

पतञ्जलियोगसूत्र

The *Yoga-Sūtra* of Patañjali

Sanskrit-English Translation & Glossary

Chip Hartranft

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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-vidhāraṇābhyām vā prāṇasya

pracchardana = exhalation, expulsion
vidhāraṇābhyām = 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 विशोका 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 vaṣīkārah

parama = ultimate, highest, purest

aṇu = minute, infinitesimal

mahattva = greatness, magnitude

antaḥ = extending from...to

asya = his

vaṣīkārah = mastery

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

I.41 क्षीणवृत्तेरभिजातस्येव मणेर्ग्रीहतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः

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

kṣīṇa = dwindled, decreased

vṛtteḥ = patterning, turnings, movements

abhijātasya = faultless, transparent

iva = like

maṇeḥ = jewel

grahīṭṭ = 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 समाधिभवन्तार्थः क्लेशतनुकरणार्थश्च

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 क्लेशाः

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-vicchinnodārāṇām

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
dṛg-darśana-śaktyor ekātmatevāsmitā

dṛg = 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 asansargaḥ

śaucāt = purity

sva = own

aṅga = limb, component

jugupsā = disinclination, detachment

paraiḥ = other

asansargaḥ = 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 saṃyamah

trayam = these three

ekatra = in one, as one

saṃyamah = 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 पूर्वेषु

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
bahir = 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 bhūteन्द्रियेषु dharmalakṣaṇāvasthāpariṇāmā 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 dharmi

śānta = quiescent, subsided
udita = arisen
avyapadeśya = unmanifest
dharmā = property, visible form, experiential substance
anupātī = following, relying upon
dharmi = 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 tārā-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 तद्वृत्तिज्ञानम्
dhruve tad-vṛtṭi-jñānam

dhruve = polestar
tad = its, that
vṛtṭi = 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 प्रातिभाद्रा 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 प्रातिभश्रावणवेदनादर्शस्वादवार्त्ता 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-jam jñānam

kṣaṇa = moment
tat = that, these
kramayoḥ = sequence, flow, succession
saṃyamāt = constraint, perfect discipline
viveka = discrimination
jam = 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 evābhivyaktir vāsanānām

tataḥ = therefore, from these, from that
tad = its, that
vipāka = ripening, fruition
anugūṇānām = going with, following, accompanying
eva = thus
abhivyaktiḥ = 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 सङ्गृहीतत्वादेशामभावे 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 dr̥śyatvāt

na = not
tat = that, these
sva = own
ābhāsaṃ = luminosity
dr̥śyatvāt = 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-dr̥śye buddhi-buddher atiprasaṅgaḥ smṛti-saṅkaraś ca

citta = consciousness
antara = other
dr̥śye = 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 cittam sarvārtham

draṣṭṛ = seer, pure awareness
dṛśya = what is seen
uparaktam = colored
cittam = 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 dharmameghaḥ samādhiḥ

prasaṅkhyāne = elevation, summit
api = also
akusīdasya = one without greed
sarvathā = in all circumstances
viveka = discrimination
khyateḥ = seeing
dharmā = 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, adhimātratvāt = 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)
anavasthitatvāni = inconstancy, instability (I.30)
anekeṣāṃ = many (IV.5)
aṅgam, aṅgāni = limb, component (I.31; III.7,8)
aṅgima = 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)
aparāmṛṣṭah = untouched, unaffected (I.24)
aparānta = death (III.23; IV.33)
aparigrahā = not being acquisitive (II.30,39)
apariṇāmitvāt = 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)
apramāṇakam = 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)
dīptiḥ = radiance (II.28)
dīrgha = long (I.14; II.50)
divyaṃ = divine (III.42)
doṣa = imperfection, flaw (III.51)
draṣṭṛ = 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)
grahīṭṛ = 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)
paridṛṣṭaḥ = 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)
samādhī = 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)
saṅkhyābhiḥ = 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)
uktaṃ = 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)

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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

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Monier-Williams Sanskrit-English Dictionary

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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