

पतञ्जलयोगसूत्राणि

The Yoga Sūtras of Patañjali

A translation by
Kofi Busia

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अथ योगमनोविज्ञानदर्शनं

अथ पतञ्जलयोगसूत्रं

Here follows the doctrine concerning
the understanding and uniting of the Spirit.

Here follow the Yoga Sūtras of Patañjali.

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Chapter One

On Bringing Into Harmony

- 1 Here follow guidelines on how to be remade whole.
- 2 Wholeness consists of a complete grasp and command over the process of being and becoming aware.
- 3 Then the one who *sees* Sees themselves as they really are.
- 4 At other times there is participation in mental movements.
- 5 These movements are of five kinds and can be sources of contentment or discontent.
- 6 They are: correct knowledge, incorrect knowledge, delusion, sleep and memory.
- 7 Correct knowledge comes about as a result of clear and direct perception, logical deduction, and the word of those who know.
- 8 Incorrect knowledge is a false understanding not based on the true nature of what is perceived.
- 9 Imagining is where an idea is conveyed that has no basis in reality.
- 10 Sleep is the mental state which has no idea as its foundation.
- 11 Memory is where things once experienced are not allowed to completely slip away.
- 12 Mastery over these movements comes through practice and through non-participation.
- 13 Practice is the ceaseless effort to remain steady in that state.
- 14 Where practice is long, sincere, devoted, and done with care, then stability in maintaining comes.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥

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ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

- 15 Non-participation is a conscious awareness and mastery over mental movements created by objects, whether these are seen or heard spoken of.
- 16 The ultimate result of it is a detachment from the constituents of earthly things. It is caused by an understanding of reality.
- 17 One kind of realization arises by means of reasoning, by means of an ability to distil what is wisdom, with real contentment, and with *pure being*.
- 18 Another kind occurs when due to constant efforts to still them only the most hidden and latent tendencies to participate in mental movements remain.
- 19 For those in a state of pure being, or for those who have transcended existence, its genesis is coming into being.
- 20 Others can manage to attain this state of knowledge if they are devoted, determined, sufficiently reflective, and if they try to become truly wise.
- 21 Where there is the most intense energy, the end result soon comes.
- 22 The type of effort made can be further distinguished into mild, middling, or intense.
- 23 Or, one can devote one's self completely to things spiritual.
- 24 A holy or spiritual being or entity is a distinct vehicle of the ultimate reality. It is untouched by worldly cares or the consequences of this, and is never a carrier of life's difficulties.
- 25 In true holiness lies the seed of that total knowing which is limitless.
- 26 True holiness is timeless, eternal, and unconditioned. It is the earliest and greatest of teachers.
- 27 Its declaration is the Word.
- 28 It is to be repeated endlessly and its meaning reflected upon deeply and attentively.
- 29 From this an inner spirituality that makes all life's troubles nothing.

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- 30 These are the obstacles causing disturbance to the mind: disease, lack of effort, doubt, loss of interest, inapplication, attraction to things physical, false perceptions, lack of concentration, inability to maintain any achievements gained.
- 31 Anxiety, despair, unsteadiness of being, and irregular breathing all accompany these disturbances.
- 32 To counter these, practice should be centred around the only really pure ingredient.
- 33 The mind becomes purified by cultivating friendships with contented people, by being kind and compassionate to the sad and fearful, by being indifferent to the ill-intentioned, and by being accommodating to the well-meaning.
- 34 This state can also be achieved by learning to exhale the breath and keep it still.
- 35 Steadiness of the mind also comes when higher states of awareness are made manifest.
- 36 Or—by seeing the mind as free from sorrow and full of light.
- 37 Or—by making the mind one that is unattached to and unmoved by objects and circumstances.
- 38 Or—also—by investigating the real nature of the *dreaming* and *sleeping* states.
- 39 Or—by meditation upon that which is desired.
- 40 The power of such a one reaches from the very finest to the most incomprehensibly vast.
- 41 The truly contemplative mind is one in which the seer, the process of seeing, and the thing seen are indistinguishable. All its movements have ceased. It is transparent like a crystal. It simply reflects whatever is presented to it.
- 42 Such a state of realization is one of conjecture; the distinction between just knowing, knowledge based on words, and knowledge based on what has been heard is unclear.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

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इति समाधिपादः प्रथमः समाप्तम्

- 43 A realization of certainty is one where what has passed through the mind is seen in a completely pure way, and the mind becomes able to see the nature of all things as they really are, and shining with the light of their own reality.
- 44 By means also of this other states of wisdom and higher wisdom—as well as the workings of the finest things—can be explained.
- 45 And the scope of this most subtle matter merges with the non-physical.
- 46 All these states arise only by being implanted.
- 47 When the flow of consciousness or awareness become undisturbed and completely pure, then a light dawns that is inner.
- 48 All knowledge gained from such a state is further enlightening.
- 49 Direct knowledge is different from knowledge gained by reasoning or by being told. These can only refer to limited things.
- 50 Any impressions, perceptions or deep-seated drives produced from this state counter similar such impressions, perceptions or drives produced from any other state.
- 51 When even this effort and desire to control or counter has itself been countered, like all others, then there comes that all-knowing wisdom which flowers without needing to be implanted.

Here ends the first chapter entitled "On Bringing Into Harmony".

अथ साधनपादः द्वितीयः

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

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Chapter 2: On Bringing Together

- 1 In order to practise being whole, an inner fire, constant study, and a devotion to things spiritual are required.
- 2 The purpose of such a practice is to reduce difficulties and help bring about realization.
- 3 The difficulties which hinder are: *not-knowing*, participating in being, strong drives, strong dislikes, and the clinging-to-life-and-avoidance-of-death.
- 4 *Not-realizing* is the breeding-ground for the others, whether they are latent, just beginning to be manifested, fluctuating, or fully active.
- 5 Through *not-understanding* the transient, the impure, the painful, and the non-holy appear permanent, pure, pleasurable and holy.
- 6 Participating-in-being allows the mind's ability to see to be confused with the activity of seeing itself.
- 7 Pleasurable things create strong attachments.
- 8 Painful experiences give rise to dislikes.
- 9 The attachment-to-life-and-fear-of-death is like a well-worn river that flows even in the most wise.
- 10 All these can be countered by reducing them to their most basic constituents.
- 11 These movements can be excised through meditation.
- 12 The difficulties are the origin, actions and consequences the vehicle, of experience occurring in lived and unlived lives.
- 13 As long as these roots exist they result in different kinds of life, of different lengths, and with different experiences.

ते ह्यादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४ ॥

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तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७ ॥

- 14 They result in pleasure or pain according to whether the roots are due to virtuous or unvirtuous practices.
- 15 Those who can tell know that all pain and suffering is due to changes, anxieties, deep-seated root-causes, and also to the difficulties caused by the admixture of the apparently real world.
- 16 Those troubles that are yet to come are to be avoided.
- 17 The cause of those things that are to be avoided is the identification of that which sees with that which Sees.
- 18 Those things that can be seen or experienced have perceptibility, motion and inertia. They are made up of both elements and awareness. The reason for their existence is experience and liberation.
- 19 The different states of these things are: the general and the particular, that which already exists, and that which is potential.
- 20 The Seer is whole and made of full awareness. Even though completely pure, it appears to participate in what is seen.
- 21 The Seer is the sole reason for the existence of that which is seen.
- 22 Although this world is as dead to those who have successfully completed the practice, it is still held in common by those who have not.
- 23 The real purpose of this confusion is to allow recognition of the true nature of the force behind both the knower and that which is known.
- 24 The cause of this is-not-realizing.
- 25 When this ignorance ends and *con-fusion* ceases—then comes the freedom of the Seer.
- 26 It is destroyed by the constant practice of the most discerning wisdom.
- 27 The unfolding of this wisdom is sevenfold.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

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मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

अस्तेयप्रतिष्ठायां सर्वरतत्नोपस्थानम् ॥३७॥

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ॥३९॥

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

- 28 Through practice of the various disciplines that make a person restored to wholeness, all that is impure is destroyed, and the ability to tell what is really real flowers into the light of pure knowing.
- 29 The eight steps to be taken to become restored are: right living; observing the duties; right being; the furtherance of Life; the avoidance of all that distracts or deflects; holding fast to what is truth; becoming merged with this reality; total permeation and identification with and by this realization.
- 30 Right living consists of: becoming nonviolent; the assertion of truth; not taking things that have not been given; communion with God; non-holding on to things.
- 31 These are the great uncompromisable ordinances irrespective of race, country, time or circumstance.
- 32 Purity, contentment, discipline, constant study, and devotion to the spiritual are the duties to be observed.
- 33 When the mind is disturbed by negative thoughts, opposite ones should be contemplated.
- 34 Negative thoughts are thoughts of violence and so forth. They are grounded in greed, anger and hatred, whether they are mild, middling or intense, irrespective of whether the acts are done, arranged to be done by others, or implicitly approved. They result in endless sorrow and destroy understanding. Their opposites should be cultivated.
- 35 All violence ceases in the presence of those who practise nonviolence correctly.
- 36 Once truth-assertion is firmly established the desired result of a given act inevitably follows.
- 37 Through the devoted practice of not taking things, the greatest treasures are made manifest.
- 38 Through communion with God, one becomes truly strong.
- 39 Knowledge of the beginning and end of all past and present being comes through the continued correct practice of not holding on to things.
- 40 Through a devotion to purity there arises a turning away from the flesh, and all that is merely flesh or lowly in others is similarly discounted.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानिच ॥४१॥

संतोषादनुत्तमः सुखलाभः ॥४२॥

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

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ततो द्वन्द्वानभिघातः ॥४८॥

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

बाह्याभ्यन्तरस्तमभवृत्तिर्देशकालसङ्ख्याभिः परिदृष्टो दर्घिसूक्ष्मः ॥५०॥

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

ततः क्षीयते प्रकाशावरणम् ॥५२॥

धारणासु च योग्यता मनसः ॥५३॥

स्वविषयासंप्रयोगे चित्तस्यस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

इति साधनादः द्वितीयः समाप्तम्

- 41 When the highest qualities are purified, there comes security of mind, unwavering attention, *conquest of the senses*, and an ability to see the Seer.
- 42 It is being contented that brings the greatest joy.
- 43 Inner ardour or determination perfects the body and the senses, and also destroys impurities.
- 44 Constant study leads to an ability to commune with beings of holiness.
- 45 Perfection and liberation come through surrendering one's self to God.
- 46 That attitude or form of being that brings the joy and that it is possible to maintain is 'right being'.
- 47 When correctly followed it is infinitely transforming and brings endless release.
- 48 Then one is never plagued by contradictory forces.
- 49 When it has been perfected, control over the movements of life follows. This is control over the taking in, the giving forth, and the holding still of the energies of being.
- 50 The different types of this control are—to surrender it up, to draw it in, or to hold it completely still, for different times, and in different stages and quantities. In this way it becomes long and subtle.
- 51 The fourth kind of control is to transcend the boundaries of inner and outer.
- 52 By this the dust that covers the light is wiped away.
- 53 And the mind becomes one that is able to cling tightly to the Truth.
- 54 Withdrawal of the senses is where objects are not allowed to stir the mind at all, and it follows, rather, after its own nature.
- 55 Then one has complete control over the means of becoming aware.

Here ends the second chapter entitled "On Bringing Together".

अथ विभूतिपादः तृतीयः

देशबन्धश्चित्तस्य धारणा ॥१॥

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥

त्रयमेकत्र संयमः ॥४॥

तज्जयात्प्रज्ञालोकः ॥५॥

तस्य भूमिषु विनियोगः ॥६॥

त्रयमन्तरङ्गं पूर्वेभ्यः ॥७॥

तदपि बहिरङ्गं निर्बीजस्य ॥८॥

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः ॥९॥

तस्य प्रशान्तवाहिता संस्कारात् ॥१०॥

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥११॥

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥

Chapter 3:

On the Powers of Attainment

- 1 Concentration consists of keeping the attention centred in one area.
- 2 Keeping the attention uninterruptedly in that state is meditation.
- 3 Enlightenment comes when the attention-keeping ability shines forth as an entity in its own right, quite separate from the means or objects first used to centre it or draw it forth.
- 4 These three together are called insightful perception.
- 5 Achievement of it brings the very highest wisdom.
- 6 It is to be used to discover higher and higher planes of being.
- 7 Compared to the previous stages, these three are inner.
- 8 But they are outer compared to that type of realization which comes without needing to be implanted.
- 9 The result of the highest efforts to bring attentiveness to the mind is the driving out of deep-seated forces. At those moments of attentiveness, the mind identifies with the manifestation of its own ability to be controlled.
- 10 It is in the nature of such a mind to flow serenely.
- 11 When the mind reaches the highest type of attainment multiplicity is destroyed, and a state of oneness arises.
- 12 Due to this most supreme one-pointedness of mind, whatever has just passed through the mind is seen to be similar to what is just coming into it.
- 13 By this all changes—whether in property and character, in conditions or in manifestation, and whether perceptible or elemental—can be accounted for.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥१६॥

शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम् ॥१७॥

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥१८॥

प्रत्ययस्य परचित्तज्ञानम् ॥१९॥

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥

कायरूपसंयमात्तद्द्राह्यशक्तिस्तम्भे चक्षुष्प्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥२२॥

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥२३॥

मैत्र्यादिषु बलानि ॥२४॥

बलेषु हस्तिबलादीनि ॥२५॥

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२६॥

भुवनज्ञानं सूर्ये संयमात् ॥२७॥

- 14 A thing or event is characterized by the fact that some things have happened to it, some are happening to it, and some are due to happen to it.
- 15 The reason for the difference in the way a thing or event is, is the different in these stages.
- 16 Insightful perception performed on this threefold relationship brings a complete understanding of both past and future ones.
- 17 An object, the word for it, and the idea evoked by it all tend to be confused with each other. Total attentiveness paid to the differences between these brings a true understanding of the utterance of all living beings.
- 18 By bringing roots or causes into direct observation there comes knowledge of lives as they have been lived before.
- 19 There also comes knowledge of the contents of other minds and states of mind.
- 20 But their causative reasons do not become known as there is no effort to identify them.
- 21 Through insightful perception on the manner of existence of the body, that force capable of perceiving being is checked. There being no contact between the seeing-ability and the forces of being, that which merely is vanishes from view.
- 22 The same principle explains the disappearance of sound et cetera.
- 23 The results of some actions come quickly, others slowly. By means of clear and direct seeing comes knowledge of when the final moment is to come. This can also come by an understanding of omen.
- 24 Great powers of friendship, compassion and the like come from concentrating on that quality.
- 25 Correct visualization of the strength of an elephant, or whatever is desired, makes one as strong as an elephant or whatever.
- 26 Knowledge of indistinct, vague or distant things is gained by directing the light of the highest faculties of the mind towards these.
- 27 Through total concentration on the sun, one gains knowledge of being.

चन्द्रे ताराव्यूहज्ञानम् ॥२८॥

ध्रुवे तद्गतिज्ञानम् ॥२९॥

नाभिचक्रे कायव्यूहज्ञानम् ॥३०॥

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३१॥

कूर्मनाड्यां स्थैर्यम् ॥३२॥

मूर्धज्योतिषि सिद्धदर्शनम् ॥३३॥

प्रातिभाद्वा सर्वम् ॥३४॥

हृदये चित्तसंवित् ॥३५॥

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसं
यमात्पुरुषज्ञानम् ॥३६॥

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३७॥

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥३८॥

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३९॥

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥४०॥

समानजयाज्ज्वलनम् ॥४१॥

- 28 Direct perception of the moon brings knowledge of the various paths of the forces of being.
- 29 ... on the Pole-star, brings knowledge of their movements.
- 30 ... on the very centre of the body brings understanding of all bodily systems.
- 31 Hunger and thirst are brought under control by total concentration on the centre of such feelings at the bottom of the throat.
- 32 Complete equilibrium is gained by concentrating on the centre of balance.
- 33 Rapt attention paid to the light of consciousness in the head brings to sight those who have attained the highest objectives.
- 34 Knowledge of anything and everything comes through correctly directed attentiveness.
- 35 Direct gazing at the heart of being brings complete understanding of the nature of the mind.
- 36 Purity of being and *pure being* are quite separate things. It is loss of this realization that causes worldly experience. Since worldly experience does have another dimension, absolute constant awareness of simply existing brings an understanding of pure being.
- 37 From this come means of gaining inner direct knowledge through the finest, highest, most subtle use of the energies involved with the hearing, touching, seeing, tasting and smelling faculties.
- 38 They seem to be enhanced faculties and ability to an outwardly directed mind, but they are obstacles to the achievement of an inner, enlightened state.
- 39 By being free of those things that cause bondage, and by understanding how and where life flows, the mind can enter other bodies.
- 40 Understanding of the nature of the uplifting forces in a person enables one to rise up above water, cloying things, thorny things and the like.
- 41 Direct perception on that which carries health to all parts of the body makes it glow.

श्रोत्राकाशयोः संबन्धसंयमाद्विव्यं श्रोत्रम् ॥४२॥

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥४३॥

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४४॥

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्वसंयमाद्भूतजयः ॥४५॥

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥४६॥

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥४७॥

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४८॥

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥४९॥

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥५०॥

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५१॥

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥५२॥

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५३॥

- 42 Complete concentration on the interrelation between the atmosphere and the ear brings an ability to hear of a most high order.
- 43 Through a highly developed faculty of orienting in space, or by directing the mind towards things as light as cotton, there comes an ability to move easily through space.
- 44 By directing the mind fully to external things and by paying attention to the great world outside, the veil that covers the light of consciousness is destroyed.
- 45 Total concentration on the gross, the subtle and on particular forms of matter, and also on their combinations and their functions brings mastery over all energies and elements.
- 46 From this mastery comes manifestation of the ability to become minute as well as other powers. Mind and body become perfect—no form of matter or energy can in any way contain them.
- 47 The being becomes perfect, possessing beauty and grace, having the strength of thunder, and also able to bear an number of blows or hardships.
- 48 Through gazing directly at the process of perception itself, at one's own nature, and at one's own particular way of perceiving, and at the purpose of perception, there comes complete understanding of how awareness arises.
- 49 From this the mind gains an ability to become aware, or to know instantaneously, without the use of any other means of coming to know. There also comes complete control over manifested being.
- 50 Only to those who recognize the distinction between purity of being and pure being does supremacy of all modes, styles and types of being or beings, and complete understanding of all things, come.
- 51 Only by totally renouncing even this is the root-cause of bondage destroyed and liberation attained.
- 52 When these high powers tempt, satisfaction in what has been achieved should be avoided as there is still always the possibility of once again coming into contact with undesirable things.
- 53 Complete awareness and control for each and every passing moment brings that knowledge which results from the ability to really tell what is really real.

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥५४ ॥

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥५५ ॥

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५६ ॥

इति विभूतिपादः तृतीयः समाप्तम्

- 54 Because of this ability two identical things and events seemingly having the same type, property or position can be distinguished.
- 55 And this most high knowing is transcendent. It embraces all things. It is in all places. It is in all ways. It is at all times. It is born from an awareness of what is really real.
- 56 Absolute freedom is when purity of being is identical with pure being.

Here ends the third chapter entitled "On the Powers of Attainment".

अथ कैवल्यपादः चतुर्थः

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥१॥

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥३॥

निर्माणचित्तान्यस्मितामात्रात् ॥४॥

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

तत्र ध्यानजमनाशयम् ॥६॥

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥८॥

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥९॥

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥११॥

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥१२॥

Chapter 4:

On Perfect Freedom

- 1 Powers or skills are gained by being born with them, by using drugs, by incantations, through various kinds of practices, or by becoming enlightened.
- 2 A change from one state or style of being into another takes place through redirecting energy into that state or style.
- 3 Life energies are never the cause of these changes, but merely act—like a gardener—through the removal of obstacles.
- 4 All minds that are in existence are results only of the process of being.
- 5 There are numberless, different, active minds, but they all have one identical nature behind them.
- 6 Of these only that mind which is born from meditation is free from desires.
- 7 The motivations behind the actions of those who have become enlightened are neither things of darkness nor things of light. Others are driven to their actions by three forces.
- 8 Of these only those causes that are due to produce effects do actually in fact produce effects.
- 9 Even though there may be differences in ways, customs or styles of living, differences in locale, or even gaps in time, both memories to be recalled and deep subconscious root-causes continue to have the same kinds of cause-effect relationships.
- 10 Furthermore, these drives and relationships have no beginning. The desire to indulge in being exists eternally.
- 11 Root-causes and drives coalesce in a symbiosis of object, cause, process and effect. When this no longer exists, the drives vanish.
- 12 Both past and future exist in the present, each in its own way, although there are differences in the manifestation of their characteristics.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥१३॥

परिणामैकत्वाद्बस्तुतत्त्वम् ॥१४॥

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

व

न चैकचित्ततन्त्रं चेद्बस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञतम् ॥१७॥

सदाज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥

न तत्स्वाभासं दृश्यत्वात् ॥१९॥

एकसमये चोभयानवधारणम् ॥२०॥

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥२१॥

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२४॥

विशेषदर्शिन आत्मभावभावनानिवृत्तिः ॥२५॥

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥२६॥

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

- 13 They are made manifest. They are subtle. They follow laws similar to natural laws.
- 14 Objects become the same when the processes within them are the same.
- 15 When an object is the same and awareness of it is different, then different processes produced these different realizations.
- 16 If an object were dependent on only one mind for its existence and were not perceived by that mind, would it then exist?
- 17 Things become known or unknown by the way in which they colour the mind.
- 18 All movements of the mind are always known to the Spirit, which is sovereign, because it is itself changeless.
- 19 The mind has no light or knowledge of its own. Rather—it is itself seeable and knowable.
- 20 It cannot be aware of both simultaneously.
- 21 If one mind were able to see directly into another, there could then be an infinite number of minds seeing into each other, and there would also be a confusion of memories.
- 22 Real pure consciousness is changeless and immutable, but due to its constantly changing appearance it identifies with its own workings.
- 23 The mind, being coloured by both the seer and the thing seen, knows all things.
- 24 Although the mind is infinite in the number of causes and drives it has, since it can be moulded in one homogeneity it can exist for another purpose.
- 25 Those who have seen this distinction cease all speculation regarding the nature or form of Reality.
- 26 Then the mind is inclined to become discriminating, and gravitates towards the liberated state.
- 27 At those moments when this attraction is inoperative, the mind is directed by other thoughts which have their origin in deep-seated drives and root-causes.

हानमेषां क्लेशवदुक्तम् ॥२८॥

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥३३॥

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चि-
तिशक्तिरिति ॥३४॥

कैवल्यनिर्वाणयोः पूर्णैक्यम् ॥३५॥

कैवल्यं धर्मं धर्मिणः पुरुषस्य ॥३६॥

कैवल्येऽखिले श्वि परुषदर्शनं पुरुषे चाखिमविश्वदर्शनम् ॥३७॥

सगुणं साच्चदानन्दं निर्गुणं च ततः परं तत्त्वमिति ॥३८॥

इति कैवल्यपादः चतुर्थः समाप्तम्

- 28 The way to be rid of these, as well as other afflictions, has already been spoken of.
- 29 When there is no selfish attachment or ulterior motive, even at these highest reaches of the mind, and when there is a ceaseless effort to distil what is wise—then does the Most High Knowing fall like a cloud.
- 30 When this happens, all afflictions and driving forces fall away.
- 31 After all the obscuring veils or impurities have been removed, the knowable world seems minuscule because of the endlessness of pure knowing.
- 32 Since, as a result of this, they have had their last and final effect, all natural causal laws cease to produce effects as a result of their changes or processes.
- 33 A process is a continuously merging succession of moments, the different stages of which are seen when it comes to an end.
- 34 Liberation occurs when natural causal laws become inactive and the Spirit has nothing in itself; or when the power of pure awareness remains exactly as it is and is unchangeable.
- 35 Being absolutely free is the same as simply being.
- 36 Realization/liberation is a manifestation of Spirit.
- 37 On attaining liberation one sees the Spirit throughout the whole universe, and the whole universe is also seen as being made up of the Spirit.
- 38 Causeless existence is made of being, knowing and the most ecstatic contentment. This pure existence is above and beyond those three principles.

Here ends the fourth chapter entitled "On Perfect Freedom".

इति योगमनोविज्ञानदर्शनं

पतञ्जलयोगसूत्रं समाप्तम्

Here lies the doctrine concerning
the understanding and uniting of the Spirit.

Here end the Yoga Sūtras of Patañjali.