenon

*asamprayoge* = uncoupling

*cittasya* = consciousness

*sva* = own

*rūpa* = form

*anukāra* = imitation, following suit

*iva* = like, thus, as it were

*indriyāṇām* = sensory apparatus

*pratyāhārah* = withdrawal of the senses

**When consciousness interiorizes by uncoupling from external objects, the senses do likewise; this is called *withdrawal of the senses*.**

II.55 ततः परमा वश्यतेन्द्रियाणाम्

*tataḥ paramā vaśyatendriyāṇām*

*tataḥ* = therefore, from these, from that

*paramā* = ultimate, highest, purest

*vaśyata* = obedience, subservience

*indriyāṇām* = sensory apparatus

**Then the senses reside utterly in the service of realization.**

विभूतिपादः

*Vibhūti-pādaḥ*

### III. The Extraordinary Powers

III.1 देशबन्धश्चित्तस्य धारणा

*deśa-bandhaś cittasya dhāraṇā*

*deśa* = place

*bandhaḥ* = binding

*cittasya* = consciousness

*dhāraṇā* = concentration

**Concentration locks consciousness on a single area.**

III.2 तत्र प्रत्ययैकतानता ध्यानम्

*tatra pratyayaika-tānatā dhyānam*

*tatra* = there, in that

*pratyaya* = perception, thought, intention, representation

*eka* = one

*tānatā* = extension, stretching

*dhyānam* = meditative absorption

**In meditative absorption, the entire perceptual flow is aligned with that object.**

III.3 तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः

*tad evārtha-mātra-nirbhāsaṃ svarūpa-śūnyam iva samādhiḥ*

*tad* = its, that

*eva* = thus

*artha* = meaning, purpose, approach

*mātra* = only

*nirbhāsaṃ* = shining

*sva* = own

*rūpa* = form

*śūnyam* = empty

*iva* = like, thus, as it were

*samādhiḥ* = oneness, integration

**When only the essential nature of the object shines forth, as if formless, integration has arisen.**

III.4 त्रयमेकत्र संयमः

*trayam ekatra saṃyamaḥ*

*trayam* = these three

*ekatra* = in one, as one

*saṃyamaḥ* = constraint, perfect discipline

**Concentration, meditative absorption, and integration regarding a single object comprise the *perfect discipline of consciousness*.**

III.5 तज्जयात् प्रज्ञालोकः

*taj-jayāt prajñālokaḥ*

*tad* = that

*jayāt* = mastery

*prajña* = wisdom

*ālokaḥ* = illumination, flashes of brilliance

**Once the perfect discipline of consciousness is mastered, wisdom dawns.**

III.6 तस्य भूमिषु विनियोगः

*tasya bhūmiṣu viniyogaḥ*

*tasya* = of this, that

*bhūmiṣu* = stage

*viniyogaḥ* = progression, application

**Perfect discipline is mastered in stages.**

III.7 त्रयमन्तरङ्गं पूर्वेषुः

*trayam antar-aṅgam pūrvebhyaḥ*

*trayam* = these three

*antar* = inner

*aṅgam* = limb, component

*pūrvebhyaḥ* = earlier

**These three components - concentration, absorption, and integration - are more interiorized than the preceding five.**



III.8 तदपि बहिरङ्ग निर्बीजस्य  
*tad api bahir-aṅgaṃ nirbījasya*

*tad* = its, that  
*api* = also  
*bahih* = external  
*aṅgaṃ* = limb, component  
*nirbījasya* = seedless

**Even these three are external to integration that bears no seeds.**

III.9 व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः  
*vyutthāna-nirodha-saṃskārayor abhibhava-prādur-bhāvau nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ*

*vyutthāna* = emergence  
*nirodha* = stilling, cessation, restriction  
*saṃskārayoḥ* = latent impressions  
*abhibhava* = subjugation, suppression, submergence  
*prādur* = outside  
*bhāvau* = being, becoming  
*nirodha* = stilling, cessation, restriction  
*kṣaṇa* = moment  
*citta* = consciousness  
*anvayaḥ* = connected to, permeated  
*nirodha* = stilling, cessation, restriction  
*pariṇāmaḥ* = transformation

**The transformation toward total stillness occurs as new latent impressions fostering cessation arise to prevent the activation of distractive, stored ones, and moments of stillness begin to permeate consciousness.**

III.10 तस्य प्रशान्तवाहिता संस्कारात्  
*tasya praśānta-vāhitā saṃskārāt*

*tasya* = of this, that  
*praśānta* = tranquil  
*vāhitā* = flow, progression  
*saṃskārāt* = latent impressions

**These latent impressions help consciousness flow from one tranquil moment to the next.**

III.11 सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः

*sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ*

*sarva* = all

*arthata* = regarding the meaning of something

*ekāgratayoḥ* = one-pointedness, focus

*kṣaya* = dwindling, decreasing

*udayau* = arising, appearance

*cittasya* = consciousness

*samādhi* = oneness, integration

*pariṇāmaḥ* = transformation

**Consciousness is transformed toward integration as distractions dwindle, and focus arises.**

III.12 ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः

*tataḥ punaḥśāntoditau tulya-pratyayau cittasyaikāgratā-pariṇāmaḥ*

*tataḥ* = therefore, from these, from that

*punaḥ* = again

*śānta* = quiescent, subsided

*uditau* = arisen

*tulya* = similar, equal

*pratyayau* = perception, thought, intention, representation

*cittasya* = consciousness

*ekāgratā* = one-pointedness, focus

*pariṇāmaḥ* = transformation

**In other words, consciousness is transformed toward focus as continuity develops between arising and subsiding perceptions.**

III.13 एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः

*etena bhūtendriyeṣu dharmā-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ*

*etena* = by this

*bhūta* = element

*indriyeṣu* = sensory apparatus

*dharmā* = property, visible form, experiential substance

*lakṣaṇa* = characteristic, time factors

*avasthā* = condition

*pariṇāmā* = transformation

*vyākhyātāḥ* = described, explained

**Consciousness evolves along the same three lines - form, timespan, and condition - as the elements and the senses.**

III.14 शान्तोदिताव्यपदेश्यधर्मनुपाती धर्मि

*śāntoditāvya-padeśya-dharmānupātī dharmī*

*śānta* = quiescent, subsided

*udita* = arisen

*avyapadeśya* = unmanifest

*dharmā* = property, visible form, experiential substance

*anupātī* = following, relying upon

*dharmī* = substrate, substance

**The substrate is unchanged, whether before, during, or after it takes a given form.**

III.15 क्रमान्यत्वं परिणामान्यत्वे हेतुः

*kramānyatvam pariṇāmānyatve hetuḥ*

*krama* = sequence, flow, succession

*anyatvam* = differentiation, variation

*pariṇāma* = transformation

*anyatve* = differentiation, variation

*hetuḥ* = cause, reason

**These transformations appear to unfold the way they do because consciousness is a succession of distinct patterns.**

III.16 परिणामत्रयसंयमादतीतानागतज्ञानम्  
*pariṇāma-traya-saṃyamād atītānāgata-jñānam*

*pariṇāma* = transformation  
*traya* = these three  
*saṃyamāt* = constraint, perfect discipline  
*atīta* = past  
*anāgata* = future  
*jñānam* = knowledge

**Observing these three axes of change - form, timespan, and condition - with perfect discipline yields insight into the past and future.**

III.17 शब्दार्थप्रत्ययानामितरेतराध्यासात् सङ्करस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम्  
*śabdārtha-pratyayānām itaretarādhyāsāt saṅkaras tat-pravibhāga-saṃyamāt sarva-bhūta-ruta-jñānam*

*śabda* = verbal, linguistic  
*artha* = meaning, purpose, approach  
*pratyayānām* = perception, thought, intention, representation  
*itaretara* = one another  
*adhyāsāt* = superimposition  
*saṅkaraḥ* = confusion, mixing up  
*tad* = that, these  
*pravibhāga* = distinction  
*saṃyamāt* = constraint, perfect discipline  
*sarva* = all  
*bhūta* = element, being  
*ruta* = language, sound  
*jñānam* = knowledge

**Word, meaning, and perception tend to get lumped together, each confused with the others; focusing on the distinctions between them with perfect discipline yields insight into the language of all beings.**

III.18 संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम्  
*saṃskāra-sākṣāt-karaṇāt pūrva-jāti-jñānam*

*saṃskāra* = latent impressions  
*sākṣāt* = direct, through the eye  
*karaṇāt* = making, observing  
*pūrva* = earlier  
*jāti* = birth, rank  
*jñānam* = knowledge

**Directly observing latent impressions with perfect discipline yields insight into previous births.**

III.19 प्रत्ययस्य परचित्तज्ञानम्  
*pratyayasya para-citta-jñānam*

*pratyayasya* = perception, thought, intention, representation  
*para* = other  
*citta* = consciousness  
*jñānam* = knowledge

**Focusing with perfect discipline on the perceptions of another yields insight into that person's consciousness.**

III.20 न च तत् सालम्बनं तस्याविषयीभूतत्वात्  
*na ca tat sālambanaṃ tasyāviṣayī-bhūtatvāt*

*na* = not  
*ca* = and  
*tat* = that, these  
*sālambanaṃ* = with support  
*tasya* = of this, that  
*aviṣayī* = not present, absent  
*bhūtatvāt* = actuality, being

**But not insight regarding the object of those perceptions, since the object itself is not actually present in that person's consciousness.**

III.21 कायरूपसंयमात् तद्ग्रह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम्  
*kāya-rūpa-samyamāt tad-grāhya-śakti-stambhe cakṣuḥ-prakāśāsamprayoge 'ntardhānam*

*kāya* = body

*rūpa* = form

*samyamāt* = constraint, perfect discipline

*tad* = its, that

*grāhya* = to be received, perceived

*śakti* = power

*stambhe* = suspension

*cakṣuḥ* = eye

*prakāśa* = brightness

*asamprayoge* = uncoupling

*antardhānam* = invisibility, disappearance

**When the body's form is observed with perfect discipline, it becomes invisible: the eye is disengaged from incoming light, and the power to perceive is suspended.**

III.22 एतेन शब्दाद्यन्तर्धानमुक्तम्  
*etena śabdādyantardhānam uktaṃ*

*etena* = by this

*śabda* = sound

*adi* = others

*antardhānam* = invisibility, disappearance

*uktaṃ* = described, explained

**Likewise, through perfect discipline other percepts - sound, smell, taste, touch - can be made to disappear.**

III.23 सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा

*sopakramaṃ nirupakramaṃ ca karma tat-saṃyamād aparānta-jñānam ariṣṭebhyo vā*

*sopakramaṃ* = immediately manifest

*nirupakramaṃ* = slow to manifest

*ca* = and

*karma* = action

*tat* = that, these

*saṃyamāt* = constraint, perfect discipline

*aparānta* = death

*jñānam* = knowledge

*ariṣṭebhyaḥ* = signs, omens

*vā* = or

**The effects of action may be immediate or slow in coming; observing one's actions with perfect discipline, or studying omens, yields insight into death.**

III.24 मैत्र्यादिषु बलानि

*maitryādiṣu balāni*

*maitrī* = friendliness

*ādiṣu* = and the others, et cetera

*balāni* = powers, strengths

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

III.25 बलेषु हस्तिबलादीनि

*baleṣu hasti-balādīni*

*baleṣu* = powers, strengths

*hasti* = elephant

*bala* = powers, strengths

*ādīni* = and the others, et cetera

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

III.26 प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्  
*pravṛtṭyāloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam*

*pravṛtṭi* = arising of activity  
*āloka* = illumination, flashes of brilliance  
*nyāsāt* = setting down, focusing  
*sūkṣma* = subtle  
*vyavahita* = hidden  
*viprakṛṣṭa* = distant  
*jñānam* = knowledge

**Being absorbed in the play of the mind's luminosity yields insight about the subtle, hidden, and distant.**

III.27 भुवनज्ञानं सूर्ये संयमात्  
*bhuvana-jñānaṃ sūrye saṃyamāt*

*bhuvana* = world  
*jñānaṃ* = knowledge  
*sūrye* = on the sun  
*saṃyamāt* = constraint, perfect discipline

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

III.28 चन्द्रे ताराव्यूहज्ञानम्  
*candre tāra-vyūha-jñānam*

*candre* = on the moon  
*tārā* = star  
*vyūha* = arrangement  
*jñānam* = knowledge

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

III.29 ध्रुवे तदगतिज्ञानम्  
*dhruve tad-gati-jñānam*

*dhruve* = polestar  
*tad* = its, that  
*gati* = flow  
*jñānam* = knowledge

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



III.30 नाभिचक्रे कायव्युहज्ञानम्  
*nābhi-cakre kāya-vyūha-jñānam*

*nābhi* = navel  
*cakre* = wheel, energy center  
*kāya* = body  
*vyūha* = arrangement  
*jñānam* = knowledge

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

III.31 कण्ठकूपे क्षुत्पिपासानिवृत्तिः  
*kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ*

*kaṇṭha* = throat  
*kūpe* = pit, well, cavity  
*kṣut* = hunger  
*pipāsā* = thirst  
*nivṛttiḥ* = cessation

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

III.32 कूर्मनाड्यां स्थैर्यम्  
*kūrma-nāḍyāṃ sthairyam*

*kūrma* = tortoise  
*nāḍyāṃ* = channel, duct  
*sthairyam* = being settled in

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

III.33 मूर्धज्योतिषि सिद्धदर्शनम्  
*mūrdha-jyotiṣi siddha-darśanam*

*mūrdha* = head, crown  
*jyotiṣi* = light  
*siddha* = perfected one  
*darśanam* = vision, perspective

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

III.34 प्रातिभाद्वा सर्वम्  
*prātibhād vā sarvam*

*prātibhāt* = spontaneous illumination  
*vā* = or  
*sarvam* = all

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

III.35 हृदये चित्तसंवित्  
*hṛdaye citta-samvit*

*hṛdaye* = heart  
*citta* = consciousness  
*samvit* = understanding

**Focusing with perfect discipline on the heart, one understands the nature of consciousness.**

III.36 सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थात् स्वार्थसंयमात् पुरुषज्ञानम्  
*sattva-puruṣayor atyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthāt svārtha-saṁyamāt puruṣa-jñānam*

*sattva* = clarity, luminosity; a fundamental essence of nature, or *guna*  
*puruṣayoḥ* = pure awareness  
*atyanta* = absolutely  
*asaṅkīrṇayoḥ* = unmixed  
*pratyaya* = perception, thought, intention, representation  
*aviśeṣaḥ* = indistinct  
*bhogaḥ* = experience, enjoyment  
*para* = other  
*arthāt* = function, role  
*sva* = own  
*artha* = meaning, purpose, approach  
*saṁyamāt* = constraint, perfect discipline  
*puruṣa* = pure awareness  
*jñānam* = knowledge

**Experience consists of perceptions in which the luminous aspect of the phenomenal world is mistaken for absolutely pure awareness. Focusing with perfect discipline on the different properties of each yields insight into the nature of pure awareness.**

III.37 ततः प्रातिभश्रावणवेदनादशस्वादवार्त्ता जायन्ते  
*tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārttā jāyante*

*tataḥ* = therefore, from these, from that  
*prātibha* = spontaneous illumination  
*śrāvaṇa* = hearing  
*vedanā* = feeling  
*ādarśa* = seeing  
*āsvāda* = tasting  
*vārttāḥ* = smelling  
*jāyante* = occur, are produced

**Following this insight, the senses - hearing, feeling, seeing, tasting, smelling - may suddenly be enhanced.**

III.38 ते समाध्वावुपसर्गा व्युत्थाने सिद्धयः  
*te samādhāv upasargā vyutthāne siddhayaḥ*

*te* = they, these  
*samādhāu* = oneness, integration  
*upasargā* = obstacle, impediment  
*vyutthāne* = emergence  
*siddhayaḥ* = perfection, attainment

**These sensory gifts may feel like attainments, but they distract one from integration.**

III.39 बन्धकारणशैथिल्यात् प्रचारसवेदनाच्च चित्तस्य परशरीरावेशः  
*bandha-kāraṇa-śaithilyāt pracāra-saṁvedanāc ca cittasya para-śarīrāveśaḥ*

*bandha* = binding  
*kāraṇa* = cause, making, perception  
*śaithilyāt* = relaxation  
*pracāra* = movement, passage  
*saṁvedanāt* = sensitivity  
*ca* = and  
*cittasya* = consciousness  
*para* = other  
*śarīra* = body  
*āveśaḥ* = entering

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

III.40 उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उक्रान्तिश्च  
*udāna-jayāj jala-pañka-kaṇṭakādiṣvasaṅga utkrāntiś ca*

*udāna* = uppermost region of energy flow, or *prana*  
*jayāt* = mastery  
*jala* = water  
*pañka* = mud  
*kaṇṭaka* = thorn  
*ādiṣu* = and the others, et cetera  
*asaṅga* = without touching  
*utkrāntiḥ* = rising up  
*ca* = and

**By mastering the flow of energy in the head and neck, one can walk through water, mud, thorns, and other obstacles without touching down, but rather floating over them.**

III.41 समानजयाज्ज्वलनम्  
*samāna-jayāj jvalanam*

*samāna* = energy flow through the solar plexus  
*jayāt* = mastery  
*jvalanam* = radiance

**By mastering the flow of energy through the solar plexus, one becomes radiant.**

III.42 श्रोत्राकाशयोः सम्बन्धसंयमादिव्यं श्रोत्रम्  
*śrotrākāśayoḥ sambandha-saṁyamād divyaṁ śrotram*

*śrotra* = of hearing  
*ākāśayoḥ* = space, ether  
*sambandha* = relationship  
*saṁyamāt* = constraint, perfect discipline  
*divyaṁ* = divine  
*śrotram* = faculty of hearing

**By focusing with perfect discipline on the way sound travels through the ether, one acquires divine hearing.**

III.43 कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम्  
*kāyākāśayoḥ sambandha-saṁyamāl laghu-tūla-samāpatteś cākāśa-gamanam*

*kāya* = body  
*ākāśayoḥ* = space, ether  
*sambandha* = relationship  
*saṁyamāt* = constraint, perfect discipline  
*laghu* = light  
*tūla* = cotton  
*samāpatteḥ* = coalescence, unified contemplation  
*ca* = and  
*ākāśa* = space, ether  
*gamanam* = travel

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

III.44 बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः  
*bahir akalpitā vṛttir mahā-vidēhā tataḥ prakāśāvaraṇa-kṣayaḥ*

*bahiḥ* = external  
*akalpitā* = not feasible, impossible  
*vṛttiḥ* = patterning, turnings, movements  
*mahā* = great  
*vidēhā* = bodiless  
*tataḥ* = therefore, from these, from that  
*prakāśa* = brightness  
*āvaraṇa* = covering, veil, layer  
*kṣayaḥ* = disappearance

**When consciousness completely disengages from externals - the 'great disembodiment' - then the veil lifts from the mind's luminosity.**

III.45 स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः  
*sthūla-svarūpa-sūkṣmānvayārthavattva-saṃyamād bhūta-jayaḥ*

*sthūla* = gross  
*sva* = own  
*rūpa* = form  
*sūkṣma* = subtle  
*anvaya* = pervasiveness, relation  
*artha* = meaning, purpose, approach  
*vattva* = function  
*saṃyamāt* = constraint, perfect discipline  
*bhūta* = element, being  
*jayaḥ* = mastery

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

III.46 ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्धर्मनिभिघातश्च  
*tato 'ṇimādi-prādur-bhāvaḥ kāya-sampat tad-dharmānabhihātāś ca*

*tataḥ* = therefore, from these, from that  
*aṇima* = the power to become minutely small  
*ādi* = others  
*prādur* = outside  
*bhāvaḥ* = being, becoming  
*kāya* = body  
*sampat* = perfection  
*tad* = its, that  
*dharma* = property, visible form, experiential substance  
*anabhihātāḥ* = insulation, being beyond disturbance  
*ca* = and

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

III.47 रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत्  
*rūpa-lāvaṇya-bala-vajra-saṃhananatvāni kāya-sampat*

*rūpa* = form  
*lāvaṇya* = grace  
*bala* = strength  
*vajra* = diamond  
*saṃhananatvāni* = durability, firmness  
*kāya* = body  
*sampat* = perfection

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

III.48 ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः  
*grahaṇa-svarūpāsmitānvayārthavattva-saṃyamād indriya-jayaḥ*

*grahaṇa* = grasping, perceiving  
*sva* = own  
*rūpa* = form  
*asmitā* = the sense of 'I', egoism  
*anvaya* = pervasiveness, relation  
*artha* = meaning, purpose, approach  
*vattva* = function  
*saṃyamāt* = constraint, perfect discipline  
*indriya* = sensory apparatus  
*jayaḥ* = mastery

**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.**

III.49 ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च  
*tato mano-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaś ca*

*tataḥ* = therefore, from these, from that  
*manaḥ* = mind  
*javitvam* = quickness  
*vikaraṇa* = without organs  
*bhāvaḥ* = condition, state  
*pradhāna* = foundation, matrix  
*jayaḥ* = mastery  
*ca* = and

**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.**

III.50 सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च  
*sattva-puruṣānyatā-khyāti-mātrasya sarva-bhāvādhiṣṭāṭṛtvaṃ sarva-jñāṭṛtvaṃ ca*

*sattva* = clarity, luminosity; a fundamental essence of nature, or *guna*

*puruṣa* = pure awareness

*anyatā* = difference, distinction

*khyāti* = seeing

*mātrasya* = only, merely

*sarva* = all

*bhāva* = condition, state

*adhiṣṭātrvaṃ* = supremacy

*sarva* = all

*jñātrvaṃ* = omniscience

*ca* = and

**Once one just sees the distinction between pure awareness and the luminous aspect of the phenomenal world, all conditions are known and mastered.**

III.51 तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्

*tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam*

*tad* = its, that

*vairāgyāt* = dispassion, non-reaction, non-attachment

*api* = also

*doṣa* = imperfection, flaw

*bīja* = seed, source

*kṣaye* = dwindling, decreasing

*kaivalyam* = emancipation, isolation of pure awareness

**When one is unattached even to this omniscience and mastery, the seeds of suffering wither, and pure awareness knows it stands alone.**



III.52 स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्  
*sthānyupanimantraṇe saṅga-smayākaraṇam punar-anīṣṭa-prasaṅgāt*

*sthāni* = exalted, celestial  
*upanimantraṇe* = invitation  
*saṅga* = contact, attachment  
*smayā* = pride, beaming  
*akaraṇam* = without cause  
*punaḥ* = again, repeated, renewed  
*anīṣṭa* = undesirable  
*prasaṅgāt* = inclination, recurrence

**Even if the exalted beckon, one must avoid attachment and pride, or suffering will recur.**

III.53 क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्  
*kṣaṇa-tat-kramayoḥ saṃyamād viveka-jaṃ jñānam*

*kṣaṇa* = moment  
*tat* = that, these  
*kramayoḥ* = sequence, flow, succession  
*saṃyamāt* = constraint, perfect discipline  
*viveka* = discrimination  
*jaṃ* = born  
*jñānam* = knowledge

**Focusing with perfect discipline on the succession of moments in time yields insight born of discrimination.**

III.54 जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः  
*jāti-lakṣaṇa-deśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ*

*jāti* = birth, rank  
*lakṣaṇa* = characteristic, time factors  
*deśaiḥ* = place  
*anyatā* = distinction  
*navacchedāt* = unbounded, continuous  
*tulyayoḥ* = similar, equal  
*tataḥ* = therefore, from these, from that  
*pratipattiḥ* = understanding

**This insight allows one to tell things apart which, through similarities of origin, feature, or position, had seemed continuous.**

III.55 तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम्  
*tāraḥ sarva-viṣayaṃ sarvathā-viṣayam akramam ceti vivekajaṃ jñānam*

*tāraḥ* = transcendent, delivering  
*sarva* = all  
*viṣayaṃ* = object (of experience)  
*sarvathā* = in all circumstances  
*viṣayam* = object (of experience)  
*akramam* = not in sequence, deconstructed  
*ca* = and  
*iti* = thus  
*viveka* = discrimination  
*jaṃ* = born  
*jñānam* = knowledge

**In this way, discriminative insight deconstructs all of the phenomenal world's objects and conditions, setting them apart from pure awareness.**

III.56 सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम्  
*sattva-puruṣayoḥ śuddhi-sāmye kaivalyam*

*sattva* = clarity, luminosity; a fundamental quality of nature, or *guna*  
*puruṣayoḥ* = pure awareness  
*śuddhi* = purity  
*sāmye* = equality  
*kaivalyam* = emancipation, isolation of pure awareness

**Once the luminosity and transparency of consciousness have become as distilled as pure awareness, they can reflect the freedom of awareness back to itself.**

कैवल्यपादः

*Kaivalya-pādaḥ*

#### IV. Freedom

IV.1 जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः

*janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ*

*janma* = birth

*auṣadhi* = herb

*mantra* = intonation

*tapaḥ* = heat, intensity of discipline, austerity

*samādhi* = oneness, integration

*jāḥ* = born of

*siddhayaḥ* = perfection, attainment

**The attainments brought about by integration may also arise at birth, through the use of herbs, from intonations, or through austerity.**

IV.2 जात्यन्तरपरिणामः प्रकृत्यापूरात्

*jātyantara-pariṇāmaḥ prakṛtyāpūrāt*

*jāti* = birth, rank

*antara* = other

*pariṇāmaḥ* = transformation

*prakṛti* = nature, phenomenal world

*āpūrāt* = overflow

**Being delivered into a new form comes about when natural forces overflow.**

IV.3 निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्

*nimittam aprayojakam prakṛtīnām varaṇa-bhedas tu tataḥ kṣetrikavat*

*nimittam* = proximate cause

*aprayojakam* = not causing

*prakṛtīnām* = nature, phenomenal world

*varaṇa* = choosing

*bhedas* = division, difference

*tu* = and, moreover, but

*tataḥ* = therefore, from these, from that

*kṣetrikavat* = like a farmer

**The transformation into this form or that is not driven by the causes proximate to it, just oriented by them, the way a farmer diverts a stream for irrigation.**

IV.4 निर्माणचित्तान्यस्मितामात्रात्  
*nirmāṇa-cittānyasmitā-mātrāt*

*nirmāṇa* = forming, creating  
*cittāni* = consciousness  
*asmitā* = the sense of 'I', egoism  
*mātrāt* = only

**Feeling like a self is the frame that orients consciousness toward individuation.**

IV.5 प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्  
*pravṛtti-bhede prayojakaṃ cittam ekam anekeṣāṃ*

*pravṛtti* = arising of activity  
*bhede* = division  
*prayojakaṃ* = causing  
*cittam* = consciousness  
*ekam* = one  
*anekēṣāṃ* = many

**A succession of consciousnesses, generating a vast array of distinctive perceptions, appear to consolidate into one individual consciousness.**

IV.6 तत्र ध्यानजमनाशयम्  
*tatra dhyāna-jam anāśayam*

*tatra* = there, in that  
*dhyāna* = meditative absorption  
*jam* = born  
*anāśayam* = not involving the store of latent impressions

**Once consciousness is fixed in meditative absorption, it no longer contributes to the store of latent impressions.**

IV.7 कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्  
*karmāśuklākṛṣṇaṃ yoginas trividham itareṣām*

*karma* = action  
*aśukla* = not white  
*akṛṣṇaṃ* = not black  
*yoginaḥ* = yogi  
*trividham* = threefold  
*itareṣām* = others

**The actions of a realized *yogi* transcend good and evil, whereas the actions of others may be good or evil or both.**

IV.8 ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्  
*tatas tad-vipākānugūṇānām evābhivyaṅktir vāsanānām*

*tataḥ* = therefore, from these, from that  
*tad* = its, that  
*vipāka* = ripening, fruition  
*anugūṇānām* = going with, following, accompanying  
*eva* = thus  
*abhivyaṅktiḥ* = manifestation  
*vāsanānām* = latent properties, traits

**Each action comes to fruition by coloring latent impressions according to its quality - good, evil, or both.**

IV.9 जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्  
*jāti-deśa-kāla vyavahitānām apyānantaryaṃ smṛti-saṃskārayor eka-rūpatvāt*

*jāti* = birth, rank  
*deśa* = place  
*kāla* = time  
*vyavahitānām* = hidden, separated  
*api* = also  
*ānantaryaṃ* = succession  
*smṛti* = memory, mindfulness  
*saṃskārayoḥ* = latent impressions  
*eka* = one  
*rūpatvāt* = essential form

**Because the depth memory and its latent impressions are of a piece, their dynamic of cause and effect flows uninterruptedly across the demarcations of birth, place, and time.**

IV.10 तासामनादित्वं चाशिषो नित्यत्वात्  
*tāsām anāditvaṃ cāśiṣo nityatvāt*

*tāsām* = of these

*anāditvaṃ* = without beginning

*ca* = and

*āśiṣaḥ* = primordial will to exist

*nityatvāt* = perpetuity, eternity

**They have always existed, because the will to exist is eternal.**

IV.11 हेतुफलाश्रयालम्बनैः सङ्गृहीतीतत्वादेशामभावे तदभावः  
*hetu-phalāśrayālabhanaiḥ saṅgrhītatvād eṣām abhāve tad-abhāvaḥ*

*hetu* = cause, reason

*phala* = fruit

*āśraya* = basis, foundation

*ālambanaiḥ* = support, object

*saṅgrhītatvāt* = connectedness

*eṣām* = of these

*abhāve* = non-existence, non-becoming, disappearance

*tad* = its, that

*abhāvaḥ* = non-existence, non-becoming, disappearance

**Since its cause, effect, basis, and object are inseparable, a latent impression disappears when they do.**

IV.12 अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्मणाम्  
*atītānāgataṃ svarūpato 'styadhva-bhedād dharmāṇām*

*atīta* = past

*anāgataṃ* = future

*sva* = own

*rūpataḥ* = in form

*asti* = exist

*adhva* = path, route

*bhedāt* = division, difference

*dharmāṇām* = properties, visible forms, experiential substances

**The past and future are immanent in an object, existing as different sectors in the same flow of experiential substances.**

IV.13 ते व्यक्तसूक्ष्मा गुणात्मानः  
*te vyaktasūkṣmā guṇātmānaḥ*

*te* = they, these  
*vyakta* = manifest  
*sūkṣmā* = subtle  
*guṇa* = fundamental qualities of nature  
*ātmānaḥ* = self, essence

**The characteristics of these sectors, whether manifest or subtle, are imparted by the fundamental qualities of nature.**

IV.14 परिणामैकत्वाद्वस्तुतत्त्वम्  
*pariṇāmaikatvād vastu-tattvam*

*pariṇāma* = transformation  
*ekatvāt* = oneness  
*vastu* = object, substance  
*tattvam* = thusness, elemental quality, principle

**Their transformations tend to blur together, imbuing each new object with a quality of substantiality.**

IV.15 वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः  
*vastu-sāmye citta-bhedāt tayor vibhaktāḥ panthāḥ*

*vastu* = object, substance  
*sāmye* = equality  
*citta* = consciousness  
*bhedāt* = division, difference  
*tayor* = of both  
*vibhaktāḥ* = separation  
*panthāḥ* = path

**People perceive the same object differently, as each person's perception follows a separate path from another's.**

IV.16 न चैकचित्तन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्  
*na caika-citta-tantram vastu tad apramāṇakam tadā kiṃ syāt*

*na* = not  
*ca* = and  
*eka* = one  
*citta* = consciousness  
*tantram* = dependent  
*vastu* = object, substance  
*tad* = that, these  
*apramāṇakam* = unobserved  
*tadā* = then  
*kiṃ* = what  
*syāt* = could be

**But the object is not dependent on either of those perceptions; if it were, what would happen to it when nobody was looking?**

IV.17 तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्  
*tad-uparāgāpekṣitvāc-cittasya vastu jñātājñātam*

*tad* = its, that  
*uparāga* = coloring  
*apekṣitvāt* = necessity  
*cittasya* = consciousness  
*vastu* = object, substance  
*jñāta* = known  
*ajñātam* = not known

**An object is only known by a consciousness it has colored; otherwise, it is not known.**

IV.18 सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्  
*sadā jñātāś citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt*

*sadā* = always  
*jñātāḥ* = known  
*citta* = consciousness  
*vṛttayaḥ* = patterning, turnings, movements  
*tad* = that, these  
*prabhoḥ* = superior  
*puruṣasya* = pure awareness  
*apariṇāmitvāt* = immutability

**Patterns of consciousness are always known by pure awareness, their ultimate, unchanging witness.**



IV.19 न तत् स्वाभासं दृश्यत्वात्  
*na tat svābhāsaṃ drśyatvāt*

*na* = not  
*tat* = that, these  
*sva* = own  
*ābhāsaṃ* = luminosity  
*drśyatvāt* = seen-ness

**Consciousness is seen not by its own light, but by awareness.**

IV.20 एकसमये चोभयानवधारणम्  
*eka-samaye cobhayānavadhāraṇam*

*eka* = one  
*samaye* = circumstance  
*ca* = and  
*ubhaya* = both  
*anavadhāraṇam* = not perceiving

**Furthermore, consciousness and its object cannot be perceived at once.**

IV.21 चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च  
*cittāntara-drśye buddhi-buddher atiprasaṅgaḥ smṛti-saṅkaraś ca*

*citta* = consciousness  
*antara* = other  
*drśye* = seen  
*buddhi* = perception, cognition  
*buddheḥ* = perception, cognition  
*atiprasaṅgaḥ* = regress  
*smṛti* = memory, mindfulness, depth memory  
*saṅkaraḥ* = confusion, mixing up  
*ca* = and

**If consciousness were perceived by itself instead of awareness, the chain of such perceptions would regress infinitely, imploding memory.**

IV.22 चित्तेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्  
*citer apratisaṅkramāyās tad-ākārāpattau svabuddhi-samvedanam*

*citeḥ* = pure awareness  
*apratisaṅkramāyāḥ* = immobile, unchanging  
*tad* = its, that  
*ākāra* = shape  
*āpattau* = assumes, occurs  
*sva* = own  
*buddhi* = perception, intelligence  
*samvedanam* = sensitivity

**Once it is stilled, though, consciousness mirrors unchanging pure awareness, and can reflect itself being perceived.**

IV.23 द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्  
*draṣṭṛ-dṛśyoparaktam cittaṁ sarvārtham*

*draṣṭṛ* = seer, pure awareness  
*dṛśya* = what is seen  
*uparaktam* = colored  
*cittaṁ* = consciousness  
*sarva* = all  
*artham* = meaning, purpose, approach, object

**Then, consciousness can be colored by both pure awareness and the phenomenal world, thereby fulfilling all its purposes.**

IV.24 तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्  
*tad asaṅkhyeya-vāsanābhiś citram api parārtham saṁhatya-kāritvāt*

*tad* = that, these  
*asaṅkhyeya* = countless  
*vāsanābhiḥ* = latent properties, traits  
*citram* = variegated, spotted  
*api* = also  
*para* = other  
*artham* = meaning, purpose, approach, object  
*saṁhatya* = compound  
*kāritvāt* = activity

**Even when colored by countless latent traits, consciousness, like all compound phenomena, has another purpose - to serve awareness.**

IV.25 विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः

*viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ*

*viśeṣa* = difference, distinction; distinct, particular

*darśina* = one who sees

*ātma* = self, essence

*bhāva* = being, becoming

*bhāvanā* = realizing, becoming

*vinivṛttiḥ* = cessation

**As soon as one can distinguish between consciousness and awareness, the ongoing construction of the self ceases.**

IV.26 तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्

*tadā viveka-nimnaṃ kaivalya-prāg-bhāraṃ cittam*

*tadā* = then

*viveka* = discrimination

*nimnaṃ* = bent, inclined toward

*kaivalya* = emancipation, isolation of pure awareness

*prāg* = before

*bhāraṃ* = load

*cittam* = consciousness

**Consciousness, now oriented to this distinction, can gravitate toward freedom - the fully integrated knowledge that pure awareness is independent from nature.**

IV.27 तच्चिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः

*tac-chidreṣu pratyayāntarāṇi saṃskārebhyaḥ*

*tad* = that, these

*chidreṣu* = gap

*pratyaya* = perception, thought, intention, representation

*antarāṇi* = other

*saṃskārebhyaḥ* = latent impressions

**Any gaps in discriminating awareness allow distracting thoughts to emerge from the store of latent impressions.**

IV.28 हानमेषां क्लेशवदुक्तम्  
*hānam eṣām kleśavad uktam*

*hānam* = cessation  
*eṣām* = of these  
*kleśavat* = like the causes of suffering  
*uktam* = described, explained

**These distractions can be subdued, as the causes of suffering were, by tracing them back to their origin, or through meditative absorption.**

IV.29 प्रसङ्ग्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः  
*prasaṅkhyāne 'pyakusīdasya sarvathā viveka-khyater dharma-meghaḥ samādhiḥ*

*prasaṅkhyāne* = elevation, summit  
*api* = also  
*akusīdasya* = one without greed  
*sarvathā* = in all circumstances  
*viveka* = discrimination  
*khyateḥ* = seeing  
*dharma* = property, visible form, experiential substance  
*meghaḥ* = cloud, rain showers  
*samādhiḥ* = oneness, integration

**One who regards even the most exalted states disinterestedly, discriminating continuously between pure awareness and the phenomenal world, enters the final stage of integration, in which nature is seen to be a cloud of irreducible experiential substances.**

IV.30 ततःक्लेशकर्मनिवृत्तिः  
*tataḥ kleśa-karma-nivṛttiḥ*

*tataḥ* = therefore, from these, from that  
*kleśa* = cause of suffering, corruption, hindrance, affliction, poison  
*karma* = action  
*nivṛttiḥ* = cessation

**This realization extinguishes both the causes of suffering and the cycle of cause and effect.**

IV.31 तदा सर्वविरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्  
*tadā sarvāvaraṇa-malāpetasya jñānasyānntyāj jñeyam alpam*

*tadā* = then  
*sarva* = all  
*āvaraṇa* = covering, veil, layer  
*mala* = imperfection  
*apetasya* = removed  
*jñānasya* = knowledge, insight  
*ānntyāt* = infinity, the boundless  
*jñeyam* = to be known  
*alpam* = little

**Once all the layers and imperfections concealing truth have been washed away, insight is boundless, with little left to know.**

IV.32 ततःकृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्  
*tataḥkṛtārthānām pariṇāma-krama-samāptir guṇānām*

*tataḥ* = therefore, from these, from that  
*kṛta* = done, accomplished  
*arthānām* = meaning, purpose, approach, object  
*pariṇāma* = transformation  
*krama* = sequence, flow, succession  
*samāptiḥ* = termination  
*guṇānām* = fundamental qualities of nature

**Then the seamless flow of reality, its transformations colored by the fundamental qualities, begins to break down, fulfilling the true mission of consciousness.**

IV.33 क्षणप्रतियोगी परिणामापरान्तनिर्ग्राहः क्रमः  
*kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyaḥ kramah*

*kṣaṇa* = moment  
*pratīyogī* = corresponding  
*pariṇāma* = transformation  
*apara* = other  
*anta* = end  
*nirgrāhyaḥ* = graspable  
*kramah* = sequence, flow, succession

**One can see that the flow is actually a series of discrete events, each corresponding to the merest instant of time, in which one form becomes another.**

IV.34 पुरुषार्थसून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति

*puruṣārtha-sūnyānāṃ guṇānām pratiprasavaḥ kāivalyaṃ svarūpa-pratiṣṭhā vā citi-śakter iti*

*puruṣa* = pure awareness

*artha* = meaning, purpose, approach, object

*sūnyānām* = empty

*guṇānām* = fundamental qualities of nature

*prati* = with regard to, toward, reversing

*prasavaḥ* = flow, motion, creation, inception

*kāivalyaṃ* = emancipation, isolation of pure awareness

*sva* = own

*rūpa* = form

*pratiṣṭhā* = foundation

*vā* = or

*citi* = pure seeing

*śakteḥ* = power

*iti* = that's all, finis

**Freedom is at hand when the fundamental qualities of nature, each of their transformations witnessed at the moment of its inception, are recognized as irrelevant to pure awareness; it stands alone, grounded in its very nature, the power of pure seeing.**

**That is all.**

# Sanskrit-English glossary

Each of the Sanskrit terms in the *Yoga-Sūtra* appears below. To make this glossary more accessible to readers unfamiliar with Sanskrit, terms have been transliterated to the Roman alphabet, rather than appearing in *devanāgarī* script, and compiled in Roman alphabetical order. In many cases they have also been presented with the grammatical endings used by Patañjali, as well as their root forms, which are often a different part of speech and may have a somewhat different meaning. Parentheses indicate where each Sanskrit term can be found in the *Yoga-Sūtra*. To sound out Sanskrit words correctly, see the *Sanskrit Pronunciation Guide* on page 3; to compare to Sanskrit rendered in *devanāgarī* script, see accompanying link, [Sanskrit Alphabet \(PDF\)](#).

*a* = extending to

*ābhāsaṃ* = luminosity (IV.19)

*abhāva* = non-existence, non-becoming, disappearance (I.10, 29; II.25; IV.11)

*abhibhava* = subjugation, suppression, submergence (III.9)

*abhijātasya* = faultless, transparent (I.41)

*abhimata* = desired (I.39)

*abhiniveśāḥ* = self-preservation (II.3,9)

*abhivyaktiḥ* = manifestation (IV.8)

*abhyantara* = internal (II.50,51)

*abhyāsa* = practice, action, method (I.12,13,18,32)

*ādarśa* = seeing (III.38)

*ādayaḥ* = et cetera (II.34)

*adhigamaḥ* = attainment (I.29)

*adhimātrā*, *adhimātravāt* = extreme, intense (I.22)

*adhiṣṭātrvaṃ* = supremacy (III.50)

*adhva* = path, route (IV.12)

*adhyāsāt* = superimposition (III.17)

*adhyātma* = innermost self (I.47)

*adi* = others (III.23,47)

*ādiṣu*, *ādīni* = and the others, et cetera (III.25,41)

*adr̥ṣṭa* = unseen (II.12)

*āgamāḥ* = testimony from a teacher or traditional texts (I.7)

*agrya* = pointed (II.41)

*ahaṃkāra* = 'I-maker', source of egoism; the sense that identification is occurring

*ahimsā* = not harming (II.30,35)

*ājñāna* = ignorance (II.34)

*ajñātam* = not known (IV.17)

*akalpītā* = not feasible, impossible (III.45)

*ākāra* = shape (IV.22)

*akaraṇam* = without cause (III.51)

*ākāśayoḥ* = space, ether (III.42,43)

*akliṣṭāḥ* = benign (I.5)

*akramam* = not in sequence, simultaneous (III.56)

*akṛṣṇam* = not black (IV.7)

*ākṣepī* = transcending (II.51)

*akusīdasya* = one without greed (IV.29)

*alabdha* = failing to attain (I.30)  
*ālambanā* = resting on (I.10,38)  
*ālambanaiḥ* = support, object (IV.11)  
*ālasya* = laziness (I.30)  
*aliṅga, aliṅgāni* = without form (I.45; II.19)  
*ālokaḥ* = illumination, flashes of brilliance (III.5,26)  
*alpam* = little (IV.31)  
*anabhighātaḥ* = insulation, being beyond disturbance (II.48; III.46)  
*anāditvaṃ* = without beginning (IV.10)  
*anāgatam* = future (II.16; III.16; IV.12)  
*ānanda* = bliss, joy (I.17)  
*ananta* = endless, boundless (II.34,47)  
*ānantaryaṃ* = succession (IV.9)  
*ānantyāt* = infinity, the boundless (IV.31)  
*anāśayam* = not involving the store of latent impressions (IV.6)  
*anaṣṭaṃ* = not ceased (II.22)  
*anātmasu* = not self (II.5)  
*anavacchedāt* = unbounded, continuous (I.26; III.54)  
*anavacchinnāḥ* = unlimited, irrespective of (II.31)  
*anavadhāraṇam* = not perceiving (IV.20)  
*anavasthītatvāni* = inconstancy, instability (I.30)  
*anekeṣāṃ* = many (IV.5)  
*aṅgam, aṅgāni* = limb, component (I.31; III.7,8)  
*aṅgīma* = the power to become minutely small (III.47)  
*aniṣṭa* = undesirable (III.52)  
*anitya* = impermanent (II.5)  
*añjanatā* = saturation, taking the form of something else (I.41)  
*anta* = end (IV.33)  
*antaḥ* = extending from...to (I.40)  
*antar* = inner (III.7)  
*antara* = other (IV.2,21)  
*antarāya* = obstacle (I.29,30)  
*antardhānam* = invisibility, disappearance (III.21)  
*aṅgu* = minute, infinitesimal (I.40)  
*anubhūta* = experienced (I.11)  
*anugamāt* = going with, following, accompanying (I.17)  
*anugūṇānām* = going with, following, accompanying (IV.8)  
*anukāra* = imitation, following suit (II.54)  
*anumāna* = inference (I.7,49)  
*anumoditā* = approved (II.37)  
*anupaśyaḥ* = to behold (II.20)  
*anupātī* = following, relying upon (I.9; III.14)  
*ānuśāsanam* = teaching, exposition (I.1)  
*anuśayī* = following (II.7,8)  
*anuśravika* = heard, learned (I.15)  
*anuṣṭhānāt* = performance, practice (II.28)  
*anuttamaḥ* = unsurpassed (II.42)  
*anvaya* = pervasiveness, relation (III.45,48)  
*anvayaḥ* = connected to, permeated (III.9)  
*anyaḥ* = other (I.18,49,50; II.22)  
*anyatā* = distinction (III.50,54)



*anyatvam* = differentiation, variation (III.15)  
*apara* = other (IV.33)  
*aparāmṛṣṭaḥ* = untouched, unaffected (I.24)  
*aparānta* = death (III.23; IV.33)  
*aparigrahā* = not being acquisitive (II.30,39)  
*aparīṇāmitvāt* = immutability (IV.18)  
*āpattau* = assumes, occurs (IV.22)  
*apavarga* = emancipation, liberation (II.18)  
*apekṣitvāt* = necessity (IV.17)  
*apetasya* = removed (IV.31)  
*api* = also (I.22,26,29,51; II.9,20,22; III.8,51; IV.9,24,29)  
*apramāṇakaṃ* = unobserved (IV.16)  
*apratisaṅkramāyāḥ* = immobile, unchanging (IV.22)  
*aprayojakam* = not causing (IV.3)  
*apuṇya* = bad, evil (I.33; II.14)  
*āpūrāt* = overflow (IV.2)  
*ariṣṭebhyaḥ* = signs, omens (III.23)  
*artha* = meaning, purpose, approach, object (I.28,32,42,43; II.2,18,21,22; III.3,36; IV.23,24)  
*arthata* = regarding the meaning of something (III.11)  
*arthatvāt* = function, role (I.49; III.36)  
*asaṅkīrnayoḥ* = unmixed (III.36)  
*asampramoṣaḥ* = not allowing to steal away (I.11)  
*asamprayoge* = uncoupling (II.54)  
*asansargaḥ* = freedom from contact (II.40)  
*āsana* = posture (II.29,46)  
*asaṅga* = without touching (III.40)  
*asaṅkhyeya* = countless (IV.24)  
*āsannaḥ* = near (I.21)  
*āśayaḥ* = store, residuum (I.24; II.12)  
*āsevitāḥ* = cultivated (I.14)  
*āśiṣaḥ* = primordial will to exist (IV.10)  
*asmitā* = the sense of 'I', egoism (I.17; II.3,6; IV.4)  
*āśraya* = basis, foundation (IV.11)  
*āśrayatvam* = rest on (II.36)  
*asteya* = not stealing (II.30,37)  
*aṣṭāu* = eight (II.29)  
*asti* = exist (IV.12)  
*aśuci* = impure (II.5)  
*aśuddhi* = impurity (II.43)  
*aśukla* = not white (IV.7)  
*āsvāda* = tasting (III.37)  
*asya* = his (I.40)  
*atad* = not that (I.8)  
*atha* = now (I.1)  
*atiprasaṅgaḥ* = regress (IV.21)  
*atīta* = past (III.16; IV.12)  
*ātma, ātmakaṃ, ātmānaḥ* = self, essence (II.5,21,41; IV.25)  
*ātmatā* = selfhood (II.6; IV.13)  
*atyanta* = absolutely (III.36)  
*auśadhi* = herb (IV.1)  
*āvaraṇam* = covering, veil, layer (II.52; III.44; IV.31)

*avasthā* = condition (III.13)  
*avasthānam* = state of abiding (I.3)  
*āveśaḥ* = entering (III.39)  
*avidyā* = lack of wisdom, ignorance of one's true nature (II.3,4,5,24)  
*aviplavā* = continuous, uninterrupted (II.26)  
*avirati* = hedonism (I.30)  
*aviśayī* = not present, absent (III.20)  
*aviśeṣa* = indistinct (II.19; III.36)  
*avyapadeśya* = unmanifest (III.14)  
*āyuh* = span of life (II.13)  
*bādhane* = repelling (II.33)  
*bahiḥ* = external (III.8,44)  
*bāhya* = external (II.50,51)  
*bala* = powers, strengths (III.26,48)  
*balāni* = powers, strengths (III.25)  
*bandhaḥ* = binding (III.1,39)  
*bharā* = bearing (I.48)  
*bhāraṃ* = load (IV.26)  
*bhaumā* = at a level (II.31)  
*bhava* = being, becoming (I.19)  
*bhavaḥ* = condition, state (III.49,50; IV.25)  
*bhāvanā* = realizing, becoming (II.2; IV.25)  
*bhāvanam* = realizing, becoming (I.28; II.33,34)  
*bhāvanātaḥ* = radiating, projecting (I.33)  
*bhedaḥ* = division, difference (IV.3,5,12,15)  
*bhogāḥ* = experience, enjoyment (II.13,18; III.36)  
*bhrānti* = false (I.30)  
*bhūmiḥ* = rooted, grounded (I.14; III.6); stage (II.27)  
*bhūmiḥ* = stage, level (II.27)  
*bhūmikatva* = developmental stages (I.30)  
*bhūta* = element, being (II.18; III.13,17,45)  
*bhūtatvāt* = actuality, being (III.20)  
*bhuvana* = world (III.27)  
*bījam* = seed, source (I.25; III.51)  
*brahmacharya* = celibacy, impeccable conduct (II.30,38)  
*buddhi, buddheḥ* = perception, intelligence (IV.21,22)  
*ca* = and, but (I.29,44,45; II.2,15,41,53; III.20,23,39,40,43,46,49,50,55; IV.10,16,20,21)  
*cakre* = wheel, energy center (III.30)  
*caṣuḥ* = eye (III.21)  
*candre* = moon (III.28)  
*caturthaḥ* = fourth (II.51)  
*cetanā* = consciousness (I.29)  
*chidreṣu* = gap (IV.27)  
*citeḥ* = pure awareness (IV.22,34)  
*citram* = variegated, spotted (IV.24)  
*citta* = consciousness (I.2,30,33,37; II.54; III.1,9,11,12,19,35,39; IV.4,5,15,16,17,18,21,23,26)  
*darśana* = vision, perspective, systematic view, philosophy (I.30; II.6,41; III.33)  
*darśina* = one who sees (IV.25)  
*daurmanasya* = depression (I.31)  
*deśa* = place (II.31,50; III.1,54; IV.9)  
*devatā* = deity (II.44)

*dhāraṇā* = concentration (II.29,53; III.1)  
*dharmā* = property, visible form, constituent substance (III.13,14,46; IV.12,29)  
*dharmī* = substrate, substance (III.14)  
*dhruve* = polestar (III.29)  
*dhyānāt* = meditative absorption (I.39; II.11,29; III.2; IV.6)  
*dīptih* = radiance (II.28)  
*dīrgha* = long (I.14; II.50)  
*divyaṃ* = divine (III.42)  
*doṣa* = imperfection, flaw (III.51)  
*draṣṭr* = seer, witness, pure awareness (II.17,20; IV.23)  
*draṣṭā, draṣṭuḥ* = seer, witness, pure awareness (I.3; II.20)  
*dr̥ḍha* = firmly (I.14)  
*dr̥g* = witness, see-er (II.6)  
*dr̥śi* = seeing (II.20,25)  
*dr̥ṣṭa* = seen, perceptible (I.15; II.12)  
*dr̥śya, dr̥śyayoḥ, dr̥śye* = what is seen (II.17,18,21; IV.21,23)  
*dr̥śyatvāt* = seen-ness (IV.19)  
*duḥkha* = distress, pain, suffering (I.31,33; II.5,8,15,16,34)  
*dvandva* = play of opposites, dualities (II.48)  
*dveṣa* = aversion (II.3,8)  
*ejayatva* = trembling (I.31)  
*eka* = one (I.32; II.6,41; IV.5,9,16,20)  
*ekāgratayoḥ, ekāgrya* = one-pointedness, focus (II.41; III.11,12)  
*ekatra* = in one, as one (III.4)  
*ekatvāt* = oneness (IV.14)  
*eṣām* = of these (IV.11,28)  
*etaya* = by this (I.44)  
*ete* = these (II.31)  
*etena* = by this (III.13)  
*eva* = thus (I.44,46; II.15,21; III.3; IV.8)  
*gamanam* = travel (III.43)  
*gati* = flow (II.49; III.29)  
*grahaṇa* = grasping, perceiving (I.41; III.48)  
*grahītr* = one who grasps, perceiver (I.41)  
*grāhya* = to be received, perceived (III.21)  
*grāhyeṣu* = grasped, object of perception (I.41)  
*guṇa* = fundamental quality of nature (I.16; II.15,19; IV.13,32,34)  
*guruḥ* = teacher, mentor (I.26)  
*hānaṃ* = cessation (II.25,26; IV.28)  
*hasti* = elephant (III.26)  
*hetuḥ* = cause, reason (II.17,23,24; III.15; IV.11)  
*hetutvāt* = causality (II.14)  
*heyāḥ* = overcome, overwhelmed (II.10,11,16,17)  
*himsā* = harming (II.34)  
*hlāda* = delight (II.14)  
*hṛdaye* = heart (III.35)  
*indriya* = sensory apparatus (II.18,41,43,54,55; III.13,48)  
*iṣṭa* = desired (II.44)  
*īśvara* = divine ideal of pure awareness (I.23,24; II.1,32,45)  
*itaratra* = otherwise (I.4)  
*itareṣām* = others (I.20; IV.7)

*itaretara* = one another (III.17)  
*iti* = thus, that's all (II.34; III.55,56; IV.34)  
*iva* = like, thus, as it were (I.41,43; II.6,54; III.3)  
*jaḥ* = born of (I.50; III.53,55; IV.1)  
*jala* = water (III.40)  
*jam* = born (III.54,56; IV.6)  
*janma* = birth (II.12,39; IV.1)  
*japaḥ* = repetition, intonation (I.28)  
*jāti* = birth, rank (II.13,31; III.18,54; IV.2,9)  
*javitvam* = quickness (III.49)  
*jaya* = mastery (II.41; III.5,40,41,45,48,49)  
*jāyante* = occur, are produced (III.37)  
*jñatva* = knowing (I.25)  
*jñāna* = knowledge, insight (I.8,9,38,42; II.28; III.16,17,18,19,23,26,27,28,29,36,53,55; IV.31)  
*jñāta* = known (IV.17,18)  
*jñātrvām* = omniscience (III.50)  
*jñeyam* = to be known (IV.31)  
*jugupsā* = disinclination, detachment (II.40)  
*jvalanam* = radiance (III.41)  
*jyotiṣi* = light (III.33)  
*jyotiṣmatī* = luminous (I.36)  
*kaivalyam* = emancipation, isolation of pure awareness (II.25; III.51,56; IV.26,34)  
*kāla* = time (I.14; II.31,50; IV.9)  
*kālena* = by time, temporally (I.26)  
*kaṇṭaka* = thorn (III.40)  
*kaṇṭha* = throat (III.31)  
*karaṇāt* = making, observing (III.18)  
*karaṇa* = cause, making, perception (II.2; III.39,40)  
*kārita* = caused to be done, instigated (II.34)  
*kāritvāt* = activity (IV.24)  
*karma* = action (I.24; II.12; III.23; IV.7,30)  
*karuṇā* = compassion (I.33)  
*kathantā* = understanding why (II.39)  
*kāya* = body (II.43; III.21,30,43,46,47)  
*khyāteḥ, khyātiḥ* = seeing (I.16; II.5,26,28 ; III.51; IV.29)  
*kiṃ* = what (IV.16)  
*kleśa* = cause of suffering, corruption, hindrance, affliction, poison (I.24; II.2,3,12,13; IV.30)  
*kleśavat* = like the causes of suffering (IV.28)  
*kliṣṭa* = hurtful (I.5)  
*krama* = sequence, flow, succession (III.15,53; IV.32,33)  
*kriyā* = action (II.1,36; II.18)  
*krodha* = anger (II.34)  
*kṛta* = done, accomplished (II.22; IV.32)  
*kṣaṇa* = moment (II.9,52; IV.33)  
*kṣayah* = disappearance (II.43; III.11,45)  
*kṣaye, kṣayāt* = dwindling, decreasing (II.28, 43; III.52)  
*kṣetram* = field (II.4)  
*kṣetrikavat* = like a farmer (IV.3)  
*kṣīṇa* = dwindled, decreased (I.41)  
*kṣīyate* = disappears (II.52)  
*kṣut* = hunger (III.31)

*kūpe* = pit, well, cavity (III.31)  
*kūrma* = tortoise (III.32)  
*lābhaḥ* = acquired (II.38,42)  
*laghu* = light (III.43)  
*lakṣaṇa* = characteristic, time factors (III.13,54)  
*lāvaṇya* = grace (III.46)  
*layānām* = clasped, merged (I.19)  
*liṅga* = mark, characteristic (II.19)  
*lobha* = greed (II.34)  
*madhya* = moderate (I.22; II.34)  
*mahā* = great (II.31; III.45)  
*mahattva* = greatness, magnitude (I.40)  
*maitrī* = friendliness (I.33; III.24)  
*mala* = imperfection (IV.31)  
*manaḥ, manasaḥ* = mind (I.35; II.53)  
*maṇeḥ* = jewel (I.41)  
*mantra* = intonation (IV.1)  
*mātra* = only (I.43; II.20; III.3,50; IV.4)  
*meghaḥ* = cloud, rain showers (IV.29)  
*mithyā* = false (I.8)  
*moha* = delusion (II.34)  
*mṛdu* = mild (I.22; II.34)  
*mudita* = delight (I.33)  
*mūlaḥ* = root (II.12,13)  
*mūrdha* = head, crown (III.33)  
*na* = not (III.20; IV.16,19)  
*nābhi* = navel (III.30)  
*nāḍyāṃ* = channel, duct (III.32)  
*nairantarya* = continuously, uninterruptedly (I.14)  
*naṣṭam* = ceased (II.22)  
*nibandhanī* = holds (I.35)  
*nidrā* = sleep (I.6,10,38)  
*nimittam* = proximate cause (IV.3)  
*nimnaṃ* = bent, inclined toward (IV.26)  
*niratiśayaṃ* = incomparable, unsurpassed (I.25)  
*nirbhāsā* = shining (I.43; III.3)  
*nirbījaḥ* = seedless (I.51; III.8)  
*nirgrāhyaḥ* = graspable (IV.33)  
*nirmāṇa* = forming, creating (IV.4)  
*nirodhaḥ* = stilling, cessation, restriction (I.2,12,51; III.9)  
*nirupakramaṃ* = slow to manifest (III.23)  
*nirvicārā* = not reflecting (I.44,47)  
*nirvitarkā* = beyond thought (I.43)  
*nitya* = permanent (II.5)  
*nityatvāt* = perpetuity, eternity (IV.10)  
*nivṛttiḥ* = cessation (III.31; IV.30)  
*niyama* = internal discipline (II.29,32)  
*nyāsāt* = setting down, focusing (III.26)  
*pañcatayyaḥ* = fivefold (I.5)  
*pañka* = mud (III.40)  
*panthāḥ* = path (IV.15)

*para, paraiḥ* = other (II.40; III.19,37,40; IV.24)  
*paramā* = ultimate, highest, purest (I.40; II.55)  
*paridr̥ṣṭaḥ* = observed, measured, scrutinized (II.50)  
*pariṇāma* = transformation (II.15; III.9,11,12,13,15,16; IV.2,14,32,33)  
*pariśuddhau* = wiping clean, purification (I.43)  
*paritāpa* = anguish (II.14)  
*parvāṇi* = level, state (II.19)  
*paryavasānam* = ending, terminating (I.45)  
*phalāḥ* = fruit (II.14,34,36; IV.11)  
*pipāsā* = thirst (III.31)  
*prabhoh* = superior (IV.18)  
*pracāra* = movement, passage (III.39)  
*pracchardana* = exhalation, expulsion (I.34)  
*pradhāna* = foundation, matrix (III.49)  
*prādur* = outside (III.9,47)  
*prāg* = before (IV.26)  
*prajñā* = wisdom (I.20,48,49; II.27; III.5)  
*prakāśa* = brightness (II.18,52; III.21,44)  
*prakṛti* = nature, phenomenal world (I.19; IV.2,3)  
*pramāda* = carelessness (I.30)  
*pramāṇa* = right perception (I.6,7)  
*prāṇasya* = breath, life force (I.34)  
*praṇavaḥ* = the syllable pronounced *om* (I.27)  
*prāṇāyāma* = breath regulation (II.29,49)  
*praṇidhānāt* = surrender, dedication (I.23; II.1,32,45)  
*prānta* = last (II.27)  
*prasādaḥ, prasādanam* = calming, tranquilizing, clarification (I.33,47)  
*prasaṅkhyāne* = elevation, summit (IV.29)  
*prasaṅgāt* = inclination, recurrence (III.52)  
*praśānta* = tranquil (III.10)  
*prasava* = flow, motion, creation, inception (II.10; IV.34)  
*prasupta* = dormant (II.4)  
*praśvāsā* = exhalation (I.31; II.49)  
*prati* = with regard to, toward, reversing (II.22)  
*pratibandhī* = prevents, obstructs (I.50)  
*prātibhāt* = spontaneous illumination (III.34,37)  
*pratipakṣa* = opposite (II.33,34)  
*pratipattiḥ* = understanding (III.54)  
*pratiśedha* = subdue, ward off (I.32)  
*pratiṣṭhā* = foundation (IV.34)  
*pratiṣṭham, pratiṣṭhāyām* = based on, grounded in (I.8; II.35; IV.34)  
*pratiyogī* = corresponding (IV.33)  
*pratyāhāra* = withdrawal of the senses (II.29,54)  
*pratyak* = inward (I.29)  
*pratyakṣa* = percept, sensory input (I.7)  
*pratyaya* = perception, thought, intention, representation (I.10,18,19; II.20; III.2,12,17,19,36; IV.27)  
*pravibhāga* = distinction (III.17)  
*pravṛttiḥ* = arising of activity (I.35; III.26; IV.5)  
*prayatna* = effort (II.47)  
*prayojakaṃ* = causing (IV.5)  
*punaḥ* = again (III.12,52)

*puṇya* = good, virtuous (I.33; II.14)  
*puruṣa* = pure awareness (I.16,24; III.36,50,56; IV.18,34)  
*pūrvah*, *pūrvabhyaḥ* = earlier (I.18,26; III.7,18)  
*pūrvaka* = preceded by (I.20; II.34)  
*rāga* = wanting, desire, passion, attachment (I.37; II.3,7)  
*rasa* = taste (II.9)  
*ratna* = jewel (II.37)  
*ṛtam* = truth (I.48)  
*rūḍhaḥ* = rooted (II.9)  
*rūpa* = form (I.8,17; II.23,54; III.3,21,47; IV.34)  
*rūpataḥ* = in form (IV.12)  
*rūpatvāt* = essential form (IV.9)  
*ruta* = language, sound (III.17)  
*sa* = this, that (I.14,26)  
*śabda* = verbal, linguistic (I.9,42; III.17)  
*sabījaḥ* = with seed (I.46)  
*sadā* = always (IV.18)  
*sādhana* = path to realization (II.heading)  
*sādhāraṇatvāt* = common experience (II.22)  
*sahabhavaḥ* = accompanying (I.31)  
*śaithilya* = relaxation (II.47; III.40)  
*sākṣāt* = direct, through the eye (III.18)  
*śakteḥ*, *śaktyoḥ* = power (II.6,23; IV.21,34)  
*sālambanaṃ* = with support (III.20)  
*samādhi* = oneness, integration (I.20,46,51; II.2,29,45; III.3,11,38; IV.1,29)  
*samāna* = energy flow through the solar plexus (III.41)  
*samāpattiḥ* = coalescence, unified contemplation (I.41,42; II.47; III.43)  
*samāptiḥ* = termination (IV.32)  
*samaya* = circumstance (II.31; IV.20)  
*sambandha* = relationship (III.42,43)  
*sambodhaḥ* = insight (II.39)  
*saṃhananatvāni* = durability, firmness (III.47)  
*saṃhatya* = compound (IV.24)  
*saṃjñā* = comprehension (I.15)  
*sāṃkhya* = one of the six perspectives, or *darśanas*, of Indian thought  
*sampat* = perfection (III.46,47)  
*samprajñātaḥ* = cognitive (I.17)  
*samprayogaḥ* = contact (II.44)  
*saṃskāra* = latent impressions (I.18,50; II.15; III.9,10,18; IV.9,27)  
*saṃvedanāt* = sensitivity (III.39; IV.22)  
*samvegānām* = intense, vehement (I.21)  
*samvit* = understanding (III.35)  
*saṃyamaḥ* = constraint, perfect discipline (III.4,16,17,21,22,27,36,42,43,45,48,53)  
*sāmye* = equality (III.56; IV.15)  
*saṃyogaḥ* = coupling, union, association, mingling (II.17,23,25)  
*saṅga* = contact, attachment (III.52)  
*saṅgrhītatvāt* = connectedness (IV.11)  
*saṅkaraḥ* = confusion, mixing up (III.17; IV.21)  
*sankhyābhiḥ* = number (II.50)  
*saṅkīrṇā* = intermingled (I.42)  
*sannidhau* = presence (II.35)

*sanśaya* = doubt (I.30)  
*śānta* = quiescent, subsided (III.12,14)  
*santoṣa* = contentment (II.32,42)  
*saptadhā* = sevenfold (II.27)  
*śarīra* = body (III.39)  
*sārūpyam* = identification, conformity (I.4)  
*sarva* = all (I.25,51; II.15,31,37; III.11,17,34,50,55; IV.23)  
*sarvathā* = in all circumstances (III.55; IV.29)  
*sati* = existing (II.13,49)  
*satkāra* = skillfully, in the right way (I.14)  
*sattva* = clarity, luminosity; a fundamental essence of nature, or *guna* (II.41; III.36,50,56)  
*satya* = truthfulness, truth (II.30,36)  
*śauca* = purity (II.32,40)  
*saumanasya* = gladness (II.41)  
*savicārā* = reflecting (I.44)  
*savitarkā* = thought (I.42)  
*śeṣaḥ* = store, residuum (I.18)  
*siddha* = perfected one (III.33)  
*siddhiḥ* = perfection, attainment (II.43,45; III.38; IV.1)  
*śīlaṃ* = character (II.18)  
*smayā* = pride, beaming (III.52)  
*smṛti, smṛtayaḥ* = memory, remembering; depth memory; mindfulness (I.6,11,20,43; IV.9,21)  
*sopakramam* = immediately manifest (III.22)  
*śraddhā* = faith (I.20)  
*śrāvaṇa* = hearing (III.37)  
*śrotra* = of hearing (III.42)  
*śrotam* = faculty of hearing (III.42)  
*śruta* = what has been heard, teachings (I.49)  
*stambha* = stationary (II.50)  
*stambhe* = suspension (III.21)  
*stha* = abide (I.41)  
*sthairye* = being settled in (II.39; III.32)  
*sthāni* = exalted, celestial (III.52)  
*sthira* = steady, stable (II.46)  
*sthiti, sthitau* = stability, steadiness (I.13,35; II.18)  
*sthūla* = gross (III.45)  
*styāna* = apathy (I.30)  
*śuci* = pure (II.5)  
*śuddhaḥ* = pure (II.20)  
*śuddhi* = purity (II.41; III.56)  
*sukha* = happiness (I.33; II.5,7,42,46)  
*sūkṣma* = subtle (I.44,45; II.10,50; III.26,45; IV.13)  
*śūnyaḥ* = empty (I.9,43; III.3; IV.34)  
*sūrye* = sun (III.27)  
*sūtra* = thread; condensed mnemonic verse  
*sva* = own (II.9,23,40,50; III.36; IV.19,22)  
*svādhyāya* = self-study (II.1,32,44)  
*svāmi* = owner (II.23)  
*svapna* = dream (I.38)  
*svarūpe* = own form, identity (I.3,43; II.23,54; III.3,45,48; IV.34)  
*śvāsa* = inhalation (I.31; II.49)



*syāt* = could be (IV.16)  
*tad* = its, that (I.12,16,28,32,41,50; II.11,21,22,25,35; III.3,5,18,20,21,23,29,46,51,53; IV.8,11,16,17,19,22,24,27)  
*tadā* = then (I.3; IV.16,26,31)  
*tāh* = these (I.46)  
*tānatā* = extension, stretching (III.2)  
*tanmātra* = subtle primary experience of sound, form, odor, flavor, or feeling  
*tantram* = dependent (IV.16)  
*tanū* = slender, weak (II.2,4)  
*tāpa* = anguish (II.15)  
*tapah* = heat, intensity of discipline, austerity, austerity (II.1,32,43; IV.1)  
*tārā* = star (III.28)  
*tārakaṃ* = transcendent, delivering (III.55)  
*tāsām* = of these (IV.10)  
*tasmin* = in this (II.49)  
*tasya* = of this, that (I.27,51; II.24,27; III.6,10,20)  
*tat* = that, these (I.16,32,41; II.35; III.17,20,24, 54; IV.16,18,19,24)  
*tatah* = therefore, from these, from that (I.22,29; II.48,52,55; III.12,38,45,47,50,55; IV.3,8,30,32)  
*tathā* = thus (II.19)  
*tatra* = there, in that (I.13,25,42,48; III.2; IV.6)  
*tattva* = thusness, elemental quality, principle (I.32; IV.14)  
*tayoḥ* = of both (IV.15)  
*te* = they, these (I.30; II.10,14; III.38; IV.13)  
*tīvra* = extremely (I.21)  
*trayam* = these three (III.4,7,16)  
*trividham* = threefold (IV.7)  
*tu* = and, moreover, but (I.14; IV.3)  
*tūla* = cotton (III.42)  
*tulya* = similar, equal (III.12,54)  
*tyāgaḥ* = abandonment (II.35)  
*ubhaya* = both (IV.20)  
*udāna* = uppermost region of energy flow, or *prana* (III.40)  
*udārāṇām* = activated, aroused (II.4)  
*udayau* = arising, appearance (III.11)  
*uditau* = arisen (III.12,14)  
*uktam* = described, explained (III.22; IV.28)  
*upalabdhi* = acquisition (II.23)  
*upanimantrane* = invitation (III.52)  
*uparāga* = coloring (IV.17)  
*uparaktam* = colored (IV.23)  
*upasargā* = obstacle, impediment (III.38)  
*upasthānam* = approach, materialize (II.37)  
*upāyah* = means (II.26)  
*upeksanam* = equanimity (I.33)  
*utkrāntiḥ* = rising up (III.40)  
*uttareṣām* = other, following (II.4)  
*utpannā* = arisen, produced (I.35)  
*vā* = or (I.23,34,35,36,37,38,39; III.23,34; IV.34)  
*vācakaḥ* = signifying, connoting (I.27)  
*vāhī* = flowing (II.9)  
*vāhitā* = flow, progression (III.10)  
*vaira* = hostility (II.35)

*vairāgyaḥ* = dispassion, non-reaction, non-attachment (I.12,15; III.51)  
*vaiśāradye* = lucidity, purity (I.47)  
*vaitṛṣṇyam* = without wanting or attachment (I.16)  
*vajra* = diamond (III.47)  
*varaṇa* = choosing (IV.3)  
*vārttāḥ* = smelling (III.37)  
*vāsanānām* = latent properties, traits (IV.8,24)  
*vaśīkāra* = mastery, willing something to happen (I.15,40)  
*vastu* = object, substance (I.9; IV.14,15,16,17)  
*vaśyata* = obedience, subservience (II.55)  
*vat* = like (IV.3,28)  
*vatī* = having (I.35)  
*vattva* = function (III.45,48)  
*vedanā* = feeling (III.37)  
*vedanīyaḥ* = to be experienced (II.12)  
*vibhaktāḥ* = separation (IV.15)  
*vibhūti* = extraordinary powers (III)  
*vicāra* = insight, reflection (I.17)  
*vicchedaḥ* = cessation, interruption (II.49)  
*vicchinna* = interrupted, intercepted (II.4)  
*videha* = bodiless (I.19; III.44)  
*vidhāraṇābhyām* = pause, retention (I.34)  
*viduṣaḥ* = sage, wise person (II.9)  
*vikalpa* = conceptualization (I.6,9,42)  
*vikaraṇa* = without organs (III.49)  
*vikṣepāḥ* = distraction, stirring up (I.30,31)  
*vinivṛttiḥ* = cessation (IV.25)  
*viniyogaḥ* = progression, application (III.6)  
*vipāka* = ripening, fruition (I.24; II.13; IV.8)  
*viparyaya* = misperception, error (I.6,8)  
*viprakṛṣṭa* = distant (III.26)  
*virāma* = cessation (I.18)  
*virodhāt* = conflict, opposition (II.15)  
*vīrya* = energy, vigor (I.20; II.38)  
*viśaya* = object (of experience) (I.11,15,33,37,44,49; II.54; III.55)  
*viśayatvaṃ* = the thing itself, thus-ness of an object (I.45)  
*viśeṣaḥ* = distinction; distinct, particular (I.22,24,49; II.19; IV.25)  
*viśokā* = free of sorrow (I.36)  
*vīta* = free from, without (I.37)  
*vitarka* = analytical thinking; unwholesome thoughts (I.17; II.33,34)  
*vitṛṣṇasya* = without wanting or attachment (I.15)  
*viveka* = discrimination (II.26,28; III.53,55; IV.26,29)  
*vivekinaḥ* = a person of discrimination (II.15)  
*vratam* = vow, commitment (II.31)  
*vṛtti* = patternings, turnings, movements (I.2,4,5,10,41; II.11,15,50; III.44; IV.18)  
*vyādhi* = sickness (I.30)  
*vyākhyātā* = described, explained (I.44; III.13)  
*vyakta* = manifest (IV.13)  
*vyavahita* = hidden, separated (III.26; IV.9)  
*vyūha* = arrangement (III.28,30)  
*vyutthāna* = emergence (III.9,38)

*yama* = external discipline (I.13)

*yathā* = as (I.39)

*yatnaḥ* = sustained effort (I.13)

*yoga* = yoking, union (I.1,2; II.1,28)

*yogīnaḥ* = yogi (IV.7)

*yogyatā*, *yogyatvāni* = capability (II.41)

# *Selected Bibliography*

- Deutsch, Eliot. *Advaita Vedanta: a philosophical reconstruction*. Honolulu: University of Hawaii Press, 1969
- Eliade, Mircea. *Patañjali And Yoga*. New York: Schocken, 1975
- Eliade, Mircea. *Yoga: Immortality And Freedom*. Princeton, NJ: Princeton University Press, 1958/69
- Feuerstein, Georg. *The Yoga Tradition*. Prescott,AZ: Hohm Press, 1998
- Iyengar, B. K. S. *Light On Yoga* New York: Schocken, 1966
- MacDonnell, Arthur. *A Practical Sanskrit Dictionary*. Oxford: Oxford University Press, 1924/91
- Radhakrishnan, S. *Indian Philosophy, vol.2*. Delhi: Oxford India Press, 1923/97
- Radhakrishnan, S. & Moore, C. *A Source Book In Indian Philosophy*. Princeton,NJ: Princeton University Press, 1973
- Rahula, Walpola. *What The Buddha Taught*. New York: Grove Press, 1959/74
- Tandon, S.N. *A Re-appraisal of Patañjali's Yoga-Sutras in the Light of the Buddha's Teaching*. Igatpuri: Vipassana Research Institute, 1995
- Whicher, Ian. *The Integrity Of The Yoga Darśana*. Albany,NY: SUNY Press, 1998

## Translations

- Arya, Pandit Usharbudh. *Yoga Sūtras Of Patañjali, vol.1*. Honesdale,PA: Himalayan Institute, 1986 YB
- Bouanchaud, Bernard. *The Essence Of Yoga: reflections on the Yoga Sutras of Patañjali*. Portland,OR: Rudra Press, 1997
- Desikachar, T.K.V. *The Heart Of Yoga*. Rochester,VT: Inner Traditions ,1995
- Feuerstein, Georg. *The Yoga-Sūtra Of Patañjali*. Rochester,VT: Inner Traditions, 1989
- Hariharananda Aranya, Swami. *Yoga Philosophy Of Patañjali*. Albany,NY: SUNY Press, 1983 YB
- Houston, Vyaas. *The Yoga Sūtra Workbook* . Warwick,NY: American Sanskrit Institute, 1995
- Iyengar, B.K.S. *Light On The Yoga Sūtras Of Patañjali*. New York: HarperCollins, 1993
- Miller, Barbara Stoler. *Yoga: Discipline Of Freedom*. New York: Bantam, 1996
- Prabhavananda, S. & Isherwood, C. *How To Know God: the yoga aphorisms of Patañjali*. New York New American Library ,1953
- Prasada, Rama. *Patañjali's Yoga Sūtras*. New Delhi: Munshiram Manoharlal, 1988 YB,TV
- Satchidananda, Swami. *The Yoga Sūtras Of Patañjali*. Yogaville,VA: Integral Yoga, 1978/90
- Shearer, Alistair. *Effortless Being: the yoga sūtras of Patañjali*. London: Unwin ,1982

Shyam, Swami. *Patañjali Yog Darshan*. Canada: Be All Publications, 1980

Stiles, Mukunda. *Yoga Sūtras Of Patañjali*. Pune: International Academy Of Ayurveda, 1998

Taimni, I.K. *The Science Of Yoga*. Madras: Theosophical Publishing House, 1961

Vivekananda, Swami. *Raja-Yoga*. New York: Ramakrishna-Vivekananda Center, 1956

YB = includes the *Yoga-Bhāṣya*, a 5th century commentary on the *Yoga-Sūtra*, by Vyāsa

TV = includes the *Tattva-Vaiśārādī*, a 9th century gloss on the *Yoga-Sūtra* and *Yoga-Bhāṣya*, by Vācaspati

Mīśra

Sanskrit Resources Online

Capeller Sanskrit-English Dictionary

[http://www.uni-koeln.de/phil-fak/indologie/tamil/cap\\_search.html](http://www.uni-koeln.de/phil-fak/indologie/tamil/cap_search.html)

Monier-Williams Sanskrit-English Dictionary

[http://www.uni-koeln.de/phil-fak/indologie/tamil/mwd\\_search.html](http://www.uni-koeln.de/phil-fak/indologie/tamil/mwd_search.html)

Directory of Sanskrit Resources

<http://www.classicyoga.org/directory/sanskrit-directory.html>

# *About the author*

Chip Hartranft's work bridges the traditions of yoga and buddhist meditation. He is the founding director of *The Arlington Center*, dedicated to the integration of yoga and dharma practice, and has taught a blend of movement and stillness to students in the Boston area since 1978. A student of yoga chiefly in the Krishnamacharya traditions, Chip has also practiced insight meditation (*vipassanā*) for many years. He leads annual retreats in the US and abroad, blending yoga movement, breathwork, and mindfulness.

More information, including how to contact Chip Hartranft and *The Arlington Center*, can be found at [www.arlingtoncenter.org](http://www.arlingtoncenter.org)