

1.1	अथ योगानुशासनम् ॥ १ ॥	atha yogānuśāsanam	Now, instruction in Union.
1.2	योगश्चित्तवृत्तिनिरोधः ॥ २ ॥	yogaś citta-vṛtti-nirodah	Union is restraining the thought-streams natural to the mind.
1.3	तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥	tadā draṣṭuḥ sva-rūpe 'vasthānam	Then the seer dwells in his own nature.
1.4	वृत्तिसारूप्यमितरत्र ॥ ४ ॥	vṛtti-sārūpyam itartara	Otherwise he is of the same form as the thought-streams.
1.5	वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ ५ ॥	vṛttayaḥ pañcatayyaḥ klišṭāklišṭāḥ	The thought-streams are five-fold, painful and not painful.
1.6	प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥	pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ	Right knowledge, wrong knowledge, fancy, sleep and memory.
1.7	प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥	pratyakṣānumānāgamāḥ pramāṇāni	Right knowledge is inference, tradition and genuine cognition.
1.8	विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥	viparyayo mithyā-jñānam a-tad-rūpa-pratiṣṭham	Wrong knowledge is false, illusory, erroneous beliefs or notions.
1.9	शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ९ ॥	śabda-jñānānupātī vastu-śūnyo vikalpaḥ	Fancy is following after word-knowledge empty of substance.
1.10	अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥	abhāva-pratyayālambanā vṛttir nidrā	Deep sleep is the modification of the mind which has for its substratum nothingness.
1.11	अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥	anubhūta-viṣaya-sampramoṣaḥ smṛtiḥ	Memory is not allowing mental impressions to escape.
1.12	अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥	abhyāsa-vairāgyābhyāṃ tan-nirodhaḥ	These thought-streams are controlled by practice and non-attachment.
1.13	तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥	tatra sthitau yatno'bhyāsaḥ	Practice is the effort to secure steadiness.
1.14	स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः ॥ १४ ॥	sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ	This practice becomes well-grounded when continued with reverent devotion and without interruption over a long period of time.
1.15	दृष्टानुश्रविकविषयवितुष्यस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥	dṛṣṭānuśravika-viṣaya-vitrṣṇasya vaśīkāra-sañjñā vairāgyam	Desirelessness towards the seen and the unseen gives the consciousness of mastery.
1.16	तत्परं पुरुषस्यातेर्गुणवैतुष्यम् ॥ १६ ॥	tat param puruṣa-khyāter guṇa-vaitṛṣṇyam	This is signified by an indifference to the three attributes, due to knowledge of the Indweller.
1.17	वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः ॥ १७ ॥	vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ	Cognitive meditation is accompanied by reasoning, discrimination, bliss and the sense of 'I am.'
1.18	विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥	virāma-pratyayābhyāsa-pūrvah sanskāra-śeṣo'nyaḥ	There is another meditation which is attained by the practice of alert mental suspension until only subtle impressions remain.
1.19	भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥	bhava-pratyayo videha-prakṛti-layānām	For those beings who are formless and for those beings who are merged in unitive consciousness, the world is the cause.
1.20	श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥	śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām	For others, clarity is preceded by faith, energy, memory and equalminded contemplation.
1.21	तीव्रसंवेगानामासन्नः ॥ २१ ॥	tīvra-samvegānām āsannaḥ	Equalminded contemplation is nearest to those whose desire is most ardent.
1.22	मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥	mṛdu-madhyādhimātratvāt tato 'pi viśeṣaḥ	There is further distinction on account of the mild, moderate or intense means employed.
1.23	ईश्वरप्रणिधानाद्वा ॥ २३ ॥	īśvara-praṇidhānād vā	Or by surrender to God.
1.24	क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥	kleśa-karma-vipākāśayair a-parā-mṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ	God is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results.
1.25	तत्र निरतिशयं सर्वज्ञत्वबीजम् ॥ २५ ॥	tatra nir-atīśayaṃ sarvajñatva-bījam	In God, the seed of omniscience is unsurpassed.
1.26	स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥	sa pūrveṣām api guruḥ kālenānavacchedāt	Not being conditioned by time, God is the teacher of even the ancients.
1.27	तस्य वाचकः प्रणवः ॥ २७ ॥	tasya vācakaḥ praṇavaḥ	God's voice is Om.

1.28	तज्जपस्तदर्थभावनम् ॥ २८ ॥	taj-japas tad-artha-bhāvanam	The repetition of Om should be made with an understanding of its meaning.
1.29	ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥	tataḥ pratyak-cetanādhigamo'pyantarāyabāvaś ca	From that is gained introspection and also the disappearance of obstacles.
1.30	व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥	vyādhi-styāna-saṁśaya-pramādālasya-avirati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni citta-vikṣepās te'ntarāyāḥ	Disease, inertia, doubt, lack of enthusiasm, laziness, sensuality, mind-wandering, missing the point, instability- these distractions of the mind are the obstacles.
1.31	दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥	duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-saha-bhuvaḥ	Pain, despair, nervousness, and disordered inspiration and expiration are co-existent with these obstacles.
1.32	तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥	tat-pratiṣedhārtam eka-tattvābhyāsaḥ	For the prevention of the obstacles, one truth should be practiced constantly.
1.33	मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुन्यापुन्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ ३३ ॥	maitrī-karuṇā-muditopekṣānām sukha-duḥkha-puṇyāpuṇya- viṣayānām bhāvanātaś citta-prasādanam	By cultivating friendliness towards happiness and compassion towards misery, gladness towards virtue and indifference towards vice, the mind becomes pure. Optionally, mental equanimity may be gained by the even expulsion and retention of energy.
1.34	प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥	pracchardana-vidhāraṇābhyām vā prāṇasya	Or activity of the higher senses causes mental steadiness.
1.35	विषयवती वा प्रवृत्तिरूपन्ना मनसः स्थितिनिबन्धी ॥ ३५ ॥	viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhanī	Or the state of sorrowless Light.
1.36	विशोका वा ज्योतिष्मती ॥ ३६ ॥	viśhokā vā jyotiṣmatī	Or the mind taking as an object of concentration those who are freed of compulsion.
1.37	वीतरागविषयं वा चित्तम् ॥ ३७ ॥	vīta-rāga-viṣayam vā cittam	Or depending on the knowledge of dreams and sleep.
1.38	स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥	svapna-nidrā-jñānālambanam vā	Or by meditation as desired.
1.39	यथाभिमतध्यानाद्वा ॥ ३९ ॥	yathābhimata-dhyānād vā	The mastery of one in Union extends from the finest atomic particle to the greatest infinity.
1.40	परमाणुपरमहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥	paramāṇu-parama-mahattvānto'sya vaśīkāraḥ	When the agitations of the mind are under control, the mind becomes like a transparent crystal and has the power of becoming whatever form is presented.
1.41	क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनता समापत्तिः ॥ ४१ ॥	kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṭ-grahaṇa-grāhyeṣu tat-stha-tad-añjanatā samāpattiḥ	When the memory is purified and the mind shines forth as the object alone, it is called non-argumentative.
1.42	तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥ ४२ ॥	tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā sa-vitarkā samāpattiḥ	In this way the meditative and the ultra-meditative having the subtle for their objects are also described.
1.43	स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥	smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nir-vitarkā	The province of the subtle terminates with pure matter that has no pattern or distinguishing mark.
1.44	एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥	etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākḥatā	These constitute seeded contemplations.
1.45	सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥	sūkṣma-viṣayatvaṁ cālīṅga-paryavasānam	On attaining the purity of the ultra-meditative state there is the pure flow of spiritual consciousness.
1.46	ता एव सबीजः समाधिः ॥ ४६ ॥	tā eva sa-bījaḥ samādhiḥ	Therein is the faculty of supreme wisdom.
1.47	निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥	nirvicāra-vaiśāradye' dhyātma-prasādaḥ	The wisdom obtained in the higher states of consciousness is different from that obtained by inference and testimony as it refers to particulars.
1.48	ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥	ṛtambharā tatra prajñā	The habitual pattern of thought stands in the way of other impressions.
1.49	श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ४९ ॥	śrutānumāna-prajñābhyām anya-viṣayā viśeṣārthatvāt	With the suppression of even that through the suspension of all modifications of the mind, contemplation without seed is attained.
1.50	तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥	taj-jaḥ saṁskāro 'nya-saṁskāra-pratibandhī	Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union.
1.51	तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ ५१ ॥	tasyāpi nirodhe sarva-nirodhān nir-bījaḥ samādhiḥ	
2.1	तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥	tapah-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ	

2.2	समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥	smaix- samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca	This discipline is practised for the purpose of acquiring fixity of mind on the Lord, free from all impurities and agitations, or on One's Own Reality, and for attenuating the afflictions.
2.3	अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ ३ ॥	avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ	The five afflictions are ignorance, egoism, attachment, aversion, and the desire to cling to life.
2.4	अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥	avidyā-kṣetram uttareṣāṃ prasupta-tanu-vicchinnoḍārāṇām	Ignorance is the breeding place for all the others whether they are dormant or attenuated, partially overcome or fully operative.
2.5	अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥	anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā	Ignorance is taking the non-eternal for the eternal, the impure for the pure, evil for good and non-self as self.
2.6	दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥	dṛg-darśana-śaktyor ekātmatevāsmitā	Egoism is the identification of the power that knows with the instruments of knowing.
2.7	सुखानुशयी रागः ॥ ७ ॥	sukhānuśayī rāgaḥ	Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience.
2.8	दुःखानुशयी द्वेषः ॥ ८ ॥	duḥkhānuśayī dveṣaḥ	Aversion is the magnetic pattern which clusters in misery and pushes one from such experience.
2.9	स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥	sva-rasa-vāhī viduṣo'pi tathārūḍho 'bhiniveśaḥ	Flowing by its own energy, established even in the wise and in the foolish, is the unending desire for life.
2.10	ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥	te prati-prasava-heyāḥ sūkṣmāḥ	These patterns when subtle may be removed by developing their contraries.
2.11	ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥	dhyāna-heyās tad-vṛttayaḥ	Their active afflictions are to be destroyed by meditation.
2.12	क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥	kleśa-mūlaḥ karmāśyo dṛṣṭādṛṣṭa-janma-vedanīyaḥ	The impressions of works have their roots in afflictions and arise as experience in the present and the future births.
2.13	सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥	sati mūle tad-vipāko jātyāyur-bhogāḥ	When the root exists, its fruition is birth, life and experience.
2.14	ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥	te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt	They have pleasure or pain as their fruit, according as their cause be virtue or vice.
2.15	परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ १५ ॥	pariṇāma-tāpa-sanskāra-duḥkair guṇa-vṛtti-virodhāc ca duḥkham eva sarvam vivekināḥ	All is misery to the wise because of the pains of change, anxiety, and purificatory acts.
2.16	हेयं दुःखमनागतम् ॥ १६ ॥	heyam duḥkham anāgatam	The grief which has not yet come may be avoided.
2.17	द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥	draṣṭṛ-dṛśyayoḥ sanyogo heya-hetuḥ	The cause of the avoidable is the superimposition of the external world onto the unseen world.
2.18	प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥	prakāśa-kriyā-sthiti-śīlam bhūteन्द्रiyātmakam bhogāpavargārtham dṛśyam	The experienced world consists of the elements and the senses in play. It is of the nature of cognition, activity and rest, and is for the purpose of experience and realization.
2.19	विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥ १९ ॥	viśeṣāviśeṣa-liṅga-mātrāliṅgāni guṇa-parvāṇi	The stages of the attributes effecting the experienced world are the specialized and the unspecialized, the differentiated and the undifferentiated.
2.20	द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥	draṣṭā dṛśī-mātraḥ śuddo 'pi pratyayānupaśyaḥ	The indweller is pure consciousness only, which though pure, sees through the mind and is identified by ego as being only the mind.
2.21	तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥	tad-artha eva dṛśyasyātmā	The very existence of the seen is for the sake of the seer.
2.22	कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥	kṛtārtham prati naṣṭam apy a-naṣṭam tad-anya-sādhāraṇatvāt	Although Creation is discerned as not real for the one who has achieved the goal, it is yet real in that Creation remains the common experience to others.
2.23	स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥	sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ sanyogaḥ	The association of the seer with Creation is for the distinct recognition of the objective world, as well as for the recognition of the distinct nature of the seer.
2.24	तस्य हेतुरविद्या ॥ २४ ॥	tasya hetur avidyā	The cause of the association is ignorance.

2.25	तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २५ ॥	tad-abhāvāt sanyogābhāvo hānaṃ tad dṛśeḥ kaivalyam	Liberation of the seer is the result of the dissassociation of the seer and the seen, with the disappearance of ignorance.
2.26	विवेकख्यातिरिविप्लवा हानोपायः ॥ २६ ॥	viveka-khyātir a-viplavā hānopāyaḥ	The continuous practice of discrimination is the means of attaining liberation.
2.27	तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २७ ॥	tasya saptadhā prānta-bhūmiḥ prajñā	Steady wisdom manifests in seven stages.
2.28	योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ २८ ॥	yogāṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ	On the destruction of impurity by the sustained practice of the limbs of Union, the light of knowledge reveals the faculty of discrimination.
2.29	यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २९ ॥	yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo-'ṣṭav aṅgāni	The eight limbs of Union are self-restraint in actions, fixed observance, posture, regulation of energy, mind-control in sense engagements, concentration, meditation, and realization.
2.30	अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥	ahimsā-satyāsteya-brahmacarya-parigrahā yamāḥ	Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.
2.31	एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥	ete jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahāvratam	These five willing abstentions are not limited by rank, place, time or circumstance and constitute the Great Vow.
2.32	शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥	śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ	The fixed observances are cleanliness, contentment, austerity, study and persevering devotion to God.
2.33	वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥	vitarka-bādhane pratipakṣa-bhāvanam	When improper thoughts disturb the mind, there should be constant pondering over the opposites.
2.34	वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥	vitarkā himsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhimātrā duḥkhajñānānanta-phalā iti pratipakṣa-bhāvanam	Improper thoughts and emotions such as those of violence- whether done, caused to be done, or even approved of- indeed, any thought originating in desire, anger or delusion, whether mild medium or intense- do all result in endless pain and misery. Overcome such distractions by pondering on the opposites.
2.35	अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥	ahimsā-pratiṣṭhāyām tat-sannidhau vaira-tyāgaḥ	When one is confirmed in non-violence, hostility ceases in his presence.
2.36	सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥	satya-pratiṣṭhāyām kriyā-phalāśrayatvam	When one is firmly established in speaking truth, the fruits of action become subservient to him.
2.37	अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥	asteya-pratiṣṭhāyām sarva-ratnopasthānam	All jewels approach him who is confirmed in honesty.
2.38	ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥	brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ	When one is confirmed in celibacy, spiritual vigor is gained.
2.39	अपरिग्रहस्थैर्ये जन्मकथंतासम्बोधः ॥ ३९ ॥	aparigraha-sthairye janma-kathantā-sambodhaḥ	When one is confirmed in non-possessiveness, the knowledge of the why and how of existence is attained.
2.40	शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ ४० ॥	śaucāt svāṅga-jugupsā parair a-sansargaḥ	From purity follows a withdrawal from enchantment over one's own body as well as a cessation of desire for physical contact with others.
2.41	सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥	sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca	As a result of contentment there is purity of mind, one-pointedness, control of the senses, and fitness for the vision of the self.
2.42	सन्तोषादनुत्तमः सुखलाभः ॥ ४२ ॥	santoṣād an-uttamaḥ sukha-lābhaḥ	Supreme happiness is gained via contentment.
2.43	कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥ ४३ ॥	kāyendriya siddhir aśuddhi-kṣayāt tapasaḥ	Through sanctification and the removal of impurities, there arise special powers in the body and senses.
2.44	स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ ४४ ॥	svādhyāyād iṣṭa-devatā-samprayogaḥ	By study comes communion with the Lord in the Form most admired.
2.45	समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥	samādhi-siddhir īśvara-praṇidhānāt	Realization is experienced by making the Lord the motive of all actions.
2.46	स्थिरसुखमासनम् ॥ ४६ ॥	sthira-sukham āsanam	The posture should be steady and comfortable.
2.47	प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥	prayatna-śaithilyānanta-samāpattibhyām	In effortless relaxation, dwell mentally on the Endless with utter attention.

2.48	ततो द्वन्द्वानभिषद्यातः ॥ ४८ ॥	tato dvandvānabhighātaḥ	From that there is no disturbance from the dualities.
2.49	तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणयामः ॥ ४९ ॥	tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ	When that exists, control of incoming and outgoing energies is next.
2.50	बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥	bāhyābhyantara-stambha-vṛttir deśa-kāla-saṅkhyābhiḥ paridr̥ṣṭo dīrgha-sūkṣmaḥ	It may be external, internal, or midway, regulated by time, place, or number, and of brief or long duration.
2.51	बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥	bāhyābhyantara viṣayākṣepī caturthaḥ	Energy-control which goes beyond the sphere of external and internal is the fourth level- the vital.
2.52	ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥	tataḥ kṣīyate prakāśāvaraṇam	In this way, that which covers the light is destroyed.
2.53	धारणासु च योग्यता मनसः ॥ ५३ ॥	dhāraṇāsu ca योग्यता manasaḥ	Thus the mind becomes fit for concentration.
2.54	स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥	sva-viṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhāraḥ	When the mind maintains awareness, yet does not mingle with the senses, nor the senses with sense impressions, then self-awareness blossoms.
2.55	ततः परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥	tataḥ paramā vaśyatendriyāṇām	In this way comes mastery over the senses.
3.1	देशबन्धश्चित्तस्य धारणा ॥ १ ॥	deśa-bandhaś cittasya dhāraṇā	One-pointedness is steadfastness of the mind.
3.2	तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥	tatra pratyayaika-tānatā dhyānam	Unbroken continuation of that mental ability is meditation.
3.3	तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥	tad evārtha-mātra-nirbhāsaṃ svarūpa-śūnyam iva samādhiḥ	That same meditation when there is only consciousness of the object of meditation and not of the mind is realization.
3.4	त्रयमेकत्र संयमः ॥ ४ ॥	trayam ekatra saṃyamaḥ	The three appearing together are self-control.
3.5	तज्जयात् प्रज्ञालोकः ॥ ५ ॥	taj-jayāt prajñālokaḥ	By mastery comes wisdom.
3.6	तस्य भूमिषु विनियोगः ॥ ६ ॥	tasya bhūmiṣu viniyogaḥ	The application of mastery is by stages.
3.7	त्रयमन्तरङ्गं पूर्वोभ्यः ॥ ७ ॥	trayam-antar-aṅgam pūrvēbhyaḥ	The three are more efficacious than the restraints.
3.8	तदपि बहिरङ्गं निर्बीजस्य ॥ ८ ॥	tad api bahir-aṅgaṃ nirbījasya	Even that is external to the seedless realization.
	व्युत्थाननिरोधसंस्कारयोरविप्रादुर्भावौ निरोधक्षणचित्तान्वयो	vyutthāna-nirodha-sanskārayor abhibhava-prādur- bhāvau nirodha-kṣana-cittānvayoh nirodha-pariṇāmaḥ	The significant aspect is the union of the mind with the moment of absorption, when the outgoing thought disappears and the absorptive experience appears.
3.9	निरोधपरिणामः ॥ ९ ॥	tasya praśānta-vāhitā sanskāraṭ	From sublimation of this union comes the peaceful flow of unbroken unitive cognition.
3.10	तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥	sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi- pariṇāmaḥ	The contemplative transformation of this is equalmindedness, witnessing the rise and destruction of distraction as well as one-pointedness itself.
3.11	सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ११ ॥	tataḥ punaḥ śāntoditau tulya-pratyayau cittasyaikāgratā-pariṇāmaḥ	The mind becomes one-pointed when the subsiding and rising thought-waves are exactly similar.
3.12	ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥	etena bhūtendriyeṣu dharma-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ	In this state, it passes beyond the changes of inherent characteristics, properties and the conditional modifications of object or sensory recognition.
3.13	एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥	śāntoditāvya-padeśya-dharmānupātī dharmī	The object is that which preserves the latent characteristic, the rising characteristic or the yet-to-be-named characteristic that establishes one entity as specific.
3.14	शान्तोदितव्यपदेश्यधर्मानुपाती धर्मी ॥ १४ ॥	kramānyatvam pariṇāmānyatve hetuḥ	The succession of these changes in that entity is the cause of its modification.
3.15	क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥	pariṇāma-traya-saṃyamād atītānāgata-jñānam	By self-control over these three-fold changes (of property, character and condition), knowledge of the past and the future arises.
3.16	परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥		

3.17	शब्दार्थप्रत्ययानामितरेतराध्यासात् सङ्करस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ १७ ॥	śabdārtha-pratyayānām-itaretarādhyāsāt saṅkarastat-pravibhāga-saṁyamāt sarva-bhūta-ruta-jñānam
3.18	संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥ १८ ॥	saṁskāra-sākṣāt-karaṇāt pūrva-jāti-jñānam
3.19	प्रत्ययस्य परचित्तज्ञानम् ॥ १९ ॥	pratyayasya para-citta-jñānam
3.20	न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥ २० ॥ कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम् ॥	na ca tat sālambanaṁ tasyāviṣayī-bhūtatvāt kāya-rūpa-sanyamāt tad-grāhya-śakti-stambhe cakṣuḥ-prakāśa-samprayoge 'ntardhānam
3.21	२१ ॥	
3.22	एतेन शब्दाद्यन्तर्धानमुक्तम् ॥ २२ ॥	etena śabdādy-antardhānam uktam
3.23	सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २३ ॥	sopakramaṁ nirupakramaṁ ca karma tat-saṁyamād- aparānta-jñānam ariṣṭebhyo vā
3.24	मैत्र्यादिषु बलानि ॥ २४ ॥	maitryādiṣu balāni
3.25	बलेषु हस्तिबलादीनि ॥ २५ ॥	baleṣu hasti-balādīni
3.26	प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ २६ ॥	pravṛtty-āloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam
3.27	भुवनज्ञानं सूर्ये संयमात् ॥ २७ ॥	bhuvana-jñānaṁ sūrye saṁyamāt
3.28	चन्द्रे ताराव्यूहज्ञानम् ॥ २८ ॥	candre tāra-vyūha-jñānam
3.29	ध्रुवे तद्गतिज्ञानम् ॥ २९ ॥	dhruve tad-gati-jñānam
3.30	नाभिक्रे कायव्यूहज्ञानम् ॥ ३० ॥	nābhi-cakre kāya-vyūha-jñānam
3.31	कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३१ ॥	kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ
3.32	कूर्मनाड्यां स्थैर्यम् ॥ ३२ ॥	kūrma-nāḍyāṁ sthairyam
3.33	मूर्धज्योतिषि सिद्धदर्शनम् ॥ ३३ ॥	mūrdha-jyotiṣi siddha-darśanam
3.34	प्रातिभाद्वा सर्वम् ॥ ३४ ॥	prātibhād vā sarvam
3.35	हृदये चित्तसंवित् ॥ ३५ ॥ सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययविशेषो भोगः परार्थात् स्वार्थसंयमात्	hṛdaye citta-samvit sattva-puruṣayor atyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthāt svārtha-saṁyamāt puruṣa-jñānam
3.36	पुरुषज्ञानम् ॥ ३६ ॥	
3.37	ततः प्रातिभ्रावणवेदनादर्शास्वादवार्त्ता जायन्ते ॥ ३७ ॥	tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārttā jāyante
3.38	ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥ ३८ ॥	te samādhāv upasargā vyutthāne siddhayaḥ
3.39	बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३९ ॥	bandha-kāraṇa-śaithilyāt pracāra-saṁvedanāc ca cittasya para-śarīrāveśaḥ

The sound of a word, the idea behind the word, and the object the idea signifies are often taken as being one thing and may be mistaken for one another. By self-control over their distinctions, understanding of all languages of all creatures arises.

By self-control on the perception of mental impressions, knowledge of previous lives arises.

By self-control on any mark of a body, the wisdom of the mind activating that body arises.

By self-control on the form of a body, by suspending perceptibility and separating effulgence therefrom, there arises invisibility and inaudibility.

Action is of two kinds, dormant and fruitful. By self-control on such action, one portends the time of death. By performing self-control on friendliness, the strength to grant joy arises.

By self-control over any kind of strength, such as that of the elephant, that very strength arises.

By self-control on the primal activator comes knowledge of the hidden, the subtle, and the distant. By self-control on the Sun comes knowledge of spatial specificities.

By self-control on the Moon comes knowledge of the heavens.

By self-control on the Polestar arises knowledge of orbits.

By self-control on the navel arises knowledge of the constitution of the body.

By self-control on the pit of the throat one subdues hunger and thirst.

By self-control on the tube within the chest one acquires absolute steadiness.

By self-control on the light in the head one envisions perfected beings.

There is knowledge of everything from intuition. Self-control on the heart brings knowledge of the mental entity.

Experience arises due to the inability of discerning the attributes of vitality from the indweller, even though they are indeed distinct from one another. Self-control brings true knowledge of the indweller by itself.

This spontaneous enlightenment results in intuitional perception of hearing, touching, seeing and smelling.

To the outward turned mind, the sensory organs are perfections, but are obstacles to realization.

When the bonds of the mind caused by action have been loosened, one may enter the body of another by knowledge of how the nerve-currents function.

By self-control of the nerve-currents utilising the lifebreath, one may levitate, walk on water, swamps, thorns, or the like.

By self-control over the maintenance of breath, one may radiate light.

3.40	उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ४० ॥	udāna-jayāj jala-panka-kaṇṭakādiṣv-asaṅga utkrāntiś ca	By self-control on the relation of the ear to the ether one gains distant hearing.
3.41	समानजयाज्ज्वलनम् ॥ ४१ ॥	samāna-jayāj jvalanam	By self-control over the relation of the body to the ether, and maintaining at the same time the thought of the lightness of cotton, one is able to pass through space.
3.42	श्रोत्राकाशयोः सम्बन्धसंयमादिव्यं श्रोत्रम् ॥ ४२ ॥	śrotrākāśayoḥ sambandha-saṃyamād divyaṃ śrotram	By self-control on the mind when it is separated from the body- the state known as the Great Transcendental- all coverings are removed from the Light. Mastery over the elements arises when their gross and subtle forms, as well as their essential characteristics, and the inherent attributes and experiences they produce, is examined in self-control.
3.43	कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४३ ॥	kāyākāśayoḥ sambandha-sanyamāl laghu-tūla-samāpatteś cākāśa-gamanam	Thereby one may become as tiny as an atom as well as having many other abilities, such as perfection of the body, and non-resistance to duty.
3.44	बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४४ ॥	bahir akalpitā vṛttir mahā-videhā tataḥ prakāśāvaraṇa-kṣayaḥ	Perfection of the body consists in beauty, grace, strength and adamant hardness.
3.45	स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥ ४५ ॥	sthūla-svarūpa-sūkṣmānvayārthavattva-sanyamād bhūta-jayaḥ	By self-control on the changes that the sense-organs endure when contacting objects, and on the power of the sense of identity, and of the influence of the attributes, and the experience all these produce- one masters the senses.
3.46	ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्धर्मानभिधातश्च ॥ ४६ ॥	tato 'ṇimādi-prādur-bhāvaḥ kāya-sampat tad-dharmānabhighātaś ca	From that come swiftness of mind, independence of perception, and mastery over primordial matter.
3.47	रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ४७ ॥	rūpa-lāvaṇya-bala-vajra-saṃhananatvaṇi kāya-sampat	To one who recognizes the distinctive relation between vitality and indweller comes omnipotence and omniscience.
3.48	ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४८ ॥	grahaṇa-svarūpāsmitānvayārtavattva-saṃyamād indriya-jayaḥ	Even for the destruction of the seed of bondage by desirelessness there comes absolute independence.
3.49	ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ४९ ॥	tato mano-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaś ca	When invited by invisible beings one should be neither flattered nor satisfied, for there is yet a possibility of ignorance rising up.
3.50	सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ५० ॥	sattva-puruṣānyatā-khyāti-mātrasya sarva-bhāvādhiṣṭāṭṛtvaṃ sarva-jñāṭṛtvaṃ ca	By self-control over single moments and their succession there is wisdom born of discrimination.
3.51	तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५१ ॥	tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam	From that there is recognition of two similars when that difference cannot be distinguished by class, characteristic or position.
3.52	स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५२ ॥	sthāny-upanimantraṇe saṅga-smayākaraṇam punar aniṣṭa-prasaṅgāt	Intuition, which is the entire discriminative knowledge, relates to all objects at all times, and is without succession.
3.53	क्षणतत्कमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५३ ॥	kṣaṇa-tat-kramayoḥ sanyamād vivekajaṃ jñānam	Liberation is attained when there is equal purity between vitality and the indweller.
3.54	जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ ५४ ॥	jāti-lakṣaṇa-deśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ	Psychic powers arise by birth, drugs, incantations, purificatory acts or concentrated insight.
3.55	तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ ५५ ॥	tārakaṃ sarva-viṣayaṃ sarvathā-viṣayam akramam ceti vivekajaṃ jñānam	Transformation into another state is by the directed flow of creative nature.
3.56	सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥ ५६ ॥	sattva-puruṣayoḥ śuddhi-sāmye kaivalyam	Creative nature is not moved into action by any incidental cause, but by the removal of obstacles, as in the case of a farmer clearing his field of stones for irrigation.
4.1	जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ १ ॥	janmauśadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ	Created minds arise from egoism alone.
4.2	जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥	jāty-antara-pariṇāmaḥ prakṛtyāpūrāt	There being difference of interest, one mind is the director of many minds.
4.3	निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥	nimittam-aprayojakaṃ prakṛtīnāṃ varaṇa-bhedas tu tataḥ kṣetrikavat	Of these, the mind born of concentrated insight is free from the impressions.
4.4	निर्माणाचित्तान्यस्मितामात्रात् ॥ ४ ॥	nirmāṇa-cittāny-asmitā-mātrāt	

4.5	प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ५ ॥	pravṛtti-bhede prayojakaṃ cittam ekam-anekeṣām
4.6	तत्र ध्यानजमनाशयम् ॥ ६ ॥	tatra dhyāna-jam-anāśayam
4.7	कर्माशुक्लकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ७ ॥	karmāsuklākṛṣṇaṃ yoginas tri-vidham-itareṣām
4.8	ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥	tatas tad-vipākānugūṇānām evābhivyaktir vāsanānām
4.9	जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ९ ॥	jāti-deśa-kāla-vyavahitānām-apyānantaryaṃ smṛti-sanskārayor eka-rūpatvāt
4.10	तासामनादित्वं चाशिषो नित्यत्वात् ॥ १० ॥	tāsām anāditvam cāśiṣo nityatvāt
4.11	हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेषामभावे तदभावः ॥ ११ ॥	hetu-phalāśrayālabhanaiḥ saṅgrhītatvād-eṣām-abhāve tad-abhāvaḥ
4.12	अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ १२ ॥	atītānāgataṃ svarūpato-'styadhva-bhedād-dharmāṇām
4.13	ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥	te vyakta-sūkṣmā guṇātmānaḥ
4.14	परिणामैकत्वाद्वस्तुतत्त्वम् ॥ १४ ॥	pariṇāmaikatvād vastu-tattvam
4.15	वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ १५ ॥	vastu-sāmye citta-bhedāt tayor vibhaktaḥ panthāḥ
4.16	न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥	na caika-citta-tantram vastu tad-apramāṇakaṃ tadā kiṃ syāt
4.17	तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १७ ॥	tad-uparāgāpekṣitvāc cittasya vastu jñātājñātam
4.18	सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥	sadā jñātāś citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt
4.19	न तत् स्वाभासं दृश्यत्वात् ॥ १९ ॥	na tat svābhāsaṃ dṛśyatvāt
4.20	एकसमये चोभयानवधारणम् ॥ २० ॥	eka-samaye cobhayānavadhāraṇam
4.21	चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥ २१ ॥	cittāntara-dṛśye buddhi-buddher ati-prasaṅgaḥ smṛti-saṅkaraś ca
4.22	द्रष्टृदृश्योपरं चित्तं सर्वार्थम् ॥ २२ ॥	citer apratisaṅkramāyās tad-ākārā pattau sva-buddhi-samvedanam
4.23	तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥ २४ ॥	draṣṭṛ-dṛśyoparaktaṃ cittam sarvārtham tad asaṅkhyeya-vāsanābhiś citram-api parārthaṃ saṃhatya-kāritvāt
4.24	विशेषदर्शिनं आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥	viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ
4.25	तदाहि विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥	tadā hi viveka-nimnaṃ kaivalya-prāgbhāraṃ cittam
4.26	तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २७ ॥	

The impressions of unitive cognition are neither good nor bad. In the case of the others, there are three kinds of impressions.

From them proceed the development of the tendencies which bring about the fruition of actions.

Because of the magnetic qualities of habitual mental patterns and memory, a relationship of cause and effect clings even though there may be a change of embodiment by class, space and time.

The desire to live is eternal, and the thought-clusters prompting a sense of identity are beginningless.

Being held together by cause and effect, substratum and object- the tendencies themselves disappear on the dissolution of these bases.

The past and the future exist in the object itself as form and expression, there being difference in the conditions of the properties.

Whether manifested or unmanifested they are of the nature of the attributes.

Things assume reality because of the unity maintained within that modification.

Even though the external object is the same, there is a difference of cognition in regard to the object because of the difference in mentality.

And if an object known only to a single mind were not cognized by that mind, would it then exist? depending on whether or not the mind is colored by the object.

The mutations of awareness are always known on account of the changelessness of its Lord, the indweller.

Nor is the mind self-luminous, as it can be known. It is not possible for the mind to be both the perceived and the perceiver simultaneously.

In the case of cognition of one mind by another, we would have to assume cognition of cognition, and there would be confusion of memories.

Consciousness appears to the mind itself as intellect when in that form in which it does not pass from place to place.

The mind is said to perceive when it reflects both the indweller (the knower) and the objects of perception (the known).

Though variegated by innumerable tendencies, the mind acts not for itself but for another, for the mind is of compound substance.

For one who sees the distinction, there is no further confusing of the mind with the self.

Then the awareness begins to discriminate, and gravitates towards liberation.

Distractions arise from habitual thought patterns when practice is intermittent.

The removal of the habitual thought patterns is similar to that of the afflictions already described.

4.27	हानमेषां क्लेशवदुक्तम् ॥ २८ ॥	tac-chidreṣu pratyayāntarāṇi sanskārebhyaḥ	To one who remains undistracted in even the highest intellection there comes the equalminded realization known as The Cloud of Virtue. This is a result of discriminative discernment.
4.28	प्रसङ्ग्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ २९ ॥	hānam-eṣāṃ kleśavad uktam	From this there follows freedom from cause and effect and afflictions.
4.29	ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥	prasaṅkhyāne 'pyakusīdasya sarvathā viveka-khyater dharma-meghaḥ samādhīḥ	The infinity of knowledge available to such a mind freed of all obscuration and property makes the universe of sensory perception seem small.
4.30	तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ ३१ ॥	tataḥ kleśa-karma-nirvṛttiḥ	Then the sequence of change in the three attributes comes to an end, for they have fulfilled their function.
4.31	ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥	tadā sarvāvaraṇa-malāpetasya jñānasyānantyāj jñeyam-alpam	The sequence of mutation occurs in every second, yet is comprehensible only at the end of a series.
4.32	क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ३३ ॥	tataḥ kṛtārthānām pariṇāma-krama-samāptir guṇānām	When the attributes cease mutative association with awarenessness, they resolve into dormancy in Nature, and the indweller shines forth as pure consciousness.
4.33	पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ ३४ ॥	kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyaḥ kramāḥ puruṣārtha-śūnyānām guṇānām prati-prasavaḥ kâivalyaṃ svarūpa-pratiṣṭhā vā citi-śakter iti	This is absolute freedom.
4.34			