

Chapter 1: Concentration (Samadhi Pada)

What is Yoga? (1.1-1.4)

1.1 Now, after having done prior preparation through life and other practices, the study and practice of Yoga begins.

(atha yoga anushasanam)

1.2 Yoga is the control (nirodhah, regulation, channeling, mastery, integration, coordination, stilling, quieting, setting aside) of the modifications (gross and subtle thought patterns) of the mind field.

(yogash chitta vritti nirodhah)

1.3 Then the Seer abides in Itself, resting in its own True Nature, which is called Selfrealization.

(tada drashtuh svarupe avasthanam)

1.4 At other times, when one is not in Self-realization, the Seer appears to take on the form of the modifications of the mind field, taking on the identity of those thought patterns.

(vritti sarupyam itaratra)

Un-coloring your thoughts (1.5-1.11)

1.5 Those gross and subtle thought patterns (vrittis) fall into five varieties, of which some are colored (klishta) and others are uncolored (aklishta).

(vrittayah pancatayah klishta aklishta)

1.6 The five varieties of thought patterns to witness are: 1) knowing correctly (pramana), 2) incorrect knowing (viparyaya), 3) fantasy or imagination (vikalpa), 4) the object of void-ness that is deep sleep (nidra), and 5) recollection or memory (smriti).

(pramana viparyaya vikalpa nidra smritayah)

1.7 Of these five, there are three ways of gaining correct knowledge (pramana): 1) perception, 2) inference, and 3) testimony or verbal communication from others who have knowledge.

(pratyaksha anumana agamah pramanani)

1.8 Incorrect knowledge or illusion (viparyaya) is false knowledge formed by perceiving a thing as being other than what it really is.

(viparyayah mithya jnanam atad rupa pratistham)

1.9 Fantasy or imagination (vikalpa) is a thought pattern that has verbal expression and knowledge, but for which there is no such object or reality in existence.

(shabda jnana anupati vastu shunyah vikalpah)

1.10 Dreamless sleep (nidra) is the subtle thought pattern which has as its object an inertia, blankness, absence, or negation of the other thought patterns (vrittis).

(abhava pratyaya alambana vritti nidra)

1.11 Recollection or memory (smriti) is mental modification caused by the inner reproducing of a previous impression of an object, but without adding any other characteristics from other sources.

(anubhuta vishaya asampramoshah smritih)

Practice and non-attachment (1.12-1.16)

1.12 These thought patterns (vrittis) are mastered (nirodhah, regulated, coordinated, controlled, stilled, quieted) through practice (abhyasa) and non-attachment (vairagya).

(abhyasa vairagyabhyam tat nirodhah)

1.13 Practice (abhyasa) means choosing, applying the effort, and doing those actions that bring a stable and tranquil state (sthitau).

(tatra sthitau yatnah abhyasa)

1.14 When that practice is done for a long time, without a break, and with sincere devotion, then the practice becomes a firmly rooted, stable and solid foundation.

(sah tu dirgha kala nairantaira satkara asevitah dridha bhumih)

1.15 When the mind loses desire even for objects seen or described in a tradition or in scriptures, it acquires a state of utter (vashikara) desirelessness that is called nonattachment (vairagya).

(drista anushravika vishaya vitrishnasya vashikara sanjna vairagyam)

1.16 Indifference to the subtlest elements, constituent principles, or qualities themselves (gunas), achieved through a knowledge of the nature of pure consciousness (purusha), is called supreme non-attachment (paravairagya).

(tat param purusha khyateh guna vaitrshnyam)

Types of concentration (1.17-1.18)

1.17 The deep absorption of attention on an object is of four kinds, 1) gross (vitarka), 2) subtle (vichara), 3) bliss accompanied (ananda), and 4) with I-ness (asmita), and is called samprajnata samadhi.

(vitarka vichara ananda asmita rupa anugamat samprajnatah)

1.18 The other kind of samadhi is asamprajnata samadhi, and has no object in which attention is absorbed, wherein only latent impressions remain; attainment of this state is preceded by the constant practice of allowing all of the gross and subtle fluctuations of mind to recede back into the field from which they arose.

(virama pratyaya abhyasa purvah samskara shesha anyah)

Efforts and commitment (1.19-1.22)

1.19 Some who have attained higher levels (videhas) or know unmanifest nature (prakritilayas), are drawn into birth in this world by their remaining latent impressions of ignorance, and more naturally come to these states of samadhi.

(bhava pratyayah videha prakriti layanam)

1.20 Others follow a five-fold systematic path of 1) faithful certainty in the path, 2) directing energy towards the practices, 3) repeated memory of the path and the process of stilling the mind, 4) training in deep concentration, and 5) the pursuit of real knowledge, by which the higher samadhi (asamprajnata samadhi) is attained. (shraddha virya smriti samadhi prajna purvakah itaresham)

1.21 Those who pursue their practices with intensity of feeling, vigor, and firm conviction achieve concentration and the fruits thereof more quickly, compared to those of medium or lesser intensity. (tivra samvega asannah)

1.22 For those with intense practices and intense conviction (1.21), there are three more subdivisions of practice, those of mild intensity, medium intensity, and intense intensity. (mridu madhya adhimatra tatah api visheshah)

Contemplation on AUM or OM (1.23-1.29)

1.23 From a special process of devotion and letting go into the creative source from which we emerged (ishvara pranidhana), the coming of samadhi is imminent. (ishvara pranidhana va)

1.24 That creative source (ishvara) is a particular consciousness (purusha) that is unaffected by colorings (kleshas), actions (karmas), or results of those actions that happen when latent impressions stir and cause those actions. (klesha karma vipaka ashayaih aparamristah purusha-vishesha ishvara)

1.25 In that pure consciousness (ishvara) the seed of omniscience has reached its highest development and cannot be exceeded. (tatra niratishayam sarvajna bijam)

1.26 From that consciousness (ishvara) the ancient-most teachers were taught, since it is not limited by the constraint of time. (purvesham api guruh kalena anavachchhedat)

1.27 The sacred word designating this creative source is the sound OM, called pranava. (tasya vachakah pranavah)

1.28 This sound is remembered with deep feeling for the meaning of what it represents. (tat japah tat artha bhavanam)

1.29 From that remembering comes the realization of the individual Self and the removal of obstacles. (tatah pratyak chetana adhigamah api antaraya abhavash cha)

Obstacles and solutions (1.30-1.32)

1.30 Nine kinds of distractions come that are obstacles naturally encountered on the path, and are physical illness, tendency of the mind to not work efficiently, doubt or indecision, lack of attention to pursuing the means of samadhi, laziness in mind and body, failure to regulate the desire for worldly objects, incorrect assumptions or thinking, failing to attain stages of the practice, and instability in maintaining a level of practice once attained.

(vyadhi styana samshaya pramada alasya avirati bhranti-darshana alabdhabhumikatva anavasthitatva chitta vikshepa te antarayah)

1.31 From these obstacles, there are four other consequences that also arise, and these are: 1) mental or physical pain, 2) sadness or dejection, 3) restlessness, shakiness, or anxiety, and 4) irregularities in the exhalation and inhalation of breath. (duhkha daurmanasya angam-ejayatva shvasa prashvasah vikshepa sahabhuva)

1.32 To prevent or deal with these nine obstacles and their four consequences, the recommendation is to make the mind one-pointed, training it how to focus on a single principle or object.

(tat pratisedha artham eka tattva abhyasah)

Stabilizing and clearing the mind (1.33-1.39)

1.33 In relationships, the mind becomes purified by cultivating feelings of friendliness towards those who are happy, compassion for those who are suffering, goodwill towards those who are virtuous, and indifference or neutrality towards those we perceive as wicked or evil.

(maitri karuna mudita upekshanam sukha duhkha punya apunya vishayanam bhavanatah chitta prasadanam)

1.34 The mind is also calmed by regulating the breath, particularly attending to exhalation and the natural stilling of breath that comes from such practice.

(prachchhardana vidharanabhyam va pranayama)

1.35 The inner concentration on the process of sensory experiencing, done in a way that leads towards higher, subtle sense perception; this also leads to stability and tranquility of the mind.

(vishayavati va pravritti utpanna manasah sthiti nibandhani)

1.36 Or concentration on a painless inner state of lucidness and luminosity also brings stability and tranquility.

(vishoka va jyotishmati)

1.37 Or contemplating on having a mind that is free from desires, the mind gets stabilized and tranquil.

(vita raga vishayam va chittam)

1.38 Or by focusing on the nature of the stream in the dream state or the nature of

the state of dreamless sleep, the mind becomes stabilized and tranquil.
(svapna nidra jnana alambanam va)

1.39 Or by contemplating or concentrating on whatever object or principle one may like, or towards which one has a predisposition, the mind becomes stable and tranquil.
(yatha abhimata dhyanat va)

After stabilizing the mind (1.40-1.51)

1.40 When, through such practices (as previously described in 1.33-1.39), the mind develops the power of becoming stable on the smallest size object as well as on the largest, then the mind truly comes under control.
(parma-anu parama-mahattva antah asya vashikarah)

1.41 When the modifications of mind have become weakened, the mind becomes like a transparent crystal, and thus can easily take on the qualities of whatever object observed, whether that object be the observer, the means of observing, or an object observed, in a process of engrossment called samapattih.
(kshinna-vritti abhijatasya iva maneh grahitri grahana grahyeshu tat-stha tat-anjanata samapattih)

1.42 One type of such an engrossment (samapattih) is one in which there is a mixture of three things, a word or name going with the object, the meaning or identity of that object, and the knowledge associated with that object; this engrossment is known as savitarka samapattih (associated with gross objects).
(tatra shabda artha jnana vikalpah sankirna savitarka samapattih)

1.43 When the memory or storehouse of modifications of mind is purified, then the mind appears to be devoid of its own nature and only the object on which it is contemplating appears to shine forward; this type of engrossment is known as nirvitarka samapattih.
(smriti pari-shuddhau svarupa-shunya iva artha-matra nirbhasa nirvitarka)

1.44 In the same way that these engrossments operate with gross objects in savitarka samapattih, the engrossment with subtle objects also operates, and is known as savichara and nirvichara samapattih.
(etaya eva savichara nirvichara cha sukshma-vishaya vyakhyata)

1.45 Having such subtle objects extends all the way up to unmanifest prakriti.
(sukshma vishayatvam cha alinga paryavasanam)

1.46 These four varieties of engrossment are the only kinds of concentrations (samadhi) which are objective, and have a seed of an object.
(tah eva sabijah samadhih)

1.47 As one gains proficiency in the undisturbed flow in nirvichara, a purity and luminosity of the inner instrument of mind is developed.

(nirvichara vaisharadye adhyatma prasadah)

1.48 The experiential knowledge that is gained in that state is one of essential wisdom and is filled with truth.

(ritambhara tatra prajna)

1.49 That knowledge is different from the knowledge that is commingled with testimony or through inference, because it relates directly to the specifics of the object, rather than to those words or other concepts.

(shruta anumana prajnabhyam anya-vishaya vishesha-arthatvat)

1.50 This type of knowledge that is filled with truth creates latent impressions in the mind-field, and those new impressions tend to reduce the formation of other less useful forms of habitual latent impressions.

(tajjah samskarah anya samskara paribandhi)

1.51 When even these latent impressions from truth filled knowledge recede along with the other impressions, then there is objectless concentration.

(tasya api nirodhe sarva nirodhat nirbijah samadhih)

Chapter 2: Practices (Sadhana Pada)

Minimizing gross colorings that veil the Self (2.1-2.9)

2.1 Yoga in the form of action (kriya yoga) has three parts: 1) training and purifying the senses (tapas), 2) self-study in the context of teachings (svadhyaya), and 3) devotion and letting go into the creative source from which we emerged (ishvara pranidhana).

(tapah svadhyaya ishvara-pranidhana kriya-yogah)

2.2 That Yoga of action (kriya yoga) is practiced to bring about samadhi and to minimize the colored thought patterns (kleshas).

(samadhi bhavana arthah klesha tanu karanarthah cha)

2.3 There are five kinds of coloring (kleshas): 1) forgetting, or ignorance about the true nature of things (avidya), 2) I-ness, individuality, or egoism (asmita), 3) attachment or addiction to mental impressions or objects (raga), 4) aversion to thought patterns or objects (dvesha), and 5) love of these as being life itself, as well as fear of their loss as being death.

(avidya asmita raga dvesha abhinivesha pancha klesha)

2.4 The root forgetting or ignorance of the nature of things (avidya) is the breeding ground for the other of the five colorings (kleshas), and each of these is in one of four states: 1) dormant or inactive, 2) attenuated or weakened, 3) interrupted or separated from temporarily, or 4) active and producing thoughts or actions to varying degrees.

(avidya kshetram uttaresham prasupta tanu vicchinna udaranam)

2.5 Ignorance (avidya) is of four types: 1) regarding that which is transient as eternal, 2) mistaking the impure for pure, 3) thinking that which brings misery to bring happiness, and 4) taking that which is not-self to be self.
(antiya ashuchi dukkha anatmasu nitya shuchi sukha atman khyatih avidya)

2.6 The coloring (klesha) of I-ness or egoism (asmita), which arises from the ignorance, occurs due to the mistake of taking the intellect (buddhi, which knows, decides, judges, and discriminates) to itself be pure consciousness (purusha/drigh).
(drigh darshana shaktyoh ekatmata iva asmita)

2.7 Attachment (raga) is a separate modification of mind, which follows the rising of the memory of pleasure, where the three modifications of attachment, pleasure, and the memory of the object are then associated with one another.
(sukha anushayi ragah)

2.8 Aversion (dvesha) is a modification that results from misery associated with some memory, whereby the three modifications of aversion, pain, and the memory of the object or experience are then associated with one another.
(dukha anushayi dvesha)

2.9 Even for those people who are learned, there is an ever-flowing, firmly established love for continuation and a fear of cessation, or death, of these various colored modifications (kleshas).
(sva-rasa-vahi vidushah api tatha rudhah abhiniveshah)

Dealing with subtle impressions that veil the Self (2.10-2.11)

2.10 When the five types of colorings (kleshas) are in their subtle, merely potential form, they are then destroyed by their disappearance or cessation into and of the field of mind itself.
(te pratipasava heyah sukshmah)

2.11 When the modifications still have some potency of coloring (klishta), they are brought to the state of mere potential by meditation (dhyana).
(dhyana heyah tat vrittayah)

Breaking the alliance of karma (2.12-2.25)

2.12 Latent impressions that are colored (karmashaya) result from other actions (karmas) that were brought about by colorings (kleshas), and become active and experienced in a current life or a future life.
(klesha-mula karma-ashaya drishta adrishta janma vedaniyah)

2.13 As long as those colorings (kleshas) remains at the root, three consequences are produced: 1) birth, 2) span of life, and 3) experiences in that life.
(sati mule tat vipakah jati ayus bhogah)

2.14 Because of having the nature of merits or demerits (virtue or vice), these three

(birth, span of life, and experiences) may be experienced as either pleasure or pain.
(te hlada-paritapa-phalah punya apunya hetutvat)

2.15 A wise, discriminating person sees all worldly experiences as painful, because of reasoning that all these experiences lead to more consequences, anxiety, and deep habits (samskaras), as well as acting in opposition to the natural qualities.
(parinama tapa samskara duhkhaih guna vrittih virodhat cha duhkham eva sarvam vivekinah)

2.16 Because the worldly experiences are seen as painful, it is the pain, which is yet to come that is to be avoided and discarded.
(heyam duhkham anagatam)

2.17 The uniting of the seer (the subject, or experiencer) with the seen (the object, or that which is experienced) is the cause or connection to be avoided.
(drashtri drishyayoh samyogah heya hetuh)

2.18 The objects (or knowables) are by their nature of: 1) illumination or sentience, 2) activity or mutability, or 3) inertia or stasis; they consist of the elements and the powers of the senses, and exist for the purpose of experiencing the world and for liberation or enlightenment.
(prakasha kriya sthiti shilam bhuta indriya atmakam bhoga apavarga artham drishyam)

2.19 There are four states of the elements (gunas), and these are: 1) diversified, specialized, or particularized (vishesha), 2) undiversified, unspecialized, or unparticularized (avishesha), 3) indicator-only, undifferentiated phenomenal, or marked only (linga-matra), and 4) without indicator, noumenal, or without mark (alingani).
(vishesha avishesha linga-matra alingani guna parvani)

2.20 The Seer is but the force of seeing itself, appearing to see or experience that which is presented as a cognitive principle.
(drashta drishi matrah suddhah api pratyaya anupashyah)

2.21 The essence or nature of the knowable objects exists only to serve as the objective field for pure consciousness.
(tad-artha eva drishyasya atma)

2.22 Although knowable objects cease to exist in relation to one who has experienced their fundamental, formless true nature, the appearance of the knowable objects is not destroyed, for their existence continues to be shared by others who are still observing them in their grosser forms.
(krita-artham prati nashtam api anashtam tat anya sadharanatvat)

2.23 Having an alliance, or relationship between objects and the Self is the necessary

means by which there can subsequently be realization of the true nature of those objects by that very Self.

(sva svami saktiyoh svarupa upalabdhi hetuh samyogah)

2.24 Avidya or ignorance (2.3-2.5), the condition of ignoring, is the underlying cause that allows this alliance to appear to exist.

(tasya hetuh avidya)

2.25 By causing a lack of avidya, or ignorance there is then an absence of the alliance, and this leads to a freedom known as a state of liberation or enlightenment for the Seer.

(tat abhavat samyogah abhavah hanam tat drishi kaivalyam)

The 8 rungs of Yoga are for discrimination (2.26-2.29)

2.26 Clear, distinct, unimpaired discriminative knowledge is the means of liberation from this alliance.

(viveka khyatih aviplava hana upayah)

2.27 Seven kinds of ultimate insight come to one who has attained this degree of discrimination.

(tasya saptadha pranta bhumih prajna)

2.28 Through the practice of the different limbs, or steps to Yoga, whereby impurities are eliminated, there arises an illumination that culminates in discriminative wisdom, or enlightenment.

(yoga anga anusthanad ashuddhi kshaye jnana diptih a viveka khyateh)

2.29 The eight rungs, limbs, or steps of Yoga are the codes of self-regulation or restraint (yamas), observances or practices of self-training (niyamas), postures (asana), expansion of breath and prana (pranayama), withdrawal of the senses (pratyahara), concentration (dharana), meditation (dhyana), and perfected concentration (samadhi).

(yama niyama asana pranayama pratyahara dharana dhyana samadhi ashtau angani)

Yamas and Niyamas, rungs #1 and #2 (2.30-2.34)

2.30 Non-injury or non-harming (ahimsa), truthfulness (satya), abstention from stealing (asteya), walking in awareness of the highest reality (brahmacharya), and non-possessiveness or non-grasping with the senses (aparigraha) are the five yamas, or codes of self-regulation or restraint, and are the first of the eight steps of Yoga.

(ahimsa satya asteya brahmacharya aparigraha yama)

2.31 These codes of self-regulation or restraint become a great vow when they become universal and are not restricted by any consideration of the nature of the kind of living being to whom one is related, nor in any place, time or situation.

(jati desha kala samaya anavachchinnah sarva-bhaumah maha-vratam)

2.32 Cleanliness and purity of body and mind (shaucha), an attitude of contentment (santosha), asceticism or training of the senses (tapas), self-study and reflection on sacred words (svadhyaya), and an attitude of letting go into one's source (ishvarapranidhana) are the observances or practices of self-training (niyamas), and are the second rung on the ladder of Yoga.

(shaucha santosha tapas svadhyaya ishvarapranidhana niyamah)

2.33 When these codes of self-regulation or restraint (yamas) and observances or practices of self-training (niyamas) are inhibited from being practiced due to perverse, unwholesome, troublesome, or deviant thoughts, principles in the opposite direction, or contrary thought should be cultivated.

(vitarka badhane pratipaksha bhavanam)

2.34 Actions arising out of such negative thoughts are performed directly by oneself, caused to be done through others, or approved of when done by others. All of these may be preceded by, or performed through anger, greed or delusion, and can be mild, moderate or intense in nature. To remind oneself that these negative thoughts and actions are the causes of unending misery and ignorance is the contrary thought, or principle in the opposite direction that was recommended in the previous sutra.

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

Benefits from the Yamas and Niyamas (2.35-2.45)

2.35 As a Yogi becomes firmly grounded in non-injury (ahimsa), other people who come near will naturally lose any feelings of hostility.

(ahimsa pratishthayam tat vaira-tyagah)

2.36 As truthfulness (satya) is achieved, the fruits of actions naturally result according to the will of the Yogi.

(satya pratishthayam kriya phala ashrayatvam)

2.37 When non-stealing (asteya) is established, all jewels, or treasures present themselves, or are available to the Yogi.

(asteya pratishthayam sarva ratna upasthanam)

2.38 When walking in the awareness of the highest reality (brahmacharya) is firmly established, then a great strength, capacity, or vitality (virya) is acquired.

(brahmacharya pratishthayam virya labhah)

2.39 When one is steadfast in non-possessiveness or non-grasping with the senses (aparigraha), there arises knowledge of the why and wherefore of past and future incarnations.

(aparigraha sthairye janma kathanta sambodhah)

2.40 Through cleanliness and purity of body and mind (shaucha), one develops an attitude of distancing, or disinterest towards one's own body, and becomes disinclined

towards contacting the bodies of others.
(sauchat sva-anga jugupsa paraih asamsargah)

2.41 Also through cleanliness and purity of body and mind (shaucha) comes a purification of the subtle mental essence (sattva), a pleasantness, goodness and gladness of feeling, a one-pointedness with intentness, the conquest or mastery over the senses, and a fitness, qualification, or capability for self-realization.
(sattva shuddhi saumanasya ekagra indriya-jaya atma darshana yogyatvani cha)

2.42 From an attitude of contentment (santosha), unexcelled happiness, mental comfort, joy, and satisfaction is obtained.
(santosha anuttamah sukha labhah)

2.43 Through asceticism or training of the senses (tapas), there comes a destruction of mental impurities, and an ensuing mastery or perfection over the body and the mental organs of senses and actions (indriyas).
(kaya indriya siddhih ashuddhi kshayat tapasah)

2.44 From self-study and reflection on sacred words (svadhyaya), one attains contact, communion, or concert with that underlying natural reality or force.
(svadhyayat ishta samprayogah)

2.45 From an attitude of letting go into one's source (ishvarapranidhana), the state of perfected concentration (samadhi) is attained.
(samadhi siddhih ishvarapranidhana)

Asana or meditation posture, rung #3 of 8 (2.46-2.48)

2.46 The posture (asana) for Yoga meditation should be steady, stable, and motionless, as well as comfortable, and this is the third of the eight rungs of Yoga.
(sthira sukham asanam)

2.47 The means of perfecting the posture is that of relaxing or loosening of effort, and allowing attention to merge with endlessness, or the infinite.
(prayatna shaithilya ananta samapattibhyam)

2.48 From the attainment of that perfected posture, there arises an unassailable, unimpeded freedom from suffering due to the pairs of opposites (such as heat and cold, good and bad, or pain and pleasure).
(tatah dvandva anabhighata)

Pranayama and breath control, rung #4 of 8 (2.49-2.53)

2.49 Once that perfected posture has been achieved, the slowing or braking of the force behind, and of unregulated movement of inhalation and exhalation is called breath control and expansion of prana (pranayama), which leads to the absence of the awareness of both, and is the fourth of the eight rungs.
(tasmin sati shvasa prashvayah gati vichchhedah pranayamah)

2.50 That pranayama has three aspects of external or outward flow (exhalation), internal or inward flow (inhalation), and the third, which is the absence of both during the transition between them, and is known as fixedness, retention, or suspension. These are regulated by place, time, and number, with breath becoming slow and subtle.

(bahya abhyantara stambha vrittih desha kala sankhyabhih paridrishtah dirgha sukshmah)

2.51 The fourth pranayama is that continuous prana which surpasses, is beyond, or behind those others that operate in the exterior and interior realms or fields.

(bahya abhyantara vishaya akshepi chaturthah)

2.52 Through that pranayama the veil of karmasheya (2.12) that covers the inner illumination or light is thinned, diminishes and vanishes.

(tatah kshiyate prakasha avaranam)

2.53 Through these practices and processes of pranayama, which is the fourth of the eight steps, the mind acquires or develops the fitness, qualification, or capability for true concentration (dharana), which is itself the sixth of the steps.

(dharanasu cha yogyata manasah)

Pratyahara or sense withdrawal, rung #5 of 8 (2.54-2.55)

2.54 When the mental organs of senses and actions (indriyas) cease to be engaged with the corresponding objects in their mental realm, and assimilate or turn back into the mind-field from which they arose, this is called pratyahara, and is the fifth step.

(sva vishaya asamprayoge chittasya svarupe anukarah iva indriyanam pratyaharah)

2.55 Through that turning inward of the organs of senses and actions (indriyas) also comes a supreme ability, controllability, or mastery over those senses inclining to go outward towards their objects.

(tatah parama vashyata indriyanam)

Chapter 3: Progressing (Vibhuti Pada)

Dharana, Dhyana, Samadhi, rungs #6, #7, and #8 (3.1-3.3)

3.1 Concentration (dharana) is the process of holding or fixing the attention of mind onto one object or place, and is the sixth of the eight rungs.

(deshah bandhah chittasya dharana)

3.2 The repeated continuation, or uninterrupted stream of that one point of focus is called absorption in meditation (dhyana), and is the seventh of the eight steps.

(tatra pratyaya ekatanata dhyanam)

3.3 When only the essence of that object, place, or point shines forth in the mind, as if devoid even of its own form, that state of deep absorption is called deep concentration or samadhi, which is the eighth rung.

(tad eva artha matra nirbhasam svarupa shunyam iva samadhih)

Samyama is the finer tool (3.4-3.6)

3.4 The three processes of dharana, dhyana, and samadhi, when taken together on the same object, place or point is called samyama.
(trayam ekatra samyama)

3.5 Through the mastery of that three-part process of samyama, the light of knowledge, transcendental insight, or higher consciousness (prajna) dawns, illumines, flashes, or is visible.
(tad jayat prajna lokah)

3.6 That three-part process of samyama is gradually applied to the finer planes, states, or stages of practice.
(tasya bhumisv viniyogah)

Internal is seen to be external (3.7-3.8)

3.7 These three practices of concentration (dharana), meditation (dhyana), and samadhi are more intimate or internal than the previous five practices.
(trayam antar angam purvebhyah)

3.8 However, these three practices are external, and not intimate compared to nirbija samadhi, which is samadhi that has no object, nor even a seed object on which there is concentration.
(tad api bahir angam nirbijasya)

Witnessing subtle transitions with Samyama (3.9-3.16)

3.9 That high level of mastery called nirodhah-parinamah occurs in the moment of transition when there is a convergence of the rising tendency of deep impressions, the subsiding tendency, and the attention of the mind field itself.
(vyutthana nirodhah samskara abhibhava pradurbhavau nirodhah ksana chitta anvayah nirodhah-parinamah)

3.10 The steady flow of this state (nirodhah-parinamah) continues by the creation of deep impressions (samskaras) from doing the practice.
(tasya prashanta vahita samskarat)

3.11 The mastery called samadhi-parinamah is the transition whereby the tendency to all-pointedness subsides, while the tendency to one-pointedness arises.
(sarvarathata ekagrata ksaya udaya chittasya samadhi-parinamah)

3.12 The mastery called ekagrata-parinamah is the transition whereby the same onepointedness arises and subsides sequentially.
(tatah punah shanta-uditau tulya-pratyayau chittasya ekagrata-parinimah)

3.13 These three transition processes also explain the three transformations of form,

time, and characteristics, and how these relate to the material elements and senses.
(etena bhuta indriyasau dharma laksana avastha parinamah vyakhyatah)

3.14 There is an unmanifest, indescribable substratum or existence that is common or contained within all of the other forms or qualities.
(shanta udita avyapadeshya dharma anupati dharmi)

3.15 Change in the sequence of the characteristics is the cause for the different appearances of results, consequences, or effects.
(krama anyatvam parinamah anyatve hetu)

3.16 By samyama on the three-fold changes in form, time, and characteristics, there comes knowledge of the past and future.
(parinimah traya samyama atita anagata jnana)

Experiences from Samyama (3.17-3.37)

3.17 The name associated with an object, the object itself implied by that name, and the conceptual existence of the object, all three usually interpenetrate or commingle with one another. By samyama on the distinction between these three, the meaning of the sounds made by all beings becomes available.
(shabda artha pratyaya itaretara adhyasat samkara tat pravibhaga samyama sarva bhuta ruta jnana)

3.18 Through the direct perception of the latent impressions (samskaras) comes the knowledge of previous incarnations.
(samskara saksat karanat purva jati jnanam)

3.19 By samyama on the notions or presented ideas comes knowledge of another's mind.
(pratyayasya para chitta jnana)

3.20 But the underlying support of that knowledge (of the other persons mind, in 3.19) remains unperceived or out of reach.
(na cha tat salambana tasya avisayin bhutatvat)
[Note: This sutra is not included in all renditions]

3.21 When samyama is done on the form of one's own physical body, the illumination or visual characteristic of the body is suspended, and is thus invisible to other people.
(kaya rupa samyama tat grahya shakti tat stambhe chaksuh prakasha asamprayoga antardhanam)
[Note: In some renditions this is sutra 3.20]

3.22 In the same way as described in relation to sight (3.21), one is able to suspend the ability of the body to be heard, touched, tasted, or smelled
(etena shabdadi antardhanam uktam)
[Note: This sutra is not included in all renditions]

3.23 Karma is of two kinds, either fast or slow to manifest; by samyama on these karmas comes foreknowledge of the time of death.
(sopakramam nirupakramam cha karma tat samyama aparanta jnanam aristebyah va)

[Note: In some renditions this is sutra 3.21 or 3.22]

3.24 By samyama on friendliness (and the other attitudes of 1.33), there comes great strength of that attitude.
(maitri dishu balani)

[Note: In some renditions this is sutra 3.22 or 3.23]

3.26 By directing the flash of inner light of higher sensory activity, knowledge of subtle objects, those hidden from view, and those very distant can be attained.
(pravrittyah aloka nyasat suksma vyavahita viprakrista jnanam)

[Note: In some renditions this is sutra 3.24 or 3.25]

3.27 By samyama on the inner sun, knowledge of the many subtle realms can be known.

(bhuvana jnanam surya samyamat)

[Note: In some renditions this is sutra 3.25 or 3.26]

3.28 By samyama on the moon, knowledge of the arrangement of the inner stars can be known.

(chandra tara vyuha jnanam)

[Note: In some renditions this is sutra 3.26 or 3.27]

3.29 By samyama on the pole-star, knowledge of the movement of those stars can be known.

(dhurve tad gati jnanam)

[Note: In some renditions this is sutra 3.27 or 3.28]

3.30 By samyama on the navel center, knowledge of the arrangement of the systems of the body can be known.

(nabhi chakra kaya vyuha jnanam)

[Note: In some renditions this is sutra 3.28 or 3.29]

3.31 By samyama on the pit of the throat, hunger and thirst leave.

(kantha kupe ksut pipasa nivrittih)

[Note: In some renditions this is sutra 3.29 or 3.30]

3.32 By samyama on the tortoise channel, below the throat, steadiness is attained.

(kurma nadyam sthairyam)

[Note: In some renditions this is sutra 3.30 or 3.31]

3.33 By samyama on the coronal light of the head, visions of the siddhas, the masters can come.

(murdha jyotisi siddha darshanam)

[Note: In some renditions this is sutra 3.31 or 3.32]

3.34 Or, through the intuitive light of higher knowledge, anything might become known.

(pratibhad va sarvam)

[Note: In some renditions this is sutra 3.32 or 3.33]

3.35 By practicing samyama on the heart, knowledge of the mind is attained.

(hirdaye chitta samvit)

[Note: In some renditions this is sutra 3.33 or 3.34]

3.36 The having of experiences comes from a presented idea only when there is a commingling of the subtlest aspect of mind (sattva) and pure consciousness (purusha), which are really quite different. Samyama on the pure consciousness, which is distinct from the subtlest aspect of mind, reveals knowledge of that pure consciousness.

(sattva purusayoh atyanta asankirayoh pratyaya avishesah bhogah pararthatvat svartha samyamat purusha-jnanam)

[Note: In some renditions this is sutra 3.34 or 3.35]

3.37 From the light of the higher knowledge of that pure consciousness or purusha (3.36) arises higher, transcendental, or divine hearing, touch, vision, taste, and smell. (tatah pratibha sravana vedana adarsha asvada varta jayanta)

[Note: In some renditions this is sutra 3.35 or 3.36]

What to do with subtle experiences (3.38)

3.38 These experiences resulting from samyama are obstacles to samadhi, but appear to be attainments or powers to the outgoing or worldly mind.

(te samadhau upasargah vyutthane siddhayah)

[Note: In some renditions this is sutra 3.36 or 3.37]

More attainments from Samyama (3.39-3.49)

3.39 By loosening or letting go of the causes of bondage and attachment, and by following the knowledge of how to go forth into the passages of the mind, there comes the ability to enter into another body.

(bandha karana shaithilyat prachara samvedanat cha chittasya para sharira aveshah)

[Note: In some renditions this is sutra 3.37 or 3.38]

3.40 By the mastery over udana, the upward flowing prana vayu, there is a cessation of contact with mud, water, thorns, and other such objects, and there ensues the rising or levitation of the body.

(udana jayat jala panka kantaka adisu asangah utkrantih cha)

[Note: In some renditions this is sutra 3.38 or 3.39]

3.41 By mastery over samana, the prana flowing in the navel area, there comes

effulgence, radiance, or fire.

(samana jayat jvalanam)

[Note: In some renditions this is sutra 3.39 or 3.40]

3.42 By samyama over the relation between space and the power of hearing, the higher, divine power of hearing comes.

(shrotra akashayoh sambandha samyamat divyam shrotram)

[Note: In some renditions this is sutra 3.40 or 3.41]

3.43 By Samyama on the relationship between the body and space (akasha) and by concentrating on the lightness of cotton, passage through space can be attained.

(kaya akashayoh sambandha samyamat laghu tula samatatti cha)

[Note: In some renditions this is sutra 3.41 or 3.42]

3.44 When the formless thought patterns of mind are projected outside of the body, it is called maha-videha, a great disincarnate one. By samyama on that outward projection, the veil over the spiritual light is removed.

(bahih akalpita vrittih maha-videha tatah prakasha avarana ksayah)

[Note: In some renditions this is sutra 3.42 or 3.43]

3.45 By samyama on the five forms of the elements (bhutas), which are gross form, essence, subtleness, interconnectedness, and its purpose, then mastery over those bhutas is attained.

(sthula svarupa suksma anvaya arthavattva samyamad bhuta-jayah)

[Note: In some renditions this is sutra 3.43 or 3.44]

3.46 Through that mastery over the elements, comes the abilities of making the body atomically small, perfect, and indestructible in its characteristics or components, as well as bringing other such powers.

(tatah anima adi pradurbhavah kaya sampad tad dharma anabhighata cha)

[Note: In some renditions this is sutra 3.44 or 3.45]

3.47 This perfection of the body includes beauty, gracefulness, strength, and adamant hardness in taking the blows that come.

(rupa lavanya bala vajra samhanana kaya-sampat)

[Note: In some renditions this is sutra 3.45 or 3.46]

3.48 By samyama on the process of perception and action, essence, I-ness, connectedness, and purposefulness of senses and acts, mastery over those senses and acts (indriyas) is attained.

(grahana svarupa asmita anvaya arthavattva samyamad indriya jayah)

[Note: In some renditions this is sutra 3.46 or 3.47]

3.49 By that mastery over the senses and acts (indriyas), there comes quickness of mind, perception with the physical instruments of perception, and mastery over the primal cause out of which manifestation arises.

(tatah mano-javitvam virarana-bhavah pradhau jayah)

[Note: In some renditions this is sutra 3.47 or 3.48]

Renunciation that brings kaivalya or liberation (3.50-3.52)

3.50 To one well established in the knowledge of the distinction between the purest aspect of mind and consciousness itself, there comes supremacy over all forms or states of existence, as well as over all forms of knowing.

(sattva purusha anyata khyati matrasya sarva-bhava adhisthatrittvam sarvajnatrittvam cha)

[Note: In some renditions this is sutra 3.48 or 3.49]

3.51 With non-attachment or desirelessness even for that supremacy over forms and states of existence and the omniscience (3.50), the seeds at the root of those bondages are destroyed, and absolute liberation is attained.

(tad vairagya api dosa bija ksaya kaivalyam)

[Note: In some renditions this is sutra 3.49 or 3.50]

3.52 When invited by the celestial beings, no cause should be allowed to arise in the mind that would allow either acceptance of the offer, or the smile of pride from receiving the invitation, because to allow such thoughts to arise again might create the possibility of repeating undesirable thoughts and actions.

(sthani upanimantrane sanga smaya akaranam punuh anista prasangat)

[Note: In some renditions this is sutra 3.50 or 3.51]

Higher discrimination through Samyama (3.53-3.56)

3.53 By samyama over the moments and their succession, there comes the higher knowledge that is born from discrimination.

(ksana tat kramayoh samyamat viveka-jam jnanam)

[Note: In some renditions this is sutra 3.51 or 3.52]

3.54 From that discriminative knowledge (3.53) comes awareness of the difference or distinction between two similar objects, which are not normally distinguishable by category, characteristics, or position in space.

(jati laksana desha anyata anavachchedat tulyayoh tatah pratipattih)

[Note: In some renditions this is sutra 3.52 or 3.53]

3.55 That higher knowledge is intuitive and transcendent, and is born of discrimination; it includes all objects within its field, all conditions related to those objects, and is beyond any succession.

(tarakam sarva visayam sarvatha visayam akramam cha iti viveka jam jnanam)

[Note: In some renditions this is sutra 3.53 or 3.54]

3.56 With the attainment of equality between the purest aspect of sattvic buddhi and the pure consciousness of purusha, there comes absolute liberation, and that is the end.

(sattva purusayoh suddhi samye kaivalyam iti)

[Note: In some renditions this is sutra 3.54 or 3.55]

Chapter 4: Liberation (Kaivalya Pada)

Means of attaining experience (4.1-4.3)

4.1 The subtler attainments come with birth or are attained through herbs, mantra, austerities or concentration.

(janma osadhi mantra tapah samadhi jah siddhyayah)

4.2 The transition or transformation into another form or type of birth takes place through the filling in of their innate nature.

(jatyantara parinamah prakriti apurat)

4.3 Incidental causes or actions do not lead to the emergence of attainments or realization, but rather, come by the removal of obstacles, much like the way a farmer removes a barrier (sluice gate), so as to naturally allow the irrigation of his field.

(nimittam aprayojakam prakritinam varana bhedas tu tatah ksetrikavat)

Emergence and mastery of mind (4.4-4.6)

4.4 The emergent mind fields springs forth from the individuality of I-ness (asmita).

(nirmana chittani asmita matrat)

4.5 While the activities of the emergent mind fields may be diverse, the one mind is the director of the many.

(pravritti bhede prayojakam chittam ekam anekesam)

4.6 Of these mind fields, the one that is born from meditation is free from any latent impressions that could produce karma.

(tatra dhyana jam anasayam)

Actions and karma (4.7-4.8)

4.7 The actions of yogis are neither white nor black, while they are threefold for others.

(karma ashukla akrisnam yoginah trividham itaresam)

4.8 Those threefold actions result in latent impressions (vasanas) that will later arise to fruition only corresponding to those impressions.

(tatah tad vipaka anugunanam eva abhivyaktih vasananam)

Subconscious impressions (4.9-4.12)

4.9 Since memory (smriti) and the deep habit patterns (samskaras) are the same in appearance, there is an unbroken continuity in the playing out of those traits, even though there might be a gap in location, time, or state of life.

(jati desha kala vyavahitanam api anantaryam smriti samskarayoh eka rupaivat)

4.10 There is no beginning to the process of these deep habit patterns (samskaras), due to the eternal nature of the will to live.

(tasam anaditvam cha ashisah nityatvat)

4.11 Since the impressions (4.10) are held together by cause, motive, substratum, and object, they disappear when those deep impressions disappear.
(hetu phala ashraya alambana samgrihitatvat esam abhave tad abhavah)

4.12 Past and future exist in the present reality, appearing to be different because of having different characteristics or forms.
(atita anagatam svarupatah asti adhva bheda dharmanam)

Objects and the 3 gunas (4.13-4.14)

4.13 Whether these ever-present characteristics or forms are manifest or subtle, they are composed of the primary elements called the three gunas.
(te vyakta suksmah guna atmanah)

4.14 The characteristics of an object appear as a single unit, as they manifested uniformly from the underlying elements.
(parinama ekatvat vastu tattvam)

Mind perceiving objects (4.15-4.17)

4.15 Although the same objects may be perceived by different minds, they are perceived in different ways, because those minds manifested differently.
(vastu samye chitta bheda tayoh vibhaktah panthah)

4.16 However, the object itself does not depend on any one mind, for if it did, then what would happen to the object if it were not being experienced by that mind?
(na cha eka chitta tantram ched vastu tat pramanakam tada kim syat)

4.17 Objects are either known or not known according to the way in which the coloring of that object falls on the coloring of the mind observing it.
(tad uparaga apeksitvat chittasya vastu jnata ajnatam)

Illumination of the mind (4.18-4.21)

4.18 The activities of the mind are always known by the pure consciousness, because that pure consciousness is superior to, support of, and master over the mind.
(sada jnatah chitta vrittayah tat prabhu purusasya aparinamitvat)

4.19 That mind is not self-illuminating, as it is the object of knowledge and perception by the pure consciousness.
(na tat svabhasam drishyatvat)

4.20 Nor can both the mind and the illuminating process be cognized simultaneously.
(eka-samaye cha ubhaye anavadharanam)

4.21 If one mind were illumined by another, as its master, then there would be an endless and absurd progression of cognitions, as well as confusion.

(chitta antara drishye buddhi-buddheh atiprasangah smriti sankarah cha)

Buddhi, discrimination, and liberation (4.22-4.26)

4.22 When the unchanging consciousness appears to take on the shape of that finest aspect of mind-field (4.18), then the experience of one's own cognition process is possible.

(chitteh apratisamkramayah tad akara apattau sva buddhi samvedanam)

4.23 Therefore, the mind field, which is colored by both seer and seen, has the potential to perceive any and all objects.

(drastri drisyaya uparaktam chittam sarva artham)

4.24 That mind field, though filled with countless impressions, exists for the benefit of another witnessing consciousness, as the mind field is operating only in combination with those impressions.

(tad asankheya vasanabhih chittam api parartham samhatya karitvat)

4.25 For one who has experienced this distinction between seer and this subtlest mind, the false identities and even the curiosity about the nature of one's own self come to an end.

(vishesa darshinah atma bhava bhavana vinivrittih)

4.26 Then the mind is inclined towards the highest discrimination, and gravitates towards absolute liberation between seer and seen.

(tada viveka nimnam kaivalya pragbharam chittam)

Breaches in enlightenment (4.27-4.28)

4.27 When there are breaks or breaches in that high discrimination, other impressions arise from the deep unconscious.

(tachchhidresu pratyaya antarani samskarebhyah)

4.28 The removal of those interfering thought patterns is by the same means by which the original colorings were removed.

(hanam esam kleshavat uktam)

Perpetual enlightenment (4.29-4.30)

4.29 When there is no longer any interest even in omniscience, that discrimination allows the samadhi, which brings an abundance of virtues like a rain cloud brings rain.

(prasankhyane api akusidasya sarvatha viveka khyateh dharma-meghah samadhah)

4.30 After that dharma-meghah samadhi, the colorings of the kleshas and the karmas are removed.

(tatah klesha karma nivrittih)

Knowables become few (4.31)

4.31 Then, by the removal of those veils of imperfection, there comes the experience

of the infinite, and the realization that there is almost nothing to be known.
(tada sarva avarana mala apetasya jnanasya anantyat jneyam alpam)

Gunas and liberation or Kaivalya (4.32-4.34)

4.32 Also resulting from that dharma-meghah samadhi (4.29), the three primary elements or gunas (4.13-4.14) will have fulfilled their purpose, cease to transform into further transformations, and recede back into their essence.
(tatah kritarthanam parinama krama samaptih gunanam)

4.33 The sequencing process of moments and impressions corresponds to the moments of time, and is apprehended at the end point of the sequence.
(ksana pratiyogi parinama aparanta nigrahyah kramah)

4.34 When those primary elements involve, or resolve themselves back into that out of which they emerged, there comes liberation, wherein the power of pure consciousness becomes established in its true nature.
(purusha artha sunyanam gunanam pratiprasavah kaivalyam svarupa pratistha va chiti shaktih iti)