

Introduction to YogaSutra

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Introduction to Patanjali Yog-Sutra

Patanjali पतञ्जलि



योगेन चित्तस्य पदेन वाचां । मलं
शरीरस्य च वैद्यकेन । योऽपाकरोक्तं
प्रवरं मुनीनां । पतञ्जलिं
प्राञ्जलिरनतोस्मि ॥ - राजा भर्तृहरि

- ▶ Patanjali has been mentioned to have 3 contributions (two of them are lost in time)
- ▶ चित्तशुद्धि Purification of mind using Yoga
- ▶ Purification of speech using Grammar
- ▶ Purification of body using medicine (Ayurveda)
- ▶ Better amongst sages, we salute Rishi Patanjali

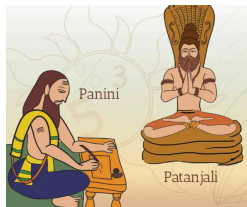
Maharshi Patanjali महर्षि पतञ्जलि

- ▶ Considered as 'the father of Yoga'.
- ▶ Many believe he's thought to have lived between 200 and 500 B.C.
- ▶ At the time when the Ayurveda was the greatest wisdom, people had to cure their illness.
- ▶ Since, being sick it is not just sickness in the body, but also the sickness in the mind and emotions.
- ▶ The Yoga Sutras of Patanjali projects the knowledge that doesn't just cure the body but also purify the mind, emotions and the complete existence itself, all through Yoga.

(Ref: Basic Introduction of Patanjali Yoga Sutras – The Best Knowledge for Yogis - Yoga Moha)

Panini and Patanjali

- ▶ Panini's rules of Sanskrit grammar ('Ashtadhyayi') are the first known work on linguistics
- ▶ Yoga was there for ages, but Patanjali saw that it had become too complex and diversified for anyone to grasp in a meaningful way. So, he codified all aspects of yoga into a certain format known as the Yoga Sutras.
- ▶ Patanjali also did Ayurveda ('Patanjalatantra') and Sanskrit grammar ('Mahabhasya').



(Ref: Sadhguru on Patanjali, Sushruta and Panini)

योग सूत्र Yog Sutra

- ▶ ``Yoga Sutra": widely regarded as the authoritative text on `yoga'
- ▶ Collection Aphorisms, outlining the eight limbs of yoga.
- ▶ Sutras सूत्र (in Sanskrit) literally means a thread or string धागा that holds things together and more metaphorically refers to an aphorism
- ▶ Guided by a single thread, a kite can glide and soar to amazing heights.
- ▶ The Yoga Sutras of Patanjali are life's threads, each one rich with knowledge, tools, and techniques. These sutras guide not only the mind but also one's very being to its full potential.
- ▶ Basically, Patanjali's Yoga Sutras offer a systematic form of wisdom for attaining self-realization/enlightenment.

(Ref: Patanjali Yoga Sutra Dr Mrudula Chaudhari)

योग सूत्र Yog Sutra

- ▶ Minimum words, Unquestioned, Precise, essence, coherent eg. SthirSukhamAsan (स्थिरसुखमासनम्)
- ▶ Hard to understand by themselves so commentaries are needed.
- ▶ भाष्य commentaries starting with Vyas, are still going on (a living tradition)
- ▶ Vyasa's commentaries are highly regarded and have to be read along with Sutras.

(Ref: Patanjali Yoga Sutra Dr Mrudula Chaudhari)

Background

- ▶ Patanjali Yog sutra emerged in the late Upanishad (उपनिषद्) period
- ▶ Upanishads are earlier spiritual texts, but they are not systematic. They are mainly poetic expressions, metaphors some times confusing
- ▶ Examples: sometimes ब्रह्म साकार, sometimes ब्रह्म निराकार; जगन मिथ्या, जगन माया, जगन सत्य; आत्मन merges into ब्रह्मन्, etc).
- ▶ Need to systematize.

(Ref: The Yoga Sutras of Patanjali | Prof. Edwin Bryant)

Systematization

- ▶ Badarayana बादरायण codified unstructured Upanishad उपनिषद texts.
- ▶ You get a few references to Yog in the Upanishads.
- ▶ Mentioned as techniques to attain ataman/brahman (आत्मन/ब्रह्मन्)
- ▶ Patanjali comes, systematizes and writes Yog Sutra (अथ अनुशासन, continuing teachings of yog)

(Ref: The Yoga Sutras of Patanjali | Prof. Edwin Bryant)

Structure

- ▶ Yogsutra has been divided into 4 chapters
- ▶ Total 195 verses/aphorisms
- ▶ Division :
 - ▶ Samadhipad समाधिपाद 51
 - ▶ Sadhanpad साधनपाद 55
 - ▶ Vibhutipad विभूतिपाद 55
 - ▶ Kaivalyapad कैवल्यपाद 34

(Ref: पातंजल योग सूत्र | Yog Darshan - Yoga And Ayurveda Science Youtube channel)

Contents

Different Yogic methods for different types of people.

Types of people (prakruti प्रकृति) in the world :

- ▶ High (uttam उत्तम) : Already in almost pure mental state. Get success with very less efforts (sadhana !!!)
- ▶ Medium (madhyam मध्यम)
- ▶ Low (adham अधम): Least pure mental state. Need vigorous discipline

(Ref: पातंजल योग सूत्र | Yog Darshan - Yoga And Ayurveda Science Youtube channel)

Contents

Methods to attain yogic state based on type :

- ▶ Samadhipad समाधिपाद : , for uttam prakrti people, along with study (abhyas अभ्यास) and renunciation (vairagya वैराग्य)
- ▶ Sadhanpad साधनपाद : for adham prakriti people. Ashtang yog to get rid off miseries in life.
- ▶ Vibhutipad विभूतिपाद : After doing sadhana (dharana धारणा, dhyaan ध्यान, samadhi समाधि), one can get certain powers (siddhi सिद्धि, vibhuti विभूति). Recommends not get enamored by these powers.
- ▶ Kaivalyapad कैवल्यपाद : State of self detachment (moksh मोक्ष, mukti मुक्ति)

(Ref: पार्तजल योग सूत्र | Yog Darshan - Yoga And Ayurveda Science Youtube channel)

Contents

- ▶ Yog Sutra is a practice text, and not a knowledge text.
- ▶ The Knowledge part is covered in Sankhya darshan (सांख्य दर्शन)
- ▶ It is assumed that you have gone through the knowledge texts before.
- ▶ Gita's yoga definition is ACTION oriented, whereas Patanjali definition is IN-ACTION oriented.

(Ref: The Yoga Sutras of Patanjali | Prof. Edwin Bryant)

Primary References

- On many slides you will find info with interpretations from different folks. They are from site Yoga Sutra Study <https://yogasutrastudy.info/>

HA : Hariharananda Aranya

IT : I. K. Taimni

VH : Vyasa Houston

BM : Barbara Miller

SS : Swami Satchidananda

SP : Swami Prabhavananda

SV : Swami Vivekananda

- Also, many slides will have Samskrit vigraha and [untagged] meaning, that's mainly from <https://patanjaliyogasutra.in/>

Highly indebted for making such valuable information open.

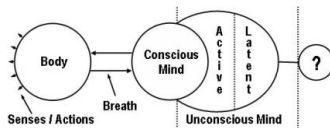
Ref Card

Yoga Sutra Chapter 1 Concentration Samadhi Pada	Yoga Sutra Chapter 2 Practice Sadhana Pada	Yoga Sutra Chapter 3 Progressing Vibhuti Pada	Yoga Sutra Chapter 4 Liberation Kaivalya Pada
<p>hell over and click! What is Yoga? 1: Now, after previous preparation, begins yoga 2: Yoga is the mastery and integration of the activities of mind 3: Then the seer, the Self rests in its true nature 4: At other times, it is identified with subtle thoughts</p> <p>Un-coloring your thoughts 5-8: Witnessing 5 kinds of thoughts that are either colored or non-colored 7: Three ways to obtain correct knowledge 8-11: Incorrect knowledge, imagination, sleep, memory</p> <p>Practice and non-attachment 12: How to master thoughts 13: Meaning of practice 14: How to make practice firm 15-16: Non-attachment and supreme non-attachment</p> <p>Types of concentration 17: Four levels of concentration 18: Objectless concentration is next</p> <p>Efforts and commitment 19-20: Five types of effort needed 21-22: Choosing one of nine levels of practice</p> <p>Direct route through AUM 23-29: Contemplation on AUM</p> <p>Obstacles and solutions 30-31: Obstacles on the journey 32: Use one-pointedness for the obstacles</p> <p>Stabilizing and clearing the mind 33: Four attitudes to cultivate towards other people 34-35: Five concentrations for stabilizing the mind 36: Or, concentration on whatever is pleasant and useful</p> <p>After stabilizing the mind 40: Ability to focus on infinitely small and large is sign of stability 41: Mind becomes clear, like a transparent crystal 42-45: Types of engrossment with concentration 47-49: Gaining knowledge filled with higher truth 50: Samadhi leaves latent impressions that oppose formation of others 51: Then comes objectless samadhi</p>	<p>hell over and click! Minimizing gross coloring 1-2: Kriya yoga reduces colored thoughts by three methods 3: Five kinds of coloring 4: Four stages of coloring 5: Four types of ignorance 6-9: Colorings of I-ness, attraction, aversion, and fear</p> <p>Dealing with subtle thoughts 10: Once thoughts are subtle, they are eliminated by dissolution of mind 11: When there remains slight coloring of thoughts, it is neutralized by meditation</p> <p>Breaking the alliance of karma 12-14: Nature of latent impressions 15: A wise one sees even pleasure as painful 16: Pain yet to come is to be avoided 17: Unting sear and seen is the cause of the pain to be avoided 18-22: Nature of those objects 23-24: Eliminating the alliance with avidya or ignorance, which is the underlying problem 25: By reducing this avidya, ignorance, freedom naturally ensues</p> <p>The 8 rungs and discrimination 26-27: Discrimination is the central key to enlightenment 28: 8 rungs of Yoga are the tool for discrimination 29: 8 rungs of Yoga are listed</p> <p>Yamas & Niyamas, #1-2 30-31: The 5 Yamas, rung #1 32: The 5 Niyamas, rung #2 33: When negative, remind yourself this brings misery and ignorance 34: Negativity is 27 types</p> <p>Benefits from Yamas & Niyamas 35-39: Benefits from the 5 Yamas 40-45: Benefits from the 5 Niyamas</p> <p>Asana, #3 of 8 rungs 46-48: Meditation posture, Asana, is attained by attention on the infinite</p> <p>Pranayama, #4 of 8 rungs 49-50: Three aspects of breath 51: Fourth pranayama is beyond these 52-53: This thing the veil of karma over the light</p> <p>Pratyahara, #5 of 8 rungs 54: The senses and actions return back into the mind 55: Then there is less tendency of the mind towards objects</p>	<p>hell over and click! Dharana, Dhyana, Samadhi, #6, #7, #8 of 8 rungs 1: Dharana or concentration is #6 2: Dhyana or meditation, #7, comes from repeated concentration 3: Samadhi, #8, comes from deep absorption</p> <p>Samyama is the finer tool 4: Dharana, dhyana, and samadhi together are Samyama 5: Mastery of Samyama brings the light of knowledge 6: Apply Samyama to finer planes, states, or stages</p> <p>Internal is seen to be external 7: These 3 rungs are more intimate and internal than the first 5 8: Even these 3 are asidmal compared to seedless Samadhi</p> <p>Witnessing subtle transitions 9-10: Samyama is done on 3 extremely subtle thought transitions</p> <p>Experiences from Samyama 11: Three aspects of an object 12: Samyama on samskaras 19-20: On ideas from others 21-22: On physical form and senses 23: On karma foretells death 24-25: On attitudes and strength 26-35: On inner subtleties 36-37: On pure consciousness</p> <p>What to do with experiences 38: They are both attainments and obstacles</p> <p>More from Samyama 39: Passage to another body 40-41: Samyama on prakas 42-43: On space, hearing, and body 44: On thought projections 45-47: On the five elements 48-49: On senses and actions</p> <p>Renunciation and liberation 50: Disengagement of Buddhi and Purusha brings mastery over all 51: Non-attachment to forms and consciousness destroys seeds 52: Decline invitations of celestialis</p> <p>Higher discrimination 53: Moments and succession 54: Discriminating similar objects 55: Higher knowledge is intuitive and born from discrimination 56: Equality between Buddhi and Purusha brings liberation</p>	<p>Means of attaining experience 1: Five means of subtler attainment 2: Transitions involve flight 3: Removal of obstacles brings results</p> <p>Emergence and mastery of mind 4-6: Construct and use of mind</p> <p>Actions and karma 7: Kinds of actions 8: Subconscious manifests</p> <p>Subconscious Impressions 9: Memory and latent impressions 10: Desire for self preservation 11: Disappearance of cause, motive, and substratum 12: Past and future are present in fundamental form</p> <p>Objects and the 3 gunas 13: Characteristic made of gunas 14: Objects appear as a unit</p> <p>Mind perceiving objects 15: Separate minds and paths 16: Object is not dependent on one mind 17: Objects known by coloring</p> <p>Illumination of the mind 18: Thoughts are known by purusha 19: Mind not self illuminating 20: Mind and objects cannot be cognized simultaneously 21: One mind does not illumine another</p> <p>Buddhi and liberation 22: Consciousness and buddhi 23-24: Sear and mind 25: Inquiries about self cease 26: Discrimination and liberation</p> <p>Breaches in enlightenment 27: Breaches in enlightenment allow colorings to arise 28: Colorings are dealt with as before</p> <p>Perpetual enlightenment 29: Rain cloud of virtues comes 30: Actions and colorings are removed</p> <p>Knowables become few 31: There is little to know</p> <p>Gunas after liberation 32: Succession of change ends 33: Succession defined 34: Gunas resolve into their cause</p>

(Ref: Yoga Sutra of Patanjali - Raja Yoga - Ashtanga Yoga - Swami J/Rama)

What are the Yoga Sutras ?

- ▶ Succinctly outlines art and science of Yoga meditation for Self-Realization
- ▶ Systematically encountering and transcending levels of false identity in mind
- ▶ Patanjali codified and compiled ancient practices in organized, terse way
- ▶ Not a new system, but summarization of ancient practices
- ▶ Thought to be as old as 400 BCE
- ▶ Archaeological evidence suggests methods described were practiced as early as 3000 BCE
- ▶ Oral tradition suggests even longer period
- ▶ Process of examining and transcending gross and subtle levels of false identity
- ▶ Until jewel of true Self shines through
- ▶ Extremely organized and terse summarization of ancient practices



(Ref: Yoga Sutras of Patanjali - Raja Yoga - Ashtanga Yoga - Swami J/Rama)

Yoga means union & sutra means thread

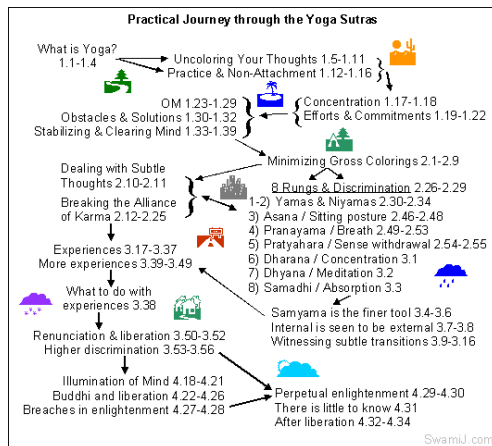
- ▶ Yoga means union of parts of ourselves, never divided
- ▶ Literally means to yoke, join, from the root "yuj"
- ▶ Absorption in state of samadhi (union, enlightenment)
- ▶ Sutra means thread, threads weave tapestry of insight and experience
- ▶ Some say Sutras (plural) - each thread forms complete tapestry
- ▶ Others say Sutra (singular) - one consistent thread through text
- ▶ Both views provide useful perspective on process described
- ▶ Union of parts refers to uniting different aspects of self
- ▶ Never divided in first place, just perception of division
- ▶ Direct experience and insight into true nature of reality

(Ref: Yoga Sutras of Patanjali - Raja Yoga - Ashtanga Yoga - Swami J/Rama)

Why Read the Yoga Sutras ?

“If you are on any path where you want to be happy, to be free of suffering, and understand the mind and consciousness, the Sutras are a must-read.” – Edwin Bryant, Professor at Rutgers, PhD from Columbia

Learning Path



(Ref: Yoga Sutras of Patanjali - Raja Yoga - Ashtanga Yoga - Swami J/Rama)

Other Names for Yoga

- ▶ Raja Yoga (Royal Yoga)
- ▶ Kriya Yoga (drawing on use of word 'Kriya' from Chapter 2)
- ▶ Ashtanga Yoga (Eight-fold path of Yoga)
- ▶ Includes yamas, niyamas, asana, pranayama, pratyahara, dharana, dhyana, samadhi
- ▶ Begins with Sutra 28 of Chapter 2 (2.28)
- ▶ Not referring to popularized physical yoga using same name
- ▶ Ashtanga Yoga (Ashta = eight; anga = rungs)
- ▶ Yamas (restraints), Niyamas (observances)
- ▶ Asana (postures), Pranayama (breath control)
- ▶ Pratyahara (withdrawal of senses), Dharana (concentration)
- ▶ Dhyana (meditation), Samadhi (absorption, enlightenment)

(Ref: Yoga Sutras of Patanjali - Raja Yoga - Ashtanga Yoga - Swami J/Rama)

Yoga Sutras - Chapter 1 : Concentration Samadhi Pada

- ▶ What is Yoga? (1.1-1.4)
- ▶ Un-Coloring Your Thoughts (1.5-1.11)
- ▶ Practice and Non-Attachment (1.12-1.16)
- ▶ Types of Concentration (1.17-1.18)
- ▶ Efforts and Commitment (1.19-1.22)
- ▶ Direct Route Through AUM (1.23-1.29)
- ▶ Obstacles and Solutions (1.30-1.32)
- ▶ Stabilizing and Clearing the Mind (1.33-1.39)
- ▶ After Stabilizing the Mind (1.40-1.51)

What is Yoga? (1.1-1.4)

- ▶ 1.1: Now, after previous preparation, begins yoga
- ▶ 1.2: Yoga is mastery and integration of mind activities
- ▶ 1.3: Then the seer, the Self rests in true nature
- ▶ 1.4: At other times, identified with subtle thoughts

Un-Coloring Your Thoughts (1.5-1.11)

- ▶ 1.5-1.6: Witnessing 5 kinds of thoughts, colored or not
- ▶ 1.7: Three ways to obtain correct knowledge
- ▶ 1.8-1.11: Incorrect knowledge, imagination, sleep, memory

Practice and Non-Attachment (1.12-1.16)

- ▶ 1.12: How to master thoughts
- ▶ 1.13: Meaning of practice
- ▶ 1.14: How to make practice firm
- ▶ 1.15-1.16: Non-attachment and supreme non-attachment

Types of Concentration (1.17-1.18)

- ▶ 1.17: Four levels of concentration
- ▶ 1.18: Objectless concentration is next

Efforts and Commitment (1.19-1.22)

- ▶ 1.19-1.20: Five types of effort needed
- ▶ 1.21-1.22: Choosing one of nine levels of practice

Direct Route Through AUM (1.23-1.29)

- ▶ 1.23-1.29: Contemplation on AUM

Obstacles and Solutions (1.30-1.32)

- ▶ 1.30-1.31: Obstacles on the journey
- ▶ 1.32: Use one-pointedness for obstacles

Stabilizing and Clearing the Mind (1.33-1.39)

- ▶ 1.33: Four attitudes towards others
- ▶ 1.34-1.38: Five concentrations for stabilizing mind
- ▶ 1.39: Or, concentrate on what is pleasant and useful

After Stabilizing the Mind (1.40-1.51)

- ▶ 1.40: Ability to focus on infinitely small/large
- ▶ 1.41: Mind becomes clear crystal
- ▶ 1.42-1.46: Types of engrossment in concentration
- ▶ 1.47-1.49: Gaining higher truth knowledge
- ▶ 1.50: Samadhi leaves opposing latent impressions
- ▶ 1.51: Then comes objectless samadhi

Yoga Sutras - Chapter 2: Practice Sadhana Pada

- ▶ Minimizing Gross Coloring (2.1-2.9)
- ▶ Dealing with Subtle Thoughts (2.10-2.11)
- ▶ Breaking the Alliance of Karma (2.12-2.25)
- ▶ The 8 Rungs and Discrimination (2.26-2.29)
- ▶ Yamas & Niyamas, #1-2 (2.30-2.34)
- ▶ Benefits from Yamas & Niyamas (2.35-2.45)
- ▶ Asana, #3 of 8 Rungs (2.46-2.48)
- ▶ Pranayama, #4 of 8 Rungs (2.49-2.53)
- ▶ Pratyahara, #5 of 8 Rungs (2.54-2.55)

Minimizing Gross Coloring (2.1-2.9)

- ▶ 2.1-2.2: Kriya yoga reduces colored thoughts
- ▶ 2.3: Five kinds of coloring
- ▶ 2.4: Four stages of coloring
- ▶ 2.5: Four types of ignorance
- ▶ 2.6-2.9: Colorings of I-ness, attraction, aversion, fear

Dealing with Subtle Thoughts (2.10-2.11)

- ▶ 2.10: Subtle thoughts eliminated by mind dissolution
- ▶ 2.11: Slight coloring neutralized by meditation

Breaking the Alliance of Karma (2.12-2.25)

- ▶ 2.12-2.14: Nature of latent impressions
- ▶ 2.15: The wise see even pleasure as painful
- ▶ 2.16: Pain yet to come is to be avoided
- ▶ 2.17: Cause of pain is uniting seer and seen
- ▶ 2.18-2.22: Nature of those objects
- ▶ 2.23-2.24: Eliminating alliance with ignorance
- ▶ 2.25: Reducing ignorance leads to freedom

The 8 Rungs and Discrimination (2.26-2.29)

- ▶ 2.26-2.27: Discrimination is key to enlightenment
- ▶ 2.28: 8 rungs of Yoga are the tool
- ▶ 2.29: 8 rungs are listed

Yamas & Niyamas, #1-2 (2.30-2.34)

- ▶ 2.30-2.31: The 5 Yamas, rung #1
- ▶ 2.32: The 5 Niyamas, rung #2
- ▶ 2.33: Remind yourself negativity brings misery
- ▶ 2.34: 27 types of negativity

Benefits from Yamas & Niyamas (2.35-2.45)

- ▶ 2.35-2.39: Benefits from the 5 Yamas
- ▶ 2.40-2.45: Benefits from the 5 Niyamas

Asana, #3 of 8 Rungs (2.46-2.48)

- ▶ 2.46-2.48: Meditation posture by infinity attention

Pranayama, #4 of 8 Rungs (2.49-2.53)

- ▶ 2.49-2.50: Three aspects of breath
- ▶ 2.51: Fourth pranayama beyond these
- ▶ 2.52-2.53: Thins veil of karma over the light

Pratyahara, #5 of 8 Rungs (2.54-2.55)

- ▶ 2.54: Senses return back into the mind
- ▶ 2.55: Less tendency of mind towards objects

Yoga Sutras - Chapter 3 : Progressing Vibhuti Pada

- ▶ Dharana, Dhyana, Samadhi (#6, #7, #8) (3.1-3.3)
- ▶ Samyama is the Finer Tool (3.4-3.6)
- ▶ Internal is Seen to be External (3.7-3.8)
- ▶ Witnessing Subtle Transitions (3.9-3.16)
- ▶ Experiences from Samyama (3.17-3.37)
- ▶ What to Do with Experiences (3.38)
- ▶ More from Samyama (3.39-3.49)
- ▶ Renunciation and Liberation (3.50-3.52)
- ▶ Higher Discrimination (3.53-3.56)

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

- ▶ 3.1: Dharana or concentration is #6
- ▶ 3.2: Dhyana or meditation (#7) from repeated dharana
- ▶ 3.3: Samadhi (#8) from deep absorption

Samyama is the Finer Tool (3.4-3.6)

- ▶ 3.4: Dharana, dhyana, samadhi together are Samyama
- ▶ 3.5: Mastery of Samyama brings light of knowledge
- ▶ 3.6: Apply Samyama to finer planes, states, stages

Internal is Seen to be External (3.7-3.8)

- ▶ 3.7: These 3 rungs more intimate, internal than first 5
- ▶ 3.8: Even these 3 external compared to seedless Samadhi

Witnessing Subtle Transitions (3.9-3.16)

- ▶ 3.9-3.16: Samyama on 3 extremely subtle thought transitions

Experiences from Samyama (3.17-3.37)

- ▶ 3.17: Three aspects of an object
- ▶ 3.18: Samyama on samskaras
- ▶ 3.19-3.20: On ideas from others
- ▶ 3.21-3.22: On physical form and senses
- ▶ 3.23: On karma foretells death
- ▶ 3.24-3.25: On attitudes and strength
- ▶ 3.26-3.35: On inner subtleties
- ▶ 3.36-3.37: On pure consciousness

What to Do with Experiences (3.38)

- ▶ 3.38: Experiences are attainments and obstacles

More from Samyama (3.39-3.49)

- ▶ 3.39: Passage to another body
- ▶ 3.40-3.41: On pranas
- ▶ 3.42-3.43: On space, hearing, body
- ▶ 3.44: On thought projections
- ▶ 3.45-3.47: On five elements
- ▶ 3.48-3.49: On senses and actions

Renunciation and Liberation (3.50-3.52)

- ▶ 3.50: Discerning Buddhi and Purusha brings mastery
- ▶ 3.51: Non-attachment destroys seeds, omniscience
- ▶ 3.52: Decline celestial invitations

Higher Discrimination (3.53-3.56)

- ▶ 3.53: Moments and succession
- ▶ 3.54: Discriminating similar objects
- ▶ 3.55: Higher intuitive knowledge from discrimination
- ▶ 3.56: Equality of Buddhi and Purusha brings liberation

Yoga Sutras - Chapter 4: Liberation Kaivalya Pada

- ▶ Means of Attaining Experience (4.1-4.3)
- ▶ Emergence and Mastery of Mind (4.4-4.6)
- ▶ Actions and Karma (4.7-4.8)
- ▶ Subconscious Impressions (4.9-4.12)
- ▶ Objects and the 3 Gunas (4.13-4.14)
- ▶ Mind Perceiving Objects (4.15-4.17)
- ▶ Illumination of the Mind (4.18-4.21)
- ▶ Buddhi and Liberation (4.22-4.26)
- ▶ Breaches in Enlightenment (4.27-4.28)
- ▶ Perpetual Enlightenment (4.29-4.30)
- ▶ Knowables Become Few (4.31)
- ▶ Gunas After Liberation (4.32-4.34)

Means of Attaining Experience (4.1-4.3)

- ▶ 4.1: Five means of subtler attainment
- ▶ 4.2: Transitions involve filling in
- ▶ 4.3: Removal of obstacles brings results

Emergence and Mastery of Mind (4.4-4.6)

- ▶ 4.4-4.6: Construct and use of mind

Actions and Karma (4.7-4.8)

- ▶ 4.7: Kinds of actions
- ▶ 4.8: Subconscious manifests

Subconscious Impressions (4.9-4.12)

- ▶ 4.9: Memory and latent impressions
- ▶ 4.10: Desire for self preservation
- ▶ 4.11: Disappearance of cause, motive, substratum
- ▶ 4.12: Past and future are present fundamentally

Objects and the 3 Gunas (4.13-4.14)

- ▶ 4.13: Characteristics made of gunas
- ▶ 4.14: Objects appear as a unit

Mind Perceiving Objects (4.15-4.17)

- ▶ 4.15: Separate minds and paths
- ▶ 4.16: Object not dependent on one mind
- ▶ 4.17: Objects known by coloring

Illumination of the Mind (4.18-4.21)

- ▶ 4.18: Thoughts known by purusha
- ▶ 4.19: Mind not self illuminating
- ▶ 4.20: Mind and objects can't be cognized together
- ▶ 4.21: One mind doesn't illumine another

Buddhi and Liberation (4.22-4.26)

- ▶ 4.22: Consciousness and buddhi
- ▶ 4.23-4.24: Seer and mind
- ▶ 4.25: Inquiries about self cease
- ▶ 4.26: Discrimination and liberation

Breaches in Enlightenment (4.27-4.28)

- ▶ 4.27: Breaks allow colorings to arise
- ▶ 4.28: Colorings dealt with as before

Perpetual Enlightenment (4.29-4.30)

- ▶ 4.29: Rain cloud of virtues comes
- ▶ 4.30: Actions and colorings removed

Knowables Become Few (4.31)

- ▶ 4.31: There is little to know

Gunas After Liberation (4.32-4.34)

- ▶ 4.32: Succession of change ends
- ▶ 4.33: Succession defined
- ▶ 4.34: Gunas resolve into their cause

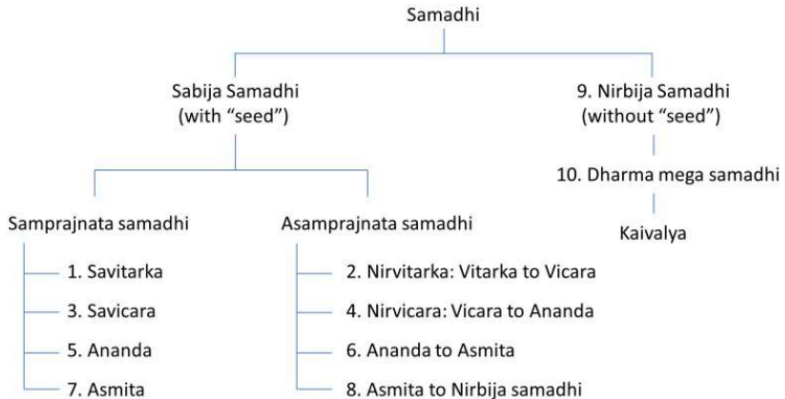
Samadhi Paad समाधिपाद

Introduction

- ▶ Samadhi refers to a blissful state of existence that is believed to be even beyond mind and meditation.
- ▶ In this chapter, the author describes yoga and then our true nature and then he instructs the means to attain Samadhi.
- ▶ Patanjali begins this chapter with a definition of yoga.
- ▶ He lists the obstacles we may encounter to attaining mental silence.
- ▶ But, having overcome such obstacles, he explains what it is like when we have achieved mental silence as well.

(Ref: Basic Introduction of Patanjali Yoga Sutras – The Best Knowledge for Yogis - Yoga Moha)

Types of Samadhi समाधी



(Ref: Patanjali Yoga Darshan- For AYUSH YOGA EXAM- Deepak D.Khaire)

1-1

अथ योग अनुशासनम् ॥१॥

- ▶ पदच्छेदः अथ , योग , अनुशासनम् ॥
- ▶ अथ primarily means 'now' has many levels of meanings.
 - ▶ You have done lots of reading, getting knowledge, NOW, lets practice Yog
 - ▶ You have been coming from different evolutionary paths, NOW you are eligible to do Yog
 - ▶ अनुशासनम् means discipline. अनु means following. Now follow the Yog tradition. Meaning Yog was known before (like in Gita), NOW its time to continue/follow it.
- ▶ अधुना योगस्य अनुशासनम् आरभामः ।
- ▶ अब योग के अनुशासन को प्रारंभ करते हैं ।

1-1

अथ योग अनुशासनम् ॥१॥

Interpretations

HA : Now Then Yoga Is Being Explained.

IT : Now, an exposition of Yoga (is to be made).

VH : Now, the instructions of Yoga.

BM : This is the teaching of yoga.

SS : Now the exposition of Yoga is being made.

SP : This is the beginning of instruction in yoga.

SV : Now concentration is explained

1-2

योगः चित्तवृत्ति निरोधः ॥२॥

- ▶ पदच्छेदः योगः , चित्त , वृत्ति , निरोधः ॥
- ▶ Yog is complete cessation/stilling of perturbations of mind
- ▶ चित (chit): to enlighten to know, to make aware (जाणणे/जानना)
- ▶ चित्त (chitta): the enlightened, all inclusive term, different faculties of mind.
- ▶ Reality: This is much easier said than done.
- ▶ During meditation a cloud of thoughts rolls in like a storm or a swarm of mosquitoes. This can be addressed by acts of observations.
- ▶ Awareness itself is our true nature and that the temporary buzz of thoughts, feelings, and sensations is not real or significant. (Ref: Rodney Yee

Decodes Yoga Sutra 1.2: Calm the Chatter of the Mind)

- ▶ अन्तःकरण : मन, बुद्धि, अहंकार, चित्त
- ▶ Chitta is like a river, flowing in two opposite directions: worldliness to/from Kaivalya कैवल्य (व्यास भाष्य)
- ▶ Levels of Chitta:
 - ▶ मूढ चित्त Dull, inertial, Tamas तमस
 - ▶ क्षिप्त चित्त Restless, distracted, Rajas रजस
 - ▶ विक्षिप्त चित्त Sometimes steady Sattva सत्त्व
 - ▶ एकाग्र चित्त Focused
 - ▶ निरुद्ध चित्त Restricted

1-2

योगः चित्तवृत्ति निरोधः ॥२॥

- ▶ मनसः अर्थात् अन्तःकरणस्य प्रवृत्तिः सम्पूर्णतया निवारयितुं भवति योगः ।
- ▶ चित्त अर्थात् अन्तःकरण की वृत्तियों का निरोध सर्वथा रुक जाना योग है ।

Interpretations

HA : Yoga Is The Suppression Of The Modifications Of The Mind

IT : Yoga is the inhibition of the modifications of the mind.

VH : Yoga is the nirodha (process of ending) of the vritti (definitions) of citta (field of consciousness).

BM : Yoga is the cessation of the turnings of thought.

SS : The restraint of the modifications of the mind-stuff is Yoga.

SP : Yoga is the control of thought-waves in the mind.

SV : Yoga is restraining the mind – stuff (Chitta) from taking various forms (Vrittis).

1-3

तदा द्रष्टुः स्वरूपे अवस्थानम् ॥३॥

- ▶ पदच्छेदः तदा , द्रष्टुः , स्वरूपे , अवस्थानम् ॥
- ▶ Yog is complete cessation/stilling of perturbations of mind
- ▶ तस्मिन् काले (निवृत्तिदशायां) प्रेक्षकः स्वरूपेण अर्थात् केवलं चैतन्यरूपेण स्थिरः भवति ।
- ▶ उस समय (निरोध के अवस्था में) द्रष्टा की अपने ही रूप अर्थात् चेतन-मात्र में स्थिति हो जाती है ।

1-3

तदा द्रष्टुः स्वरूपे अवस्थानम् ॥३॥

Interpretations

HA : Then The Seer Abides In Itself

IT : Then the Seer is established in his own essential nature.

VH : Then, the abidance of (I) the seer (drastr) in (my) own nature (svarupa)

BM : When thought ceases, the spirit stands in it's true identity as observer to the world.

SS : Then the Seer [Self] abides in His own nature.

SP : Then man abides in his real nature.

SV : At that time (the time of concentration) the seer (Purusha) rests in his own (unmodified) state.

1-4

वृत्ति सारूप्यं इतरत्र ॥४॥

- ▶ पदच्छेदः वृत्ति , सारूप्यम् , इतरत्र ॥
- ▶ Once the stilling happens, Then the seer (Purush, पुरुष) gets to see his own true nature. Till that time, there is a continual identification with vrittis वृत्ति like reflection of the moon in the lake.
- ▶ Essence of Yog: still the mind-lake, to see the true bottom.
- ▶ अन्येषु कालेषु अर्थात् वृत्तिनियन्त्रणादन्यावस्थायां प्रेक्षकस्य वृत्तिसदृशं रूपं भवति ।
- ▶ दूसरे समय में अर्थात् वृत्तियों के निरोध से भिन्न अवस्था में द्रष्टा का वृत्ति के सदृश स्वरूप होता है ।

वृत्ति सारूप्यं इतरत्र ॥४॥

Interpretations

HA : At Other Times The Seer Appears To Assume The Form Of The Modifications Of The Mind

IT : In other states there is assimilation (of the Seer) with the modifications (of the mind)

VH : Otherwise there is conformity to the vrrti-definitions.

BM : Otherwise, the observer identifies with the turnings of thought.

SS : At other times [the Self appears to] assume the forms of mental modifications.

SP : At other times, when he is not in the state of yoga, man remains identified with the thought-waves in the mind.

SV : At other times (other than that of concentration) the seer is identified with the modifications.

1-5

वृत्तयः पञ्चतयः क्लिष्टा अक्लिष्टा ॥५॥

- ▶ पदच्छेदः वृत्तयः , पञ्चतयः , क्लिष्टाः , अक्लिष्टाः ॥
- ▶ 5 types of vruttis : painful/complicated and not complicated
- ▶ प्रमाणं विपर्यय विकल्प निद्रा स्मृतयः १.०६
 - ▶ प्रमाणं : यथार्थ ज्ञान : correct knowledge with right perception
 - ▶ विपर्यय : भ्रामक ज्ञान : False knowledge
 - ▶ विकल्प : काल्पनिक ज्ञान : Imaginary knowledge
 - ▶ निद्रा : अभाव ज्ञान : Lack of knowledge
 - ▶ स्मृति : Memory
- ▶ पूर्वोक्ताः पञ्चविधाः वृत्तिः – क्लेशयुक्ताः, क्लेशहीनाः च ।
- ▶ उपर्युक्त वृत्तियाँ पाँच प्रकार की होती हैं - क्लेशयुक्त और क्लेशशून्य भेदों वाली ।

1-5

वृत्तयः पञ्चतयः क्लिष्टा अक्लिष्टा ॥५॥

Interpretations

HA : They Fall Into Five Varieties Of Which Some Are ‘Klista’ And The Rest are ‘Aklista’.

IT : The modifications of the mind are five-fold and are painful and not-painful.

VH : Vrtti-definitions are five-fold. They are either klista-obstructing (causing pain) or aklista-non-obstructing (not causing pain)

BM : The turnings of thought, whether corrupted or immune to the forces of corruption, are of five kinds.

SS : There are five kinds of mental modifications which are either painful or painless.

SP : There are five kinds of thought-waves—some painful, others not painful.

SV : There are five classes of modifications, (some) painful and (others) not painful.

1-6

प्रमाणं विपर्यय विकल्प निद्रा स्मृतयः ॥६॥

- ▶ पदच्छेदः प्रमाण , विपर्यय , विकल्प , निद्रा , स्मृतयः ॥
- ▶ प्रमाणं : यथार्थ ज्ञान : correct knowledge with right perception
- ▶ विपर्यय : भ्रामक ज्ञान : False knowledge
- ▶ विकल्प : काल्पनिक ज्ञान : Imaginary knowledge
- ▶ निद्रा : अभाव ज्ञान : Lack of knowledge
- ▶ स्मृति : Memory
- ▶ ते - प्रमाण विपर्यय विकल्प निद्रा स्मृति च ।
- ▶ वे हैं - प्रमाण विपर्यय विकल्प निद्रा और स्मृति ।

1-6

प्रमाणं विपर्यय विकल्प निद्रा स्मृतयः ॥६॥

Interpretations

HA : Pramana, Viparyaya, Vikalpa, Sleep and Recollection

IT : (They are) right knowledge, wrong knowledge, fancy, sleep and memory.

VH : They are: evaluation, misperception, conceptualization, sleep and memory.

BM : They are valid judgment, error, conceptualization, sleep and memory.

SS : They are right knowledge, misconception, verbal delusion, sleep and memory.

SP : These five kinds of thought-waves are: right knowledge, wrong knowledge, verbal delusion, sleep and memory.

SV : (These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory.

1-7

प्रत्यक्ष अनुमान आगमः प्रमाणानि ॥७॥

- ▶ पदच्छेदः प्रत्यक्ष , अनुमान , आगमाः , प्रमाणानि ॥
- ▶ Correct knowledge is obtained through direct perception
- ▶ Incorrect knowledge is based on false perception, eg rope looks like a snake in the dark
- ▶ Verbal knowledge which does not have actual object is imaginary knowledge eg horn of rabbit
- ▶ प्रत्यक्ष , अप्रत्यक्ष पदार्थ का ज्ञान और वेद, शास्त्र तथा आप्त-पुरुष के वचन - ये तीन प्रमाण वृत्तियाँ हैं ।

प्रत्यक्ष अनुमान आगमः प्रमाणानि ॥७॥

Interpretations

HA : Perception, Inference And Testimony Constitute the Pramanas.

IT : (Facts of) right knowledge (are based on) direct cognition, inference or testimony.

VH : Pramana-valid means of evaluation are: Direct perception, inference, and testimony.

BM : The valid means of judgment are direct perception, inference, and verbal testimony.

SS : The sources of right knowledge are direct perception, inference and scriptural testimony.

SP : The right kinds of knowledge are: direct perception, inference and scriptural testimony.

SV : Direct perception, inference, and competent evidence are proofs.

1-8

विपर्ययः मिथ्या ज्ञानम् अतद् रूप प्रतिष्ठम् ॥८॥

- ▶ पदच्छेदः विपर्ययः , मिथ्या , ज्ञानम् , अतद्रूप , प्रतिष्ठम् ॥
- ▶ Correct knowledge is obtained through direct perception
- ▶ Incorrect knowledge is based on false perception, eg rope looks like a snake in the dark
- ▶ Verbal knowledge which does not have actual object is imaginary knowledge eg horn of rabbit
- ▶ विपर्यय का अर्थ है मिथ्या ज्ञान जो उस वस्तु के स्वरूप में प्रतिष्ठित नहीं है ।

विपर्ययः मिथ्या ज्ञानम् अतद् रूप प्रतिष्ठम् ॥८॥

Interpretations

HA : Viparyaya Or Illusion Is False Knowledge Formed Of A Thing As Other Than What It Is.

IT : Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception.

VH : Viparyaya-misperception is mistaken knowledge, founded on an appearance which is not that.

BM : Error is false knowledge with no objective basis.

SS : Misconception occurs when knowledge of something is not based upon its true form.

SP : Wrong knowledge is knowledge which is false and not based upon the true nature of its object.

SV : In-discrimination is false knowledge not established in real nature.

1-9

शब्द ज्ञान अनुपाति वस्तु शून्यो विकल्पः ॥९॥

- ▶ पदच्छेदः शब्द , ज्ञान , अनुपाती , वस्तु , शून्यः , विकल्पः ॥
- ▶ Correct knowledge is obtained through direct perception
- ▶ Incorrect knowledge is based on false perception, eg rope looks like a snake in the dark
- ▶ Verbal knowledge which does not have actual object is imaginary knowledge eg horn of rabbit
- ▶ जो ज्ञान शब्दजनित ज्ञान के साथ-साथ होनेवाला है; और वस्तु की सत्ता से शून्य हो, वह विकल्प अर्थात् कल्पना है ।

शब्द ज्ञान अनुपाति वस्तु शून्यो विकल्पः ॥९॥

Interpretations

HA : The Modification Called ‘Vikalpa’ Is Bases On Verbal Cognition In Regard To A Thing Which Does Not Exists. (It is a Kind Of Useful Knowledge Arising Out Of A Meaning Of A Work But Having No Corresponding Reality)

IT : An image conjured up by words without any substance behind it is fancy.

VH : Vikalpa-conceptualization is without an (actual) object – relying upon concept in language.

BM : Conceptualization comes from words devoid of substance.

SS : An image that arises on hearing mere words without any reality [as it's base] is verbal delusion.

SP : Verbal delusion arises when words do not correspond to reality.

SV : Verbal delusion follows from words having no (corresponding) reality.

1-10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

- ▶ पदच्छेदः अनुभूत , विषय , असम्प्रमोषः , स्मृतिः ॥
- ▶ प्रमाण, विपर्यय, विकल्प और निद्रा के अनुभव किए हुए विषय का न छिपना अर्थात संस्कारवश उनका ज्ञान के स्तर पर प्रकट हो जाना स्मृति कहलाता है।

1-10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

Interpretations

HA : Dreamless Sleep Is The Mental Modification Produced By Condition Of Inertia As the State Of Vacuity or Negation (Of Waking And Dreaming)

IT : That modification of the mind which is based on the absence of any content in it is sleep.

VH : Nidra-sleep is a vritti depending on a pratyaya- the immediate arising thought toward non-wakefulness.

BM : Sleep is the turning of thought abstracted from existence.

SS : That mental modification supported by cognition of nothingness is sleep.

SP : Sleep is a wave of thought about nothingness.

SV : Sleep is a Vritti which embraces the feeling of voidness.

1-11

अनुभूतविषयासंप्रमोषः स्मृतिः ॥११॥

- ▶ पदच्छेदः अनुभूत , विषय , असम्प्रमोषः , स्मृतिः ॥
- ▶ प्रमाण, विपर्यय, विकल्प और निद्रा के अनुभव किए हुए विषय का न छिपना अर्थात संस्कारवश उनका ज्ञान के स्तर पर प्रकट हो जाना स्मृति कहलाता है।

1-11

अनुभूतविषयासंप्रमोषः स्मृतिः ॥११॥

Interpretations

HA : Recollection Is Mental Modification Caused By Reproduction Of The Previous Impression Of An Object Without Adding anything From Other Sources

IT : Memory is not allowing an object which has been experienced to escape.

VH : Smrti- (the act of) memory is the non-escaping of the visaya-experienced objects.

BM : Memory is the recollection of objects one has experienced.

SS : When a mental modification of an object previously experienced and not forgotten, comes back to consciousness, that is memory.

SP : Memory is when perceived objects are not forgotten, but come back to consciousness.

SV : Memory is when the (Vrittis of) perceived subjects do not slip away (and through impressions come back to consciousness.

1-12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

- ▶ पदच्छेदः अभ्यास , वैराग्याभ्याम् , तत् , निरोधः ॥
- ▶ भ्यास - अभ्यास और वैराग्य से उन चित्तवृत्तियों का निरोध होता है ।

1-12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

Interpretations

HA : By Practice And Detachment These Can Be Stopped.

IT : Their suppression (is brought about) by persistent practice and non-attachment.

VH : The nirodha-ending of those (vrtti) occurs by abhyasa-practice and vairagya- non-attachment.

BM : Cessation of the turnings of thought comes through practice and dispassion.

SS : These mental modifications are restrained by practice and non-attachment.

SP : They are controlled by means of practice and non-attachment.

SV : Their control is by practice and non – attachment.

1-13

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

- ▶ पदच्छेदः तत्र , स्थितौ , यत्नः , अभ्यासः॥
- ▶ उन दोनों - अभ्यास और वैराग्य, में से चित्तकी स्थिरता के लिए जो प्रयत्न करना है, वह अभ्यास है।

1-13

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

Interpretations

HA : Exertion To Acquire Sthiti Or A Tranquil State Of Mind Devoid Of Fluctuations Is Called Practice.

IT : Abhyasa is the effort for being firmly established in that state (of Citta-Vrtti-Nirodha).

VH : Abhyasa-practice is the vigilance in remaining there. (as, I the seer abiding in my own nature seeing. Sutra I.3)

BM : Practice is the effort to maintain the cessation of thought.

SS : Of these two, effort toward steadiness of mind is practice.

SP : Practice is the repeated effort to follow the disciplines which give permanent control of the thought-waves of the mind.

SV : Continuous struggle to keep them (the Vrittis) perfectly restrained is practice.

1-14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

- ▶ पदच्छेदः सः , तु , दीर्घ , काल , नैरन्तर्य , सत्कार , आसेवितः , दृढ , भूमिः ॥
- ▶ परन्तु बहुत समय तक निरन्तर और श्रद्धा के साथ सेवन किया हुआ वह अभ्यास दृढ अवस्था वाला हो जाता है।

1-14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

Interpretations

HA : That Practice When Continued For A Long Time Without Break And With Devotion Becomes Firm In Foundation.

IT : It (Abhyasa) becomes firmly grounded on being continued for a long time, without interruption and with reverent devotion.

VH : Moreover, that abhyasa-practice has a firm ground when attended to for a long time, without interruption, and with devotion to truth.

BM : This practice is firmly grounded when it is performed for a long time without interruption and with zeal

SS : Practice becomes firmly grounded when well attended to for a long time, without break and in all earnestness.

SP : Practice becomes firmly grounded when it has been cultivated for a long time, uninterruptedly, with earnest devotion.

SV : It becomes firmly grounded by long constant efforts with great love (for the end to be attained).

1-15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥

- ▶ पदच्छेदः दृष्ट , आनुश्रविक , विषय , वितृष्णस्य , वशीकार , संज्ञा , वैराग्यम् ॥
- ▶ देखे हुए और सुने हुए विषयों में सर्वथा तृष्णारहित है, उसका वैराग्य अपर-वैराग्य नाम वाला है।

1-15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥

Interpretations

HA : When The Mind Loses All Desires For Objects Seen Or Described In the Scriptures It Acquires A State of Utter Desirelessness Which is Called Detachment.

IT : The consciousness of perfect mastery (of desires) in the case of one who has ceased to crave for objects, seen or unseen, is Vairagya.

VH : Vairagya-non-attachment is the full knowledge (declaration) of (one's own- the seer's) mastery (on the part of one who is) not clinging to visaya-objects, (already) experienced or described (by other's)

BM : Dispassion is the sign of mastery over the craving for sensuous objects

SS : The consciousness of self-mastery in one who is free from craving for objects seen or heard about is non-attachment.

SP : Non-attachment is self-mastery; it is freedom from desire for what is seen or heard.

SV : That effect which comes to those who have given up their thirst after objects, either seen or heard, and which wills to control the objects, is non – attachment.

1-16

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥१६॥

- ▶ पदच्छेदः तत् , परम् , पुरुष , ख्यातेः , गुण , वैतृष्यम् ॥
- ▶ पुरुष के असल स्वरूप के ज्ञान से जो प्रकृति के गुणों में तृष्णा रहित हो जाना है - वह पर-वैराग्य है ।

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥१६॥

Interpretations

HA : Indifference To The Gunas Or The Constituent Principles Achieved Through A Knowledge Of The Nature Of The Purusa Is Called Paravairagya (Supreme Detachment)

IT : That is the highest Vairagya in which, on account of the awareness of the Purusa, there is cessation of the least desire for the Gunas.

VH : The higher (vairagya-non-attachment) is the non-clinging to the gunas (primary forces of creation) due to identity with parusa-the self.

BM : Higher dispassion is a total absence of craving for anything material, which comes by discriminating between spirit and material nature.

SS : When there is non-thirst for even the gunas (constituents of nature) dues to the realization of Parusha (true Self), that is supreme non-attachment.

SP : When, through knowledge of the Atman, one ceases to desire any manifestation of Nature, then that is the highest kind of non-attachment.

SV : That is extreme non – attachment which gives up even the qualities, and comes from the knowledge of (the real nature of) the Purusha.

1-17

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥१७॥

- ▶ पदच्छेदः वितर्क , विचार , आनन्द , अस्मिता , रूप , अनुगमात् , संप्रज्ञातः ॥
- ▶ वितर्क, विचार, आनंद और अस्मिता - इन चारों के सम्बन्ध से युक्त चित्तवृत्ति का समाधान - सम्प्रज्ञात समाधि है।

1-17

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥१७॥

Interpretations

HA : When Concentration Is Reached With The Help Of Vitarka, Vichara, Ananda And Asmita, It Is Called Samprajnata-Samadhi.

IT : Samprajnata Samadhi is that which is accompanied by reasoning, reflection, bliss and pure being.

VH : (Nirodha, the process of ending vrttis is) samprajnata-cognitive, when connecting with forms which are sense perceived or subtle, having a feeling of bliss or the (individual) sense of “I am”.

BM : Conscious cessation of thought can arise from various forms of conjecture, reflection, enjoyment, and egoism.

SS : Samprajnata Samadhi (distinguished contemplation) is accompanied by reasoning, reflecting, rejoicing and pure I-am-ness cogitation, reflection, joy or I-am-ness.

SP : Concentration upon a single object may reach four stages: examination, discrimination, joyful peace and simple awareness of individuality.

SV : The concentration called right knowledge is that which is followed by reasoning, discrimination, bliss, unqualified egoism.

1-18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

- ▶ पदच्छेदः विराम , प्रत्यय , अभ्यास , पूर्वः , संस्कार , शेषः , अन्यः ॥
- ▶ विराम-प्रत्यय का अभ्यास जिसकी पूर्व-अवस्था है और जिसमें चित्त का स्वरूप 'संस्कार' मात्र ही शेष रह जाता है, वह योग अन्य है अर्थात् असम्प्रज्ञात समाधि है ।

1-18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

Interpretations

HA : Asamprajnata-Samadhi Is The Other Kind Of Samadhi Which Arises Through Constant Practice Of Para-Vairagya Which Brings About The Disappearance Of The Mind Wherein Only The Latent Impressions Remains.

IT : The remnant impression left in the mind on the dropping of the Pratyaya after the previous practice is the other (i.e. Asamprajnata Samadhi)

VH : The other (nirodha), preceeded by the practice (abhyasa) of the pratyaya-immediate arising thought of virama-cessation *, has a residuum of sanskara-subliminal activators.(* of the forms described in the previous sutra, including the individual sense of “I am”)

1-18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

Interpretations

- BM : Beyond this is a state where only subliminal impressions remain from the practice of stopping thought.
- SS : By the firmly convinced practice of the complete-cessation of the mental modifications, the impressions only remain. This is the other samadhi [asamprajnata or non-distinguished]
- SP : The other kind of concentration is that ‘in which the consciousness contains no object—only subconscious ‘ impressions, which are like burnt seeds. It is attained by constantly checking the thought-waves through the practice of non-attachment.
- SV : There is another Samadhi which is attained by the constant practice of cessation of all mental activity, in which the Chitta retains only the unmanifested impressions.

1-19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

- ▶ पदच्छेदः भव , प्रत्ययः , विदेह , प्रकृतिलयानाम् ॥
- ▶ विदेह और प्रकृतिलाय योगियों का उपर्युक्त योग भव प्रत्यय कहलाता है ।

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

Interpretations

- HA : While In The Case Of The Videhas Or The Discarnates And Of The Prakrtilayas Or Those Subsisting IN Their Elements Constituents, It Is Caused By Nescience Which Resultsm In Objective Existence.
- IT : Of those who are Videhas and Prakrtilayas birth is the cause.
- VH : In the case of those who are out of body, or absorbed in prakrti-unmanifest primary matter, it (the other nirodha is preceded by) the pratyaya-immediate thought (directed towards) becoming.
- BM : For gods and men unemcombered by physical bodies, but still enmeshed in material nature, the cessation of thought is limited by the reliance on the phenomenal world.
- SS : Those who merely leave their bodies and attain the state of celestial deities, or those who get merged in nature, have rebirth.
- SP : When such concentration is not accompanied by non attachment, and ignorance therefore remains, the aspirant will reach the state of the disincarnate gods or become merged in the forces of Nature.
- SV : (This Samadhi, when not followed by extreme non-attachment) becomes the cause of the re-manifestation of the gods and of those that become merged in nature

1-20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

- ▶ पदच्छेदः श्रद्धा , वीर्य , स्मृति , समाधि , प्रज्ञापूर्वकः , इतरेषाम् ॥
- ▶ दूसरे साधकों को श्रद्धा, वीर्य अर्थात् मन का तेज, स्मृति, समाधि और प्रज्ञा अर्थात् सत्य वस्तु के विवेक से - असम्प्रज्ञात समाधि प्राप्त होती है।

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

Interpretations

- HA** : Others (Who Follow The Path Of The Prescribed Effort) Adopt The Means Of Reverential Faith, Energy, Repeated Recollection, Concentration And Real Knowledge (And Thus Attain Asmaprajnata-Samadhi)
- IT** : (In the case) of others (Upayay-Pratyaya Yogis) it is preceded by faith, energy, memory and high intelligence necessary for Samadhi.
- VH** : In the case of others, it (the other nirodha) is preceded by faith, energy, memory (aklista-unobstructed), samadhi-cognitive absorption and prajna-primary insight.
- BM** : For others cessation of thought follows from faith, heroic energy, mindfulness, contemplative calm, and wisdom.
- SS** : To the others, this Asamprajnata Samadhi could come through faith, strength, memory, contemplation of by discernment.
- SP** : The concentration of the true spiritual aspirant is attained through faith, energy, recollectedness, absorption and illumination.
- SV** : To others (this Samadhi) comes through faith, energy, memory, concentration, and discrimination of the real.

1-21

तीव्रसंवेगानामासन्नः ॥२१॥

- ▶ पदच्छेदः तीव्र , संवेगानाम् , आसन्नः ॥
- ▶ जिनकी साधन की गति तीव्र है, उनकी निर्बीज-समाधि शीघ्र सिद्ध होती है ।

तीव्रसंवेगानामासन्नः ॥२१॥

Interpretations

HA : Yogins With Intense Ardor Achieve Concentration And The Result Thereof Quickly.

IT : It (Samadhi) is nearest to those whose desire (for Samhadhi) is intensely strong.

VH : In the case of those who frequency is intense, it (the other nirodha) is near.

BM : For those who possess a sharp intensity, it is immediate.

SS : To the keen and intent practitioner this [Samadhi] comes very quickly.

SP : Success in yoga comes quickly to those who are intensely energetic.

SV : Success is speeded for the extremely energetic.

1-22

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥

- ▶ पदच्छेदः मृदु , मध्य , अधिमात्रत्वात् , ततः , अपि ,. विशेषः ॥
- ▶ साधन की मात्रा हलकी, मध्यम और उच्च मात्रा के अनुसार तीव्र संवेगवालों में भी काल का भेद हो जाता है ।

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥

Interpretations

HA : On Account Of The Methods Being Slow, Medium, and Speedy, Even Among Those Yogins Who Have Intense Ardour, There are Differences.

IT : A further differentiation (arises) by reason of the mild, medium, and intense (nature of means employed)

VH : Because of degree of mild, moderate or extreme (frequency), thence there is also a difference (in nearness).

BM : Higher than this is cessation beyond distinction of mild, moderate, or extreme.

SS : The time necessary for success further depends on whether the practice is mild medium or intense.

SP : Success varies according to the means adopted to obtain it—mild, medium or intense.

SV : They again differ according as the means are mild, medium or supreme.

1-23

ईश्वरप्रणिधानाद्वा ॥२३॥

- ▶ पदच्छेदः ईश्वर-प्रणिधानात्, वा ॥
- ▶ अथवा ईश्वर के प्रति भक्ति से भी निर्बीज-समाधि की सिद्धि शीघ्र हो सकती है ।

1-23

ईश्वरप्रणिधानाद्वा ॥२३॥

Interpretations

HA : From Special Devotion to Isvara Also (Concentration Becomes Imminent).

VH : , because of ivara-pranidhana- the perfect aligning of attention is in isvara-the ultimate seer (there is a defference in nearness of the other nirodha).

BM : Cessation of thought may also come from dedication to the Lord of Yoga.

SS : Or [samadhi is attained] by devotion with total dedication to God [Isvara].

SP : Concentration may also be attained through devotion to Ishwara.

SV : Or by devotion to Isvara.

1-24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

- ▶ पदच्छेदः क्लेश , कर्म , विपाक , आशयैः , अपरामृष्टः , पुरुष-विशेषः , ईश्वरः ॥
- ▶ क्लेश, कर्म, विपाक, आशय - इन चारों के संबंध से रहित है तथा जो समस्त पुरुषों से उत्तम है, वह ईश्वर है ।

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

Interpretations

HA : Isvara Is A Particular Purusa Unaffected By Affliction, Deed, Result Of Action Or The Latent Impressions Thereof.

VH : Isvara is a distinction of parusa-self, untouched by accumulations of the fruitions of karma-action (arising) from klesa-root obstructions (causes of pain).

BM : The Lord of Yoga is a distinct form of spirit unaffected by the forces of corruption, by action, by fruits of action, or by subliminal intentions.

SS : Isvara is the supreme Purusha, unaffected by any afflictions, actions, fruits of actions or by any inner impressions of desires.

SP : Ishwara is a special kind of Being, untouched by ignorance and the products of ignorance, not subject to karmas or samskaras or the results of action.

SV : Isvara (the Supreme Ruler) is a special Purusa, untouched by misery, the results of actions, or desires.

1-25

तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

- ▶ पदच्छेदः तत्र , निरतिशयम् , सर्वज्ञ , बीजम् ॥
- ▶ उस ईश्वर में सर्वज्ञत्व का बीज अर्थात् ज्ञान निरतिशय है ।

1-25

तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

Interpretations

HA : In Him The Seed Of Omniscience Has Reached Its Utmost Development Which Cannot Be Exceeded.

VH : There (in isvara), the seed of omniscience is unsurpassed.

BM : The Lord of Yoga is the incomparable seed of omniscience.

SS : In Him is the complete manifestation of the seed of omniscience.

SP : In Him, knowledge is infinite; in others it is only a germ.

SV : In Him becomes infinite that all-knowing-ness which in others is (only) a germ.

1-26

पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात् ॥२६॥

- ▶ पदच्छेदः पूर्वेषाम् , अपि , गुरुः , कालेन , अनवच्छेदात् ॥
- ▶ वह ईश्वर पूर्व उत्पन्न गुरुगणों का भी गुरु है, क्योंकि वह काल से सीमित नहीं है अर्थात् सर्वकाल में विद्यमान है ।

पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात् ॥२६॥

Interpretations

HA : The Teacher of Former Teachers, Because With Him There Is No Limitation By Time (To His Omnipotence).

VH : That (isavara), being unlimited by time, is also the teacher of the ancients.

BM : Being unconditioned by time, he is the teachers of even the ancients teachers.

SS : Unconditioned by time, He is the teacher of even the most ancient teachers.

SP : He was the teacher even of the earliest teachers, since He is not limited by time.

SV : He is the Teacher of even the ancient teachers, being not limited by time.

1-27

तस्य वाचकः प्रणवः ॥२७॥

- ▶ पदच्छेदः तस्य , वाचकः , प्रणवः ॥
- ▶ उस ईश्वर का वाचक (नाम) प्रणव अर्थात् ॐ कार है ।

1-27

तस्य वाचकः प्रणवः ॥२७॥

Interpretations

- उस ईश्वर का वाचक (नाम) प्रणव अर्थात् ॐ कार है ।

HA : The Sacred Word Designating Him Is Pranava Or The Mystic Syllable OM.

VH : The expression of that (isvara) is OM (prananva-primary sound frequency of creation heard as an inner ringing sound current).

BM : His sound is the reverberating syllable AUM.

SS :

SP : The word which express Him is OM.

SV : His manifesting word is Om.

1-28

तज्जपस्तदर्थभावनम् ॥२८॥

- ▶ पदच्छेदः तत् , जपः , तत् , अर्थ , भावनम् ॥
- ▶ उस ॐ कार का जप और उस ईश्वर के अर्थस्वरूप का ध्यान करना अर्थात् पुनः पुनः चिन्तन करना चाहिए ।

तज्जपस्तदर्थभावनम् ॥२८॥

Interpretations

HA : Repeat It And Contemplate Upon Its Meaning.

VH : the repetition of that (om-pranava) (leads to) the realization of its meaning.

BM : Repetition of this syllable reveals its meaning.

SS : To repeat it with reflection upon its meaning is an aid.

SP : This word must be repeated with meditation upon its meaning.

SV : The repetition of this (Om) and meditating on its meaning (is the way).

1-29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

- ▶ पदच्छेदः ततः , प्रत्यक्-चेतना , अधिगमः , अपि , अन्तराय , अभावः , च ॥
- ▶ उस ईश्वर प्रणिधान से विध्वों का अभाव और अन्तरात्मा के स्वरूप की प्राप्ति अर्थात् साक्षात्कार भी हो जाता है।

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

Interpretations

HA : From That Comes Realization Of The Individual Self And the Obstacles Are Resolved.

VH : From that (comes) the attainment of inward directed consciousness, and also the disappearance of the blocks.

BM : When AUM reveals itself, introspection is attained and obstacles fall away.

SS : From this practice all the obstacles disappear and simultaneously dawns knowledge of the inner Self.

SP : Hence comes knowledge of the Atman and destruction of the obstacles to that knowledge.

SV : From that is gain (the knowledge of) introspection, and the destruction of obstacles.

1-30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

- ▶ पदच्छेदः ततः , प्रत्यक्-चेतना , अधिगमः , अपि , अन्तराय , अभावः , च ॥
- ▶ व्याधि - व्याधि (रोग),
- ▶ स्त्यान - मानसिक जड़ता,
- ▶ संशय - संदेह,
- ▶ प्रमाद - प्रमाद,
- ▶ आलस्य - आलस्य,
- ▶ अविरति - विषयतृष्णा,
- ▶ भ्रान्ति-दर्शन - मिथ्या अनुभव,
- ▶ अलब्ध-भूमिकत्व - समाधि नहीं लग पाना ,
- ▶ अनवस्थितत्वानि - समाधि लाभ होने पर भी अधिक देर समाधि में नहीं ठहर पाना
- ▶ विक्षेपा - क्षोभ
- ▶ अन्तराया - विघ्न या बाधाएं हैं ।
- ▶ व्याधि , स्त्यान , संशय , प्रमाद , आलस्य , अविरति , भ्रान्ति-दर्शन , अलब्ध-भूमिकत्व , अनवस्थितत्वानि , चित्त , विक्षेपाः , ते , अन्तरायाः ॥
- ▶ व्याधि (रोग), मानसिक जड़ता, संदेह, प्रमाद, आलस्य, विषयतृष्णा, मिथ्या अनुभव, समाधि नहीं लग पाना , समाधि लाभ होने पर भी अधिक देर समाधि में नहीं ठहर पाना - ये चित्त के नौ क्षोभ या योग के मूल विघ्न हैं ।

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

HA : Sickness, Incompetence, Doubt, Delusion, Sloth, Non-Abstention, Erroneous Conception, Non-Attainment Of Any Yogic Stage, And Instability To Stay In A Yogi State, These Distractions Of The Mind Are The Impediments.

VH : Sickness, density, doubt, carelessness, lethargy, sexual preoccupation, erroneous perception, failure to obtain grounding (in abhyasa-yoga practice), and instability are disruptions in the citta field.

BM : The obstacles that distract thought are disease, apathy, doubt, carelessness, indolence, dissipation, false vision, failure to attain a firm basis in yoga, and restlessness.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

SS : Disease, dullness, doubt, carelessness, laziness, sensuality, false perception, failure to reach firm ground and slipping from ground gained—these distractions of the mind-stuff are the obstacles.

SP : Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration: these distractions are the obstacles to knowledge.

SV : Disease, mental laziness, doubt, calmness, cessation, false perception, non-attaining concentration, and falling away from the state when obtained, are the obstructing distractions.

1-31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥

- ▶ पदच्छेदः दुःखः , दौर्मनस्य , अङ्गमेजयत्व , श्वास , प्रश्वासाः , विक्षेप , सहभुवः ॥
- ▶ दुःख - दुख,
- ▶ दौर्मनस्य - मन खराब होना,
- ▶ अङ्गमेजयत्व - अंगमेजयत्व,
- ▶ श्वास - श्वास (और)
- ▶ प्रश्वास - प्रश्वास - (ये पाँच विघ्न)
- ▶ विक्षेप - विक्षेपों के
- ▶ सहभुवः - साथ-साथ होनेवाले हैं।
- ▶ दुख, मन खराब होना, अंगमेजयत्व, श्वास और प्रश्वास - ये पाँच विघ्न विक्षेपों के साथ-साथ होनेवाले हैं।

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥

Interpretations

HA : Sorrow, Dejection, Restlessness Of Body, Inhalation And Exhalation Arise From (Previous) Distractions.

VH : They(the blocks) have the accompanying disruption of pain, depression, restlessness of the body, inhalation and exhalation.

BM : These distractions are accompanied by suffering, frustration, trembling of the body, and irregular breathing.

SS : Accompaniments to the mental distractions include distress, despair, trembling of the body, and disturbed breathing.

SP : These distractions are accompanied by grief, despondency, trembling of the body and irregular breathing.

SV : Grief, mental distress, tremor of the body, irregular breathing, accompany non-retention of concentration.

1-32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

- ▶ पदच्छेदः तत् , प्रतिषेधार्थम् , एकतत्त्व , अभ्यासः ॥
- ▶ तत् - उन (विक्षेपों को)
- ▶ प्रतिषेधार्थम् - दूर करने के लिए
- ▶ एकतत्त्व - एक तत्त्व का
- ▶ अभ्यासः - अभ्यास (करना चाहिए) ।
- ▶ उन विक्षेपों को दूर करने के लिए एक तत्त्व का अभ्यास करना चाहिए ।

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

Interpretations

HA : For Their Stoppage (i.e. Of Distractions) Practice Of (Concentration on) A Single Principle Should Be Made.

VH : In order to prevent those blocks, the abhyasa-practice of a single truth.

BM : The practice of focusing on the single truth is the means to prevent these distractions.

SS : The practice of concentration on a single subject [or the use of one technique] is the best way to prevent the obstacles and their accompaniments.

SP : They can be removed by the practice of concentration upon a single truth.

SV : To remedy this, practice of one subject (should be made).

1-33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

- ▶ पदच्छेद : मैत्री , करुणा , मुदिता , उपेक्षणाम् , सुख , दुःख , पुण्य , अपुण्य , विषयाणाम् , भावनातः , चित्त-प्रसादनम् ॥
- ▶ सुख - सुखी,
- ▶ दुःख - दुःखी,
- ▶ पुण्य - पुण्यात्मा (और)
- ▶ अपुण्य - पापात्मा (के)
- ▶ विषयाणाम् - विषयों में (क्रमशः)
- ▶ मैत्री - मित्रता,
- ▶ करुणा - दया,
- ▶ मुदिता - आनंद (और)
- ▶ उपेक्षणाम् - उपेक्षा (की)
- ▶ भावनातः - भावना से
- ▶ चित्त- प्रसादनम् - चित्त प्रसन्न और स्वच्छ (होता है) ।
- ▶ सुखी, दुःखी, पुण्यात्मा और पापात्मा के विषयों में क्रमशः मित्रता, दया, आनंद और उपेक्षा की भावना से चित्त प्रसन्न और स्वच्छ होता है ।

1-33

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

Interpretations

HA : The Mind Becomes Purified By The Cultivation Of Feelings Of Amity, Compassion, Goodwill, And Indifference Respectively Towards Happy, Miserable, Virtuous And Sinful Creatures.

VH : The clarification of citta-the field comes about due to the realization of freindship with regard to the experiences (visaya-objects) of happiness, compassion with pain, elation with virtue, and neutrality with non-virtue.

BM : Tranquility of thought comes through the cultivation of friendship, compassion, joy, and impartiality in spheres of pleasure or pain, virtue or vice.

SS : By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.

SP : Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked.

SV : Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the citta.

1-34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

- ▶ पदच्छेदः प्रच्छर्दन , विधारणाभ्याम् , वा , प्राणस्य ॥
- ▶ अथवा प्राणवायुको बारम्बार बाहर निकालने और रोकने से भी चित्त स्थिर होता है ।

1-34

प्रच्छेदनविधारणाभ्यां वा प्राणस्य ॥३४॥

Interpretations

HA : By Exhaling And Restraining The Breath Also (the Mind Is Calmed).

IT : Or (the mind becomes clarified) by the exhalation and retention of breath.

VH : (Citta-the field is clarified) also by holding in or out the breath.

BM : Or through the measured exhalation and retention of breath.

SS : Or that calm is retain by the controlled exhalation and retention of breath

SP : The mind may also be calmed by expulsion and retention of the breath.

SV : By throwing out and restraining the Breath.

1-35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥३५॥

- ▶ पदच्छेदः विषयवती , वा , प्रवृत्तिः , उत्पन्ना , मनसः , स्थिति , निबन्धिनी ॥
- ▶ विषयवाली प्रवृत्ति उत्पन्न होकर वह भी मन की स्थिति को बाँधने वाली होती है ।

1-35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥३५॥

Interpretations

HA : The Development Of Higher Objective Perceptions Called Visayavati Also Brings About Tranquility Of Mind.

VH : Also, a pavritti-cognition which has arisen, related to a sensory object, holding forth the steadiness of mind, (clarifies citta).

BM : Or when the mind's activity, arisen in the sense world, is held still.

SS : Or the concentration on subtle sense perceptions can cause steadiness of mind.

SP : Those forms of concentration which result in extraordinary perceptions encourage perseverance of the mind.

SV : Those forms of concentration that bring extraordinary sense perceptions cause perseverance of the mind.

1-36

विशोका वा ज्योतिष्मती ॥३६॥

- पदच्छेदः विशोका , वा , ज्योतिष्मती ॥

1-36

विशोका वा ज्योतिष्मती ॥३६॥

Interpretations

HA : Or By Perception Which Is Free From Sorrow And Is Radiant (Stability Of Mind Can Also Be Produced).

VH : Also, (pavritti-cognition) which is sorrowless and luminous (clarifies citta).

BM : Or when thought is luminous, free from sorrow.

SS : Or by concentrating on the supreme, ever-blissful Light within.

SP : Concentration may also be attained by fixing the mind upon the Inner Light, which is beyond sorrow.

SV : Or (by the meditation on) the Effulgent One which is beyond all sorrow.

1-37

वीतरागविषयं वा चित्तम् ॥३७॥

- ▶ पदच्छेदः वीत , राग , विषयम् , वा , चित्तम् ॥
- ▶ अथवा राग रहित विषयवाला महापुरुषों का चित्त (मन की स्थिति को बाँधने वाला होता है) ।

वीतरागविषयं वा चित्तम् ॥३७॥

Interpretations

HA : Or (Contemplating) On A Mind Which Is Free From Desires (The Devotee's Mind Gets Stabilized).

VH : Also, citta (whose) visaya-object is that which transcends attachment (is clarified).

BM : Or when thought is without passion in the sphere of the senses.

SS : Or by concentrating on a great soul's mind which is totally freed from attachment to sense objects.

SP : Or by meditating on the heart of an illumined soul, that is free from passion.

SV : Or (by meditation on) the heart that has given up all attachment to sense objects.

1-38

स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥

- ▶ पदच्छेदः स्वप्न , निद्रा , ज्ञान , आलम्बनम् , वा ॥
- ▶ स्वप्न और निद्रा के ज्ञान का अवलम्बन करनेवाला चित्त भी स्थिर हो सकता है ।

स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥

Interpretations

HA : Or By Taking As The Object Of Meditation The Images Of Dreams Or The State Of Dreamless Sleep (The Mind Of The Yogin Gets Stabilised).

VH : Also, (citta is clarified) having as its supporting object the knowledge of dreams or sleep.

BM : Or when its foundation is knowledge from dreams and sleep.

SS : Or by concentrating on an experience had during dream or deep sleep.

SP : Or by fixing the mind upon a dream experience, or the experience of deep sleep.

SV : Or by meditating on the knowledge that comes in sleep.

1-39

यथाभिमतध्यानाद्वा ॥३९॥

- ▶ पदच्छेदः यथा , अभिमत , ध्यानात् , वा ॥
- ▶ जिसको जो अभिमत हो, उसके ध्यान से; भी मन स्थिर हो जाता है ।

1-39

यथाभिमतध्यानाद्वा ॥३९॥

Interpretations

HA : Or By Contemplating On Whatsoever Thing One May Like (The Mind Becomes Stable)

VH : Also, by dhyana-meditation as desired (citta is clarified).

BM : Or through mediation on a suitable object.

SS : Or by meditating on anything one chooses that is elevating.

SP : Or by fixing the mind upon any divine form or symbol that appeals to one as good.

SV : Or by meditation on anything that appeals to one as good.

1-40

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

- ▶ पदच्छेदः परमाणु , परम-महत्त्व-अन्तः , अस्य , वशीकारः ॥
- ▶ (पूर्वोक्त उपायों में स्थिर हुए चित्त) का परमाणु से लेकर परम वृहत् पदार्थों में वशीकार हो जाता है ।

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

Interpretations

HA : When The Mind Develops The Power Of Stabilising On The Smallest Size As Well As On The Greatest One, Then The Mind Comes Under Control.

VH : The mastery of this (dhyana-meditation and hence desire-less-ness for its objects) extends from the greatest magnitude to the greatest minuteness.

BM : For one whose thought is tranquil, mastery extends from the most minute particle to the vast expanse.

SS : Gradually, one's mastery in concentration extends from the primal atom to the greatest magnitude.

SP : The mind of a yogi can concentrate upon any object of any size, from the atomic to the infinitely great.

SV : The Yogi's mind thus meditating, becomes un-obstructed from the atomic to the Infinite.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतासमापत्तिः ॥४१॥

- ▶ पदच्छेदः क्षीण , वृत्तेः , अभिजातस्य , इव , मणेः , ग्रहीतृ , ग्रहण , ग्राह्येषु , तत्स्थ , तदञ्जनता , समापत्तिः ॥
- ▶ भावार्थः जिसकी समस्त बाह्य वृत्तियाँ क्षीण हो चुकी हैं, ऐसे स्फटिक मणि की भाँति निर्मल चित्त का; जो ग्रहीता अर्थात् आत्मा ग्रहण अर्थात् अंतःकरण और इंद्रियां तथा ग्राह्य अर्थात् पंचभूत और विषयों - में एकाग्र स्थित होकर उसी विषय के स्वरूप को प्राप्त हो जाना सम्प्रज्ञात समाधि अर्थात् चित्त का विषय के साथ तदाकार हो जाना है ।

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनतासमापत्तिः ॥४१॥

Interpretations

HA : When The Fluctuations Of The Mind Are Weakened The Mind Appears To Take On The Features Of The Object Of Meditation—Whether It Be The Cogniser (Grahita), The Instrument Of Cognition (Grahana) Or The Object (Grahya)—As Does A Transparent Jewel, And This Identification Is Called Samapatti Or Engrossment.

VH : In the case (of a citta) whose vrtti-defintions have diminished, which is like a perfect gemstone, samapatti-cognitive bleinding is the focusing on that (object) and the saturation by that in reference to the experiencer, the experience, and what is experienced.

BM : When the turnings of thought stop, a contemplative poise occurs, in which thought, like a polished crystal, is colored by what is nearby – whether perceiver, process of perception, or object of perception.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनतासमापत्तिः ॥४१॥

Interpretations

SS : Just as the naturally pure crystal assumes shapes and colors of objects placed near it, so the Yogi's mind, with its totally weakened modifications, becomes clear and balanced and attains the state devoid of differentiation between knower, knowable and knowledge. This culmination of meditation is samadhi.

SP : Just as the pure crystal takes color from the object which is nearest to it, so the mind, when it is clear of thought-waves, achieves sameness or identity with the object of its concentration. This may be either a gross object, or the organ of perception, or the sense of ego. This achievement of sameness or identity with the object of concentration is known as samadhi.

SV : The Yogi whose Vrttis have thus become powerless (controlled) obtains in the receiver, receiving, and received (the self, the mind and external objects), concentratedness and sameness, like the crystal (before different coloured objects.)

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

- ▶ पदच्छेदः तत्र , शब्द , अर्थ , ज्ञान , विकल्पैः , संकीर्णा , सवितर्का , समापत्तिः ॥
- ▶ उन समापत्तियों में शब्द, अर्थ, ज्ञान - इन तीनों के विकल्पों से मिली हुई समापत्ति अर्थात् समाधि सवितर्क अर्थात् वितर्कयुक्त कहलाती है ।

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

Interpretations

HA : The Engrossment, In Which There Is The Mixture Of Word, Its Meaning (i.e. The Object) And Its Knowledge, Is Known As Savitarka Samapatti.

VH : there (in such a case), samapatti-cognitive blending which is savitarka-with thought, is mixed with words, meaning, knowledge and conceptualization.

BM : When concepts formed from knowledge based on words and their meanings taint it, contemplative poise is broken by conjecture.

SS : The samadhi in which name, form and knowledge of them is mixed is called savitarka samadhi, or samadhi with deliberation.

SP : When the mind achieves identity with a gross object of concentration, mixed with awareness of name, quality and knowledge, this is called savitarka samadhi.

SV : Sound, meaning, and resulting knowledge, being mixed up, is (called Samadhi) with reasoning.

1-43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

- ▶ पदच्छेदः स्मृति , परिशुद्धौ , स्वरूप , शून्या , इव , अर्थ , मात्र , निर्भासा , निर्वितर्का ॥
- ▶ स्मृति - स्मृति (के)
- ▶ परिशुद्धौ- शुद्ध अर्थात् आगम और अनुमान के शब्द और ज्ञान से रहित (हो जाने पर)
- ▶ स्वरूप - अपने रूप (से)
- ▶ शून्या - शून्य (हुई)
- ▶ इव - जैसी (केवल ध्येय)
- ▶ अर्थ - अर्थ
- ▶ मात्र - मात्र के
- ▶ निर्भासा - स्वरूप को प्रत्यक्ष कराने वाली (चित्त की स्थिति ही);
- ▶ निर्वितर्का - निर्वितर्क समाधि है ।
- ▶ स्मृति के शुद्ध अर्थात् आगम और अनुमान के शब्द और ज्ञान से रहित हो जाने पर अपने रूप से शून्य हुई जैसी केवल ध्येय अर्थ मात्र के स्वरूप को प्रत्यक्ष कराने वाली चित्त की स्थिति ही; निर्वितर्क समाधि है ।

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

Interpretations

HA : When The Memory Is Purified, The Mind Appears To Be Devoid Of Its Own Nature (i.e. Of Reflective Consciousness) And Only The Object (On Which One Is Contemplating) Remains Illuminated. This Kind Of Engrossment Is Called Nirvitarka Samapatti.

VH : Upon the purification of memory, samapatti-cognitive blending is nirvitarka beyond thought when, as if empty of its (citta's own form) it shines forth as the object alone.

BM : When memory is purified, then contemplative poise is free of conjecture, empty of its own identity, with the object alone shining forth.

SS : When the memory is well purified, the knowledge of the object of concentration shines alone, devoid of the distinction of name and quality. This is nirvitarka samadhi, or samadhi without deliberation.

SP : When the mind achieves identity with a gross object of concentration, unmixed with awareness of name, quality and knowledge, so that the object alone remains, this is called nirvitarka samadhi.

SV : The Samadhi called without reasoning (comes) when the memory is purified, or devoid of qualities, expressing only the meaning (of the meditated object)

1-44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

- ▶ पदच्छेदः एतया , एव , सविचारा , निर्विचारा , च , सूक्ष्मविषया , व्याख्याता ॥
- ▶ एतया - इन अर्थात् पूर्वोक्त सवितर्क और निर्वितर्क समाधियों (के वर्णन) से
- ▶ एव - ही
- ▶ सूक्ष्म - सूक्ष्म
- ▶ विषया - विषयों (में की जानेवाली)
- ▶ सविचारा - सविचार (और)
- ▶ निर्विचारा - निर्विचार समाधि का
- ▶ च - भी
- ▶ व्याख्याता - वर्णन कर दिया गया है ।
- ▶ इन अर्थात् पूर्वोक्त सवितर्क और निर्वितर्क समाधियों के वर्णन से ही सूक्ष्म विषयों में की जानेवाली सविचार और निर्विचार समाधि का भी वर्णन कर दिया गया है ।

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

Interpretations

HA : By This (Foregoing) The Savichara And Nirvichara Engrossments Whose Objects Are Subtle Are Also Explained.

VH : Specifically, by this (the previous 2 sutras), savicara (with reflection), and nirvicara (beyond reflection), sampatti-cognitive blindness is explained with regard to subtle visaya-objects.

BM : Contemplative poise that is both reflective and intuitive, with subtle elements as its objects, is explained by this.

SS : In the same way, savichara (reflective) and nirvichara (super or non-reflective) samadhis, which are practiced upon subtle objects, are explained.

SP : When the object of concentration is a subtle object, two kinds of samadhi, called savichara and nirvichara, may be distinguished in the same manner.

SV : By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained.

1-45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥

- ▶ पदच्छेदः सूक्ष्म , विषयत्वम् , च , अलिङ्ग , पर्यवसानम् ॥
- ▶ तथा सूक्ष्म विषयता प्रकृति पर्यन्त है ।

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥

Interpretations

HA : Subtlety Pertaining To Objects Culminates In A-Linga Or The Unmanifested.

VH : And the subtlety of objects extends to the alinga-the unmanifest state of primary matter.

BM : The subtlety of objects results in their being free of defining marks.

SS : The subtlety of possible objects of concentration ends only at the undefinable.

SP : Behind all subtle objects is Prakriti, the primal cause.

SV : The finer objects end with the Pradhana.

1-46

ता एव सबीजः समाधिः ॥४६॥

- ▶ पदच्छेदः ता , एव , सबीजः , समाधिः ॥
- ▶ ये पूर्वोक्त सभी ही सबीज समाधि हैं ।

ता एव सबीजः समाधिः ॥४६॥

Interpretations

HA : These Are The Only Kinds Of Objective Concentrations.

VH : These particular (sampatti-cognitive blendings) constitute sabija-samadhi-cognitive absorption with seed.

BM : Those modes of contemplative poise are the contemplation that bears seeds.

SS : All these samadhis are sabija (with seed), which could bring one back into bondage or mental disturbance.

SP : These kinds of samadhi are said to be “with seed.”

SV : These concentrations are with seed.

1-47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

- ▶ पदच्छेदः निर्विचार , वैशारद्ये , अध्यात्म , प्रसादः ॥
- ▶ निर्विचार समाधि की निर्मल होने पर अध्यात्म प्रसाद प्राप्त होता है अर्थात् चित्त की स्थिति दृढ़ हो जाती है।

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

Interpretations

HA : On Gaining Proficiency In Nirvichara, Purity In The Inner Instruments Of Cognition Is Developed.

VH : The clarity of the higher self occurs in the lucidity of the nirvicara samapatti, (smapatti beyond subtle reflection).

BM : The profound clarity of intuitive cognition brings inner tranquility.

SS : In the purity of nirvichara samadhi, the supreme Self shines.

SP : In reaching nirvichara samadhi the mind becomes pure.

SV : The concentration “without reasoning” being purified, the Chitta becomes firmly fixed.

1-48

ऋतम्भरा तत्र प्रज्ञा ॥४८॥

- ▶ पदच्छेदः ऋतम्भरा , तत्र , प्रज्ञा ॥
- ▶ उस अध्यात्म-प्रसाद से बुद्धि ऋतम्भरा होती है ।

ऋतम्भरा तत्र प्रज्ञा ॥४८॥

Interpretations

HA : The Knowledge That Is Gained In That State Is Called Rtambhara
(Filled with Truth)

VH : There, prajna is truth-bearing.

BM : Here wisdom is the vehicle of truth.

SS : This is ritambhara prajna, or the absolute true consciousness.

SP : In that samadhi, knowledge is said to be “filled with truth.”

SV : The knowledge in that is called “filled with Truth.”

1-49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

- ▶ पदच्छेदः श्रुत , अनुमान , प्रज्ञाभ्याम् , अन्य , विषया , विशेषः , अर्थत्वात् ॥
- ▶ श्रवण और अनुमान से होने वाली बुद्धि से ऋतम्भरा प्रज्ञा का विषय भिन्न है, क्योंकि यह विशेष रूप से अर्थ को साक्षात्कार करने के सन्दर्भ में है ।

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

Interpretations

HA : Is Different From That Derived From Testimony Or Through Inference Because It Relates To Particulars (Of Objects).

VH : Due to the nature of its purpose being distinction (between parusa-self and the gunas-primary forces of creation), that prajna-insight has another visaya-object than both the insights from tradition and inference.

BM : It has a different scope than scriptural or inferential knowledge because its object is singular.

SS : This special truth is totally different from knowledge gained by hearing, study of scripture of inference.

SP : The knowledge which is gained from inference and the study of scriptures is knowledge of one kind. But the knowledge which is gained from samadhi is of a much higher order. It goes beyond inference and scriptures.

SV : The knowledge that is gained from testimony and inference is about common objects. That from the Samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

1-50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

- ▶ पदच्छेदः तत्-जः , संस्कारः , अन्य , संस्कार , प्रतिबन्धी ॥
- ▶ उस (ऋतंभरा-प्रज्ञा) से उत्पन्न होने वाला संस्कार दूसरे संस्कारों को रोकने वाला होता है ।

1-50

तज्ज्ञः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

Interpretations

HA : The Latent Impression Born Of Such Knowledge Is Opposed To The Formation Of Other Latent Impressions.

VH : The sanskara-subliminal activator, born of that (prajna-insight) checks other sanskara.

BM : A subliminal impression generated by wisdom stops the formation of other impressions.

SS : The impression produced by the samadhi wipes out all other impressions.

SP : The impression which is made upon the mind by that samadhi wipes out all other past impressions.

SV : The resulting impression from this Samadhi obstructs all other impressions.

1-51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥

- ▶ पदच्छेदः तस्य , अपि , निरोधे , सर्व , निरोधात् , निर्बीजः , समाधिः ॥
- ▶ उस (ऋतंभरा प्रज्ञा जन्य संस्कार) के भी निरोध हो जाने पर सबका निरोध हो जाने के कारण निर्बीज समाधि हो जाती है ।

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥

Interpretations

- HA : By The Stoppage Of That Too (On Account Of The Elimination Of The Latent Impressions Of Samprajnana) Objectless Concentration Takes Place Through Suppression Of All Modifications.
- VH : Upon the nirodha-ending of even that (sanskara born of insight), owing to the nirodha of all (sanskara), nirbija samadhi (samadhi without seed).
- BM : When the turnings of thought cease completely, even wisdom ceases, and contemplation bears no seeds.
- SS : When even this impression is wiped out, every impression is totally wiped out and there is nirbija [seedless] samadhi.
- SP : When the impression made by that samadhi is also wiped out, so that there are no more thought-waves at all in the mind, then one enters the samadhi which is called “seedless.”
- SV : By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the “seedless” Samādhī.

sadhanapaad साधनापाद

Introduction

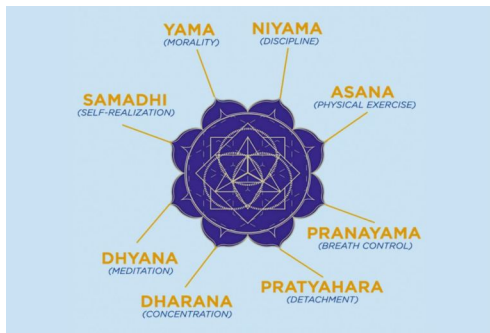
- ▶ Sadhana in Sanskrit means 'practice' and Sadhana Pada simply means, 'the path of practice'.
- ▶ Here, in the second chapter of the Yoga Sutras, Patanjali explains the two paths or the two forms of Yoga: Kriya Yoga (क्रिया योग) and Ashtanga Yoga (Eightfold or Eight-limbed Yoga)

Kriya Yoga

- ▶ The yoga of action, which consists of deliberate effort, a study of the self and traditional texts, and devotion.
- ▶ The purpose of Kriya Yoga is to alleviate the causes of suffering and to attain Samadhi.
- ▶ Kriya Yoga has three parts :
 - ▶ Tapas – Endurance and Acceptance.
 - ▶ Swadhyaya – Self-awareness, and self-study.
 - ▶ Ishwara Pranidhana – Devotion to and love for the divine.

Ashtanga Yoga

A systematic and practical set of yogic knowledge divided into eight basic parts.



- Steps progression isn't meant to be rigid.
- For example, someone might begin the practice of an asana before they have mastered Niyama, still, they must follow the overall elements of the 8 limbs to have a wholesome growth.

2-1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

- ▶ पदच्छेदः तपः, स्वाध्याय, ईश्वर-प्रणिधानानि, क्रिया-योगः ॥
- ▶ तप, अध्यात्मशास्त्रों के पठन-पाठन और ईश्वर शरणागति - ये तीनों क्रिया योग हैं।

2-1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

Interpretations

HA : Tapas (Austerity Or Sturdy Self-Discipline—Mental, Moral And Physical), Svadhyaya (Repetition Of Sacred Mattras Or Study Of Sacred Literature) And Isvara-Pranidhana (Complete Surrender To God) Are Kriya-Yoga (Yoga In The Form Of Action).

IT : Austerity, self-study and resignation to Isvara constitute preliminary Yoga.

VH : [BM]: The active performance of yoga involves ascetic practice, study of sacred lore, and dedication to the lord of Yoga.

SS : Accepting pain as help for purification, study of spiritual books, and surrender to the Supreme Being constitute Yoga in practice.

SP : Austerity, study, and the dedication of the fruits of one's work to God: these are the preliminary steps toward yoga.

SV : Mortification, study, and surrendering fruits of work to God are called Kriya-yoga.

2-2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२॥

- ▶ पदच्छेदः समाधि , भावना , अर्थः , क्लेश , तनू , करण , अर्थः , च ॥
- ▶ यह क्रियायोग समाधि की सिद्धि के लिए और अविद्यादि क्लेशों को क्षीण करने के लिए है ।

2-2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२॥

Interpretations

HA : For Bringing About Samadhi And Minimising The Klesas.

IT : (Kriya-Yoga) is practiced for attenuating Klesas and bringing about Samadhi.

VH : [BM]: It's purpose is to cultivate pure contemplation and attenuate the forces of corruption.

SS : They help us minimize obstacles and attain samadhi.

SP : Thus we may cultivate the power of concentration and remove the obstacles to enlightenment which cause all our sufferings.

SV : (It is for) the practice of Samadhi and minimising the pain-bearing obstructions.

2-3

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥३॥

- ▶ पदच्छेदः अविद्या , अस्मिता , राग , द्वेष , अभिनिवेशाः , क्लेशाः ॥
- ▶ अविद्या, अस्मिता (अहंकार), राग, द्वेष और अभिनिवेश (जीवन के प्रति ममता) - ये पाँचों क्लेश हैं।

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥३॥

Interpretations

HA : Avidya (Misapprehension About The Real Nature Of Things), Asmita (Egoism), Raga (Attachmant, Dvesa (Aversion) And Abhinivesa (Fear Of Death) Are The Five Klesas (Afflictions).

IT : The lack of awareness of Reality, the sense of egoism or 'I-am-ness', attractions and repulsions towards objects and the strong desire for life are the great afflictions or causes of all miseries in life.

VH : [BM]: The forces of corruption are ignorance, egoism. passion, hatred, and the will to live.

SS : Ignorance, egoism, attachment, hatred, and clinging to bodily life are the five obstacles.

SP : These obstacles—the causes of man's sufferings—are ignorance, egoism, attachment, aversion, and the desire to cling to life.

SV : The pain-bearing obstructions are — ignorance, egoism, attachment, aversion and clinging to life.

2-4

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥

- ▶ पदच्छेदः अविद्या , क्षेत्रम् , उत्तरेषाम् , प्रसुप्त , तनु , विच्छिन्न , उदाराणाम् ॥
- ▶ अविद्या - अविद्या (ही)
- ▶ उत्तरेषाम् - अगले शेष चार अर्थात् अस्मिता, राग, द्वेष और अभिनिवेश क्लेशों का (उत्पत्ति)
- ▶ क्षेत्रम् - क्षेत्र है, (जो)
- ▶ प्रसुप्त - प्रसुप्त,
- ▶ तनु - शिथिल कर दिए गए,
- ▶ विच्छिन्न - कभी अन्य वृत्ति के द्वारा विच्छिन्न अर्थात् अभिभूत होकर और
- ▶ उदाराणाम् - उदार होकर - (इन चार प्रकार की अवस्थाओं वाले होते हैं) ।
- ▶ अविद्या ही अगले शेष चार अर्थात् अस्मिता, राग, द्वेष और अभिनिवेश क्लेशों का उत्पत्ति क्षेत्र है, जो प्रसुप्त, शिथिल कर दिए गए, कभी अन्य वृत्ति के द्वारा विच्छिन्न अर्थात् अभिभूत होकर और उदार होकर - इन चार प्रकार की अवस्थाओं वाले होते हैं ।

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥

Interpretations

HA : Avidya Is The Breeding Ground For The Others Whether They Be Dormant, Attenuated, Interrupted Or Active.

IT : Avidya is the source of those that are mentioned after it, whether they be in the dormant, attenuated, alternating or expanded condition.

VH : [BM]: Ignorance is the field where the other forces of corruption develop, whether dormant, attenuated, intermittent, or active.

SS : Ignorance is the field for the others mentioned after it, whether they be dormant, feeble, intercepted, or sustained.

SP : Ignorance creates all the other obstacles. They may exist either in a potential or a vestigial form, or they may have been temporarily overcome or fully developed.

SV : Ignorance is the productive field of all these that follow, whether they are dormant, attenuated, overpowered, or expanded.

2-5

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥

- ▶ पदच्छेदः अनित्य , अशुचि , दुःख , अनात्मसु , नित्य , शुचि , सुख , आत्म-ख्यातिः , अविद्या ॥
- ▶ अनित्य - अनित्य,
- ▶ अशुचि - अपवित्र,
- ▶ दुःख - दुख (और)
- ▶ अनात्मसु - आत्मा से भिन्न पदार्थ में (यथाक्रम से)
- ▶ नित्य - नित्य ,
- ▶ शुचि - पवित्र ,
- ▶ सुख - सुख (और)
- ▶ आत्म-ख्यातिः - आत्माभाव की अनुभूति
- ▶ अविद्या - 'अविद्या' है ।
- ▶ अनित्य, अपवित्र, दुख और आत्मा से भिन्न पदार्थ में यथाक्रम से नित्य , पवित्र , सुख और आत्माभाव की अनुभूति 'अविद्या' है ।

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥

Interpretations

HA : Avidya Consists In Regarding A Transient Object As Everlasting, An Impure Object As Pure, Misery As Happiness And The Not-Self As Self.

IT : Avidya is taking the non-eternal, impure, evil and non-Atman to be eternal, pure, good and Atman respectively.

VH : [BM]: Ignorance is misperceiving permanance in transience, purity in impurity, pleasure in suffering, an essential self where there is no self.

SS : Ignorance is regarding the impermanent as permanent, the impure as pure, the painful as pleasant, and the non-Self as Self.

SP : To regard the noneternal as eternal, the impure as pure, the painful as pleasant and the non-Atman as the Atman-this is ignorance.

SV : Ignorance is taking the non-eternal, the impure, the painful, and the non-Self, as the eternal, the pure, the happy, and the Atman or Self (respectively).

2-6

दृग्दर्शनशक्तयोरेकात्मतेवास्मिता ॥६॥

- ▶ पदच्छेदः दृक् , दर्शन , शक्तयोः , एकात्मता , इव , अस्मिता ॥
- ▶ दृग्दर्शनशक्तयोः - दृक्-शक्ति और दर्शन-शक्ति इन दोनों का
- ▶ एकात्मता - एकरूप
- ▶ इव - जैसा (भान होना)
- ▶ अस्मिता - अस्मिता (क्लेश है) ।
- ▶ दृक्-शक्ति और दर्शन-शक्ति इन दोनों का एकरूप - जैसा भान होना अस्मिता क्लेश है ।

हृद्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥

Interpretations

HA : Asmita Is Tantamount To The Identification Of Purusa Or Pure Consciousness With Buddhi.

IT : Asmita is the identity of blending together, as it were, of the power of consciousness (Purusa) with the power of cognition (Buddhi).

VH : [BM]: Egoism is ascribing a unified self to the organs and powers of perception, such as the eye and the power to see.

SS : Egoism is the identification, as it were, of the power of the Seer (Purusha) with that of the instrument of seeing [body-mind].

SP : To identify consciousness with that which merely reflects consciousness—this is egoism.

SV : Egoism is the identification of the seer with the instrument of seeing.

2-7

सुखानुशयी रागः ॥७॥

- ▶ पदच्छेदः सुख , अनुशयी , रागः ॥
- ▶ सुख की प्रतीति के पीछे अर्थात् सुख को भोगने की इच्छा - राग क्लेश है ।

2-7

सुखानुशयी रागः ॥७॥

Interpretations

HA : Attachment Is that (Modification) Which Follows Remembrance Of Pleasure.

IT : That attraction, which accompanies pleasure, is Raga.

VH : [BM]: Passion follows from attachment to pleasure.

SS : Attachment is that which follows identification with pleasurable experiences.

SP : Attachment is that which dwells upon pleasure.

SV : Attachment is that which dwells on pleasure.

2-8

दुःखानुशयी द्वेषः ॥८॥

- ▶ पदच्छेदः दुःख , अनुशयी , द्वेषः ॥
- ▶ दुःख की प्रतीति के पीछे अर्थात् दुःख को न भोगने की इच्छा द्वेष क्लेश है ।

2-8

दुःखानुशयी द्वेषः ॥८॥

Interpretations

HA : Aversion Is That (Modification) Which Results From Misery.

IT : That repulsion which accompanies pain is Dvesa.

VH : [BM]: Hatred follows from attachment to suffering.

SS : Aversion is that which follows identification with painful experiences.

SP : Aversion is that which dwells upon pain.

SV : Aversion is that which dwells on pain.

2-9

स्वरसवाही विदुषोऽपि तथारूढो भिनिवेशः ॥९॥

- ▶ पदच्छेदः स्वरसवाही , विदुषः , अपि , तथा , आरूढः , अभिनिवेशः ॥
- ▶ स्वरसवाही - जो परम्परागत स्वभाव से चला आ रहा है एवं,
- ▶ विदुषुः - (जो मूढ़ों की भाँति) विवेकशील पुरुषों में
- ▶ तथारूढः - विद्यमान देखा जाता है, (वह)
- ▶ अभिनिवेशः - अभिनिवेश अर्थात् जीवन के प्रति ममता है ।
- ▶ जो परम्परागत स्वभाव से चला आ रहा है एवं, जो मूढ़ों की भाँति विवेकशील पुरुषों में भी विद्यमान देखा जाता है, वह अभिनिवेश अर्थात् जीवन के प्रति ममता है ।

स्वरसवाही विदुषोऽपि तथारूढो भिनिवेशः ॥९॥

Interpretations

HA : As In The Ignorant So In The Learned The Firmly Established Inborn Fear Of Annihilation Is The Affliction Called Abhinivesa.

IT : Abhinivesa is the strong desire for life which dominates even the learned (or the wise).

VH : [BM]: The will to live is instinctive and overwhelming, even for a learned sage.

SS : Clinging to life, flowing by its own potency [due to past experience], exists even in the wise.

SP : The desire to cling to life is inherent both in the ignorant and in the learned. This is because the mind retains impressions of the death experience from many previous incarnations.

SV : Flowing through its own nature, and established even in the learned, is the clinging to life.

2-10

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

- ▶ पदच्छेदः ते , प्रतिप्रसव , हेयाः , सूक्ष्माः ॥
- ▶ वे पूर्वोक्त पाँच क्लेश, जो क्रिया योग से सूक्ष्मावस्था को प्राप्त हैं, चित्त को अपने कारण में विलीन करने के साधन द्वारा नष्ट करने योग्य हैं ।

2-10

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

Interpretations

HA : The Subtle Klesas Are Forsaken (i.e. Destroyed) By The Cessation Of Productivity (i.e. Disappearance) Of The Mind.

IT : These, the subtle ones, can be reduced by resolving them backward into their origin.

BM : The subtle forces of corruption can be escaped by reversing their course.

SS : In subtle form, these obstacles can be destroyed by resolving them back into their primal cause [the ego].

SP : When these obstacles have been reduced to a vestigial form, they can be destroyed by resolving the mind back into its primal cause.

SV : The fine Samskaras are to be conquered by resolving them into their causal state.

2-11

ध्यानहेयास्तद्वृत्तयः ॥११॥

- ▶ पदच्छेदः ध्यान , हेयाः , तत् , वृत्तयः ॥
- ▶ वृत्तियाँ ध्यान के द्वारा नष्ट करने योग्य हैं ।

2-11

ध्यानहेयास्तद्वृत्तयः ॥११॥

Interpretations

HA : Their Means Of Subsistence Or Their Gross States Are Avoidable By Meditation.

IT : Their active modifications are to be suppressed by meditation.

VH :

BM : One can escape the turnings through meditation.

SS : In the active state, they can be destroyed by meditation.

SP : In their fully developed form, they can be overcome through meditation.

SV : By meditation, their (gross) modifications are to be rejected.

2-12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

- ▶ पदच्छेदः क्लेश , मूलः , कर्म , आशयः , दृष्ट , अदृष्ट , जन्म , वेदनीयः ॥
- ▶ क्लेश जिसकी मूल है, ऐसे कर्मसंस्कारों का समुदाय वर्तमान और भविष्य में होनेवाले जन्मों में भोगा जानेवाला है।

2-12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

Interpretations

HA : Karmasaya Or Latent Impression of Action Based On Afflictions, Becomes Active In This Life Or In A Life To Come.

IT : The reservoir of Karmas which are rooted in Klesas brings all kinds of experiences in the present and future lives.

BM : Subliminal intention formed in actions, rooted in the forces of corruption, is realized in present or potential births.

SS : The womb of karmas (actions and reactions) has its root in these obstacles, and the karmas bring experiences in the seen [present] or in the unseen [future] births.

SP : A man's latent tendencies have been created by his past thoughts and actions. These tendencies will bear fruits, both in this life and in lives to come.

SV : The Receptacle of works has its root in these pain-bearing obstructions, and their experience is in this visible life, or in the unseen life.

2-13

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

- ▶ पदच्छेदः सति , मूले , तत् , विपाकः , जाति , आयु , भोगाः ॥
- ▶ मूल के विद्यमान रहनेतक उस कर्माशय का परिणाम जन्म, आयु और भोग के रूप में प्राप्त होता रहता है।

2-13

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

Interpretations

HA : As Long As Klesa Remains At The Root, Karmasaya Produces Three Consequences In The Form Of Birth, Span Of Life And Experience.

IT : As long as the root is there it must ripen and result in lives of different class, length and experiences.

BM : As long as this root exists, actions ripen into births, a term of life, and experience in the world.

SS : With the existence of the root, there will be fruits also: namely, the births of different species of life, their life spans and experiences.

SP : So long as the cause exists, it will bear fruits—such as rebirth, a long or a short life, and the experiences of pleasure and of pain.

SV : The root being there, the fruition comes (in the form of) species, life, and expression of pleasure and pain.

2-14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

- ▶ पदच्छेदः ते , ह्लाद , परिताप , फलाः , पुण्य , अपुण्य , हेतुत्वात् ॥
- ▶ वे (जन्म, आयु और भोग) हर्ष शोकरूपी फल देते हैं, क्योंकि पुण्य और पाप उनके यथाक्रम से कारण हैं ।

2-14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

Interpretations

HA : Because Of Virtue And Vice These (Birth, Span And Experience) Produce Pleasurable And Painful Experiences.

IT : They have joy of sorrow for their fruit according as their cause is virtue of vice.

BM : These actions bear joyful or sorrowful fruits according to the actor's virtue or vice.

SS : The karmas bear fruits of pleasure and pain caused by merit and demerit.

SP : Experiences of pleasure and of pain are the fruits of merit and demerit, respectively.

SV : They bear fruit as pleasure or pain, caused by virtue or vice.

2-15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

- ▶ पदच्छेदः परिणाम , ताप , संस्कार , दुःखै , गुण , वृत्ति , विरोधात् , च , दुःखम् , एव , सर्वम् , विवेकिनः ॥
- ▶ परिणाम दुःख, ताप दुःख और संस्कार दुःख, इन तीन प्रकार के दुःखों के कारण और तीनों गुणों की वृत्तियों में परस्पर विरोधी स्वभाव के कारण विवेकी के लिए सब-के-सब कर्मफल दुःखरूप ही हैं ।

2-15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

Interpretations

- HA** : The Discriminating Persons Apprehend (By Analysis And Anticipation) All Worldly Objects As Sorrowful Because They Cause Suffering In Consequence, In Their Afflictive Experiences And In Their Latencies And Also Because Of The Contrary Nature Of The Gunas (Which Produces Changes All The Time).
- IT** : To the people who have developed discrimination all is misery on account of the pains resulting from change, anxiety and tendencies, as also on account of the conflicts between the functioning of the Gunas and the Vrttis (of the mind).
- BM** : All life is suffering for a man of discrimination, because of the sufferings inherant in change and its corrupting subliminal impression, and because of the way qualities of material nature turn against themselves.

2-15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

Interpretations

- SS** : To one of discrimination, everything is painful indeed, due to its consequences: the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three gunas, which control the mind.
- SP** : But the man of spiritual discrimination regards all these experiences as painful. For even the enjoyment of present pleasure is painful, since we already fear its loss. Past pleasure is painful because renewed craving! arise from the impressions it has left upon the mind. And how can any happiness be lasting if it depends only upon our moods? For these moods are constantly changing, as one or another of the ever-warring gunas seizes control of the mind.
- SV** : To the discriminating, all is, as it were, painful on account of everything bringing pain, either in the consequences, or in apprehension, or in attitude caused by impressions, also on account of the counter action of qualities.

2-16

हेयं दुःखमनागतम् ॥१६॥

- ▶ पदच्छेदः हेयम् , दुःखम् , अनागतम् ॥
- ▶ जो आया नहीं है आनेवाला है वह दुःख त्यागने योग्य है ।

2-16

हेयं दुःखमनागतम् ॥१६॥

Interpretations

HA : Pain Which Is Yet To Come Is To Be Discarded.

IT : The misery which is not yet come can and is to be avoided.

BM : Suffering that has not yet come can be escaped.

SS : Pain that has not yet come is avoidable.

SP : The pain which is yet to come may be avoided.

SV : The misery which is not yet come is to be avoided.

2-17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

- ▶ पदच्छेदः हेयम् , दुःखम् , अनागतम् ॥
- ▶ द्रष्टा और दृश्य का संयोग उक्त दुःख का कारण है ।

2-17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

Interpretations

HA : Uniting The Seer Or The Subject With The Seen Or The Object, Is The Cause Of That Which Has To Be Avoided.

IT : The cause of that which is to be avoided is the union of the Seer and the Seen.

SS : The cause of that avoidable pain is the union of the Seer (Purusha) and the seen (Prakriti, or Nature).

SP : This pain is caused by false identification of the experiencer with the object of experience. It may be avoided.

SV : The cause of that which is to be avoided is the junction of the seer and the seen.

2-18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

- ▶ पदच्छेदः प्रकाश , क्रिया , स्थिति , शीलम् , भूतेन्द्रिय , आत्मकम् , भोग , अपवर्ग , अर्थम् , दृश्यम् ॥
- ▶ प्रकाश क्रिया और स्थिति जिसका स्वभाव है, भूत और इन्द्रियाँ जिसका स्वरूप हैं, पुरुष के लिए भोग और मुक्ति ही जिसका प्रयोजन है, वह दृश्य है ।

2-18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

Interpretations

HA : The Object Or Knowable Is By Nature Sentient, Mutable And Inert. It Exists In The Form Of The Elements And The Organs, And Serves The Purpose Of Experience And Emancipation.

IT : The Seen (objective side of manifestation) consists of the elements and sense organs, is of the nature of cognition, activity and stability (Sattva, Rajas and Tamas) and has for its purpose providing the Purusa with) experience and liberation.

2-18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

Interpretations

- SS** : The seen is of the nature of the *gunas*: illumination, activity and inertia; and consists of the elements and sense organs, whose purpose is to provide both experiences and liberation to the Purusha.
- SP** : The object of experience is composed of the three *gunas*—the principles of illumination (*sattwa*), activity (*rajas*) and inertia (*tamas*). From these, the whole universe has evolved together with the instruments of knowledge—such as the mind, senses, etc.—and the objects perceived—such as the physical elements. The universe exists in order that the experiencer may experience it, and thus become liberated.
- SV** : The experienced is composed of elements and organs, is of the nature of illumination, action and inertia, and is for the purpose of experience and release (of the experiencer).

2-19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥१९॥

- ▶ पदच्छेदः विशेष , अविशेष , लिङ्गमात्र , अलिङ्गानि , गुण , पर्वाणि ॥
- ▶ विशेष, अविशेष, लिंगमात्र और अलिंग - ये चार सत्त्वादि गुणों के भेद अर्थात् अवस्थाएँ हैं ।

2-19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥१९॥

Interpretations

HA : Diversified (Visesa), Undiversified (Avisesa), Indicator-Only (Linga-Matra), And That Which Is Without Any Indication (Alinga), Are The States Of The Gunas.

IT : The stages of the Gunas are the particular, the universal, the differentiated and the undifferentiated.

SS : The stages of the gunas are specific, non-specific, defined and undefinable.

SP : The gunas pass through four states—gross, subtle, primal and unevolved.

SV : The states of the qualities are the defined, the undefined, the indicated only, and the signless.

2-20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

- ▶ पदच्छेदः द्रष्टा , दृशिमात्रः , शुद्धः , अपि , प्रत्ययः , अनुपश्यः ॥
- ▶ द्रष्टा जो चेतनमात्र ज्ञानस्वरूप आत्मा है । यद्यपि वह शुद्ध अर्थात् निर्विकार होता हुआ भी बुद्धिवृत्ति के अनुरूप देखनेवाला है ।

2-20

दृष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

Interpretations

HA : The Seer Is Absolute Knower. Although Pure, Modifications (Of Buddhi) Are Witnessed By Him As An Onlooker.

IT : The Seer is pure consciousness but though pure, appears to see through the mind.

SS : The Seer is nothing but the power of seeing which, although pure, appears to see through the mind.

SP : The Atman—the experiencer—is pure consciousness. It appears to take on the changing colors of the mind. In reality, it is unchangeable.

SV : The seer is intelligence only, and though pure, seen through the colouring of the intellect.

2-21

तदर्थ एव दृश्यस्यात्मा ॥२१॥

- ▶ पदच्छेदः तत् , अर्थ , एव , दृश्यस्य , आत्मा ॥
- ▶ उक्त दृश्य का स्वरूप उस द्रष्टा के लिए ही है ।

2-21

तदर्थ एव दृश्यस्यात्मा ॥२१॥

Interpretations

HA : To Serve As Objective Field To Purusa Is The Essence Of Nature Of The Knowable.

IT : The very being of the Seen is for his sake (i.e. Prakrti exists only for his sake).

SS : The seen exists only for the sake of the Seer.

SP : The object of experience exists only to serve the purpose of the Atman.

SV : The nature of the experience is for him.

2-22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥

- ▶ पदच्छेदः कृतार्थम् , प्रति , नष्टम् , अपि , अनष्टम् , तत् , अन्य , साधारणत्वात् ॥
- ▶ जिसका प्रयोजन अर्थात् भोग और अपवर्गरूप कार्य पूर्ण हो गया है, उस पुरुष के लिए नाश को प्राप्त हुई भी वह प्रकृति नष्ट नहीं होती है, क्योंकि वह दूसरों अर्थात् जिन पुरुषों का प्रयोजन अभी सिद्ध नहीं हुआ, उनके लिये साधारण है ।

2-22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥

Interpretations

- HA : Although Ceasing To Exist In Relation To Him Whose Purpose Is Fulfilled The Knowable Does Not Cease To Exist On Account Of Being Of Use To Others.
- IT : Although it becomes non-existent for him whose purpose has been fulfilled it continues to exist for others on account of being common to others (besides him).
- SS : Although destroyed for him who has attained liberation, it [the seen] still exists for others, being common to them.
- SP : Though the object of experience becomes unreal to him who has reached the state of liberation, it remains real to all other beings.
- SV : Though destroyed for him whose goal has been gained, yet is not destroyed, being common to others.

2-23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥

- ▶ पदच्छेदःस्व , स्वामि , शक्त्योः , स्वरूप , उपलब्धि , हेतुः , संयोगः ॥
- ▶ दृश्य (प्रकृति) और स्वामी (द्रष्टा पुरुष) इन दोनों शक्तियों के स्वरूप की प्राप्ति का कारण संयोग है ।

2-23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥

Interpretations

HA : Alliance Is The Means Of Realising The True Nature Of The Object Of the Knower And Of The Owner, The Knower (i.e. The Sort Of Alliance Which Contributes To The Realisation Of The Seer And The Seen Is This Relationship)

IT : The purpose of the coming together of the Purusa and Prakrti is gaining by the Purusa of the awareness of his true nature and the unfoldment of powers inherent in him and the Prakrti.

SS : The union of Owner (Purusha) and owned (Prakiti) causes the recognition of the nature and powers of them both.

SP : The Atman—the experiencer—is identified with Prakriti—the object of experience—in order that the true nature of both Prakriti and Atman may be known.

SV : Junction is the cause of the realisation of the nature of both the powers, the experienced and its Lord.

2-24

तस्य हेतुरविद्या ॥२४॥

- ▶ पदच्छेदः तस्य , हेतुः , अविद्या ॥
- ▶ उस संयोग का कारण अविद्या है ।

2-24

तस्य हेतुरविद्या ॥२४॥

Interpretations

HA : Avidya Or Nescience As Its Cause.

IT : Its cause is the lack of awareness of his Real nature.

SS : The cause of this union is ignorance.

SP : This identification is caused by ignorance.

SV : Ignorance is its cause.

2-25

तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥२५॥

- पदच्छेदः तत् , अभावात् , संयोगः , अभावः , हानम् , तत् , दृशेः , कैवल्यम् ॥
- उस अविद्या के अभाव से संयोग का अभाव हो जाता है, यही हान अज्ञान का परित्याग है और वही द्रष्टा चेतन आत्मा का 'कैवल्य' अर्थात् मोक्ष है ।

2-25

तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥२५॥

Interpretations

HA : The Absence Of Alliance That Arises From Lack Of It Is The Freedom And That Is The State Of Liberation Of The Seer.

IT : The dissociation of Purusa and Prakrti brought about by the dispersion of Avidya is the real remedy and that is the Liberation of the Seer.

SS : Without this ignorance, no such union occurs. This is the independence of the Seer.

SP : When ignorance has been destroyed, this identification ceases. Then bondage is at an end and the experiencer is independent and free.

SV : There being absence of that (ignorance) there is absence of junction, which is the thing-to-be-avoided; that is the independence of the seer.

2-26

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

- ▶ पदच्छेदः विवेकख्यातिः , अविप्लवा , हान , उपायः ॥
- ▶ उस अविद्या के अभाव से संयोग का अभाव हो जाता है, यही हान अज्ञान का परित्याग है और वही द्रष्टा चेतन आत्मा का 'कैवल्य' अर्थात् मोक्ष है ।

2-26

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

Interpretations

HA : Clear And Distinct (Unimpaired) Discriminative Knowledge Is The Means Of Liberation.

IT : The uninterrupted practice of the awareness of the Real is the means of dispersion (of Avidya).

SS : Uninterrupted discriminative discernment is the method for its removal.

SP : Ignorance is destroyed by awakening to knowledge of the Atman, until no trace of illusion remains.

SV : The means of destruction of ignorance is unbroken practice of discrimination.

2-27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥

- ▶ पदच्छेदः तस्य , सप्तधा , प्रान्तभूमिः , प्रज्ञा ॥
- ▶ सात प्रकार की अन्तिम स्थिति वाली बुद्धि होती है ।

2-27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥

Interpretations

HA : Seven Kinds Of Ultimate Insight Come To Him (The Yogin Who Has Acquired Discriminative Enlightenment).

IT : In his case the highest stage of Enlightenment is reached by seven stages.

SS : One's wisdom in the final stage is sevenfold. [One experiences the end of 1) desire to know anything more; 2) desire to stay away from any thing; 3) desire to gain anything new; 4) desire to do anything; 5) sorrow; 6) fear; 7) delusion.]

SP : The experiencer gains this knowledge in seven stages, advancing toward the highest.

SV : His knowledge is of the sevenfold highest ground.

2-28

योगाङ्गाऽनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

- ▶ पदच्छेदः योग , अङ्ग , अनुष्ठानात् , अशुद्धिः , क्षये , ज्ञान , दीप्तिः , आविवेकख्यातेः ॥
- ▶ योग के विभिन्न अंगों का अनुष्ठान से अपवित्रता के नाश होने पर ज्ञान का प्रकाश विवेकख्यातिपर्यन्त हो जाता है ।

2-28

योगाङ्गाऽनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्याते: ॥२८॥

Interpretations

HA : Through The Practice Of The Different Accessories To Yoga When Impurities Are Destroyed, There Arises Enlightenment Culminating In Discriminative Enlightenment.

IT : From the practice of the component exercises of Yoga, on the destruction of impurity, arises spiritual illumination which develops into awareness of Reality.

SS : By the practice of the limbs of Yoga, the impurities dwindle away and there dawns the light of wisdom, leading to discriminative discernment.

SP : As soon as all impurities have been removed by the practice of spiritual disciplines—the “limbs” of yoga—a man’s spiritual vision opens to the light-giving knowledge of the Atman.

SV : By the practice of the different parts of Yoga the impurities being destroyed knowledge becomes effulgent, up to discrimination.

2-29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

- ▶ पदच्छेदः यम , नियम , आसन , प्राणायाम , प्रत्याहार , धारणा , ध्यान , समाधयः , अष्टौ , अङ्गानि ॥
- ▶ यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि; ये आठ योग के अंग हैं ।

2-29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

Interpretations

HA : Yama (Restraint), Niyama (Observance), Asana (Posture), Pranayama (Regulation Of Breath), Pratyahara (Withholding of Senses), Dharana (Fixity), Dhyana (Meditation) And Samadhi (Perfect Concentration) Are The Eight Means Of Attaining Yoga.

IT : Self-restraints, fixed observances, posture, regulation of breath, abstraction, concentration, contemplation, trance are the eight parts (of the self-discipline of Yoga)

SS : Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Sa

SP : The eight limbs of yoga are: the various forms of abstention from evil-doing (yama), the various observances (niyamas), posture (asana), control of the prana (pranayams), withdrawal of the mind from sense objects (pratyahara), concentration (dharana), meditation (dhyana) and absorption in the Atman (samadhi).

SV : Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, are the limbs of Yoga.

2-30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

- ▶ पदच्छेदः अहिंसा , सत्य , अस्तेय , ब्रह्मचर्य , अपरिग्रहाः , यमाः ॥
- ▶ अहिंसा, यथार्थ ज्ञान, अस्तेय(चोरी का अभाव), ब्रह्मचर्य और अपरिग्रह(संग्रह का अभाव) - ये पाँच यम हैं ।

2-30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

Interpretations

HA : Ahimsa (Non-Injury), Satya (Truth), Asteya (Abstention From Stealing), Bramacharya (Continence), And Aparigraha (Abstention From Avariciousness) Are The Five Yamas (Forms Of Restraint).

IT : Vows of self-restraint comprise abstention from violence, falsehood, theft, incontinence and acquisitiveness.

SS : Yama consists of non-violence, truthfulness, non-stealing, continence, and non-greed.

SP : Yama is abstention from harming others, from falsehood, from theft, from incontinence, and from greed.

SV : Non-killing, truthfulness, non-stealing, continence, and non-receiving, are called Yama.

2-31

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

- ▶ पदच्छेदः जाति , देश , काल , समय , अनवच्छिन्नाः , सार्वभौमाः , महाव्रतम् ॥
- ▶ उक्त यम जाति, देश, काल और विशेष नियम की सीमा से रहित और सब अवस्थाओं में पालन करने योग्य महाव्रत कहलाते हैं ।

2-31

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

Interpretations

HA : However, (Become A) Great Vow When They Become Universal, Being Unrestricted By Any Consideration Of Class, Place Time Or Concept Of Duty.

IT : These (the five vows) are not conditioned by class, place, time or occasion and extending to all stages constitute the Great Vow.

SS : These Great Vows are universal, not limited by class, place, time or circumstance.

SP : These forms of abstention are basic rules of conduct. They must be practised without any reservations as to time, place, purpose, or caste rules.

SV : These, unbroken by time, place, purpose, and caste, are (universal) great vows.

2-32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

- ▶ पदच्छेदः शौच , संतोष , तपः , स्वाध्याय , ईश्वर , प्रणिधानानि , नियमाः ॥
- ▶ बाह्य एवं अंतःस्वच्छता संतुष्टि तप स्वाध्याय और ईश्वर-शरणागति - ये पाँच नियम हैं ।

2-32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

Interpretations

HA : Cleanliness, Contentment, Austerity (Mental And Physical Discipline), Svadhyaya (Study Of Scriptures And Chanting Of Mantras) And Devotion To God Are The Niyamas.

IT : Purity, contentment, austerity, self-study and self-surrender constitute observances.

SS : Niyama consists of purity, contentment, accepting but not causing pain, study of spiritual books and worship of God [self-surrender].

SP : The niyamas (observances) are purity, contentment, mortification, study and devotion to God.

SV : Internal and external purification, contentment, mortification, study, and worship of God, are the Niyamas.

2-33

वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥

- ▶ पदच्छेदः वितर्क , बाधने , प्रतिपक्ष , भावनम् ॥
- ▶ वितर्क यम और नियमों के हिंसादि के भाव यम-नियम के पालन में बाधा पहुँचावें तब उनके प्रतिपक्षी विचारों का बारंबार चिन्तन करना चाहिए ।

2-33

वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥

Interpretations

HA : When These Restraints And Observances Are Inhibited By Perverse Thoughts The Opposites Should Be Thought Of.

IT : When the mind is disturbed by improper thoughts constant pondering over the opposites (is the remedy).

SS : When disturbed by negative thoughts, opposite [positive] ones should be thought of. This is pratipaksha bhavana.

SP : To be free from thoughts that distract one from yoga, thoughts of an opposite kind must be cultivated.

SV : To obstruct thoughts which are inimical to Yoga contrary thoughts will be brought.

2-34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥

- ▶ पदच्छेदः वितर्काः , हिंसा , आदयः , कृत , कारित , अनुमोदिताः , लोभ , क्रोध , मोह , पूर्वकाः , मृदु , मध्य , अधिमात्राः , दुःख , अज्ञान , अनन्त , फलाः , इति , प्रतिपक्ष , भावनम् ॥
- ▶ यम और नियमों के विरोधी हिंसा आदि भाव वितर्क कहलाते हैं; जो तीन प्रकार के होते हैं - स्वयं किए हुए दूसरों से करवाये हुए और अनुमोदित किए हुए । इनके कारण हैं - लोभ, क्रोध और मोह । इनमें भी कोई मृदु, मध्यम और बड़ा होता है ये क्लेश और अज्ञान का अनन्त फल देनेवाले हैं । ऐसा विचार करना ही प्रतिपक्ष की भावना है ।

2-34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥

Interpretations

HA : Actions Arising Out Of Perverse Thoughts Like Injury Etc. Are Either Performed By Oneself, Got Done By Another Or Approved ; Performed Either Through Anger Greed Or Delusion ; And Can Be Mild, Moderate Or Intense. That They Are The Causes Of Infinite Misery And Unending Ignorance Is The Contrary Thought.

IT : As improper thoughts, emotions (and actions) such as those of violence etc., whether they are done (indulged in), caused to be done or abetted, whether caused by greed, anger or delusion, whether present in mild, medium or intense degree, result in endless pain and ignorance ; so there is the necessity of pondering over the opposites.

2-34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥

Interpretations

- SS : When negative thoughts of acts such as violence, etc. are caused to be done or even approved of, whether incited by greed, anger or infatuation, whether indulged in with mild, medium or extreme intensity, they are based on ignorance and bring certain pain. Reflecting thus is also pratipaksha bhavana.
- SP : The obstacles to yoga—such as acts of violence and untruth— may be directly created or indirectly caused or approved, they may be motivated by greed, anger or self-interest, they may be small or moderate or great, but they never cease to result in pain and ignorance.
- SV : The obstructions to Yoga are killing etc., whether committed, caused, or approved ; either through avarice, or anger, or ignorance ; whether slight, middling, or great, and result is innumerable ignorances and miseries. This is (the method of) thinking the contrary.

2-35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

- ▶ पदच्छेदः अहिंसा , प्रतिष्ठायाम् , तत् , सन्निधौ , वैर , त्यागः ॥
- ▶ अहिंसा की दृढ़ स्थिति हो जाने पर उस योगी के निकट सब प्राणी वैरभाव त्याग कर देते हैं ।

2-35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

Interpretations

HA : As The Yogin Becomes Established In Non-Injury, All Beings Coming Near Him Cease To Be Hostile.

IT : On being firmly established in non-violence there is abandonment of hostility in (his) presence.

SS : In the presence of one firmly established in non-violence, all hostilities cease.

SP : When a man becomes steadfast in his abstention from harming others, then all living creatures will cease to feel enmity in his presence.

SV : Non-killing being established, in his presence all enmities cease (in others).

2-36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

- ▶ पदच्छेदः सत्य , प्रतिष्ठायाम् , क्रिया , फल , आश्रयत्वम् ॥
- ▶ सत्य में दृढ़ स्थिति हो जाने पर उस योगी की क्रिया अर्थात् कर्म फल के आश्रय का भाव आ जाता है ।

2-36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

Interpretations

HA : When Truthfulness Is Achieved The Words (Of The Yogin) Acquire The Power Of Making Them Fruitful.

IT : On being firmly established in truthfulness fruit (of action) rests on action (of the Yogi) only.

SS : To one established in truthfulness, actions and their results become subservient.

SP : When a man becomes steadfast in his abstention from falsehood he gets the power of obtaining for himself and others the fruits of good deeds, without having to perform the deeds themselves.

SV : By the establishment of truthfulness the Yogi gets the power of attaining for himself and others the fruits of work without the works.

2-37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥

- ▶ पदच्छेदः अस्तेय , प्रतिष्ठायाम् , सर्व , रत्न , उपस्थानम् ॥
- ▶ अस्तेय अर्थात् चोरी के अभाव में दृढ स्थिति हो जाने पर उस योगी के सामने सब प्रकार के रत्न प्रकट हो जाते हैं ।

2-37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥

Interpretations

HA : When Non-Stealing Is Established All Jewels Present Themselves.

IT : On being firmly established in honesty all kinds of gems present themselves (before the Yogi).

SS : To one established in non-stealing, all wealth comes.

SP : When a man becomes steadfast in his abstention from theft, all wealth comes to him.

SV : By the establishment of non-stealing all wealth comes to the Yogi.

2-38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

- ▶ पदच्छेदः ब्रह्मचर्य , प्रतिष्ठायाम् , वीर्य , लाभः ॥
- ▶ ब्रह्मचर्य में दृढ स्थिति हो जाने पर सामर्थ्य का लाभ होता है ।

2-38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

Interpretations

HA : When Continence Is Established, Virya Is Acquired.

IT : On being firmly established in sexual continence vigour (is) gained.

SS : By one established in continence, vigor is gained.

SP : When a man becomes steadfast in his abstention from incontinence, he acquires spiritual energy.

SV : By the establishment of continence energy is gained.

2-39

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥३९॥

- ▶ पदच्छेदः अपरिग्रहः , स्थैर्ये , जन्म , कथन्ता , सम्बोधः ॥
- ▶ अपरिग्रह के दृढ़ प्रतिष्ठित हो जानेपर; पूर्वजन्म कैसे हुए थे ? इस बात का भलीभाँति ज्ञान हो जाता है ।

2-39

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥३९॥

Interpretations

HA : On Attaining Perfection In Non-Acceptance, Knowledge Of Past And Future Existences Arises.

IT : Non-possessiveness being confirmed there arises knowledge of the 'how' and 'wherefore' of existence.

SS : When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes.

SP : When a man becomes steadfast in his abstention from greed, he gains knowledge of his past, present and future existences.

SV : When he is fixed in non-receiving he gets the memory of past life.

2-40

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

- ▶ पदच्छेदः शौचात् , स्व , अङ्ग , जुगुप्सा , परैः , असंसर्गः ॥
- ▶ शौच के पालन से अपने अंगों में वैराग्य और दूसरों के साथ संसर्ग न करने की भी फिर प्रवृत्ति नहीं रहती ।

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

Interpretations

HA : From The Practice Of Purification, Aversion Towards One's Own Body Is Developed And Thus Aversion Extends To Contact With Other Bodies.

IT : From physical purity (arises) disgust for one's own body and disinclination to come in physical contact with others.

SS : By purification arises disgust for one's own body and for contact with other bodies.

SP : As the result of purity, there arises indifference toward the body and disgust for physical intercourse with others.

SV : Internal and external cleanliness being established, arises disgust for one's own body, and non-intercourse with other bodies.

2-41

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

- ▶ पदच्छेदः सत्त्व , शुद्धि , सौमनस्य , ऐकाग्र्य , इन्द्रिय , जय , आत्मदर्शन , योग्यत्वानि , च ॥
- ▶ इसके सिवा इस शौच से अन्तःकरण की शुद्धि, मन का प्रफुल्ल भाव, चित्त की एकाग्रता, इन्द्रियों पर जीत और आत्मसाक्षात्कार की योग्यता - ये पाँचों भी होते हैं ।

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

Interpretations

HA : Purification Of The Mind, Pleasantness Of Feeling, One-Pointedness, Subjugation Of The Senses And Ability For Self-Realisation Are Acquired.

IT : From mental purity (arises) purity of Sattva, cheerful-mindedness, one-pointedness, control of the senses and fitness for the vision of the Self.

SS : Moreover, one gains purity of sattva, cheerfulness of mind, one-pointedness, mastery over the senses, and fitness for Self-realization.

SP : Moreover, one achieves purification of the heart, cheerfulness of mind, the power of concentration, control of the passions and fitness for vision of the Atman.

SV : There also arises purification of the Sattva, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realisation of the Self.

2-42

संतोषादनुत्तमसुखलाभः ॥४२॥

- ▶ पदच्छेदः संतोषात् , अनुत्तम , सुख , लाभः ॥
- ▶ संतोष से परम सुख प्राप्त होता है ।

2-42

संतोषादनुत्तमसुखलाभः ॥४२॥

Interpretations

HA : From Contentment Unsurpassed Happiness Is Gained.

IT : Superlative happiness from contentment.

SS : By contentment, supreme joy is gained.

SP : As the result of contentment, one gains supreme happiness.

SV : From contentment comes superlative happiness.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

- ▶ पदच्छेदः काय-इन्द्रिय-सिद्धिः-अशुद्धि-क्षयात्, तपसः॥
- ▶ साधक द्वारा निरन्तर तप के अनुष्ठान से अशुद्धि का नाश होने पर उसके शरीर व इन्द्रियों में विशेष प्रकार का सामर्थ्य एवं सात्विकता आ जाती है जिसे काय सिद्धि एवं इन्द्रिय सिद्धि कहा जाता है।

2-43

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

Interpretations

HA : Through Destruction Of Impurities, Practice Of Austerities Brings About Perfection Of The Body And The Organs.

IT : Perfection of the sense-organs and body after destruction of impurity by austerities.

SS : By austerity, impurities of body and senses are destroyed and occult powers gained.

SP : As the result of mortification, impurities are removed. Then special powers come to the body and the sense organs.

SV : The result of mortification is bringing powers to the organs and the body, by destroying the impurity.

2-44

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥

- ▶ पदच्छेदः स्वाध्यायात् -इष्टदेवता-सम्प्रयोगः॥
- ▶ स्वाध्यायात्-सद्गन्थों एवं गुरुमुख से सुने ज्ञान का अध्ययन करने से
- ▶ इष्टदेवता-विद्वान्, ऋषि-मुनि एवं योग एवं स्वाध्यायनिष्ठ योगियों से
- ▶ सम्प्रयोगः-उनका साक्षात् दर्शन एवं उनकी अनुकम्पा प्राप्त हो जाती है।

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥

Interpretations

HA : From Study And Repetition Of The Mantras Communion With The Desired Deity Is Established.

IT : By (or from) self-study union with the desired deity.

SS : By study of spiritual books comes communion with one's chosen deity.

SP : As the result of study, one obtains the vision of that aspect of God which one has chosen to worship.

SV : By repetition of the mantram comes the realisation of the intended deity.

2-45

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

- ▶ पदच्छेदः समाधिसिद्धिः, ईश्वर- प्रणिधानात् ॥
- ▶ ईश्वर की भक्ति विशेष करने एवं फल की इच्छा किये बिना शुभ अशुभ सब प्रकार के कर्मों को ईश्वर में समर्पित करने से शीघ्र ही समाधि की प्राप्ति हो जाती है ॥

2-45

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

Interpretations

HA : From Devotion To God, Samadhi Is Attained.

IT : Accomplishment of Samadhi from resignation to God.

SS : By total surrender to God, samadhi is attained.

SP : As the result of devotion to God, one achieves samadhi.

SV : By sacrificing all to Isvara comes Samadhi.

2-46

स्थिरसुखमासनम् ॥४६॥

- ▶ पदच्छेदः स्थिर-सुखम् आसनम्
- ▶ शरीर की स्थिति विशेष जिसमें शरीर बिना हिले-डुले स्थिर व सुखपूर्वक देर तक बैठा रह सकता है, उस अवस्था को आसन कहते हैं ।

स्थिरसुखमासनम् ॥४६॥

Interpretations

HA : Motionless And Agreeable Form (Of Staying) Is Asana (Yogic Posture).

IT : Posture (should be) steady and comfortable.

SS : Asana is a steady, comfortable posture.

SP : Posture (asana) is to be seated in a position which is firm but relaxed.

SV : Posture is that which is firm and pleasant.

2-47

प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ॥४७॥

- ▶ पदच्छेदः प्रयत्न-शैथिल्य-अनन्त-समापत्तिभ्याम् ॥
- ▶ आसन करते समय शारीरिक गतिविधियों या चेष्टाओं को सहज प्रयत्न द्वारा शिथिल या रोक देने से और अनन्त (आकाश या परमात्मा) में सहज ध्यान लगाने से साधक के आसन की सिद्धि हो जाती है ।

2-47

प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ॥४७॥

Interpretations

HA : By Relaxation Of Effort And Meditation On The Infinite (Asanas Are Perfected).

IT : By relaxation of effort and meditation of the ‘ Endless ‘ (posture is attained)

SS : By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered.

SP : Posture becomes firm and relaxed through control of the natural tendencies of the body, and through meditation on the infinite.

SV : By slight effort and meditating on the unlimited (posture becomes firm and pleasant).

2-48

ततो द्वन्द्वानभिघातः ॥४८॥

- ▶ पदच्छेदः ततः, द्वन्द्वः, अनभिघातः ॥
- ▶ आसन के सिद्ध हो जाने पर साधक को सर्दी- गर्मी, भूख- प्यास, लाभ- हानि आदि द्वन्द्व आघात अर्थात् कष्ट उत्पन्न नहीं करते हैं ।

2-48

ततो द्वन्द्वानभिघातः ॥४८॥

Interpretations

HA : From That Arises Immunity From Dvandvas Or Opposite Conditions.

IT : From that no assaults from the pairs of opposites.

SS : Thereafter, one is undisturbed by the dualities.

SP : Thereafter, one is no longer troubled by the dualities of sense-experience.

SV : Seat being conquered, the dualities do not obstruct.

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

- ▶ पदच्छेदः तस्मिन् सति, श्वास, प्रश्वासयोः गतिविच्छेदः प्राणायामः॥
- ▶ आसन की सिद्धि हो जाने पर प्राणवायु को अन्दर लेने (पूरक) व प्राणवायु को बाहर छोड़ने की (रेचक) की सहज गति को अपने सामर्थ्य अनुरूप रोक देना या स्थिर कर देना ही प्राणायाम कहलाता है ।

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

Interpretations

HA : That (Asana) Having Been Perfected, Regulation Of The Flow Of Inhalation And Exhalation Is Pranayama (Breath Control).

IT : This having been (accomplished) Pranayama which is cessation of inspiration and expiration (follows).

VH : That (asana-posture) being achieved, pranayama-breath regulation is interruption of the (normal) motion of inhalation and exhalation.

BM : When the posture of yoga is steady, the breath is controlled by regulation of the course of exhalation and inhalation.

SS : That [firm posture] being acquired, the movements of inhalation and exhalation should be controlled. This is pranayama. When this is [achieved], breath –control [which is] the cutting off of the flow of inhalation and exhalation [should be practiced

SP : After mastering posture, one must practice control of the prana (pranayama) by stopping the motions of inhalation and exhalation.

SV : Controlling the motion of the exhalation and the inhalation follows after this.

2-50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

- ▶ पदच्छेदः बाह्य-आभ्यन्तर-स्तम्भवृत्तिः-देश -काल-संख्याभिःपरिदृष्टः दीर्घ-सूक्ष्मः
- ▶ बाह्यवृत्ति, आभ्यन्तरवृत्ति व स्तम्भवृत्ति ये तीन प्राणायाम स्थान, समय व गणना के द्वारा ठीक प्रकार से देखा व जाना से प्राण लम्बा व हल्का हो जाता है ।

2-50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

Interpretations

HA : That (Pranayama) Has External Operation (Vashya-Vrtti), Internal Operation (Abhyantara-Vrtti) And Suppression (Stambha-Vrtti). These, Again, When Observed According To Space, Time, And Number Become Long And Subtle.

IT : (It is in) external, internal or suppressed modification; is regulated by place, time and number, (and becomes progressively) prolonged and subtle.

VH : (Pranayama has) external, internal or suspended modifications (which become) long and subtle, when observed by means of location (of breaths motion in the body), time (length of inhalation, exhalation and intervening spaces), and number.

2-50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

Interpretations

- BM** : The modification of breath in exhalation, inhalation, and retention is perceptible as deep and shallow breathing is regulated by where the breath is held, for how long, and for how many cycles.
- SS** : The modifications of the life-breath are either external, internal or stationary. They are to be regulated by space, time and number and are either long or short.
- SP** : The breath may be stopped externally, or internally, or checked in mid-motion, and regulated according to place, time and a fixed number of moments, so that the stoppage is either protracted or brief.
- SV** : Its modifications are either external or internal, or motionless, regulated by place, time, and number, either long or short.

2-51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

- ▶ पदच्छेदः बाह्य, आभ्यन्तर-विषय-आक्षेपी, चतुर्थः
- ▶ श्वास को बाहर रोकने व अन्दर रोकने के विषय अर्थात् कार्य का त्याग या विरोध करने वाला यह चौथा प्राणायाम है।

2-51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

Interpretations

HA : The Fourth Pranayama Transcends External And Internal Operations.

IT : That Pranayama which goes beyond the sphere of internal and external is the fourth (variety).

VH : The fourth (modification) transcends the reference to external and internal.

BM : A fourth type of breath control goes beyond the range of exhalation and inhalation.

SS : There is a fourth kind of pranayama that occurs during concentration on an internal or external object.

SP : The fourth kind of pranayama is the stoppage of the breath which is caused by concentration upon external or internal objects.

SV : The fourth is restraining the Prana by directing it either to the external or internal objects.

2-52

ततः क्षीयते प्रकाशावरणम् ॥५२॥

- ▶ पदच्छेदः ततः क्षीयते, प्रकाश-आवरणम्
- ▶ प्राणायाम के अनुष्ठान से विवेकज्ञान के ऊपर पड़े अज्ञान की परत कमजोर होने लगती है।

2-52

ततः क्षीयते प्रकाशावरणम् ॥५२॥

Interpretations

HA : By That the Veil Over The Manifestation (Of Knowledge) Is Thinned.

IT : From that is dissolved the covering of light.

VH : Due to that, the covering of light is dispersed.

BM : Then the cover over the light of truth dissolves.

SS : As its result, the veil over the inner light is destroyed.

SP : As the result of this, the covering of the Inner Light is removed.

SV : From that, the covering to the light of the chitta is attenuated.

2-53

धारणासु च योग्यता मनसः ॥५३॥

- ▶ पदच्छेदः धारणासु, च, मनसः, योग्यता ॥
- ▶ और प्राणायाम के करने से मन को कहीं पर भी एकाग्र करने या लगाने का सामर्थ्य बढ़ जाता है ।

2-53

धारणासु च योग्यता मनसः ॥५३॥

Interpretations

HA : The Mind Acquires Fitness For Dharana.

IT : And the fitness of the mind for concentration.

VH : And readiness of the mind for dharana-focusings.

BM : And the mind is fit for concentration.

SS : And the mind becomes fit for concentration.

SP : The mind gains the power of concentration (dharana).

SV : The mind becomes fit for Dharana.

2-54

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥

- ▶ पदच्छेदः स्वविषय-असम्प्रयोगे, चित्तस्य-स्वरूपानुकार-इव-इन्द्रियाणाम् .प्रत्याहारः॥
- ▶ जब सभी इन्द्रियों का अपने –अपने कार्यों के साथ सम्बन्ध न होने से वे इन्द्रियां चित्त के वास्तविक स्वरूप के जैसे हो जाती हैं । इन्द्रियों की ऐसी स्थिति को प्रत्याहार कहते हैं ।

2-54

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥

Interpretations

HA : When Separated From Their Corresponding Objects, The Organs Follow, As It Were, The Nature Of The Mind, That Is Called Pratyahara (Restraining Of The Organs)

IT : Pratyahara or abstraction is, as it were, the imitation by the senses of the mind by withdrawing themselves from their objects.

SS : When the senses withdraw themselves from the objects and imitate, as it were, the nature of the mind-stuff, this is pratyahara.

SP : When the mind is withdrawn from sense-objects, the sense-organs also withdraw themselves from their respective objects and thus are said to imitate the mind.

SV : The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff.

2-55

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

- ▶ पदच्छेदः ततः, परमा, वश्यता-इन्द्रियाणाम् ॥
- ▶ उस प्रत्याहार के सिद्ध होने से योगी साधक का इन्द्रियों पर पूरी तरह से नियंत्रण हो जाता है ।

2-55

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

Interpretations

HA : That Brings Supreme Control Of The Organs.

IT : Then follows the greatest mastery over the senses.

SS : Then follows supreme mastery over the senses.

SP : Thence arises complete mastery over the senses.

SV : Thence arises supreme control of the organs.

Vibhuti Pada विभूतिपाद

Introduction

- ▶ The third chapter of the Patanjali Yoga Sutras is about the results, power, and manifestation once the union is achieved.
- ▶ It is said, yogis achieve mystical powers (siddhi) due to the regular practice of yoga. However, this chapter notifies yogis that these very same powers can become a hindrance in their path to liberation.
- ▶ Furthermore, it warns against the temptations of the eight siddhis or supernatural powers that a yogi can achieve in the higher levels of spiritual development.
- ▶ Dives deeper into the last three limbs of yoga, which are collectively known as Samyama (संयम).
- ▶ Patanjali explains how Samyama is used as the finer tool to remove the subtler veils of ignorance, in this chapter.

(Ref: Basic Introduction of Patanjali Yoga Sutras – The Best Knowledge for Yogis - Yoga Moha)

3-1

देशबन्धश्चित्तस्य धारणा ॥१॥

- ▶ पदच्छेदः देश, बन्धः, चित्तस्य, धारणा ॥
- ▶ अपने चित्त को किसी भी एक स्थान पर (नाभि, हृदय या माथे पर) बाँधना, लगाना, ठहराना, या केन्द्रित करना धारणा कहलाती है ।

3-1

देशबन्धश्चित्तस्य धारणा ॥१॥

Interpretations

HA : Dharana Is The Mind's (Chitta's) Fixation On A Particular Point In Space

IT : Concentration is the confining of the mind within a limited mental area (Object of concentration)

VH : Dharana-focusing is fixing of the citta- (the energy of) the field of consciousness within a focal point.

BM : Concentration is binding the thought in one place.

SS : Dharana is the binding of the mind to one place, object or idea.

SP : Concentration (dharana) is holding the mind within a center of spiritual consciousness in the body, or fixing it on some divine form, either within the body or outside it.

SV : Dharana is holding the mind on to some particular object.

3-2

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

- ▶ पदच्छेदः तत्र, प्रत्यैक-तानता, ध्यानम् ॥
- ▶ जहाँ जिस स्थान पर भी धारणा का अभ्यास किया गया है, वहाँ पर उस ज्ञान या चित्त की वृत्ति की एकरूपता या उसका एक समान बने रहना ही ध्यान कहलाता है ।

3-2

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

Interpretations

HA : In That (Dharana) The Continuous Flow Of Similar Mental Modification Is Called Dhyana Or Meditation.

IT : Uninterrupted flow (of the mind) towards the object (chosen for meditation) is contemplation.

VH : The single directionality of a pratyaya there (to the chosen focal point) is dhyana-mediation.

BM : Meditation is focusing on a single conceptual flow.

SS : Dhyana is the continuous flow of cognition toward that object.

SP : Meditation (dhyana) is an unbroken flow of thought toward the object of concentration.

SV : An unbroken flow of knowledge to that object is Dhyana.

3-3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥

- ▶ पदच्छेदः तत्, एव, अर्थ-मात्र-निर्भासम् ,स्वरूप-शून्यम् , इव, समाधिः ॥
- ▶ जब योगी स्वयं के स्वरूप को भूलकर केवल ध्येय (जिसका ध्यान कर रहा है) में ही लीन हो जाता है, तब योगस्थ साधक की वह अवस्था-विशेष समाधि कहलाती है ।

3-4

त्रयमेकत्र संयमः ॥४॥

Interpretations

HA : The Three Together On The Same Object Is Called Samyama.

IT : These three taken together constitute Samyama.

VH : The group of three (dharana, dhyana, and Samadhi) together as one is sanyama – the perfect regulation of citta.

BM : Concentration, meditation, and pure contemplation focused on a single object constitute perfect discipline.

SS : The practice of these three [dharana, dhyana and samadhi] upon one object is called samyama.

SP : When these three—concentration, meditation and absorption—are brought to bear upon one subject, they are called samyama.

SV : (These) three (when practised) in regard to one object is Samyama.

3-5

तज्जयात्प्रज्ञालोकः ॥५॥

- ▶ पदच्छेदः तत् , जयात् , प्रज्ञालोकः ॥
- ▶ संयम (धारणा-ध्यान-समाधि) पर विजय प्राप्त करने से योगी की बुद्धि समाधि परक प्रकाश से आलोकित हो जाती है ।

3-5

तज्जयात्प्रज्ञालोकः ॥५॥

Interpretations

HA : By Mastering That, The Light Of Knowledge (Prajna) Dawns.

IT : By mastering it (Samyama) the light of higher consciousness.

VH : Owing to the success of that (sanyama), the brilliance of prajna-insight.

BM : The light of wisdom comes from mastery of perfect discipline.

SS : By mastery of samyama comes the light of knowledge.

SP : Through mastery of samyama comes the light of knowledge.

SV : By the conquest of that comes light of knowledge.

3-6

तस्य भूमिषु विनियोगः ॥६॥

- ▶ पदच्छेदः तस्य, भूमिषु, विनियोगः॥
- ▶ संयम का विशेष अभ्यास या प्रयोग योग की अलग- अलग भूमियों या अवस्थाओं में करना चाहिए । पहले स्थूल भूमियों पर अभ्यास करके उत्तरोत्तर सूक्ष्म भूमियों पर संयम करना चाहिए ।

3-6

तस्य भूमिषु विनियोगः ॥६॥

Interpretations

HA : It (Samyama) Is To Be Applied To The Stages (Of Practice)

IT : Its (of Samyama) use by stages.

VH : Its (samyama's) application is in stages.

BM : The practice of perfect discipline is achieved in stages.

SS : Its practice is to be accomplished in stages.

SP : It must be applied stage by stage.

SV : That should be employed in stages.

3-7

त्रयमन्तरङ्गं पूर्वभ्यः ॥७॥

- ▶ पदच्छेदः त्रयम्, अन्तरङ्गम् , पूर्वभ्यः ॥
- ▶ साधन पाद में अष्टांग योग के प्रकरण में कहे गए यम, नियम, आसन, प्राणायाम व प्रत्याहार की अपेक्षा ये तीन धारणा, ध्यान व समाधि (जिनकी संयम परिभाषा) सम्प्रज्ञात समाधि के निकटतम साधन हैं ।

3-7

त्रयमन्तरङ्गं पूर्वभ्यः ॥७॥

Interpretations

HA : These Three Are More Intimate Practices Than The Previously Mentioned Ones.

IT : The three are internal in relation to the preceding ones.

VH : The group of three (dharana, dhyana, and Samadhi) is the inner limb(s) distinct from the previous (five limbs of yoga)

BM : In contrast with the prior limbs of yoga, the final triad is internal.

SS : These three [dharana, dhyana and Samadhi] are more internal than the preceding five limbs.

SP : These three are more direct aids to experience than the five limbs previously described.

SV : These three are nearer than those that precede.

3-8

तदपि बहिरङ्गं निर्बीजस्य ॥८॥

- ▶ पदच्छेदः तत् , अपि, बहिरङ्गं, निर्बीजस्य ॥
- ▶ वह धारणा, ध्यान व समाधि भी निर्बीज अथवा असम्प्रज्ञात समाधि प्राप्त करने के लिए बाहरी साधन हैं ।

तदपि बहिरङ्गं निर्बीजस्य ॥८॥

Interpretations

HA : That Also Is (To Be Regarded As) External In Respect Of Nirvija Or Seedless Concentration.

IT : Even that (Sabija Samadhi) is external to the Seedless (Nirbija Samhadhi)

VH : That (inner limb) however is an external limb of nirbija-the seedless (Samadhi-cognitive absorption)

BM : Yet it is only an external limb of seedless contemplation.

SS : Even these three are external to the seedless samadhi.

SP : But even these are not direct aids to the seedless samadhi.

SV : But even they are external to the seedless (Samadhi).

3-9

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥

- ▶ पदच्छेदः व्युत्थान, निरोध-संस्कारयोः, अभिभव-प्रादुर्भावौ, निरोध-क्षण-चित्त-अन्वय, निरोध-परिणामः ॥
- ▶ व्युत्थान-चित्त की वह अवस्था जिसमें संस्कार प्रभावी होते हैं ।
- ▶ निरोध -वह अवस्था जिसमें संस्कार दब जाते हैं ।
- ▶ संस्कारयोः -विचार या घटनाओं की स्मृति या याददाश्त
- ▶ अभिभव -छिपना या दबना
- ▶ प्रादुर्भावौ-उभरना या प्रकट होना
- ▶ निरोध-संस्कारो के दबने की स्थिति
- ▶ क्षण-समय या काल
- ▶ चित्त -चित्त
- ▶ अन्वयः -मिश्रित या संयुक्त होना
- ▶ निरोधपरिणामः -निरोध का परिणाम या फल है ।
- ▶ चित्त निरोध की अवस्था समय में चित्त व्युत्थान और निरोध इन दोनों ही संस्कारो से संयुक्त होता है । इसे ही चित्त के निरोध का परिणाम कहा गया है ।

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥

Interpretations

HA : Suppression Of The Latencies Of Fluctuation And Appearance Of The Latencies Of Arrested State Taking Place At Every Moment Of Blankness Of The Arrested State In The Same Mind, Is The Mutation Of The Arrested State Of Mind.

IT : Nirodha Parinama is that transformation of the mind in which it becomes progressively permeated by that condition of Nirodha which intervenes momentarily between an impression which is disappearing and the impression which is taking place.

VH : The submergence of the sanskara-subliminal activator of externalization and the emergence of the sanskara of nirodha- the act of ending (citta-vrtti) is the nirodha-parinama (nirodha-transformation) which is connected to citta- the energy field of consciousness at the moment of nirodha.

BM : The transformation of thought leading toward its own cessation is accompanied by moments of cessation, when subliminal impression of mental distraction are overcome and those of cessation emerge in their place.

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥

Interpretations

- SS** : The impressions which normally arise are made to disappear by the appearance of suppressive efforts, which in turn create mental modifications. The moment of conjunction of mind and new modification is nirodha parinama.
- SP** : When the vision of the lower samadhi is suppressed by an act of conscious control, so that there are no longer any thoughts or visions in the mind, that is the achievement of control of the thought-waves of the mind.
- SV** : By the suppression of the disturbed modifications of the mind, and by the rise of modifications of control, the mind is said to attain the controlling modifications —following the controlling powers of the mind.

3-10

तस्य प्रशान्तवाहिता संस्कारात् ॥१०॥

- ▶ पदच्छेदः तस्य , प्रशांत , वाहिता , संस्कारात् ॥
- ▶ निरोध संस्कारों के प्रभाव से योगी के चित्त की स्थिति पूर्णतः शान्त हो जाती है ।
अर्थात् उस अवस्था में योगी का चित्त शान्त एवं सहज गति के साथ प्रवाहमान रहता है ।

3-10

तस्य प्रशान्तवाहिता संस्कारात् ॥१०॥

Interpretations

HA : Continuity Of The Tranquil Mind (In An Arrested State) Is Ensured By The Latent Impressions.

IT : It's flow becomes tranquil by repeated impression.

VH : The calm flow of that (nirodha-parinama-transformation) occurs due to the sanskara-subliminal activator (or nirodha)

BM : From subliminal impression of these moments, the flow of tranquility is constant.

SS : The flow of nirodha parinama becomes steady through habit.

SP : When this suppression of thought-waves becomes continuous, the mind's flow is calm.

SV : Its flow becomes steady by habit.

3-11

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥११॥

- ▶ पदच्छेदः सर्वार्थता , एकाग्रतयोः , क्षय , चित्तस्य , समाधिपरिणामः ॥
- ▶ सर्वार्थता-चित्त का अनेक विषयों में चलायमान होना
- ▶ एकाग्रतयोः- चित्त का किसी एक विषय में लगे रहना,
- ▶ क्षय - सर्वार्थता का नाश एवं
- ▶ उदयौ- एकाग्रता का प्रकट होना
- ▶ चित्तस्य - चित्त का
- ▶ समाधिपरिणामः - समाधि लगने का परिणाम है ।
- ▶ चित्त की योग से अतिरिक्त जो तीन भूमियाँ हैं, क्षिप्त, मूढ और विक्षिप्त उसका नाश और एकाग्र भूमि का निरन्तर बढ़ते हुए निरुद्ध अवस्था का उदय होना, चित्त के लिए समाधि का परिणाम है ।

3-11

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥११॥

Interpretations

HA : Diminution Of Attention To All And Sundry And Development Of One Pointedness Is Called Samadhi-Parinama Or Mutation Of The Concentrative Mind.

IT : Samadhi transformation is the (gradual) setting of the distraction and simultaneous rising of one-pointedness.

VH : The disappearance of the sarvatha- all-objectiveness and the arising of ekagrata-one-pointedness is Samadhi-parinama (Samadhi-tranformation) of citta-the energy friend of consciousness.

BM : The transformation of thought towards pure contemplation occurs when concern for all external objects declines and psychic focus arises.

SS : When there is decline in distractness and appearance of one-pointedness, then comes samadhi parinama (development in Samadhi)

SP : When all mental distractions disappear and the mind becomes one-pointed, it enters the state called samadhi.

SV : Taking in all sorts of objects and concentrating upon one object, these two powers being destroyed and manifested

3-12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥

- ▶ पदच्छेदः ततः , पुनः , शान्त , उदित , तुल्य , प्रत्ययः , चित्तस्य , एकाग्रता , परिणामः ॥
- ▶ ततः -उसके बाद (चित्त के समाधि परिणाम की स्थिति के बाद)
- ▶ पुनः -फिर से
- ▶ शान्त -शान्त एवं
- ▶ उदितौ-पुनः उदित होने वाले
- ▶ तुल्य -एक समान
- ▶ प्रत्ययौ-ज्ञान
- ▶ चित्तस्य-चित्त की
- ▶ एकाग्रता- एकाग्रता का
- ▶ परिणामः- परिणाम है ।
- ▶ Interpretations
- ▶ चित्त के समाधि परिणाम के बाद एक वस्तु या ध्येय विषयक पूर्व ज्ञान शांत होकर पुनः उसी समान ज्ञान का उदय होना चित्त का एकाग्रता परिणाम होता है । इसमें ध्येय का ज्ञान बीच में खंडित होने पर भी अखंडित महसूस होता है ।

3-12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥

Interpretations

HA : There (In Samadhi) Again (In The State Of Concentration) The Past And The Present Modifications Being Similar It Is Ekagrata-Parinama Or Mutation Of The Stabilised State Of Mind.

IT : Then, again, the condition of the mind in which the ‘object’ (in the mind) which is always exactly similar to the ‘object’ which rises (in the next moment) is called Ekagrata Parinama.

VH : Then again, when the santa-quieted and the uditā-arisen are the same pratyaya, there is ekagrata-parinama-one-pointedness transformation of the citta-the field.

BM : The transformation of thought towards psychic focus occurs when a concept is equally at rest or arising.

SS : Then again, when subsiding past and rising present images are identical, there is ekagrata parinama (one pointedness).

SP : The mind becomes one-pointed when similar thoughtwaves arise in succession without any gaps between them.

SV : The one-pointedness of the Chitta is when it grasps in one, the past and present.

3-13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥

- ▶ पदच्छेदः एतेन, भूत-इन्द्रियेषु , धर्म-लक्षण-अवस्था-परिणामा, व्याख्याताः ॥
- ▶ एतेन- चित्त के परिणामों से
- ▶ भूत-पांच महाभूतों एवं
- ▶ इन्द्रियेषु-इन्द्रियों अर्थात् आँख, नाक, कान आदि में
- ▶ धर्मलक्षणावस्थापरिणामा-धर्म परिणाम, लक्षण परिणाम, व अवस्था परिणाम
- ▶ व्याख्याता-समझने चाहिए।
- ▶ जिस प्रकार पूर्व के सूत्रों में चित्त के जो निरोध, समाधि व एकाग्रता परिणाम महर्षि द्वारा कहे गए हैं, उसी प्रकार सभी पंच महाभूतों व इन्द्रियों में होने वाले धर्म परिणाम, लक्षण परिणाम व अवस्था परिणाम भी समझे जाने चाहिए।

3-13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥

Interpretations

- HA : By These Are Explained The Three Changes, Viz. Of Essential Attributes Or Characteristics, Of Temporal Characters, And Of States Of The Bhutas And The Indriyas (i.e. All The Knowable Phenomena)
- IT : By this (by what has been said in the last four Sutras) the property, character and the sense-organs are also explained.
- VH : By this are explained the parinama-transformation of dharma-characteristic form, laksana-potential change and avastha-condition in regard to the bhuta-element and indriya-sense organs.
- BM : By extension, these transformation of thought explain the transformation of nature's properties, characteristics, and conditions, which occur in material elements and sense organs.

3-13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥

Interpretations

- SS : By this [what has been said in the preceding Sutras], the transformation of the visible characteristics, time factors and conditions of elements and senses are also described.
- SP : In this state, it passes beyond the three kinds of changes which take place in subtle or gross matter, and in the organs: change of form, change of time and change of condition.
- SV : By this is explained the threefold transformations of form, time and state, in fine or gross matter, and in the organs.

3-14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥

- ▶ पदच्छेदः शान्त-उदिता-अव्यपदेश्य-धर्मानुपाती, धर्मी ॥
- ▶ किसी भी पदार्थ के अतीत, वर्तमान व भविष्यत धर्मों में जो एक तत्त्व सदा विद्यमान रहता है वह धर्मी है ।

3-14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥

Interpretations

- HA** : That Which Continues Its Existence All Through The Varying Characteristics, Namely The Quiscent, i.e. Past, The Uprisen, i.e. Present Or Unmanifest (But Remaining As Potent Force) i.e. Future, Is The Substratum (Or Object Characterised).
- IT** : The substratum is that in which the properties – latent, active or unmanifest – inhere.
- VH** : The form substratum (dharmi) conforms to the characteristic form, which may be Quieted, arisen, and indistinguishable (past, present, and future).
- BM** : The substratum underlying the essential properties of material nature endures whether these properties are at rest, arising, or unmanifest.
- SS** : It is the substratum (Prakriti) that by nature goes through latent, uprising and unmanifest phases.
- SP** : A compound object has attributes and is subject to change, either past, present or yet to be manifested.
- SV** : That which is acted upon by transformations, either past, present or yet to be manifested, is the qualified.

3-15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

- ▶ पदच्छेदः क्रम-अन्यत्वं, परिणाम-अन्यत्वे, हेतुः ॥
- ▶ एक परिणाम का किसी अन्य परिणाम के पश्चात होना "क्रम" है । क्रम का भिन्न होना परिणाम के भिन्न भिन्न होने में कारण है ।

3-15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

Interpretations

HA : Change Of Sequence (Of Characteristics) Is Cause Of Mutative Differences.

IT : The cause of the difference in transformation is the difference in the underlying process.

VH : The separateness of the krama-sequential progression (of each citta-field) is the reason for the separateness of parinama-transformations.

BM : Variation in the sequence of properties cause difference in the transformations of nature.

SS : The succession of these different phases is the cause of the difference in stages of evolution.

SP : The succession of these changes is the cause of manifold evolution.

SV : The succession of changes is the cause of manifold evolution.

3-16

परिणामत्रयसंयमासदतीतानागतज्ञानम् ॥१६॥

- ▶ पदच्छेदः परिणाम, त्रय, संयमाद् , अतीत-अनागत-ज्ञानम् ॥
- ▶ किसी भी पदार्थ के तीनों परिणाम (धर्म, लक्षण व अवस्था) में संयम (धारणा-ध्यान-समाधि) करने से उस पदार्थ के भूत एवं भविष्य काल का ज्ञान हो जाता है

3-16

परिणामत्रयसंयमासदतीतानागतज्ञानम् ॥१६॥

Interpretations

HA : Knowledge Of The Past And The Future Can Be Derived Through
Samyama On The Three Parinamas (Changes)

IT : By performing Samyama on the three kinds of transformation (Nirodha,
Samadhi and Ekagrata) knowledge of the past and future.

VH : Due to the sanyama (perfect regulation of citta by dharma, dyana,
samadhi) on the three transformations (dharma-characteristic,
laksana-potential change, avastha-condition) there arises knowledge of the
past and future.

BM : Knowledge of the past and future comes from perfect discipline of the
three transformations of thought.

SS : By practicing samyama on the three stages of evolution comes
knowledge of past and future.

SP : By making samyama on the three kinds of changes, one obtains
knowledge of past and the future.

SV : By making Samyama on the three sorts of changes comes the
knowledge of past and future.

3-17

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ १७ ॥

- ▶ पदच्छेदः शब्द-अर्थ-प्रत्ययानाम्, इतरेतर, अध्यासात्, सङ्करः, तत्, प्रविभाग-संयमात्, सर्व, भूत, रुत, ज्ञानम् ॥
- ▶ प्रत्ययानाम् - ज्ञान का
- ▶ इतरेतर-परस्पर या आपस में
- ▶ अध्यासात् -जुड़े होने से
- ▶ संकरः -उनका एक दूसरे के साथ संमिश्रण अर्थात् वो एक दूसरे के साथ मिल जाते हैं।
- ▶ तत् -तब उनके अर्थात् शब्द, अर्थ व ज्ञान में
- ▶ प्रविभाग-अलग-अलग विभाग में
- ▶ संयमात्-संयम (धारणा-ध्यान-समाधि) करने से
- ▶ शब्द एवं उसके अर्थ एवं ज्ञान का परस्पर जुड़ाव होने से वे एक दुसरे के साथ मिले हुए जैसे प्रतीत होते हैं तब उनके विभाग (अलग-अलग) में संयम (धारणा-ध्यान-समाधि) करने से सभी प्राणियों के शब्दों का ज्ञान हो जाता है ।

3-17

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ १७ ॥

Interpretations

HA : Word, Object Implied And The Idea Thereof Overlapping, Produce One Unified Impression. If Samyama Is Practiced On Each Separately, Knowledge Of The Meaning Of The Sounds Produces By All Beings Can Be Acquired.

IT : The sound, the meaning (behind it) and the idea (which is present in the mind at the time) are present together in a confused state. By performing Samyama (on the sound) they are resolved and there arises comprehension of the meaning of sounds uttered by any living being.

VH : The confusion of words, meanings, and pratyaya is due to the super-imposition of one upon the other. By sanyama (perfect regulation of citta) on the inherent distinctness of these, there arises knowledge of the sound of all beings.

3-17

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ १७ ॥

Interpretations

- BM** : Confusion arises from erroneously identifying words, objects, and ideas with one another; knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them
- SS** : A word, its meaning, and the idea behind it are normally confused because of superimposition upon one and another. By samyam on the word [or sound] produced by any being, knowledge of its meaning is obtained.
- SP** : By making samyama on the sound of a word, one's perception of its meaning, and one's reaction to it—three things which are ordinarily confused—one obtains understanding of all sounds uttered by living beings.
- SV** : By making Samyama on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

3-18

संस्कारसाक्षत्करणात् पूर्वजातिज्ञानम् ॥१८॥

- ▶ पदच्छेदः संस्कार,साक्षात्,करणात्, पूर्व-जाति, ज्ञानम् ॥
- ▶ योगी द्वारा अपने संस्कारों में संयम (धारणा-ध्यान और समाधि) करने से उसे अपने पूर्व जन्म के बारे में ज्ञान हो जाता है ।

3-18

संस्कारसाक्षत्करणात् पूर्वजातिज्ञानम् ॥१८॥

Interpretations

HA : By The Realisation Of Latent Impression, Knowledge Of Previous Births Is Acquired.

IT : By direct perceptions of the impression a knowledge of previous births.

VH : By direct perception of sanskara-subliminal activators, knowledge of previous births.

BM : Through direct perception of one's subliminal impression, one has knowledge of former births.

SS : By direct perception, through samyama, of one's mental impressions, knowledge of past births is obtained.

SP : By making samyama on previous thought-waves, one obtains knowledge of one's past lives.

SV : By perceiving the impressions, knowledge of past life.

3-19

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

- ▶ पदच्छेदः प्रत्ययस्य, पर, चित्त-ज्ञानम् ॥
- ▶ योगी जब अपने से भिन्न व्यक्ति के चित्त में संयम करता है तो उसे दूसरे व्यक्ति के चित्त के भावों का ज्ञान हो जाता है।

3-19

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

Interpretations

HA : (By Practicing Samyama) On Notions, Knowledge Of Other Minds Is Developed.

IT : (By direct perception through Samyama) of the image occupying the mind, knowledge of the mind of others.

VH : (By direct perception) of a pratyaya- knowledge of the citta of another.

BM : Through direct perception of cognitive process, one has knowledge of the thoughts of others.

SS : By samyama on the distinguishing signs of others' bodies, knowledge of their mental images is obtained.

SP : By making samyama on the distinguishing marks of another man's body, one obtains knowledge of the nature of his mind.

SV : By making Samyama on the signs in another's both knowledge of that mind comes.

3-20

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥

- ▶ पदच्छेदः न, च, तत्, सालम्बनम्, तस्य, विषयी-भूतत्वात् ॥
- ▶ लेकिन योगी को दुसरे व्यक्ति के चित्त के भावों का ज्ञान सामान्य ज्ञान की प्रक्रिया के आलंबन से रहित होता है क्योंकि योगी के संयम का विषय तो दुसरे व्यक्ति का केवल चित्त है।

3-20

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥

Interpretations

HA : The Prop (Or Basis) Of The Notion Does Not Get Known Because That Is Not The Object Of The (Yogin's) Observation.

IT : But not also of other mental factors which support the mental image for that is not the object (of Samyama).

VH : And it is not that (citta) together with its supporting object. Due to its (citta's) nature of being that which has not object.

BM : But this does not involve knowledge of the underlying object of thought since that is not the object of one's perception.

SS : But this does not include support in the person's mind [such as the motive behind the thought, etc.], as that is not the object of samyama.

SP : But not of its contents, because that is not the object of the samyama.

SV : But not its contents, that not being the object of the Samyama.

3-21

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥

- ▶ पदच्छेदः काय-रूप-संयमात्, तत्-ग्राह्य-शक्ति-स्तम्भे, चक्षुः, प्रकाश-असम्प्रयोगे ॥
- ▶ ग्राह्यशक्ति -जिस प्रकाश रूपी ग्राह्यशक्ति से देखा जा रहा है
- ▶ स्तम्भे-उसके रुक जाने पर
- ▶ चक्षुः -तब आँखों का
- ▶ प्रकाश-रोशनी से
- ▶ असम्प्रयोगे-सम्बन्ध न होने के कारण
- ▶ अन्तर्धान-योगी अन्तर्धान हो जाता है, अर्थात् योगी दिखाई देना बंद हो जाता है
- ▶ जब योगी अपने शरीर के रूप में संयम (धारणा-ध्यान एवं समाधि) का दृढ एवं सतत अभ्यास कर लेता है तो उससे दूसरे व्यक्तियों की आँखों का रोशनी के साथ उसके शरीर का सम्बन्ध टूट जाता है, जिससे उनकी योगी के शरीर को देखने की शक्ति रुक जाती है । इस कारण योगी का शरीर दूसरों को दिखाई देना बंद हो जाता है या अदृश्य हो जाता है ।

3-22

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥२२॥

Interpretations

HA : When Perceptibility Of The Body Is Suppressed By Practicing Samyama On The Visual Character, Disappearance Of The Body Is Effected Through It's Getting Beyond The Sphere Of Perception Of The Eye.

IT : By performing Samyama on Rupa (one of the five Tanmatras), on suspension of the receptive power, the contact between the eye (of the observer) and light (from the body) is broken and the whole body becomes invisible.

VH : By sanyama on form of the body, while suspending its ability to be seen, that is, the disconnecting of light to the eye – there arises invisibility (placement within).

3-22

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥२२॥

Interpretations

- BM** : From perfect discipline of the body's own form, one can become invisible by paralyzing the power to perceive one's body and blocking the contact of light from one's eyes.
- SS** : By samyama on the form of one's body, [and by] checking the power of perception by intercepting light from the eyes of the observer, the body becomes invisible.
- SP** : If one makes samyama on the form of one's body obstructing its perceptibility and separating its power of manifestation from the eyes of the beholder, then one's body becomes invisible.
- SV** : By making Samyama on the form of the body the power of perceiving forms being obstructed, the power of manifestation in the eye being separated, the Yogi's body becomes unseen.

3-23

मैत्र्यादिषु बलानि ॥२३॥

- ▶ पदच्छेदः मैत्री, आदिषु , बलानि ॥
- ▶ मैत्री, करुणा, मुदिता इन तीन चित्त की प्रसन्नता करने वाले उपायों में संयम (धारणा-ध्यान और समाधि का अभ्यास करने से) इन तीनों भावों में अतिशय बल की प्राप्ति होती है ।

3-23

मैत्र्यादिषु बलानि ॥२३॥

Interpretations

HA : Through Samyama On Friendliness (Amity) And Other Similar Virtues, Strength Is Obtained Therein.

IT : (24): (By performing Smayama) on friendliness etc (comes) strength (of that quality)

VH : (By sanyama) on friendship, etc. – strengths (I.33)

BM : From perfect discipline of friendship, compassion, joy, and impartiality, one has their strengths.

SS : (24): By samayam on friendliness and other such qualities, the power to transmit them is obtained.

SP : (24) By making samyama on friendliness, compassion, etc., one develops the powers of these qualities.

SV : (24): By making Samyama on friendship, mercy etc., the yogi excels in the respective qualities.

3-24

बलेषु हस्तिबलादीनि ॥२४॥

- ▶ पदच्छेदः बलेषु, हस्ति-बलादीनि ॥
- ▶ अलग- अलग प्रकार के बलों में संयम करने से योगी को हाथी, गरुड़, वायु आदि के समान अलग- अलग प्रकार के बलों की प्राप्ति हो जाती है ।

बलेषु हस्तिबलादीनि ॥२४॥

Interpretations

- ▶ अलग- अलग प्रकार के बलों में संयम करने से योगी को हाथी, गरुड़, वायु आदि के समान अलग- अलग प्रकार के बलों की प्राप्ति हो जाती है ।

HA : By Practicing Samyama On (Physical) Strength, The Strength Of Elephants Etc. Can Be Acquired.

IT : (by performing Samyama) on the strengths (of animals) the strength of an elephant, etc.

VH : On strengths – the strength of an elephant, etc.

BM : From perfect discipline of the strength of an animal such as an elephant, one gains that strength.

SS : By samyama on the strength of elephants and other such animals, their strength is obtained.

SP : By making samyama on any kind of strength, such as that of the elephant, one obtains that strength.

SV : By making Samyama on the strength of the elephant, etc., that strength comes to the Yogi.

3-25

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२५॥

- ▶ पदच्छेदः प्रवृत्ति-आलोक-न्यासात्-सूक्ष्म-व्यवहित-विप्रकृष्ट-ज्ञानम् , ॥
- ▶ जब योगी द्वारा मन की प्रकाशमय प्रवृत्ति में संयम किया जाता है । तब उसे जो वस्तु या पदार्थ दिखाई नहीं देते, जो किसी आवरण या पर्दे के अन्दर हैं या किसी दूर देश में स्थित हैं । उन सभी वस्तुओं या पदार्थों का उसे भली- भाँति ज्ञान हो जाता है ।

3-25

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२५॥

Interpretations

HA : By Applying The Effulgent Light Of Higher Sense-Perception (Jyotismati) Knowledge Of Subtle Objects, Or Things Obstructed From View, Or Placed At A Great Distance, Can Be Acquired.

IT : Knowledge of the small, the hidden or the distant by directing the light of superphysical faculty.

VH : By projecting the brilliance of the pravrtti-finer activity (of citta), knowledge of the subtle, concealed, and distant.

BM : From placing light on the minds activity, one has knowledge of that which is subtle, hidden, and distant.

SS : By samyama on the Light within, the knowledge of the subtle, hidden and remotes is obtained. [Note: subtle as atoms, hidden as treasure, remote as far distant lands]

SP : By making samyama on the Inner Light one obtains knowledge of what is subtle, hidden, or far distant.

SV : By making Samyama on that effulgent light comes the knowledge of the fine, the obstructed, and the remote. that strength comes to the Yogi.

YHK

3-26

भुवनज्ञानं सूर्ये संयमात् ॥२६॥

- ▶ पदच्छेदः भुवन-ज्ञानं, सूर्ये, संयमात् ॥
- ▶ शरीर से बाहर स्थित सूर्य में संयम करने से योगी को सभी लोक – लोकान्तरों का ज्ञान हो जाता है ।

3-26

भुवनज्ञानं सूर्ये संयमात् ॥२६॥

Interpretations

HA : (By Practicing Samyama) On The Sun (The Point Of Body Known As The Solar Entrance) The Knowledge Of The Cosmic Regions Is Acquired.

IT : Knowledge of the Solar system by performing Samyama on the Sun.

VH : By samyama on the sun- knowledge of the worlds.

BM : From perfect discipline of the sun, one has knowledge of the worlds.

SS : By samyama on the sun, knowledge of the entire solar system is obtained.

SP : By making samyama on the sun, one gains knowledge of the cosmic spaces.

SV : By making Samyama on the sun, (comes) the knowledge of the world.

3-27

चन्द्रे ताराव्यूहज्ञानम् ॥२७॥

- ▶ पदच्छेदः चन्द्रे, तारा-व्यूह-ज्ञानम् ॥
- ▶ चन्द्रमा अथवा चाँद में संयम करने से सभी तारों की ठीक ठीक स्थिति की जानकारी हो जाती है ।

3-27

चन्द्रे ताराव्यूहज्ञानम् ॥२७॥

Interpretations

HA : (By Practicing Samyama) On The Moon (The Lunar Entrance)
Knowledge Of The Arrangements Of The Stars Is Acquired.

IT : (By performing Samyama) on the moon knowledge concerning the
arrangement of the stars.

VH : By samyama on the moon- knowledge of the organization of the stars.

BM : From perfect discipline of the moon, one has knowledge of the
arrangements of the stars.

SS : By samyama on the moon comes knowledge of the stars' arrangement.

SP : By making samyama on the moon, one gains knowledge of the
arrangement of the stars.

SV : On the moon, (comes) the knowledge of the cluster of stars.

3-28

ध्रुवे तद्गतिज्ञानम् ॥२८॥

- ▶ पदच्छेदः ध्रुवे, तत्, गति-ज्ञानम् ॥
- ▶ ध्रुव तारे में संयम करने से अन्य तारा समूह की गति का ज्ञान हो जाता है ।

ध्रुवे तद्गतिज्ञानम् ॥२८॥

Interpretations

HA : (By Practicing Samyama) On The Pole Star, Motion Of The Stars Is Known.

IT : (By performing Samyama) on the pole-star knowledge of their movements.

VH : By samyama on the pole star – knowledge of their motion.

BM : From perfect discipline of the polestar, one has knowledge of the movements of the stars.

SS : By samyama on the pole star comes knowledge of the stars movements.

SP : By making samyama on the polestar, one gains knowledge of the motions of the stars.

SV : On the pole star (comes) the knowledge of the motions of the stars.

3-29

नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥

- ▶ पदच्छेदः नाभिचक्रे, काय-व्यूह-ज्ञानम् ॥
- ▶ पेट के मध्य में स्थित नाभिप्रदेश (नाभिचक्र) में संयम करने से योगी को पूरे शरीर की संरचना या बनावट का ज्ञान हो जाता है ।

नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥

Interpretations

HA : (By Practicing Samyama) On The Navel Plexus, Knowledge Of The Composition Of The Body Is Derived.

IT : (By performing Samyama) on the navel centre knowledge of the organization of the body.

VH : By samyama on the navel cakra – knowledge of the organization of the body.

BM : From perfect discipline of the circle of the navel, one has knowledge of the body's arrangement.

SS : By samyama on the navel plexus, knowledge of the body's constitution is obtained.

SP : By making samyama on the navel, one gains knowledge of the constitution of the body.

SV : On the navel circle (comes) the knowledge of the constitution of the body.

3-30

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥

- ▶ पदच्छेदः कण्ठकूपे, क्षुत्, पिपासा, निवृत्तिः ॥
- ▶ कण्ठकूप अर्थात् गले में संयम (धारणा-ध्यान और सामधि) का दृढ एवं सतत अभ्यास करने से साधक को साधनाकाल में भूख- प्यास के ऊपर सम्पूर्ण से नियंत्रण आने लग जाता है ।

3-30

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥

Interpretations

HA : (By Practicing Samyama) On The Trachea, Hunger And Thirst Can Be Subdued.

IT : (By performing Samyama) on the gullet the cessation of hunger and thirst

VH : By samyama on the well of the throat – the ceasing of hunger and thirst.

BM : From perfect discipline of the cavity of the throat, hunger and thirst are subdued.

SS : By samyama on the pit of the throat, cessation of hunger and thirst is achieved.

SP : By making samyama on the hollow of the throat, one stills hunger and thirst.

SV : On the hollow of the throat (comes) cessation of hunger.

3-31

कूर्मनाड्यां स्थैर्यम् ॥३१॥

- ▶ पदच्छेदः कूर्म,नाड्याम् ,स्थैर्यम् ॥
- ▶ कूर्म (गले से नीचे उदर स्थल में कछुए की आकार की नाड़ी होती है) नामक नाड़ी में संयम करने से योगी को स्थिरता की प्राप्ति होती है ।

3-31

कूर्मनाद्यां स्थैर्यम् ॥३१॥

Interpretations

HA : Calmness Is Attained By Samyama On The Bronchial Tube.

IT : (By performing Samyama) on the Kurma-nadi steadiness.

VH : On the tortoise duct (tortoise), steadiness.

BM : From perfect discipline of the “tortoise vein,” one’s being becomes steady.

SS : By samyama on the kurma nadi (a subtle tortoise-shaped tube located below the throat), motionless in the meditative posture is achieved.

SP : By making samyama on the tube within the chest, one acquires absolute motionlessness.

SV : On the nerve called Kurma (comes) fixity of the body.

3-32

मूर्धज्योतिषि सिद्धदर्शनम् ॥३२॥

- ▶ पदच्छेदः मूर्ध-ज्योतिषि , सिद्ध-दर्शनम् ॥
- ▶ कपाल प्रदेश में स्थित मूर्ध ज्योति के प्रकाश में संयम करने से सिद्ध योगियों को देखने या जानने की योग्यता आती है ।

3-32

मूर्धज्योतिषि सिद्धदर्शनम् ॥३२॥

Interpretations

HA : (By Practicing Samyama) On The Coronal Light, Siddhas Can Be Seen.

IT : (By performing Samyama) on the light under the crown of the head vision of perfected Beings.

VH : On the light on the top of the head – vision of the perfected ones.

BM : From perfect discipline of the light in the head, one gets a vision of the perfected beings.

SS : By samyama on the light at the crown of the head (sahasrara chakra), visions of masters and adepts are obtained.

SP : By making samyama on the radiance within the back of the head, one becomes able to see the celestial beings.

SV : On the light emanating from the top of the head sight of the Siddhas.

3-33

प्रातिभाद्वा सर्वम् ॥३३॥

- ▶ पदच्छेदः प्रातिभाद् , वा, सर्वम् ॥
- ▶ योग के निरंतर अभ्यास से प्रातिभ नामक ज्ञान के उत्पन्न होने से योगी के भीतर अन्तःप्रज्ञा निःसृत होने से उसे सब प्रकार का ज्ञान हो जाता है ।

3-33

प्रातिभाद्वा सर्वम् ॥३३॥

Interpretations

HA : From Knowledge Kown As Pratibha (Intuition) Everything Becomes Known.

IT : (Knowledge of) everything from intuition.

VH : From pratibha- the flash of illumination, all knowledge.

BM : From intuition, one knows everything.

SS : Or, in the knowledge that dawns spontaneous enlightenment [through a life of purity], all the powers comes by themselves.

SP : All these powers of knowledge may also come to one whose mind is spontaneously enlightened through purity.

SV : Or by the power of Pratibha all knowledge.

3-34

हृदये चित्तसंवित् ॥३४॥

- ▶ पदच्छेदः हृदये, चित्त-संवित् ॥
- ▶ हृदय चक्र अर्थात् हृदय प्रदेश में संयम करने से योगी अपने चित्त के स्वरूप को ठीक ठीक जान लेता है ।

3-34

हृदये चित्तसंवित् ॥३४॥

Interpretations

HA : (By Practicing Samyama) On The Heart, Knowledge Of The Mind Is Acquired.

IT : (By performing Samyama) on the heart, awareness of the nature of the mind.

VH : On the heart – full knowledge of the citta- the field.

BM : From perfect discipline of the heart, one has full consciousness of one's thought.

SS : By samyama on the heart, the knowledge of the mind-stuff is obtained.

SP : By making samayama on the heart, one gains knowledge of the contents of the mind.

SV : In the heart, knowledge of minds.

3-35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थान्यस्वार्थसंयमात्
पुरुषज्ञानम् ॥३५॥

- ▶ पदच्छेदः सत्त्व-पुरुषयोः, अत्यंत-असंकीर्णयोः, प्रत्यय-अविशेषो, भोगः, परार्थत्वात् , संयमात् , पुरुषज्ञानम् ॥
- ▶ बुद्धि और पुरुष दोनों स्वरूप से ही एक दुसरे से पुर्णतः भिन्न या अलग- अलग हैं । इन दोनों को अभिन्न अर्थात् एक ही मानना ‘भोग’ कहलाता है । इसमें बुद्धि का विपरीत ज्ञान कारण है । इससे भिन्न जो स्वार्थ अर्थात् केवल पुरुष के विषय में ही संयम करने से आत्मा का ज्ञान होता है ।

3-35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थान्यस्वार्थसंयमात्
पुरुषज्ञानम् ॥३५॥

Interpretations

HA : Experience (Of Pleasure Or Pain) Arises From A Conception Which Does Not Distinguish Between The Two Extremely Different Entities, Viz. Buddhisattva And Parusa. Such Experience Exists For Another (i.e. Parusa). That Is Why Through Samyama On Parusa (Who Oversees All Experience And Also Their Complete Cessation), A Knowledge Regarding Parusa Is Acquired.

IT : (36): Experience is the result of inability to distinguish between the Parusa and the Sattva though they are absolutely distinct. Knowledge of the Parusa results from Damyama on theSelf-interest (of the Parusa) apart from another's interest.

VH : Experience is a pratyaya which does not distinguish sattva (guna of brightness, a primary constituent of matter) and parusa – the self as absolutely unmixed. By sanyama on what exists for its own sake (parusa) distinct from that (sattva) which exists for the other – the knowledge of parusa.

3-35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थान्यस्वार्थसंयमात्
पुरुषज्ञानम् ॥३५॥

Interpretations

- BM** : Worldly experience is caused by a failure to differentiate between the lucid quality of nature and the spirit. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit.
- SS** : The intellect and the Parusha (or Atman) are totally different, the intellect existing for the sake of Parusha, while the Parusha exists for its own sake. Not distinguishing this is the cause of all experience; and by samyama on the distinction, knowledge of the Parusha is gained.
- SP** : The power of enjoyment arises from a failure to discriminate between the Atman and the sattwa guna, which are totally different. The sattwa guna is merely the agent of the Atman, which is independent, existing only for its own sake. By making samyama on the independence of the Atman, one gains knowledge of the Atman.
- SV** : Enjoyment comes by the non-discrimination of the very distant soul and Sattva. Its actions are for another; Samyama on this gives knowledge of the Puruca.

3-36

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३६॥

- ▶ पदच्छेदः ततः, प्रातिभ, श्रावण, वेदन, आदर्श, आस्वाद, वार्ता, जायन्ते ॥
- ▶ उस पुरुष में संयम करने से प्रातिभ, श्रावण, वेदन, आदर्श, आस्वाद व वार्ता जैसी सिद्धियाँ उत्पन्न होती हैं ।

3-36

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३६॥

Interpretations

HA : Thence (From Knowledge Of Parusa) Arises Pratibha (Prescience), Sravna (Supernormal Power Of Hearing), Vedana (Supernormal Power of Touch), Adarsha (Supernormal Power Of Sight), Asvada (Supernormal Power of Taste) And Varta (Supernormal Power of Smell).

IT : Thence are produced intuitional hearing, touch, taste, and smell.

VH : From that arises pratibha- the flash of illumination, suprasensory hearing, feeling, seeing, tasting smelling and intelligence.

BM : This knowledge engenders intuitive forms of hearing, touch, sight, taste, and smell.

SS : From this knowledge arises superphysical hearing, touching, seeing, tasting, and smelling through spontaneous intuition.

SP : Hence one gains the knowledge due to spontaneous enlightenment, and obtains supernatural powers of hearing, touch, sight, taste and smell.

SV : From that arises the knowledge of hearing, touching, seeing, tasting, and smelling, belonging to Pratibha.

3-37

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥३७॥

- ▶ पदच्छेदः ते, समाधौ, उपसर्गाः, व्युत्थाने, सिद्धयः॥
- ▶ वे सभी प्रातिभ, श्रावण, वेदन, आदर्श, आस्वाद और वार्ता नाम की छः सिद्धियाँ समाधि की प्राप्ति में विघ्न उत्पन्न करती हैं, लेकिन व्युत्थान दशा अर्थात जिसमें चित्त योग की स्थिति में नहीं रहता, में यह सिद्धियाँ हैं ।

3-37

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥३७॥

Interpretations

HA : They (These Powers) Are Impediments To Samadhi, But Are Acquisitions IN a Normal Fluxuating State Of Mind.

IT : They are the obstacles in the way of Samadhi and powers when the mind is outward-turned.

VH : These siddhi-attainments in the externalized state are obstacles in reference to Samadhi-cognitive absorption (nirbija-seedless).

BM : If they become a distraction these powers of perfection are impediments to pure contemplation.

SS : These [superphysical sense] are obstacles to [nirbija] Samadhi but are siddhis (powers or accomplishments) in the worldly pursuits.

SP : They are powers in the wordly state, but they are obstacles to samadhi.

SV : These are obstacles to Samadhi; but they are powers in the worldly state.

3-38

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३८॥

- ▶ पदच्छेदः निबन्ध-कारण-शैथिल्यात्, प्रचार-संवेदनात् , च, चित्तस्य, पर-शरीर-आवेशः॥
- ▶ कर्म के बन्धनों के शिथिल या रुकने से व मन के संस्कारों की गति का अच्छी प्रकार ज्ञान होने पर मन दूसरे व्यक्ति के शरीर में प्रविष्ट हो जाता है । यह दुसरे के शरीर में प्परवेश करने की सिद्धि है जिसे पर शरीर गमन या परकाया प्रवेश भी कहते हैं ।

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३८॥

Interpretations

HA : When the Cause Of Bondage Gets Weekend And The Movements Of The Mind Are Known, The Mind Can Get Into Another Body.

IT : The mind can enter another's body on relaxation of the cause of bondage and from knowledge of passages.

VH : By relaxation of the cause of the relationship (to the body), and the experience of going forth, citta's entry into another body.

BM : From loosening the fetters of bondage to the body and from awareness of the body's fluidity, one's thought can enter into the body of another.

SS : By loosening the cause [of the bondage of the mind to the body] and by knowledge of the procedure of the mind-stuff's functioning, entering another's body is accomplished.

SP : When the bonds of the mind caused by karma have been loosened, the yogi can enter into the body of another by knowledge of the operation of its nervecurrents.

SV : When the cause of bondage has become loosened, the Yogi, by his knowledge of manifestation through the organs, enters another's body.

3-39

उदानजयाञ्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥३९॥

- ▶ पदच्छेदः उदान-जयात्-जल-पङ्क-कण्टक-आदिषु-असंग, उत्क्रान्तिः च ॥
- ▶ पञ्च प्राणों में से उदान नामक प्राण पर विजय प्राप्त करने के बाद साधक पर जल, कीचड़ व काँटों का किसी भी प्रकार से प्रभाव नहीं पड़ता है ।

3-39

उदानजयाञ्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥३९॥

Interpretations

- HA : By Conquering The Vital Force Called Udana The Chance Of Immersion In Water Or Mud, Or Entanglement In The Thorns, Is Avoided And Exit From The Body At Will Is Assured.
- IT : By mastery over Udana levitation and non-contact with water, mire, thorns etc.
- VH : Through mastery of udana- non-contact, and rising above with regard to water, mud, thorns, etc.
- BM : From mastery of the vital breath rising in the body, one does not sink into water, mud, or thorns, but rather rises above them.
- SS : By mastery over the udana nerve current (the upward vital air), one accomplishes levitation over water, swamps, thorns, etc. and can leave the body at will.
- SP : By controlling the nerve-currents that govern the lungs and the upper part of the body, the yogi can walk on water and swamps, or on thorns and similar objects, and he can die at will.
- SV : By conquering the current called Udana the Yogi does not sink in water, or in swamps, and he can walk on thorns.

3-40

समानजयाज्ज्वलनम् ॥४०॥

- ▶ पदच्छेदः समान-जयात्-ज्वलनम् ॥
- ▶ समान नामक प्राण पर विजय प्राप्त करने से योगी के शरीर में विलक्षण तेजस्विता दिखाई देने लग जाती है ।

3-40

समानजयाज्ज्वलनम् ॥४०॥

Interpretations

HA : By Conquering The Vital Force Called Samana, Effulgence Is Acquired

IT : By mastery over Samana blazing of gastric fire.

VH : Through mastery of samana – radiance.

BM : From mastery of the breath of fire in the belly, one acquires fiery radiance.

SS : By mastery over the samana nerve current (the equalizing vital air) comes radiance to surround the body.

SP : By controlling the force which governs the prana, he can surround himself with a blaze of light.

SV : By the conquest of the current Samana he is surrounded by blaze.

3-41

श्रोत्राकाशयोः संबन्धसंयमादिव्यं श्रोत्रम् ॥४१॥

- ▶ पदच्छेदः श्रोत-आकाशयोः, सम्बन्ध-संयमात् -दिव्यं, श्रोतम् ॥
- ▶ कानों एवं आकाश के आपसी सम्बन्ध में संयम करने से योगी के दिव्य श्रोत अथवा सुनने की दिव्य क्षमता की प्राप्ति होती है । जिस शक्ति के द्वारा वह सूक्ष्म से सूक्ष्म शब्दों को भी सहजता से सुनने में सक्षम हो जाता है ।

3-41

श्रोत्राकाशयोः संबन्धसंयमादिव्यं श्रोत्रम् ॥४१॥

Interpretations

HA : (By Practicing Samyama) On The Relationship Between Akasa And The Power Of Hearing, Divine Sense Of Hearing Is Gained.

IT : By performing Samyama on the relation between Akasa and the ear superphysical hearing.

VH : By samyama on the interrelation between hearing and akasa- space/ether – divine hearing.

BM : From perfect discipline of the relation between the ear and space, one has divine hearing.

SS : By samyama on the relationship between the ear and ether, supernormal hearing becomes possible.

SP : By making samyama on the relation between the ear and the ether, one obtains supernatural powers of hearing.

SV : By making Samyama on the relation between the ear and the Akaca comes divine hearing.

3-42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥४२॥

- ▶ पदच्छेदः काय-आकाशयोः, सम्बन्ध-संयमात् -लघु-तूल-समापत्तेः, च, आकाश-गमनम् ॥
- ▶ शरीर एवं आकाश तत्त्व के आपसी सम्बन्ध में संयम करने और रुई जैसे बहुत ही हल्के पदार्थों में संयम करने से योगी का शरीर और चित्त उन्हीं पदार्थों की तरह हलके और सूक्ष्म हो जाते हैं , जिससे उसे आकाश में गमन करने रूप शक्ति की प्राप्त हो जाती है ।

3-42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥४२॥

Interpretations

HA : (By Practicing Samyama) On The Relationship Between Body and Akasa And By Concentrating On The Lightness Of Cotton Wool, Passage Through The Sky Can Be Secured.

IT : By performing Samyama on the relation between the body and Akas and at the same time bringing about coalescence of the mind with light (things like cotton down) there comes the power of) passage through space.

VH : By sanyama on the relation between the body and akasa – space/ether, and samaoatti-cognitive blending with light objects like cotton – traversing akasa.

BM : From perfect discipline of the relation between the body and space and from contemplative poise in which the body is as light as cotton, one can mover through space.

3-42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥४२॥

Interpretations

- SS : By samyama on the relationship between the body and ether, lightness of cotton fiber is attained, and thus traveling through the ether is possible.
- SP : By making samyama on the relation between the body and the ether, or by acquiring through meditation the lightness of cotton fibre, the yogi can fly through the air.
- SV : By making Samyama on the relation between the Akaca and the body the Yogi becoming light as cotton wool goes through the skies.

3-43

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४३॥

- ▶ पदच्छेदः बहिः-कल्पिता, वृत्तिः महाविदेहा , ततः , प्रकाश-आवरण-क्षयः
- ▶ शरीर के साथ सम्पर्क होते हुए भी मन का शरीर से बाहर के पदार्थों के साथ व्यापार होता है । वह महाविदेहा नामक धारणा कहलाती है । इस धारणा से ज्ञान के प्रकाश पर पड़ने वाले आवरण का नाश हो जाता है ।

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४३॥

Interpretations

- HA** : When The Unimagined Conception Can Be Held Outside, i.e. Unconnected With The Body, It Is Called Mahavideha Or The Great Discarnate. By Samyam On That The Veil Over The Illumination (Of Buddhisattva) Is Removed.
- VH** : The non-imaginary (actual) external vrtti activity (defining citta) is the great out-of-body state. From that, the dispersing of the covering of light.
- BM** : The turning of thought without reference to the external world is called “the great disembodied thought”; from which this veil that obscures the light is destroyed.
- SS** : By samyama on thought waves unidentified by and external to the body [maha-videha, or the great bodilessness], the veil over the light of the Self is destroyed.
- SP** : By making samyama on the thought-waves of the mind when it is separated from the body—the state known as the Great Disincarnation—all coverings can be removed from the light of knowledge.
- SV** : By making Samyama on the real modifications of the mind, which are outside, called great disembodiness, comes disappearance of the covering to light

3-44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥४४॥

- ▶ पदच्छेदः स्थूल-स्वरूप-सूक्ष्म-अन्वय-अर्थवत्त्व-संयमाद्-भूतजयः॥
- ▶ पृथ्वी, जल, अग्नि, वायु व आकाश ये पांच महाभूत होते हैं । पञ्च महाभूतों की स्थूल, स्वरूप, सूक्ष्म, अन्वय और अर्थवत्त्व रूप से पांच विभाग हैं । इन सभी विभागों में एक साथ या क्रम से संयम करने पर योगी सभी पञ्च महाभूतों पर विजय प्राप्त कर लेता है ।

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद भूतजयः ॥४४॥

Interpretations

- HA : (By Practicing Samyama) On The Grossness, The Essential Character, The Subtlety, The Inherence And The Objectiveness Which Are The Five Forms Of The Bhutas Or Elements, Mastery Over Bhutas Is Obtained.
- IT : Mastery over the Panca-Bhutas by performing Samyama on their gross, constant, subtle, all-pervading and functional states.
- VH : By sanyama on (their) gross state, svarupa-essential nature, subtle state, interconnectedness and nature of serving a purpose – mastery of the bhuta-elements.
- BM : From perfect discipline of the gross, intrinsic, subtle, relational, and purposive aspects of the elements of matter one attains mastery over them.

3-44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद भूतजयः ॥४४॥

Interpretations

SS : By samyama on the gross and subtle elements and on their essential nature, correlations and purpose, mastery over them is gained.

SP : By making samyama on the gross and subtle forms of the elements, on their essential characteristics and the inherence of the gunas in them, and on the experiences they provide for the individual, one gains mastery of the elements.

SV : By making Samyama on the elements, beginning with the gross, and ending with the superfine, comes mastery of the elements.

3-45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥४५॥

- ▶ पदच्छेदः ततः, अणिमादि-प्रादुर्भावः, काय-सम्पत्, तद् -धर्म, अनभिघातः, च ॥
- ▶ पञ्च भूतों पर विजय प्राप्त करने के बाद योगी को अणिमा आदि अष्ट सिद्धियों की प्राप्ति हो जाती है। और शरीर का विशेष सामर्थ्य बढ़ता है और साथ ही पृथ्वी आदि पञ्च भूतों के धर्म योगी को किसी भी प्रकार से बाधा नहीं पहुंचाते हैं।

3-45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥४५॥

Interpretations

HA : Thence Develop The Power Of Minification And Other Bodily Acquisitions. There Is No Resistance By Its Characteristics.

IT : Thence, the attainment of the Animan etc., perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements).

VH : From that, the emergence of such powers as becoming minute, etc. perfection of the body, and non-affliction by its constituents.

BM : Then extraordinary powers appears, such as the power to be small as an atom, as well as bodily perfection and immunity from the constraints of matter.

3-45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥४५॥

Interpretations

- SS** : From that comes attainment of anima and other siddhis, bodily perfection and the non-obstruction of bodily functions by the influence of the elements. [Note: the eight major siddhis alluded to here are: anima (to become very small); mahima (to become very big); laghima (very light); garima (heavy); prapti (to reach anywhere); prakamya (to achieve all one's desires); isatva (ability to create anything); vasitva (ability to command and control everything).]
- SP** : Hence one gains the power of becoming as tiny as an atom and all similar powers: also perfection of the body, which is no longer subject to the obstruction of the elements.
- SV** : From that comes minuteness, and the rest of the powers, “glorification of the body,” and indestructibility of the bodily qualities.

3-46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥४६॥

- ▶ पदच्छेदः रूप-लावण्य-बल-वज्र-संहननत्वानि, कायसम्पत् ॥
- ▶ पञ्च महाभूतों में संयम करने के बाद योगी को ऐश्वर्य स्वरूप रूप, लावण्य, बल एवं सुदृढ़ शरीर रूपी शरीर की संपत्ति प्राप्त होती है । इस सिद्धि को कायसम्पत् नाम से कहा गया है

3-46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥४६॥

Interpretations

HA : Perfection Of Body Consists In Beauty, Grace, Strength And Adamantine Hardness.

IT : Beauty, fine complexion, strength and adamantine hardness constitute the perfection of the body.

VH : Beauty, gracefulness, strength, and adamantine firmness is the perfection of the body.

BM : Bodily foerfection includes beauty, grace, strength, and a diamond's hard glow.

SS : Beauty, grace, strength, and adamantine hardness constitute bodily perfection.

SP : Perfection of the body includes beauty, grace, strength and the hardness of a thunderbolt.

SV : The glorifications of the body are beauty, complexion, strength, adamantine hardness.

3-47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥

- ▶ पदच्छेदः ग्रहण-स्वरूप-अस्मिता-अन्वय-अर्थवत्त्व-संयमाद्-इन्द्रियजयः॥
- ▶ इन्द्रियों की ग्रहण, स्वरूप, अस्मिता, अन्वय व अर्थवत्त्व इन पांच विभागों में संयम करने से योगी सभी इन्द्रियों पर पूर्ण विजय प्राप्त कर लेता है ।

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥

Interpretations

HA : By Samyama On The Receptivity, Essential Character, I-sense, Inherent Quality And Objectiveness Of The Five Organs, Mastery Over Them Can Be Acquired.

IT : Mastery of the sense-organs by performing Samyama on their power of cognition, really nature, egoism, all pervasiveness and functions.

VH : By sanyama on (their) process of perception, svarupa – essential nature, the sense of “I am”, (their) interconnectedness and nature of serving a purpose, mastery of the indriya-sense organs.

BM : From perfect discipline of the receptive, intrinsic, egotistic, relational, and purposive functions of the sense organs, one attains mastery over them,

3-47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥

Interpretations

- SS : By samyama on the power of perception and on essential nature, correlation with the ego sense and purpose of the sense organs, mastery over them is gained.
- SP : By making samyama on the transformation that the sense-organs undergo when they contact objects, on the power of illumination of the sense-organs, on the ego-sense, on the gunas which constitute the organs, and on the experiences they provide for the individual, one gains mastery of the organs.
- SV : By making Samyama on the objectivity, knowledge and egoism of the organs, by gradation comes the conquest of the organs.

3-48

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥४८॥

- ▶ पदच्छेदः ततः, मनोजवित्त्वं, विकरणभावः, प्रधानजय, च ॥
- ▶ उन इन्द्रियों पर पूर्ण रूप से विजय प्राप्त करने से योगी का शरीर मन की तरह ही तेज गति वाला, बिना शरीर के इन्द्रियों से काम करने वाला और प्रकृति से बने सभी अंगों पर अधिकार प्राप्त कर लेता है ।

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥४८॥

Interpretations

HA : Thence Come Powers Of Rapid Movement As Of The Mind, Action Of Organs Independent Of The Body And Mastery Over Pradhana, The Primordial Cause.

IT : Thence, instantaneous cognition without the use of any vehicle and complete mastery over Pradhana.

VH : From that, the swiftness of the mind, the state of transcending the sense organs, and mastery over pradhana-the primary matrix of matter (prakrti).

BM : From this one acquires quickness of mind, perception without the aide of the senses, and mastery over primordial matter.

SS : From that, the body gains the power to move as fast as the mind, ability to function without the aid of the sense organs, and complete mastery over the primary cause (Prakriti).

SP : Hence the body gains the power of movement as rapid as that of the mind, the power of using the sense-organs outside the confines of the body, and the mastery of Prakriti.

SV : From that comes glorified mind, power of the organs independently of the body, and conquest of nature.

3-49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥४९॥

- ▶ पदच्छेदः सत्त्व-पुरुष-अन्यता-ख्यातिमात्रस्य, सर्व-भाव-अधिष्ठातृत्वम् , सर्व-ज्ञातृत्वम् ॥
- ▶ बुद्धि आदि जड़ पदार्थों और आत्मा-जीवात्मा दोनों को पृथक-पृथक मानने वाले योगी का सभी वर्तमान पदार्थों पर अधिकार हो जाता है और उसे सभी पदार्थों का ज्ञान हो जाता है ।

3-49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥४९॥

Interpretations

HA : To One Established IN The Discernment Between Buddhi And Parusa Come Supremeacy Over All Beings And Omniscience.

IT : Only from awareness of the distinction between Sattva and Parusa arise supremacy over all states and forms of existence (omnipotence) and knowledge of everything (omniscience).

VH : Of (that citta-field), having only the identification of the separateness of the sattva guna, and parusa-self, there is supremacy over all states, and omniscience.

BM : For one who is attentive to the distinction between the lucid perception of nature and spirit, omniscience and power over all states of existence result.

3-49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥४९॥

Interpretations

- SS : By recognition of the distinction between the sattva (pure reflective nature) and the Self, supremacy over all states and forms of existence [omnipotence] is gained as is omniscience.
- SP : By making samyama on the discrimination between the sattwa guna and the Atman, one gains omnipotence and omniscience.
- SV : By making Samyama on the Sattva, to him who has discriminated between the intellect and the Purusa comes omnipresence and omniscience.

3-50

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५०॥

- ▶ पदच्छेदः तद् , अपि-वैराग्यात्-अपि , दोष-बीजक्षये,कैवल्यम् ॥
- ▶ योगी को विशोका नामक सिद्धि से भी वैराग्य हो जाने पर अविद्या आदि पञ्च क्लेशों का नाश हो जाता है । जिससे योगी जीवन मुक्ति हो जाती है ।

3-50

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५०॥

Interpretations

HA : By Renunciation Of That (Visoka Attainment) Even, Comes Liberation On Account Of The Destruction Of The Seeds Of Evil.

IT : By non-attachment even to that, on the very seed of bondage being destroyed, follows Kaivalya

VH : Through vairagya – non-attachment even to this (supremacy and omniscience), upon the disappearance of the seeds of impediments (klesa), there is kaivalya – the aloneness (of the power of seeing-the seer).

BM : From dispassion even toward these powers, freedom of the spirit occurs with the destruction of the seeds of sin.

SS : By non-attachment even to that [all these siddhis]. The seed of bondage is destroyed and thus follows Kailvalya (Independence).

SP : By giving up even these powers, the seed of evil is destroyed and liberation follows.

SV : By giving up even these comes the destruction of the very seed of evil; he attains Kaivalya.

3-51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५१॥

- ▶ पदच्छेदः स्थानि-उपनिमन्त्रणे,सङ्ग-स्मय,अकरणम् , पुनः अनिष्ट-प्रसङ्गात् ॥
- ▶ उच्च स्थान प्राप्त किसी व्यक्ति या कुल के द्वारा निमन्त्रण मिलने पर योगी को राग, अभिमान या अहंकार नहीं करना चाहिए । ऐसा करने से योग मार्ग से पुनः नीचे गिरने का अवसर उपस्थित हो जाता है ।

3-51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५१॥

Interpretations

HA : When Invited By The Celestial Beings That Invitation Should Not Be Accepted Nor Should It Cause Vanity Because It Involves Possibility Of Undesirable Consequences.

IT : (There should be) avoidance of pleasure of pride on being invited by the super-physical entities in charge of various planes because there is the possibility of revival of evil.

VH : Upon the invitation of the high placed, (there should be) no cause for contact or pride because of the renewed, undesired inclination.

BM : One should avoid enthusiasm or pride in the enticements of the gods, lest harmful attachments recur.

SS : The Yogi should neither accept nor smile with pride at the admiration of even the celestial beings, as there is the possibility of his getting caught again in the undesirable.

SP : When tempted by the invisible beings in high places, let the yogi feel neither allured nor flattered; for he is in danger of being caught once more by ignorance.

SV : The Yogi should not feel allured or flattered by the overtures of celestial beings for fear of evil again.

3-52

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५२॥

- ▶ पदच्छेदः क्षण-तत्-क्रमयोः, संयमात् , विवेकजं, ज्ञानम् ॥
- ▶ क्षण एवं क्षण कि निरंतरता में संयम करने से योगी को विवेकज ज्ञान की प्राप्ति होती है ।

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५२॥

Interpretations

HA : Differentiating Knowledge Of The Self And The Non-Self Comes From Practicing Samyama On Moment and It Sequence.

IT : Knowledge born of awareness of Reality by performing Samyama on moment and (the process of) its succession.

VH : By sanyama on the ksana-moment and its krama-sequential progression – the knowledge born of viveka-discernment (between sattva guna and parusa- the self).

BM : From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination.

SS : By samyama on single moments in sequence comes discriminative knowledge.

SP : By making samyama on single moments and on their sequence in time, one gains discriminative knowledge.

SV : By making Samyama on a particle of time and its multiples comes discrimination.

3-53

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥५३॥

- ▶ पदच्छेदः जाति-लक्षण-देशैः, अन्यतानवच्छेदात्, तुल्ययोः, ततः, प्रतिपत्तिः ॥
- ▶ समान जाति, लक्षणों व स्थान से एक ही जैसी दिखने वाली वस्तुओं में विवेकज्ञान के द्वारा योगी को भे पृथक्ता का ज्ञान हो जाता है ।

3-53

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥५३॥

Interpretations

- HA** : When Species, Temporal Character And Position Of Two Different Things Being Indiscernable They Look Alike, They Can Be Differentiated Thereby (By This Knowledge)
- IT** : From it (Vivekajam'Jnanam) knowledge of distinction between similars which cannot be distinguished by class, characteristic or position.
- VH** : From that, the ascertainment of the differences between similars (not normally distinguished), due to not being restricted in their separateness by means of category, potential, and position.
- BM** : Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things.
- SS** : Thus, the indistinguishable differences between objects that are alike in species, characteristics marks and positions become indistinguishable.
- SP** : Thus one is able to distinguish between two exactly similar objects, which cannot be distinguished by their species, characteristic marks, or positions in space.
- SV** : Those which cannot be differentiated by species, sign and place, even they will be discriminated by the above Samyama.

3-54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥५४॥

- ▶ पदच्छेदः तारकं, सर्व-विषयं, सर्वथा-विषयम् , अक्रमं, च-इति,विवेकजं, ज्ञानम् ॥
- ▶ योगी के स्वयं के योग साधना से प्राप्त सामर्थ्य से उत्पन्न होने वाला, जो सभी पदार्थों के विषयों को उनके सभी कालों भूत, वर्तमान व भविष्य को जानने वाला होता है और यह सब बिना किसी क्रम अर्थात विभाग के ही पैदा होने वाला ज्ञान होता है । ऐसे ज्ञान को विवेकज या विवेक से उत्पन्न ज्ञान कहा जाता है ।

3-54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥५४॥

Interpretations

HA : Knowledge Of Discernment Is Taraka Or Intuitional, Is Comprehension Of All Things And Of All Times And Has No Sequence.

IT : The highest knowledge born of awareness of Reality is transcendent, includes the cognition of all objects simultaneously, pertains to all objects and processes whatsoever in the past, present and future and also transcends World Process.

VH : (This knowledge born of viveka is) taraka-causing to cross beyond (klesa/karma etc.), sarva-visaya – omni-temporal (encompassing objects of perception), and is sarvatha-visaya –omni-temporal (encompassing objects in all conditions), and is akrama- non-sequential. Thus concludes the knowledge born of viveka-discernment.

BM : Knowledge born of discrimination is transcendent, comprehensive, concerned with all states of things, and instantaneous.

3-54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥५४॥

Interpretations

SS : The discriminating knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge which brings liberation. The gnosis born of discernment is the ‘deliverer’, and is omni-objective, omni-temporal and non-sequential.

SP : This discriminative knowledge delivers a man from the bondage of ignorance.

SV : The saving knowledge is that knowledge of discrimination which covers all objects, all means.

3-55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५५॥

- ▶ पदच्छेदः सत्त्व-पुरुषयोः , शुद्धि-साम्ये, कैवल्यम्, इति ॥
- ▶ जब बुद्धि और जीवात्मा की एक समान रूप से शुद्धि हो जाती है । तब वह कैवल्य या मोक्ष की अवस्था कहलाती है ।

3-55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५५॥

Interpretations

HA : When Equality Is Established Between Buddhi-Sattva And Purusa In Their Purity, Liberation Takes Place.

IT : Kaivalya is attained when there is equality of purity between the Parusa and Sattva.

VH : Upon the equal purity of sattva and parusa—kaivalya—the aloness (of seeing).

BM : Absolute freedom occurs when the lucidity of material nature and spirit are in pure equilibrium.

SS : When the tranquil mind attains purity equal to that of the Self, there is Absoluteness.

SP : Perfection is attained when the mind becomes as pure as the Atman itself.

SV : By the similarity of purity between the Sattva and the Purusa comes Kaivalya.

Kaivalya Pada कैवल्यपाद

Introduction

- ▶ The fourth and final chapter of the Patanjali Yoga Sutras is on moksha मोक्ष, liberation or enlightenment
- ▶ How the mind is constructed and envelops the inner light of the self.
- ▶ It describes how the yogi deals with the overall process and after-effects of enlightenment.
- ▶ Patanjali outlines his theory of consciousness, how it is constructed and what happens to it when the mind is liberated and the fundamental confusion between the isolated self and a Universal Self.

(Ref: Basic Introduction of Patanjali Yoga Sutras – The Best Knowledge for Yogis - Yoga Moha)

Kaivalya कैवल्य

- ▶ Kaivalya means ``aloneness" but it does not refer to isolation from people but it rather refers to the deepest realization, where there is no division between self and other.
- ▶ We live in an illusion that we are all separate or divided and the very fall of that illusion upon the experiential realization of the oneness is Kaivalya.

(Ref: Basic Introduction of Patanjali Yoga Sutras – The Best Knowledge for Yogis - Yoga Moha)

4-1

जन्मौषधिमन्त्रतपःसमाधिजाःसिद्धयः ॥१॥

- ▶ पदच्छेदः जन्म-औषधि-मन्त्र-तपः-समाधिजाः-सिद्धयः ॥
- ▶ जन्म से, औषधियों एवं रसायनों के सेवन से, गायत्री आदि शक्तिशाली मंत्रों के जप से, तप करने से और धारणा, ध्यान एवं समाधि के अभ्यास से योगी में अनेक सिद्धियाँ उत्पन्न होती हैं ।

4-1

जन्मौषधिमन्त्रतपःसमाधिजाःसिद्धयः ॥१॥

Interpretations

- HA** : Supernormal Powers Come With Birth Or Are Attained Through Herbs, Incantations, Austerities Or Concentration.
- IT** : The Siddhis are the result of birth, drugs, Mantras austerities or Samadhi.
- SS** : Siddhis are born of practices performed in previous births, or by herbs, mantra repetition, asceticism, or by samadhi.
- SP** : The psychic powers may be obtained either by birth, or by means of drugs, or by the power of words, or by the practice of austerities, or by concentration.
- SV** : The Siddhis (powers) are attained by birth, chemical means, power of words, mortification or concentration.

4-2

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥

- ▶ पदच्छेदः जाति-अन्तर-परिणामः प्रकृति, आपूरात् ॥
- ▶ शरीर एवं इन्द्रियों का भिन्न जाति में परिवर्तन प्रकृति (उपादान कारण) के आपूरण से संभव होता है ।

4-2

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥

Interpretations

HA : Takes Place Through The Filling In Of Their Innate Nature.

IT : The transformation from one species or kind into another is by the overflow of natural tendencies or potentialities.

SS : The transformation of one species into another is brought about by the inflow of Nature.

SP : The transformation of one species into another is caused by the inflowing of nature.

SV : The change into another species is by the filling in of nature.

4-3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

- ▶ पदच्छेदः निमित्त , प्रयोजकं , प्रकृतीनां , वरणभेदसः, ततः, क्षेत्रिकवत् ॥
- ▶ निमित्तम्- धर्मादि योग साधन (जात्यन्तर परिणाम में)
- ▶ अप्रयोजकम्- प्रेरक या संचालक नहीं है
- ▶ प्रकृतीनाम्- उपादान कारणों के आपूरण में
- ▶ ततः- उनसे अर्थात् धर्मादि योग साधन तो केवल
- ▶ वरणभेदः- बाधाओं को दूर करते
- ▶ क्षेत्रिकवत्- किसान के कार्य के समान
- ▶ धर्म, क्रिया योग आदि जो निमित्त साधन होते हैं वे उपादान कारण-प्रकृति के प्रेरक या संचालक नहीं होते हैं, अपितु किसान के समान अवरोध को दूर करते हैं ।
प्रकृति अपने स्वभाव से ही जात्यन्तर रूपी परिणाम में परिवर्तित होती है

4-3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

Interpretations

- HA : Causes Do Not Put Nature Into Motion, Only The Removal Of Obstacles Takes Place Through Them. This Is Like A Farmer Breaking Down the Barrier To Let The Water Flow (The Hindrances Being Removed By The Causes, The Nature Impenetrable By Itself)
- IT : The incidental cause does not move or stir up the natural tendencies into activity; it merely removes the obstacles, like a farmer (irrigating a field)
- SS : Incidental events do not directly cause natural evolution; they just remove the obstacles as a farmer [removes the obstacles in a water course running to his field].
- SP : Good or bad deeds are not the direct causes of the transformation. They only act as breakers of the obstacles to natural evolution; just as a farmer breaks down the obstacles in a water course, so that water flows through by its own nature.
- SV : Good deeds, etc., are not the direct causes in the transformation of nature, but they act as breakers of obstacles to the evolution of nature, as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

4-4

निर्माणचित्तान्यस्मितामात्रात् ॥४॥

- ▶ पदच्छेदः निर्माण-चित्तानि-अस्मितामात्रात् ॥
- ▶ योगी जब अनेक शरीरों का निर्माण करता है तब वह अस्मिता (संकल्प मात्र) का प्रयोग करके अनेक चित्त निर्मित कर लेता है ।

4-4

निर्माणचित्तान्यस्मितामात्रात् ॥४॥

Interpretations

HA : All Created Minds Are Constructed From Pure I-sense.

IT : Artificially created minds (proceed) from 'egoism' alone.

SS : A Yogi's egoity alone is the cause of [other artificially] created minds.

SP : The ego-sense alone can create minds.

SV : From egoism alone proceed the created minds.

4-5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

- ▶ पदच्छेदः प्रवृत्तिभेदे, प्रयोजकम् , चित्तम्-एकम्-अनेकेषाम् ॥
- ▶ योगी द्वारा निर्मित अनेक चित्तों में अलग-अलग क्रियाओं अथवा वृत्तियों का संचालन करने वाला वह चित्त एक ही होता है ।

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

Interpretations

HA : One (Principal) Mind Directs The Many Created Minds In The Variety Of Their Activities.

IT : The one (natural) mind is the director or mover of the many (artificial) minds in their different activities.

SS : Although the functions in the many created minds may differ, the original mind-stuff of the Yogi is the director of them all.

SP : Though the activities of the different created minds are various, the one original mind controls them all.

SV : Though the activities of the different created minds are various, the one original mind is the controller of them all.

4-6

तत्र ध्यानजमनाशयम् ॥६॥

- ▶ पदच्छेदः तत्र, ध्यानजम्-अनाशयम्- ॥
- ▶ समाधि के द्वारा अनेक चित्त निर्मित होने के कारण ये चित्त कर्म-संस्कारों से रहित होते हैं अर्थात् पाप-पुण्य आदि कर्मों का संस्कार नहीं बनता है ।

तत्र ध्यानजमनाशयम् ॥६॥

Interpretations

HA : Of These (Minds With Supernormal Powers) Those Obtained Through Meditation Are Without Any Subliminal Imprints.

IT : Of these, the mind born of meditation is free from impressions.

SS : Only the minds born of meditation [the artificially created ones] are free from karmic impressions.

SP : Of the various types of mind, only that which is purified by samadhi is freed from all latent impressions of karma and from all cravings.

SV : Among the various Chittas that which is attained by Samadhi is desireless.

4-7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥

- ▶ पदच्छेदः कर्म-अशुक्ल-अकृष्णम् योगिनः, त्रिविधम्, इतरेषाम् ॥
- ▶ योगी के कर्म पाप एवं पुण्य से रहित होते हैं अर्थात् निष्काम होते हैं जबकि योगी से भिन्न सांसारिक व्यक्तियों के कर्म तीन प्रकार के होते हैं । योगियों से दूसरे व्यक्तियों के अलग से तीन प्रकार के कार्य होते हैं ।

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥

Interpretations

HA : The Actions Of Yogins Are Neither White Nor Black, Whereas The Actions Of Others Are Of Three Kinds.

IT : Karmas are neither white nor black (neither good nor bad) in the case of Yogis, they are of three kinds in the case of others.

SS : The actions of the Yogi are neither white [good] nor black [bad]; but the actions of others are of three kinds: good, bad and mixed.

SP : The karma of the yogi is neither white nor black. The karma of others is of three kinds: white, black, or mixed.

SV : Works are neither black nor white for the Yogis; for others they are threefold, black, white, and mixed.

4-8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥८॥

- ▶ पदच्छेदः ततः-तत्-विपाक-अनुगुणानाम्-एव-अभिव्यक्तिः वासनानाम् ॥
- ▶ योगी से भिन्न व्यक्ति के अन्य तीन प्रकार के कार्य होते हैं , उन फलोन्मुख कर्मों के भोगों के अनुरूप ही वासनाओं या संस्कारों की अभिव्यक्ति होती है ।

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥८॥

Interpretations

HA : Thence (From The Other Three Varieties Of Karma) Are Manifested The Subconscious Impressions Appropriate To Their Consequences.

IT : From these only those tendencies are manifested for which the conditions are favorable.

SS : Of these [actions], only those 'vasanas' (subconscious impressions) for which there are favorable conditions for producing their fruits will manifest in a particular birth.

SP : Of the tendencies produced by these three kinds of karma, only those are manifested for which the conditions are favorable.

SV : From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

4-9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥९॥

- ▶ पदच्छेदः जाति-देश-काल-व्यहितानाम्-अपि-आनन्तर्यम् ,स्मृति-संस्कारयोः-एकरूपत्वात् ॥
- ▶ स्मृति और संस्कार की एकरूपता होने के कारण जाति , स्थान, व काल से बाधित होने पर भी वासनाएं प्रकट हो जाती हैं ।

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥९॥

Interpretations

HA : On Account Of Similarity Between Memory And Corresponding Latent Impressions, The Subconscious Impressions Of Feelings Appear Simultaneously Even When They Are Separated By Birth, Space And Time.

IT : There is a relation of cause and effect even though separated by class, locality and time because memory and impressions are the same in form.

SS : Although desires are separated from their fulfillment by class, space and time, they have an uninterrupted relationship because the impressions [of desires] and memories of them are identical.

SP : Because of our memory of past tendencies, the chain of cause and effect is not broken by change of species, space or time.

SV : There is connective-ness in desire, even though separated by species, space and time, there being identification of memory and impressions.

4-10

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥

- ▶ पदच्छेदः तासाम्-अनादित्वं , च-आशिषः,नित्यत्वात् ॥
- ▶ जिजीविषा अर्थात् जीवित रहने की इच्छा की सतत विद्यमानता होने से उन वासनाओं या संस्कारों का प्रवाह अनादिकाल से ही निरन्तर चलता रहता है ।

4-10

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥

Interpretations

HA : Desire For Self-Welfare Being Everlasting It Follows That The Subconscious Impression From Which It Arises Must Be Beginningless.

IT : And there is no beginning of them, the desire to live being eternal.

SS : Since the desire to live is eternal, impressions are also beginningless.

SP : Since the desire to exist has always been present, our tendencies cannot have had any beginning.

SV : Thirst for happiness being eternal desires are without beginning.

4-11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥११॥

- ▶ पदच्छेदः हेतु-फल-आश्रय-आलम्बनैः, संगृहीतत्वात्, एषाम्, अभावे, तद्, अभावः ॥
- ▶ हेतु, फल, आश्रय व आलम्बन से ही वासनाओं का संग्रह होता है । अतः इन उपर्युक्त चार कारणों का अभाव होने से सभी वासनाओं का भी अभाव हो जाता है ।

4-11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥११॥

Interpretations

HA : On Account Of Being Held Together By Cause, Result, Refuge And Supporting Object, Vasana Disappears When They Are Absent.

IT : Being bound together as cause-effect, substratum-object, they (effects, i.e. Vasanas) disappear on their (cause, i.e. Avidya) disappearance

SS : The impressions being held together by cause, effect, basis and support, they disappear with the disappearance of these four.

SP : Our subconscious tendencies depend upon cause and effect. They have their basis in the mind, and they are stimulated by the sense-objects. If all these are removed, the tendencies are destroyed.

SV : Being held together by cause, effect, support, and objects, in the absence of these is its absence.

4-12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥१२॥

- ▶ पदच्छेदः अतीत-अनागतम् , स्वरूपतः-अस्ति-अध्व-भेदात्-धर्माणाम् ॥
- ▶ पदार्थों के धर्मों में भेद होने से जिन पदार्थों का काल बीत चुका है और जिन पदार्थों का अभी समय नहीं आया है वे सभी पदार्थ स्वरूप से अस्तित्व में होते ही हैं ।

4-12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥१२॥

Interpretations

HA : The Past And The Future Are In Reality Present In Their Fundamental Forms, There Being Only Difference In The Characteristics Of The Forms Taken At Different Times.

IT : The past and future exist in their own (real) form. The difference of Dharmas or properties is on account of the difference of paths.

SS : The past and future exist in the real form of objects which manifest due to differences in the conditions of their characteristics.

SP : There is the form and expression we call “past,” and the form and expression we call “future”; both exist within the object, at all times. Form and expression vary according to time—past, present or future.

SV : The past and future exist in their own nature, qualities having different ways.

4-13

ते व्यक्तसूक्ष्मा गुणात्मानः ॥१३॥

- ▶ पदच्छेदः ते, व्यक्त-सूक्ष्माः, गुणात्मान ॥
- ▶ तीनों कालों में विद्यमान रहने वाले सभी पदार्थ व्यक्त या प्रकट एवं सूक्ष्म रूप से अप्रत्यक्ष गुण रूप से अस्तित्व में रहते हैं ।

4-14

परिणामैकत्वाद्स्तुतत्त्वम् ॥१४॥

Interpretations

HA : On Account Of The Coordinated Mutation Of The Three Gunas, An Object Appears As A Unit.

IT : The essence of the object consists in the uniqueness of transformation (of the Gunas).

SS : The reality of things is due to the uniformity of the gunas' transformations.

SP : Since the gunas work together within every change of form and expression, there is a unity in all things.

SV : The unity in things is from the unity in changes.

4-15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

- ▶ पदच्छेदः वस्तुसाम्ये, चित्त-भेदात्-तयोः विभक्तः पन्थाः ॥
- ▶ वस्तु के एक समान होने पर भी अनेक चित्तों में ज्ञान का अन्तर होने से उन दोनों अर्थात् वस्तु और उसके ज्ञान के मार्ग अलग अलग होते हैं ।

4-15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

Interpretations

HA : In Spite Of The Sameness Of Objects, On Account Of There Being Separate Minds They (The Object And Its Knowledge) Follow Different Paths, That Is Why They Are Entirely Different.

IT : The object being the same the difference in the two (the object and its cognition) are due to their (of the minds) separate path.

SS : Due to differences in various minds, perception of even the same object may vary.

SP : The same object is perceived in different ways by different minds. Therefore the mind must be other than the object.

SV : Since perception and desire vary with regard to the same object, mind and object are of different nature.

4-16

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥

- ▶ पदच्छेदः न, च-एकचित्त-तन्त्रम् , वस्तु, तत्-अप्रमाणकम् , तदा, किं स्यात् ॥
- ▶ कोई भी वस्तु किसी भी एक ही चित्त के द्वारा अधीनस्थ या नियंत्रित नहीं होती है, क्योंकि जब उस चित्त का अस्तित्व नहीं रहेगा तब उस वस्तु होगी या नहीं होगी ?

4-16

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥

Interpretations

HA : Object Is Not Dependent On One Mind, Because If It Were So, Then What Will Happen When It Is Not Cognised By That Mind.

IT : Nor is an object dependent on one mind. What would become of it when not cognized by that mind?

SS : Nor does an object's existence depend upon a single mind, for if it did, what would become of that object when that mind did not perceive it?

SP : The object cannot be said to be dependent on the perception of a single mind. For, if this were the case, the object could be said to be non-existent when that single mind was not perceiving it.

SV : [note: This sutra does not exist in Vivekananda text. However, the footnote mentions this sutra and provides this translation] The object cannot be said to be dependent on a single mind. There being no proof of its existence, it would then become non-existent.

4-17

तदुपरागापेक्षत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥

- ▶ पदच्छेदः तद्-उपराग-अपेक्षित्वात्-चित्तस्य, वस्तु, ज्ञात-अज्ञातम् ॥
- ▶ चित्त को वस्तु का ज्ञान होना एवं न होना वस्तु के साथ उपराग की अपेक्षा से होता है ।

4-17

तदुपरागापेक्षत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥

Interpretations

HA : External Objects Are Known Or Unknown To The Mind According As They Color The Mind.

IT : In consequence of the mind being coloured or not coloured by it, an object is known or unknown.

SS : An object is known or unknown dependent on whether or not the mind gets colored by it.

SP : An object is known or unknown, depending upon the moods of the mind.

SV : Things are known or unknown to the mind, being de-pendent on the colouring which they give to the mind.

4-18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥

- ▶ पदच्छेदः सदा, ज्ञाताः, चित्तवृत्तयः, तत्, प्रभोः, पुरुषस्य, अपरिणामित्वात् ॥
- ▶ ऐसे चित्त के स्वामी जीवात्मा के अपरिणामी या अपरिवर्तनशील होने से उसे चित्त की सभी वृत्तियाँ सदैव ज्ञात रहती हैं ।

4-18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥

Interpretations

HA : On Account Of The Immutability Of Purusa Who Is Master Of The Mind, The Modifications Of The Mind Are Always Known Or Manifest.

IT : The modifications of the mind are always known to its lord on account of the changelessness of the Purusa.

SS : Due to His change lessness, changes in the mind-stuff are always known to the Purusha, who is its Lord.

SP : Because the Atman, the Lord of the mind, is unchangeable, the mind's fluctuations are always known to it.

SV : The states of the mind are always known because the lord of the mind is unchangeable.

4-19

न तत्स्वाभासं दृश्यत्वात् ॥१९॥

- ▶ पदच्छेदः न तत्-स्वाभासम्, दृश्यत्वात् ॥
- ▶ वह चित्त दृश्य होने अथवा प्रकृति से निर्मित होने के कारण ज्ञेय है अर्थात् ज्ञाता नहीं है ।

4-19

न तत्स्वाभासं दृश्यत्वात् ॥१९॥

Interpretations

HA : It (Mine) Is Not Self-Illuminating Being An Object (Knowable)

IT : Nor is it self-illuminative, for it is perceptible.

SS : The mind-stuff is not self-luminous because it is an object of perception by the Purusha.

SP : The mind is not self-luminous, since it is an object of perception.

SV : Mind is not self-luminous, being an object.

4-20

एकसमये चोभयानवधारणम् ॥२०॥

- ▶ पदच्छेदः एकसमये, च, उभय-अनवधारणम् ॥
- ▶ और इस प्रकार एक ही समय में एक साथ चित्त व विषय दोनों का बोध या ज्ञान नहीं हो सकता है ।

4-20

एकसमये चोभयानवधारणम् ॥२०॥

Interpretations

HA : Besides, Both (The Mind And Its Objects) Cannot Be Cognised Simultaneously.

IT : Moreover, it is impossible for it to be of both ways (as perceiver and perceived) at the same time.

SS : The mind-stuff cannot perceive both subject and object simultaneously [which proves it is not self-luminous].

SP : And since it cannot perceive both subject and object simultaneously.

SV : From its being unable to cognise two things at the same time.

4-21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ॥२१॥

- ▶ पदच्छेदः चित्तान्तर-दृश्ये, बुद्धिबुद्धेः, अतिप्रसङ्गः, स्मृति, संकरः, च ॥
- ▶ एक चित्त का दूसरे चित्त से ज्ञान हो जायेगा ऐसा मानने पर दूसरी बुद्धि के कारण उसमें अनवस्था दोष उत्पन्न होता है । तथा सभी स्मृतियों के परस्पर घुल मिल जाने का दोष उत्पन्न हो जायेगा ।

4-21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ॥२१॥

Interpretations

HA : If The Mind Were To Be Illumined By Another Mind Then There Will Be Repetition Ad Infinitum Of Illumining Minds And Intermixture Of Memory.

IT : If cognition of one mind by another (be postulated) we would have to assume cognition of cognitions and confusion of memories also.

SS : If the perception of one mind by another mind be postulated, we would have to assume an endless number of them and the result would be confusion of memory.

SP : If one postulates a second mind to perceive the first, then one would have to postulate an infinite number of minds; and this would cause confusion of memory.

SV : Another cognising mind being assumed there will be no end to such assumptions and confusion of memory.

4-22

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥

- ▶ पदच्छेदः चितेः अप्रतिसंक्रमायाः तदाकार-आपत्तौ, स्वबुद्धि-संवेदनम् ॥
- ▶ पुरुष का विषयों के साथ सीधा सम्बन्ध न होकर के , विषयों के साथ तादात्म्य हुए चित्त का ज्ञान होता है

4-22

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥

Interpretations

HA : (Though) Untransmissible The Metempiric Consciousness Getting The Likeness Of Buddhi Becomes The Cause Of The Consciousness Of Buddhi.

IT : Knowledge of its own nature through self-cognition (is obtained) when consciousness assumes that form in which it does not pass from place to place.

SS : The consciousness of the Purusha is unchangeable; by getting the reflection of it, the mind-stuff becomes conscious of the Self.

SP : The pure consciousness of the Atman is unchangeable. As the reflection of its consciousness falls upon the mind, the mind takes the form of the Atman and appears to be conscious.

SV : The essence of knowledge (the Purusa) being un-changeable, when the mind takes its form, it becomes conscious.

4-23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥

- ▶ पदच्छेदः द्रष्टृ-दृश्य-उपरक्तम्, चित्तं-सर्व-अर्थम् ॥
- ▶ चित्त का आत्मा -दृष्टा व विषय के साथ सम्बन्ध हो जाने से वह सभी प्रयोजन (भोग एवं अपवर्ग) कि सिद्धि करने वाला हो जाता है ।

4-23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥

Interpretations

HA : The Mind-Stuff Being Affected By The Seer And The Seen, Is All-Comprehensive.

IT : The mind colored by the Knower (i.e., the Purusa) and the Known is all-apprehending.

SS : The mind-stuff, when colored by both Seer and seen, understands everything.

SP : The mind is able to perceive because it reflects both the Atman and the objects of perception.

SV : Colored by the seer and the seen the mind is able to understand everything.

4-24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२४॥

- ▶ पदच्छेदः तद्-असंख्येय-वासनाभि-चित्रम्-अपि,परार्थं,संहत्यकारित्वात् ॥
- ▶ वह चित्त अनंत या अनगिनत वासनाओं से चित्रित होने पर भी जीवात्मा के है, क्योंकि संघात स्वभाव होने से वह दूसरों के लिए प्रयोजन सिद्ध करने वाला होता है ।

4-24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२४॥

Interpretations

HA : That (The Mind) Though Variegated By Innumerable Subconscious Impressions Exists For Another Since It Acts Conjointly.

IT : Through variegated by innumerable Vasanas it (the mind) acts for another (Purusa) for it acts in association.

SS : Though having countless desires, the mind-stuff exists for the sake of another [the Purusha] because it can act only in association with It.

SP : Though the mind has innumerable impressions and desires, it acts only to serve another, the Atman; for, being a compound substance, it cannot act independently, and for its own sake.

SV : The mind through its innumerable desires acts for another (the Purusa), being combinations.

4-25

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥२५॥

- ▶ पदच्छेदः विशेषदर्शिनः, आत्म-भाव-भावना, विनिवृत्तिः॥
- ▶ ऐसे योगी जिन्हें विशेष ज्ञान प्राप्त हो जाता है, उन्हें स्वयं को जानने की इच्छा की समाप्ति हो जाती है ।

4-25

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥२५॥

Interpretations

- HA : For One Who Has Realised The Distinctive Entity, i.e. Purusa (Mentioned In The Previous Aphorism), Inquiries About The Nature Of His Self Ceases.
- IT : The cessation (of desire) for dwelling in the consciousness of Atma for one who has seen the distinction.
- SS : To one who sees the distinction between the mind and the Atman, thoughts of mind as the Atman cease forever.
- SP : The man of discrimination ceases to regard the mind as the Atman.
- SV : For the discriminating the perception of the mind as Atman ceases.

4-26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥२६॥

- ▶ पदच्छेदः तदा,विवेकनिम्नम् , कैवल्य-प्राग्भारम्, चित्तम् ॥
- ▶ पदच्छेदः जब योगी विवेकज्ञान की प्राप्ति कर लेता है तब उसका चित्त विवेक ज्ञान के मार्ग पर निरंतर लगा हुआ कैवल्य की ओर अभिमुख हो जाता है ।

4-26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥२६॥

Interpretations

HA : Then The Mind Inclines Towards Discriminative Knowledge And Naturally Gravitates Towards The State Of Liberation.

IT : Then, verily, the mind is inclined towards discrimination and gravitating towards Kaivalya.

SS : Then the mind-stuff is inclined toward discrimination and gravitates toward Absoluteness.

SP : When the mind is bent on the practice of discrimination, it moves toward liberation.

SV : Then bent on discriminating the mind attains the previous state of Kaivalya (isolation).

4-27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

- ▶ पदच्छेदः तत्-छिद्रेषु, प्रत्ययान्तराणि, संस्कारेभ्यः ॥
- ▶ विवेकज्ञान होने के बाद भी बीच बीच में पूर्व जन्म के संचित और बचे हुए संस्कारों के कारण व्युत्थान की स्थिति विवेकज्ञान के साथ आती रहती है ।

4-27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

Interpretations

HA : Through Its Breaches (i.e. Breaks In Discriminative Knowledge) Arise Other Fluctuations Of The Mind Due To (Residual) Latent Impressions.

IT : In the intervals arise other Pratyayas from the force of Samskaras.

SS : In between, distracting thoughts may arise due to past impressions.

SP : Distractions due to past impressions may arise if the mind relaxes its discrimination, even a little.

SV : The thoughts that arise as obstructions to that are from impressions.

4-28

हानमेषां क्लेशवदुक्तम् ॥२८॥

- ▶ पदच्छेदः हानम्-एषाम्, क्लेशवत्-उक्तम् ॥
- ▶ इन सभी पूर्व जन्म के संचित और बचे संस्कारों का नाश भी पूर्व पाद में वर्णित अविद्या आदि पञ्च क्लेशों के समान समझना चाहिए ।

हानमेषां क्लेशवदुक्तम् ॥२८॥

Interpretations

HA : It Has Been Said That Their Removal (i.e. Of Fluctuations) Follows The Same Process As The Removal Of Afflictions.

IT : Their removal like that of Klesas, as has been described.

SS : They can be removed, as in the case of the obstacles explained before.
[See Book 2, Sutras 1, 2; 10, 11 and 26]

SP : They may be overcome in the same manner as the obstacles to enlightenment.

SV : Their destruction is in the same manner as of ignorance, etc., as said before.

4-29

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥

- ▶ पदच्छेदः प्रसंख्याने-अपि-अकुसीदस्य, सर्वथा, विवेकख्यातेः-धर्ममेघः, समाधिः॥
- ▶ प्रसंख्याने- बुद्धि व आत्मा दोनों के पृथक –पृथक स्वरूप ज्ञान होने पर
- ▶ अपि- भी
- ▶ अकुसीदस्य- विवेक ज्ञान से उत्पन्न सिद्धियों में अनासक्त हो जाने पर
- ▶ सर्वथा- पूरी तरह से
- ▶ विवेकख्यातेः- विवेकख्याति के प्राप्त होने पर
- ▶ धर्ममेघः- धर्ममेघ नामक
- ▶ समाधिः- समाधि की प्राप्ति होती है
- ▶ विवेक ज्ञान से उत्पन्न सिद्धियों से अनासक्त हो जाने पर सर्वथा विवेक ख्याति होने से धर्ममेघ नामक समाधि की प्राप्ति होती है ।

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥

Interpretations

- HA : When One Becomes Disinterested Even In Omniscience One Attains Perpetual Discriminative Enlightenment From Which Ensues The Concentration Known As Dharmamegha (Virtue-Pouring Cloud).
- IT : In the case of one, who is able to maintain a constant state of Vairagya even towards the most exalted state of enlightenment and to exercise the highest kind of discrimination, follows Charma-Megha-Samadhi.
- SS : He who, due to his perfect discrimination, is totally disinterested even in the highest rewards remains in the constant discriminative discernment, which is called dharmamegha (cloud of dharma) samadhi. [Note: The meaning of dharma includes virtue, justice, law, duty, morality, religion, religious merit, and steadfast decree.]
- SP : He who remains undistracted even when he is in possession of all the psychic powers, achieves, as the result of perfect discrimination, that samadhi which is called the “cloud of virtue”.
- SV : Even when arriving at the right discriminating knowledge of the senses, he who gives up the fruits, unto him comes as the result of perfect discrimination, the Samadhi called the cloud of virtue.

4-30

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

- ▶ पदच्छेदः ततः, क्लेश-कर्म-निवृत्तिः ॥
- ▶ उस धर्ममेघ नामक समाधि के प्राप्त होने से क्लेश मूलक कर्म समुदायों समाप्ति हो जाती है ।

4-30

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

Interpretations

HA : From That Afflictions And Actions Cease.

IT : Then follows freedom from Klesas and Karmas.

SS : From that samadhi all afflictions and karmas cease.

SP : Thence come cessation of ignorance, the cause of suffering, and freedom from the power of karma.

SV : From that comes cessation of pains and works.

4-31

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥

- ▶ पदच्छेदः तदा, सर्व-आवरण-मल-अपेतस्य, ज्ञानस्य-आनन्त्यात्-ज्ञेयम्-अल्पम् ॥
- ▶ धर्ममेघ समाधि के द्वारा क्लेशों की समाप्ति होने पर विशुद्ध ज्ञान अविद्या आदि आवरण और क्लेश रूपी मल से रहित हो जाता है और उस विशुद्ध ज्ञान की ज्ञान के अनंतता से फिर जानने योग्य अत्यंत अल्प बच जाता है ।

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥

Interpretations

HA : Then On Account Of The Infinitude Of Knowledge, Freed From The Cover Of All Impurities, The Knowables Appear As Few.

IT : Then, in consequence of the removal of all obscurations and impurities, that which can be known (through the mind) is but little in comparison with the infinity of knowledge (obtained in Enlightenment).

SS : Then all the coverings and impurities of knowledge are totally removed. Because of the infinity of this knowledge, what remains to be known is almost nothing.

SP : Then the whole universe, with all its objects of sense-knowledge, becomes as nothing in comparison to that infinite knowledge which is free from all obstructions and impurities.

SV : Then knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

4-32

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥

- ▶ पदच्छेदः ततः, कृतार्थानां, परिणाम-क्रम-समाप्तिः, गुणानाम् ॥
- ▶ धर्ममेघ समाधि के बाद अपने भोग व अपवर्ग रूपी प्रयोजन को सिद्ध कर चुके गुणों का परिणाम क्रम भी समाप्त हो जाता है

4-32

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥

Interpretations

HA : After The Emergence Of That (Virtue-Pouring Cloud) The Gunas Having Fulfilled Their Purpose, The Sequence Of Their Mutation Ceases.

IT : The three Gunas having fulfilled their object, the process of change (in the Gunas) comes to an end.

SS : Then the gunas terminate their sequence of transformations because they have fulfilled their purpose.

SP : Then the sequence of mutations of the gunas comes to an end, for they have fulfilled their purpose.

SV : Then are finished the successive transformations of the qualities, they having attained the end.

4-33

क्षणप्रतियोगी परिणामापरान्तनिग्राह्यः क्रमः ॥३३॥

- ▶ पदच्छेदः क्षण-प्रतियोगी, परिणाम-अपरान्त-निग्राह्यः, क्रमः ॥
- ▶ क्षण के अभाव पूर्वक कार्य के समाप्ति पर्यन्त जो ज्ञात होता है उसे 'क्रम' कहते हैं ।

4-33

क्षणप्रतियोगी परिणामापरान्तनिग्राह्यः क्रमः ॥३३॥

Interpretations

HA : What Belongs To The Moments And Is Indicated By The Completion Of A Particular Mutation Is Sequence.

IT : The process, corresponding to moments which become apprehensive at the final end of transformation (of the Gunas), is Kramah.

SS : The sequence [referred to above] means an uninterrupted succession of moments which can be recognized at the end of their transformations.

SP : This is the sequence of the mutations which take place at every moment, but which are only perceived at the end of a series.

SV : The changes that exist in relation to moments, and which are perceived at the other end (at the end of a series) are succession.

4-34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥३४॥

- ▶ पदच्छेदः पुरुषार्थ-शून्यानां, गुणानाम्, प्रतिप्रसवः, कैवल्यं, स्वरूप-प्रतिष्ठा, वा, चिति-शक्तिः, इति ॥
- ▶ पुरुषार्थ- अपने भोग और अपवर्ग रूपी प्रयोजन से
- ▶ शून्यानां- रहित हुए
- ▶ गुणानाम्- गुणों का
- ▶ प्रतिप्रसवः - अपने कारण में लीन हो जाना ही
- ▶ कैवल्यम्- कैवल्य अर्थात् मुक्ति है
- ▶ वा- अथवा
- ▶ चितिशक्तिः - पुरुष अथवा जीवात्मा का
- ▶ स्वरूप- अपने सच्चे स्वरूप में
- ▶ प्रतिष्ठा- प्रतिष्ठित या अवस्थित होना
- ▶ इति- इस प्रकार योग शास्त्र की समाप्ति का सूचक है
- ▶ इस जीवन के प्रयोजन अथवा लक्ष्य से रहित हुए गुणों का वापिस अपने कारण में लीन हो जाना ही कैवल्य मुक्ति होता है । या आत्मा का अपने वास्तविक स्वरूप में स्थित हो जाना ही मोक्ष कहलाता है ।

4-34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥३४॥

Interpretations

HA : The State Of The Self In Itself Or Liberation Is Realised When The Gunas (Having Provided For The Experience And Liberation Of Purusa) Are Without Any Objective To Fulfill And Disappear Into Their Causal Substance. In Other Words, It Is Absolute Consciousness Established In Its Own Self.

IT : Kaivalya is the state (of Enlightenment) following re-mergence of the Gunas because of their becoming devoid of the object of the Purusa. In this state the Purusa is established in his Real nature which is pure Consciousness.

SS : Thus, the supreme state of Independence manifests while the gunas reabsorb themselves into Prakriti, having no more purpose to serve the Purusha. Or to look from another angle, the power of pure consciousness settles in its own pure nature.

4-34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥३४॥

Interpretations

- SP : Since the gunas no longer have any purpose to serve for the Atman, they resolve themselves into Prakriti. This is liberation. The Atman shines forth in its own pristine nature, as pure consciousness.
- SV : The resolution in the inverse order of the qualities, berfect of any motive of action for the Purusa, is Kaivalya, or it is the establishment of the power of knowledge in its own nature.

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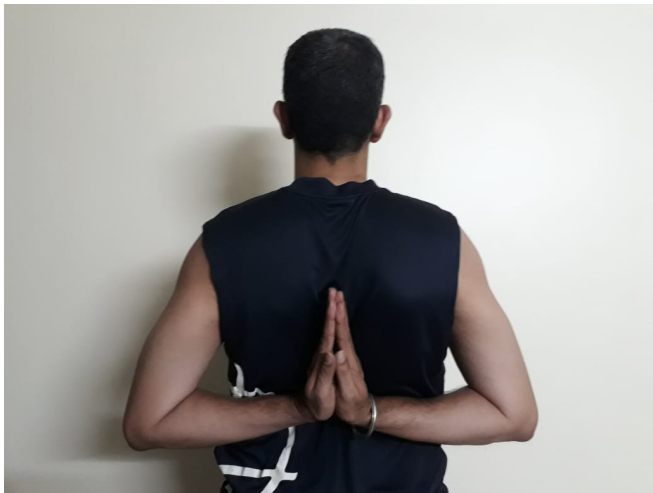
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Thanks धन्यवाद

Thanks ... yogeshkulkarni@yahoo.com