Yoga Sutras

PATAÑJALI

c. 2nd century BC – 5th century AD

Yoga Sutras

योगसूत्र

Translated from the Sanskrit with AI (Claude) and edited

FORAGE
forage.com

Yoga Sutras · Patañjali (c. 2nd century BC – 5th century AD)

Translated from the Sanskrit with AI (Claude) and edited. Parallel-text edition, Forage, October 2026. forage.com/patanjali/yoga-sutras

Sanskrit text: the sūtras as printed in the continuous sūtra text (*yogasūtrapāṭha*) of Rājārām Śāstrī Bodas's edition, *Pātañjalasūtrāṇi with the scholium of Vyāsa and the commentary of Vācaspati* (Bombay Sanskrit Series 46, Bombay, 1892; public domain), transcribed from the Internet Archive scan (archive.org/details/ptajalastriwitoopata), without Vyasa's commentary; ब is written where the edition's type prints व. Bodas reads the sentence usually counted as 3.20 as part of the commentary, so it is not included here. English: translated from the Sanskrit with AI (Claude), then edited for accuracy and consistency. Not reviewed by a human specialist. Free to reuse under CC BY-SA 4.0. Margin numbers are book and sutra, in the standard numbering.

The original text is in the public domain. This translation is free to share and adapt under the Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0): creativecommons.org/licenses/by-sa/4.0

Set in Source Serif 4, Noto Serif Devanagari.

CONTENTS

Introduction vii

Book 1: Concentration 1

The five movements of the mind 1
Practice and dispassion 1
Kinds of absorption 2
The Lord 2
Obstacles and remedies 3
Coalescence 4

Book 2: Practice 5

The afflictions 5
The seer and the seen 6
The eight limbs 7
Posture, breath and withdrawal 8

Book 3: Powers 9

Concentration, meditation, absorption 9
Transformations of the mind 9
The powers 10
Beyond the powers 12

Book 4: Freedom 15

Karma and latent tendencies 15
Time, things and minds 16
The mind is not self-luminous 16
Isolation 17

INTRODUCTION

The *Yogasūtra* is the founding text of Yoga as one of the classical schools of Indian philosophy. It is traditionally ascribed to Patañjali, about whom nothing certain is known; most scholars date the work to the first centuries AD, perhaps around 400. It consists of some 195 *sūtras*, "threads": aphorisms of a few words each, so compressed that they were meant to be memorized and unpacked by a teacher. The oldest and most authoritative commentary, ascribed to Vyasa, became inseparable from the text.

The second sutra gives the whole work in a phrase: yoga is the stilling of the movements of the mind. Patañjali analyses those movements, the afflictions that keep them going—ignorance above all, which mistakes the impermanent for the permanent and the not-self for the self—and the means of quieting them through practice and dispassion. His famous "eight limbs" lead from ethical restraints, posture and control of the breath to concentration, meditation and absorption.

Behind the practice lies a philosophy close to Sāṃkhya: pure consciousness, the "seer," is wholly distinct from nature and from the mind, which belongs to nature. Suffering comes from confusing the two. The third book describes the extraordinary powers that focused contemplation brings, and warns against them; the fourth ends with *kaivalya*, the "isolation" of the seer, at rest in its own nature.

Book 1: Concentration

समाधिपादः *(Samādhipāda)*

Yoga is the stilling of the movements of the mind; the five kinds of mental activity, practice and dispassion, the kinds of concentration, and the Lord.

	SANSKRIT	ENGLISH
1.1	अथ योगानुशासनम् ॥	Now, the teaching of *yoga*.[1]
1.2	योगश्चित्तवृत्तिनिरोधः ॥	*Yoga* is the stilling of the movements of the mind.[2]
1.3	तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥	Then the seer abides in its own nature.
1.4	वृत्तिसारूप्यमितरत्र ॥	Otherwise, it takes on the form of the movements.

THE FIVE MOVEMENTS OF THE MIND

The movements are listed and defined: valid knowledge, error, conceptual construction, sleep and memory.

	SANSKRIT	ENGLISH
1.5	वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥	The movements are of five kinds, afflicted or unafflicted.
1.6	प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥	They are valid knowledge, error, conceptual construction, sleep and memory.
1.7	प्रत्यक्षानुमानागमाः प्रमाणानि ॥	The kinds of valid knowledge are perception, inference and testimony.
1.8	विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥	Error is false knowledge, resting on a form that is not the object's own.
1.9	शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥	Conceptual construction follows on knowledge from words and is empty of any real thing.
1.10	अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥	Sleep is the movement that rests on the cognition of absence.
1.11	अनुभूतविषयासंप्रमोषः स्मृतिः ॥	Memory is not letting slip an object that has been experienced.

PRACTICE AND DISPASSION

The movements are stilled by practice and dispassion, and each is defined.

	SANSKRIT	ENGLISH
1.12	अभ्यासवैराग्याभ्यां तन्निरोधः ॥	Their stilling comes from practice and dispassion.

1 *Yoga*: literally "yoking"; here the discipline of the mind that this text sets out.
2 "Movements" translates *vṛtti*: the activities or modifications of the mind (*citta*).

	SANSKRIT	ENGLISH
1.13	तत्र स्थितौ यत्नोऽभ्यासः ॥	Of these, practice is the effort toward steadiness.
1.14	स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥	And it becomes firmly grounded when cultivated for a long time, without interruption and with devoted care.
1.15	दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥	Dispassion is the awareness of mastery in one who no longer thirsts for objects, whether seen or known from scripture.
1.16	तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥	Higher than that is the absence of thirst for the qualities, which comes from discernment of the self.[3]

KINDS OF ABSORPTION

Absorption with awareness of an object is distinguished from absorption beyond it.

	SANSKRIT	ENGLISH
1.17	वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ॥	Absorption with awareness of an object comes from the accompanying forms of gross reflection, subtle reflection, bliss and the sense of "I am."[4]
1.18	विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥	The other kind is preceded by the practice of the cognition of cessation; in it only latent impressions remain.
1.19	भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥	For the bodiless and for those dissolved into nature, it comes from birth.[5]
1.20	श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥	For others, it is preceded by faith, vigor, memory, absorption and insight.
1.21	तीव्रसंवेगानामासन्नः ॥	It is near for those whose resolve is intense.
1.22	मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥	Even here there is a distinction, as that resolve is mild, moderate or extreme.

THE LORD

Devotion to the Lord is offered as another way; the Lord and the syllable Om are described.

	SANSKRIT	ENGLISH
1.23	ईश्वरप्रणिधानाद्वा ॥	Or from devotion to the Lord.
1.24	क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥	The Lord is a distinct self, untouched by afflictions, *karma*, its ripening and its store.[6]

3 The self (*puruṣa*): in Sāṃkhya-Yoga, pure consciousness, wholly distinct from nature. The qualities (*guṇa*s) are the three constituents of nature: *sattva* (clarity), *rajas* (passion) and *tamas* (inertia).
4 Absorption (*samādhi*): the mind wholly given over to its object. "With awareness of an object" renders *saṃprajñāta*; its counterpart, "beyond awareness of an object," is *asaṃprajñāta* (1.18).
5 Nature (*prakṛti*): primal matter, everything that is not the self. The "bodiless" and "those dissolved into nature" are beings who have reached such states without final liberation.

	SANSKRIT	ENGLISH
1.25	तत्र निरतिशयं सर्वज्ञबीजम् ॥	In him the seed of omniscience is unsurpassed.
1.26	स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥	He is the teacher even of the ancients, since he is not limited by time.
1.27	तस्य वाचकः प्रणवः ॥	The word that expresses him is the syllable Om.[7]
1.28	तज्जपस्तदर्थभावनम् ॥	Its repetition, and contemplation of its meaning.
1.29	ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥	From that comes attainment of inward-turned consciousness, and also the absence of obstacles.

OBSTACLES AND REMEDIES

The obstacles to practice are listed, with several alternative methods for steadying the mind.

	SANSKRIT	ENGLISH
1.30	व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥	Sickness, dullness, doubt, carelessness, sloth, indulgence, false vision, failure to reach any stage, and instability: these distractions of the mind are the obstacles.
1.31	दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥	Pain, dejection, trembling of the limbs, inhalation and exhalation accompany the distractions.
1.32	तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥	To counter them, there is practice on a single principle.
1.33	मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥	Clarity of mind comes from cultivating friendliness toward the happy, compassion toward the suffering, gladness toward the virtuous and equanimity toward the non-virtuous.
1.34	प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥	Or from expelling and holding the breath.
1.35	विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥	Or an activity involving a sense object, once it arises, binds the mind to steadiness.
1.36	विशोका वा ज्योतिष्मती ॥	Or one that is free of sorrow and luminous.
1.37	वीतरागविषयं वा चित्तम् ॥	Or a mind whose object is one free of attachment.
1.38	स्वप्ननिद्राज्ञानालम्बनं वा ॥	Or one that rests on knowledge from dream or sleep.
1.39	यथाभिमतध्यानाद्वा ॥	Or from meditation on whatever one chooses.
1.40	परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥	Its mastery reaches from the smallest atom to the greatest magnitude.

6 *Karma*: action as the law that binds every act to its fruit.
7 *Praṇava*: the sacred syllable Om, chanted at the beginning and end of Vedic recitation.

COALESCENCE

The mind becomes one with its object, from gross to subtle, ending in seedless absorption.

	SANSKRIT	ENGLISH
1.41	क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥	When the movements have dwindled, the mind, like a flawless jewel, rests on the knower, the knowing or the known and takes on its color: this is coalescence.[8]
1.42	तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥	Here, coalescence with gross reflection is mixed with the conceptual constructions of word, meaning and knowledge.
1.43	स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥	When memory is purified, coalescence beyond gross reflection shines as the object alone, as if empty of its own form.
1.44	एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥	In the same way, coalescence with subtle reflection and beyond subtle reflection, whose objects are subtle, is explained.
1.45	सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥	And the subtlety of objects ends in the markless.[9]
1.46	ता एव सबीजः समाधिः ॥	These alone are absorption with seed.
1.47	निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥	When coalescence beyond subtle reflection is lucid, there is inner clarity.
1.48	ऋतंभरा तत्र प्रज्ञा ॥	There, insight is truth-bearing.
1.49	श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥	Its object differs from that of insight from hearing and inference, because it concerns the particular.
1.50	तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥	The latent impression born of it blocks other latent impressions.
1.51	तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥	When even that is stilled, since everything is stilled, there is seedless absorption.

8 Coalescence (*samāpatti*): the mind's becoming one with its object, as a clear jewel takes on the color of what lies near it.
9 The markless (*aliṅga*): nature in its unmanifest state, the subtlest level of the seen.

Book 2: Practice

साधनपादः *(Sādhanapāda)*

The yoga of action; the five afflictions and their root in ignorance; the seer and the seen; the eight limbs, from restraints and observances to posture, breath and withdrawal of the senses.

	SANSKRIT	ENGLISH
2.1	तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥	Austerity, study and devotion to the Lord are the *yoga* of action.[1]
2.2	समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥	It serves to cultivate absorption and to weaken the afflictions.

THE AFFLICTIONS

The five afflictions are defined, with ignorance as the field from which the others grow.

	SANSKRIT	ENGLISH
2.3	अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥	Ignorance, the sense of "I am," attachment, aversion and clinging to life are the afflictions.
2.4	अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥	Ignorance is the field for the others, whether they are dormant, weakened, interrupted or fully active.
2.5	अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥	Ignorance is taking the impermanent, the impure, the painful and the non-self for the permanent, the pure, the pleasant and the self.
2.6	दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥	The sense of "I am" is the seeming oneness of the power of the seer and the power of seeing.
2.7	सुखानुशयी रागः ॥	Attachment is what follows upon pleasure.
2.8	दुःखानुशयी द्वेषः ॥	Aversion is what follows upon pain.
2.9	स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥	Clinging to life, carried by its own flow, is rooted in this way even in the wise.
2.10	ते प्रतिप्रसवहेयाः सूक्ष्माः ॥	These, when subtle, are to be given up by their return to their source.
2.11	ध्यानहेयास्तद्वृत्तयः ॥	Their movements are to be given up through meditation.
2.12	क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥	The store of *karma*, rooted in the afflictions, is to be experienced in a present birth or in births unseen.

1 Study (*svādhyāya*): the recitation and study of scripture.

	SANSKRIT	ENGLISH
2.13	सति मूले तद्विपाको जात्यायुर्भोगाः ॥	While the root remains, it ripens as birth, length of life and experience.
2.14	ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥	These bear fruit in delight or distress, because their causes are virtue and non-virtue.
2.15	परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥	For one who discriminates, all is suffering, because of the suffering of change, of anguish and of latent impressions, and because the movements of the *guṇa*s conflict.

THE SEER AND THE SEEN

Suffering comes from the conjunction of seer and seen; its removal is isolation.

	SANSKRIT	ENGLISH
2.16	हेयं दुःखमनागतम् ॥	Suffering yet to come is to be avoided.
2.17	द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥	The cause of what is to be avoided is the conjunction of the seer and the seen.
2.18	प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥	The seen has the nature of light, activity and stability; it consists of the elements and the senses, and exists for experience and liberation.[2]
2.19	विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥	The levels of the *guṇa*s are the specific, the unspecific, the mark alone and the markless.[3]
2.20	द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥	The seer is seeing alone; though pure, it looks on the cognitions.
2.21	तदर्थ एव दृश्यस्यात्मा ॥	The very nature of the seen exists only for the seer's sake.
2.22	कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥	For one whose purpose is fulfilled it has ceased, yet it has not ceased, since it is shared with others.
2.23	स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥	Conjunction is the cause of grasping the true nature of the two powers, the owned and the owner.
2.24	तस्य हेतुरविद्या ॥	Its cause is ignorance.
2.25	तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥	When that is absent, conjunction is absent; this is the removal, the isolation of the seer.[4]
2.26	विवेकख्यातिरविप्लवा हानोपायः ॥	Unwavering discriminating insight is the means of removal.
2.27	तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥	

2 Light, activity and stability correspond to the three *guṇa*s: *sattva*, *rajas* and *tamas*.
3 In Sāṃkhya-Yoga these are the gross elements and senses, the subtle elements and the sense of "I," the great principle (*mahat*), and unmanifest nature.
4 Isolation (*kaivalya*): the seer standing alone, that is, liberation.

	SANSKRIT	ENGLISH
		For one who has it, insight is sevenfold, up to the final stage.
2.28	योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥	From practicing the limbs of *yoga*, as impurity dwindles, the light of knowledge shines up to discriminating insight.

THE EIGHT LIMBS

The eight limbs are listed, and the restraints and observances are defined with their fruits.

	SANSKRIT	ENGLISH
2.29	यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥	Restraints, observances, posture, breath control, withdrawal of the senses, concentration, meditation and absorption are the eight limbs.
2.30	तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥	Of these, the restraints are non-violence, truthfulness, not stealing, chastity and non-possessiveness.
2.31	जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥	Not limited by birth, place, time or circumstance, and holding at every level, they are the great vow.
2.32	शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥	Purity, contentment, austerity, study and devotion to the Lord are the observances.
2.33	वितर्कबाधने प्रतिपक्षभावनम् ॥	When perverse thoughts obstruct, one cultivates their opposite.[5]
2.34	वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥	Perverse thoughts such as violence—whether done, caused to be done or approved; preceded by greed, anger or delusion; mild, moderate or extreme—bear endless fruit in suffering and ignorance: this is cultivating their opposite.
2.35	अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥	When non-violence is established, hostility is given up in one's presence.
2.36	सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥	When truthfulness is established, one becomes the ground of action and its fruit.
2.37	अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥	When not stealing is established, all jewels come to one.
2.38	ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥	When chastity is established, vigor is gained.
2.39	अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥	When non-possessiveness is steady, there is understanding of how births come about.
2.40	शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥	From purity comes disgust for one's own body and avoidance of contact with others.
2.41	सत्त्वशुद्धौ सौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥	

5 Here *vitarka* means harmful thoughts, as 2.34 explains, not the "gross reflection" of 1.17.

	SANSKRIT	ENGLISH
		When *sattva* is purified, there also come cheerfulness, one-pointedness, mastery of the senses and fitness for seeing the self.
2.42	संतोषादनुत्तमः सुखलाभः ॥	From contentment comes unsurpassed happiness.
2.43	कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥	From austerity, as impurity dwindles, come powers of body and senses.[6]
2.44	स्वाध्यायादिष्टदेवतासंप्रयोगः ॥	From study comes union with one's chosen deity.
2.45	समाधिसिद्धिरीश्वरप्रणिधानात् ॥	From devotion to the Lord comes the attainment of absorption.

POSTURE, BREATH AND WITHDRAWAL

Posture, breath control and withdrawal of the senses are defined.

	SANSKRIT	ENGLISH
2.46	स्थिरसुखमासनम् ॥	Posture is steady and easy.
2.47	प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥	It comes from relaxing effort and from coalescence with the endless.[7]
2.48	ततो द्वन्द्वानभिघातः ॥	From that, one is not assailed by the pairs of opposites.
2.49	तस्मिन्त्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥	When that is achieved, breath control is the cutting off of the flow of inhalation and exhalation.
2.50	बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥	Its movement is outward, inward or held; measured by place, time and number, it becomes long and subtle.
2.51	बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥	The fourth sets aside the outer and inner domains.
2.52	ततः क्षीयते प्रकाशावरणम् ॥	From that, the covering over the light dwindles.
2.53	धारणासु च योग्यता मनसः ॥	And the mind becomes fit for concentration.
2.54	स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥	Withdrawal of the senses is their imitating, as it were, the very nature of the mind, when they are not engaged with their own objects.
2.55	ततः परमा वश्यतेन्द्रियाणाम् ॥	From that comes supreme mastery over the senses.

6 Power (*siddhi*): an accomplishment, especially a supernormal capacity gained through practice.
7 "The endless" (*ananta*) may also be read as Ananta, the cosmic serpent who supports the earth.

Book 3: Powers

विभूतिपादः *(Vibhūtipāda)*

Concentration, meditation and absorption; the transformations of the mind; the extraordinary powers that arise from focused contemplation, and why they must be let go.

	SANSKRIT	ENGLISH
3.1	देशबन्धश्चित्तस्य धारणा ॥	Concentration is binding the mind to one place.

CONCENTRATION, MEDITATION, ABSORPTION

The three inner limbs are defined and together called focused contemplation.

	SANSKRIT	ENGLISH
3.2	तत्र प्रत्ययैकतानता ध्यानम् ॥	Meditation is the unbroken flow of a single cognition there.
3.3	तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥	Absorption is that same meditation when it shines as the object alone, as if empty of its own form.
3.4	त्रयमेकत्र संयमः ॥	The three together on one object are focused contemplation.[1]
3.5	तज्जयात्प्रज्ञालोकः ॥	From mastery of it comes the light of insight.
3.6	तस्य भूमिषु विनियोगः ॥	Its application is in stages.
3.7	त्रयमन्तरङ्गं पूर्वेभ्यः ॥	These three are inner limbs, compared with the preceding ones.
3.8	तदपि बहिरङ्गं निर्बीजस्य ॥	Yet even they are outer limbs of the seedless.

TRANSFORMATIONS OF THE MIND

The transformations of stilling, absorption and one-pointedness, and those of things in time, are described.

	SANSKRIT	ENGLISH
3.9	व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥	When the latent impressions of emergence are overcome and those of stilling appear, the mind's connection with the moment of stilling is the transformation of stilling.[2]
3.10	तस्य प्रशान्तवाहिता संस्कारात् ॥	Its calm flow comes from latent impression.
3.11	सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥	The dwindling of the mind's scattering over all objects and the rise of its one-pointedness are its transformation of absorption.

1 Focused contemplation (*saṃyama*): concentration, meditation and absorption practiced together on a single object.
2 Emergence (*vyutthāna*): the mind's ordinary, outward-turned state.

	SANSKRIT	ENGLISH
3.12	ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥	Then again, when the cognition that subsides and the one that arises are alike, this is the mind's transformation of one-pointedness.
3.13	एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥	By this, the transformations of attribute, temporal phase and condition in the elements and the senses are explained.[3]
3.14	शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥	The bearer of attributes is what persists through its attributes, whether subsided, arisen or not yet nameable.
3.15	क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥	Difference in sequence is the cause of difference in transformation.

THE POWERS

Focused contemplation on various objects yields knowledge and extraordinary powers.

	SANSKRIT	ENGLISH
3.16	परिणामत्रयसंयमादतीतानागतज्ञानम् ॥	From focused contemplation on the three transformations comes knowledge of past and future.
3.17	शब्दार्थप्रत्ययानामितरेतराध्यासात्सङ्करस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम् ॥	Word, meaning and cognition are confused because each is superimposed on the others; from focused contemplation on their distinction comes knowledge of the cries of all beings.
3.18	संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥	From direct perception of latent impressions comes knowledge of previous births.
3.19	प्रत्ययस्य परचित्तज्ञानम् ॥	From focused contemplation on a cognition comes knowledge of another's mind.
3.21	कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुष्प्रकाशासंप्रयोगेऽन्तर्धानम् ॥	From focused contemplation on the form of the body, when its power to be perceived is suspended and the eye's light no longer meets it, comes invisibility.
3.22	सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥	*Karma* is either already under way or not yet under way; from focused contemplation on it, or from omens, comes knowledge of one's death.
3.23	मैत्र्यादिषु बलानि ॥	From focused contemplation on friendliness and the rest come strengths.
3.24	बलेषु हस्तिबलादीनि ॥	From focused contemplation on strengths comes the strength of an elephant and the like.
3.25	प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥	

3 "Attribute" renders *dharma* in its technical sense, a form or property of a substance; "temporal phase" (*lakṣaṇa*) is its being past, present or future.

	SANSKRIT	ENGLISH
		From directing the light of the activity comes knowledge of the subtle, the hidden and the distant.[4]
3.26	भुवनज्ञानं सूर्ये संयमात् ॥	From focused contemplation on the sun comes knowledge of the worlds.
3.27	चन्द्रे ताराव्यूहज्ञानम् ॥	From focused contemplation on the moon comes knowledge of the arrangement of the stars.
3.28	ध्रुवे तद्गतिज्ञानम् ॥	From focused contemplation on the pole star comes knowledge of their movement.
3.29	नाभिचक्रे कायव्यूहज्ञानम् ॥	From focused contemplation on the circle of the navel comes knowledge of the arrangement of the body.
3.30	कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥	From focused contemplation on the hollow of the throat comes the cessation of hunger and thirst.
3.31	कूर्मनाड्यां स्थैर्यम् ॥	From focused contemplation on the tortoise channel comes steadiness.[5]
3.32	मूर्धज्योतिषि सिद्धदर्शनम् ॥	From focused contemplation on the light in the crown of the head comes the sight of the perfected ones.[6]
3.33	प्रातिभाद्वा सर्वम् ॥	Or, from intuition, everything.
3.34	हृदये चित्तसंवित् ॥	From focused contemplation on the heart comes awareness of the mind.
3.35	सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ॥	Experience is a cognition that does not distinguish *sattva* from the self, though the two are wholly unmixed; since experience exists for the sake of another, from focused contemplation on what exists for its own sake comes knowledge of the self.
3.36	ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥	From that arise intuition, hearing, feeling, sight, taste and smell.
3.37	ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥	They are obstacles in absorption, powers in emergence.
3.38	बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥	From loosening the cause of bondage and from knowing the mind's pathways, the mind can enter another's body.
3.39	उदानजयाज्जलपङ्ककंटकादिष्वसङ्ग उत्क्रान्तिश्च ॥	From mastery of the upward breath comes freedom from contact with water, mud, thorns and the like, and rising up.[7]

4 The "activity" is the luminous activity of the mind described in 1.35–36.
5 The "tortoise channel" (*kūrmanāḍī*): a channel in the chest below the throat, said to be shaped like a tortoise.
6 The perfected ones (*siddhas*): semi-divine beings who have attained perfection.

	SANSKRIT	ENGLISH
3.40	समानजयाज्ज्वलनम् ॥	From mastery of the equalizing breath comes radiance.[8]
3.41	श्रोत्राकाशयोः संबन्धसंयमाद्दिव्यं श्रोत्रम् ॥	From focused contemplation on the relation between hearing and space comes divine hearing.[9]
3.42	कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥	From focused contemplation on the relation between the body and space, and from coalescence with light things such as cotton, comes movement through space.
3.43	बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥	A movement outside that is not imagined is the great bodiless; from it the covering over the light dwindles.
3.44	स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥	From focused contemplation on gross form, own form, subtle form, connectedness and purpose comes mastery of the elements.
3.45	ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च ॥	From that come the appearance of minuteness and the other powers, perfection of the body, and freedom from obstruction by the properties of the elements.[10]
3.46	रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥	Perfection of the body is beauty, grace, strength and diamond-hard solidity.
3.47	ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥	From focused contemplation on perceiving, own form, the sense of "I am," connectedness and purpose comes mastery of the senses.
3.48	ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥	From that come swiftness like the mind's, action without instruments, and mastery of primal matter.[11]
3.49	सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥	For one who has only the insight into the difference between *sattva* and the self come sovereignty over all states of being and knowledge of everything.

BEYOND THE POWERS

Dispassion even toward the powers leads, through discriminating knowledge, to isolation.

	SANSKRIT	ENGLISH
3.50	तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥	From dispassion even toward that, when the seeds of fault dwindle, comes isolation.

7 *Udāna*: one of the five vital breaths, the one that moves upward.
8 *Samāna*: the vital breath centered at the navel, which distributes nourishment through the body.
9 Space (*ākāśa*): the element whose quality is sound.
10 Minuteness heads a traditional list of eight powers, which includes becoming vast, light or heavy.
11 Primal matter (*pradhāna*, "the principal"): another name for nature (*prakṛti*).

	SANSKRIT	ENGLISH
3.51	स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥	When invited by those in high places, one should not give way to attachment or pride, since unwanted consequences could arise again.[12]
3.52	क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥	From focused contemplation on the moment and its sequence comes knowledge born of discrimination.
3.53	जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥	From that comes the discerning of two similar things whose difference cannot be determined by class, characteristic or place.
3.54	तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजज्ञानम् ॥	It is the deliverer, has all things for its object in all their modes, and is without sequence: this is knowledge born of discrimination.
3.55	सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥	When *sattva* and the self are equal in purity, there is isolation.

12 Those in high places (*sthānin*s): gods and other beings in celestial stations.

Book 4: Freedom

कैवल्यपादः *(Kaivalyapāda)*

How powers and new minds arise; karma and latent impressions; the mind is not self-luminous; discrimination, the "cloud of dharma" absorption, and the final isolation of the seer.

	SANSKRIT	ENGLISH
4.1	जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥	Powers come from birth, herbs, mantras, austerity or absorption.
4.2	जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥	Transformation into another kind of being comes from the overflowing of nature.
4.3	निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥	The instrumental cause does not set natures in motion; it only breaks through barriers, as a farmer does.[1]
4.4	निर्माणचित्तान्यस्मितामात्रात् ॥	Created minds come from the sense of "I am" alone.
4.5	प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥	Though their activities differ, one mind directs the many.

KARMA AND LATENT TENDENCIES

How karma ripens and latent tendencies arise and cease.

	SANSKRIT	ENGLISH
4.6	तत्र ध्यानजमनाशयम् ॥	Of these, the one born of meditation has no store of *karma*.
4.7	कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥	The *karma* of a yogi is neither white nor black; that of others is threefold.
4.8	ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥	From that, only those latent tendencies become manifest that accord with its ripening.
4.9	जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥	Even when separated by birth, place and time, they follow without interval, because memory and latent impression are of one form.
4.10	तासामनादित्वं चाशिषो नित्यत्वात् ॥	And they are without beginning, since desire is eternal.
4.11	हेतुफलाश्रयालम्बनैः संगृहीतत्वादेषामभावे तदभावः ॥	Because they are held together by cause, fruit, support and object, when these are absent, they too are absent.

1 The image is of a farmer who breaches a dike so that water flows into his field of its own accord.

TIME, THINGS AND MINDS

Past and future exist; a thing does not depend on a single mind.

	SANSKRIT	ENGLISH
4.12	अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥	Past and future exist in their own form, since attributes differ in their course through time.
4.13	ते व्यक्तसूक्ष्मा गुणात्मानः ॥	They are manifest or subtle, and are made of the *guṇa*s.
4.14	परिणामैकत्वाद्वस्तुतत्त्वम् ॥	The reality of a thing comes from the unity of its transformation.
4.15	वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥	Though the object is the same, because minds differ, the two follow separate paths.
4.16	न चैकचित्ततन्त्रं चेद्वस्तु तत्प्रमाणकं तदा किं स्यात् ॥	And a thing does not depend on a single mind; if a thing had that mind as its only measure, what would it be then?[2]
4.17	तदुपरागापेक्षित्वादस्य वस्तु ज्ञाताज्ञातम् ॥	Because the mind needs to be colored by a thing, that thing is known to it or unknown.
4.18	सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामात् ॥	The movements of the mind are always known, because their master, the self, does not change.

THE MIND IS NOT SELF-LUMINOUS

The mind is seen by the self and exists for its sake.

	SANSKRIT	ENGLISH
4.19	न तत्स्वाभासं दृश्यत्वात् ॥	The mind is not self-luminous, because it is seen.
4.20	एकसमये चोभयानवधारणम् ॥	And it cannot grasp both at the same time.
4.21	चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥	If the mind were seen by another mind, there would be an endless regress of understanding of understanding, and a confusion of memories.
4.22	चितेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥	Consciousness does not pass over into anything; yet when it takes on that form, there is awareness of one's own understanding.
4.23	द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥	The mind, colored by seer and seen, has everything as its object.
4.24	तदसङ्ख्येयवासनाभिश्चित्तमपि परार्थं संहत्यकारित्वात् ॥	That mind too, with its countless latent tendencies, exists for the sake of another, because it acts in combination.[3]

2 Bodas reads *ced vastu tatpramāṇakam*, "if a thing had that mind as its measure"; the common text reads *vastu tad apramāṇakam*, "that thing, when not perceived by it."
3 Bodas reads *cittam api*, "the mind too"; the common text reads *citram api*, "though variegated."

ISOLATION

Discrimination leads to the cloud of dharma absorption and the final isolation of the seer.

	SANSKRIT	ENGLISH
4.25	विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥	For one who sees the distinction, the cultivation of the feeling of selfhood ceases.
4.26	तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥	Then the mind slopes toward discrimination and is drawn toward isolation.
4.27	तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥	In its gaps, other cognitions arise from latent impressions.
4.28	हानमेषां क्लेशवदुक्तम् ॥	Their removal is said to be like that of the afflictions.
4.29	प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥	For one who seeks no gain even from the highest contemplation, from discriminating insight in every respect comes the absorption called the "cloud of *dharma*."[4]
4.30	ततः क्लेशकर्मनिवृत्तिः ॥	From that comes the cessation of afflictions and *karma*.
4.31	तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥	Then, because knowledge freed from all coverings and impurities is infinite, little remains to be known.
4.32	ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥	From that, the *guṇa*s, their purpose fulfilled, come to the end of their sequence of transformations.
4.33	क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥	Sequence is the counterpart of moments, grasped at the end of a transformation.
4.34	पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥	Isolation is the return to their source of the *guṇa*s, now empty of any purpose for the self; or it is the power of consciousness established in its own nature. Thus.[5]

4 "Cloud of *dharma*" (*dharmamegha*): the final absorption; *dharma* here means virtue or right order, and the name is traditionally explained as a cloud that rains it down.
5 *Iti*, "thus," marks the close of the work.