

पतञ्जलियोगसूत्र

The *Yoga-Sūtra* of Patañjali

Sanskrit-English Translation & Glossary

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Sanskrit Pronunciation Guide

Sanskrit's breadth of expression comes in part from using the entire mouth for pronunciation, and from elongating accented vowels. With an alphabet of 49 letters, it has several different versions of familiar sounds such as 'n' and 's', each issuing from a different part of the mouth. For this reason, diacritical marks are generally used to indicate how and where a consonant or vowel should be sounded.

| | |
|------------------------|---|
| <i>a</i> | short - pronounced like 'u' in <i>hut</i> |
| <i>ā</i> | long - pronounced like 'a' in <i>ah</i> |
| <i>i</i> | short - pronounced like 'i' in <i>in</i> |
| <i>ī</i> | long - pronounced like 'ee' in <i>see</i> |
| <i>u</i> | short - pronounced like 'u' in <i>pull</i> |
| <i>ū</i> | long - pronounced like 'u' in <i>dude</i> |
| <i>e</i> | long - pronounced like 'e' in <i>grey</i> |
| <i>ai, ay</i> | long - pronounced like 'ai' in <i>aisle</i> |
| <i>o</i> | long - pronounced like 'o' in <i>over</i> |
| <i>au</i> | long - pronounced like 'au' in <i>Audi</i> |
| <i>r</i> | <i>cerebral</i> , pronounced like 'r' in Scots <i>rip, hurt</i> |
| <i>ṛ</i> | nasalized like 'n' in <i>uncle</i> |
| <i>ḥ</i> | a soft echo of the preceding vowel, like 'aha' |
| <i>k, kh, g, gh, ṅ</i> | <i>gutturals</i> , arising from the throat |
| <i>c, ch, j, jh, ṅ</i> | <i>palatals</i> , arising from the back of the palate |
| <i>ṭ, ṭh, ḍ, ḍh, ṇ</i> | <i>cerebrals</i> , with tongue touching the roof of the mouth |
| <i>t, th, d, dh, n</i> | <i>dentals</i> , with tongue touching the back of the teeth |
| <i>p, ph, b, bh, m</i> | <i>labials</i> , arising from the lips |
| <i>c</i> | <i>palatal</i> , pronounced like 'ch' in <i>chutney</i> |
| <i>v</i> | <i>labial</i> , pronounced at start of a word like 'v' in <i>volcano</i> |
| <i>v</i> | <i>labial</i> , may be pronounced in middle of a word like 'w' in <i>won</i> |
| <i>ś</i> | <i>palatal</i> , pronounced like 'sh' in <i>shutter</i> |
| <i>ṣ</i> | <i>cerebral</i> , pronounced like 'sh' in <i>rimshot</i> , tongue turned back |
| <i>ñ</i> | pronounced like 'ni' in <i>onion</i> |
| <i>ṅ</i> | pronounced like 'gn' in <i>igneous</i> |
| <i>kṣ</i> | pronounced like 'ksh' in <i>buckshot</i> |

The *Yoga-Sūtra* in Sanskrit-English Translation

समाधिपादः

Samādhi-pādaḥ

I. Integration

I.1 अथ योगानुशासनम्
atha yogānuśāsanam

atha = now
yoga = process of yoking; union
ānuśāsanam = teaching, exposition

Now, the teachings of *yoga*.

I.2 योगश्चित्तवृत्तिनिरोधः
yogaś citta-vṛtti-nirodhaḥ

yogaḥ = process of yoking; union
citta = consciousness
vṛtti = patterning, turnings, movements
nirodhaḥ = stilling, cessation, restriction

Yoga is to still the patterning of consciousness.

I.3 तदा द्रष्टुः स्वरूपेऽवस्थानम्
tadā draṣṭuḥ svarūpe 'vasthānam

tadā = then
draṣṭuḥ = seer, witness, pure awareness
svarūpe = own essence, identity
avasthānam = state of abiding

Then, pure awareness can abide in its very nature.

I.4 वृत्तिसारूप्यमितरत्र
vṛtti-sārūpyam itaratra

vṛtti = patterning, turnings, movements
sārūpyam = identification, conformity
itaratra = otherwise

Otherwise, awareness takes itself to be the patterns of consciousness.

I.5 वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः
vṛttayah pañcatayyah kliṣṭākliṣṭāḥ

vṛttayah = patterning, turnings, movements
pañcatayyah = fivefold
kliṣṭa = hurtful
akliṣṭāḥ = benign

There are five types of patterns, including both hurtful and benign.

I.6 प्रमनविपर्ययविकल्पनिद्रास्मृतयः
pramāṇa-viparyaya-vikalpa-nidrā-smṛtayah

pramāṇa = right perception
viparyaya = misperception, error
vikalpa = conceptualization
nidrā = sleep
smṛtayah = memory, remembering

They are right perception, misperception, conceptualization, deep sleep, and remembering.

I.7 प्रत्यक्षानुमानागमाः प्रमाणानि
pratyakṣānumānāgamāḥ pramāṇāni

pratyakṣa = percept, sensory input
anumāna = inference
āgamāḥ = testimony from a teacher or traditional texts
pramāṇāni = accurate perception

Right perception arises from direct observation, inference, or the words of others.

I.8 विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्
viparyayo mithyājñānam atad-rūpa-pratiṣṭham

viparyayah = misperception, error
mithyā = false
jñānam = knowledge
atad = not that
rūpa = form
pratiṣṭham = based on

Misperception is false knowledge, not based on what actually is.

I.9 शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः
śabda-jñānānupātī vastu-śūnyo vikalpaḥ

śabda = verbal, linguistic
jñāna = knowledge
anupātī = following, relying upon
vastu = object, substance
śūnyah = empty
vikalpaḥ = conceptualization

Conceptualization derives from linguistic knowledge, not contact with real things.

I.10 अभाव प्रत्ययालम्बना वृत्तिर्निद्रा
abhāva-pratyayāmbanā vṛttir nidrā

abhāva = non-existence, non-becoming
pratyaya = perception, thought, intention, representation
āmbanā = resting on
vṛttiḥ = patterning
nidrā = sleep

Deep sleep is a pattern grounded in the perception that nothing exists.

I.11 अनुभूतविषयासम्प्रमोषः स्मृतिः
anubhūta-viśayāsampraśaḥ smṛtiḥ

anubhūta = experienced
viśaya = object (of experience), phenomenon
asampraśaḥ = not allowing to steal away
smṛtiḥ = memory, remembering

Remembering is the retention of experiences.

I.12 अभ्यासवैराग्याभ्यां तन्निरोधः
abhyāsa-vairāgyābhyāṃ tan-nirodhaḥ

abhyāsa = practice, action, method
vairāgyābhyāṃ = dispassion, non-reaction, non-attachment
tad = these
nirodhaḥ = stilling, cessation, restriction

Both practice and non-reaction are required to still the patterning of consciousness.

I.13 तत्र स्थितौ यत्नोऽभ्यासः
tatra sthitau yatno 'bhyāsaḥ

tatra = in that
sthitau = stability, steadiness
yatnaḥ = sustained effort
abhyāsaḥ = practice, action, method

Practice is the sustained effort to rest in that stillness.

I.14 स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः
sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ

sa = this
tu = and, moreover
dīrgha = long
kāla = time
nairantarya = continuously, uninterruptedly
satkāra = skillfully, in the right way
āsevitaḥ = cultivated
dṛḍha = firmly
bhūmiḥ = rooted, grounded

And this practice becomes firmly rooted when it is cultivated skillfully and continuously for a long time.

I.15 दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्
dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṃjñā vairāgyam

dṛṣṭa = seen, perceptible
anuśravika = heard, learned
viṣaya = object (of experience), phenomenon
vitṛṣṇasya = without wanting or attachment
vaśīkāra = mastery, willing something to happen
saṃjñā = comprehension
vairāgyam = dispassion, non-reaction, non-attachment

As for non-reaction, one can recognize that it has been fully achieved when no attachment arises in regard to anything at all, whether perceived directly or learned.

I.16 तत्परं पुरुषख्यातेर्गुणवैतृष्यम्
tat param puruṣa-khyāter guṇa-vaitṛṣṇyam

tat = this
param = ultimate, highest, purest
puruṣa = pure awareness
khyāteḥ = clear seeing
guṇa = fundamental qualities of nature
vaitṛṣṇyam = without wanting or attachment

When the ultimate level of non-reaction has been reached, pure awareness can clearly see itself as independent from the fundamental qualities of nature.

I.17 वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः
vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ

vitarka = analytical thinking
vicāra = insight, reflection
ānanda = bliss, joy
asmitā = sense of self, I-am-ness
rūpa = form
anugamāt = going with, following, accompanying
samprajñātaḥ = cognitive

At first, the stilling process is accompanied by four kinds of cognition: analytical thinking, insight, bliss, or feeling like a self.

I.18 विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः
virāma-pratyayābhyāsa-pūrvāḥ saṃskāra-śeṣo 'nyaḥ

virāma = cessation
pratyaya = perception, thought, intention, representation
abhyāsa = practice, action, method
pūrvāḥ = earlier
saṃskāra = latent impressions
śeṣaḥ = store, residuum
anyaḥ = other

Later, after one practices steadily to bring all thought to a standstill, these four kinds of cognition fall away, leaving only a store of latent impressions in the depth memory.

I.19 भवप्रत्ययो विदेहप्रकृतिलयानाम्
bhava-pratyayo videha-prakṛti-layānām

bhava = being, becoming
pratyayah = perception, thought, intention, representation
videha = bodiless
prakṛti = nature
layānām = clasped, merged

Once the body is gone, and these latent impressions are dissolved in nature, they are inclined to be reborn.

I.20 श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्
śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām

śraddhā = faith
vīrya = energy, vigor
smṛti = memory, mindfulness
samādhi = oneness, integration
prajñā = wisdom
pūrvaka = preceded by
itareṣām = others

For all others, faith, energy, mindfulness, integration, and wisdom form the path to realization.

I.21 तीव्रसंवेगानामासन्नः
tīvra-samvegānām āsannaḥ

tīvra = extremely
samvegānām = intense, vehement
āsannaḥ = near

For those who seek liberation wholeheartedly, realization is near.

I.22 मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः

mṛdu-madhyādhimātrtvāt tato 'pi viśeṣaḥ

mṛdu = mild

madhya = moderate

adhimātrtvāt = extreme, intense

tataḥ = therefore, from these

api = also

viśeṣaḥ = difference, distinction

How near depends on whether the practice is mild, moderate, or intense.

I.23 ईश्वरप्रणिधानाद्वा

īśvara-praṇidhānād vā

īśvara = divine ideal of pure awareness

praṇidhānāt = surrender, dedication, application, alignment

vā = or

Realization may also come if one is oriented toward the ideal of pure awareness, *Isvara*.

I.24 क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः

kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ

kleśa = cause of suffering, corruption, hindrance, affliction, poison

karma = action

vipāka = ripening, fruition

āśayaiḥ = store, residuum

aparāmṛṣṭaḥ = untouched, unaffected

puruṣa = pure awareness

viśeṣa = difference, distinction; exemplary, distinct

īśvaraḥ = divine ideal of pure awareness

***Isvara* is a distinct, incorruptible form of pure awareness, utterly independent of cause and effect, and lacking any store of latent impressions.**

I.25 तत्र निरतिशयं सर्वज्ञत्वबीजम्
tatra niratiśayaṃ sarvajñatva-bījam

tatra = there, in that
niratiśayaṃ = incomparable, unsurpassed
sarva = all
jñatva = knowing
bījam = seed, source

Its independence makes this awareness an incomparable source of omniscience.

I.26 स पूर्वेषामपि गुरुः कालेनानवच्छेदात्
sa pūrveṣām api guruḥ kālenānavacchedāt

sa = this, that
pūrveṣām = earlier
api = also
guruḥ = teacher, mentor
kālena = by time, temporally
anavacchedāt = unbounded, continuous

Existing beyond time, *Iṣvara* was also the ideal of the ancients.

I.27 तस्य वाचकः प्रणवः
tasya vācakaḥ praṇavaḥ

tasya = of this, that
vācakaḥ = signifying, connoting
praṇavaḥ = the syllable pronounced *om*

***Iṣvara* is represented by a sound, *om*.**

I.28 तज्जपस्तदर्थभावनम्
taj-japas tad-artha-bhāvanam

tad = that
japaḥ = repetition, intonation
tad = its, that
artha = meaning, purpose
bhāvanam = realizing, becoming

Through repetition its meaning becomes clear.

I.29 ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च
tataḥ pratyak-cetanādhigamo 'pyantarāyābhāvaś ca

tataḥ = therefore, from these
pratyak = inward
cetanā = consciousness
adhigamaḥ = attainment
api = also
antarāya = obstacle
abhāvaḥ = disappearance
ca = and

Then, interiorization develops and obstacles fall away.

I.30 व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध भूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः
vyādhi-styāna-sanśaya-pramādalasyāvīrati-bhrānti-darśanālabdha-bhūmikatvānavasthītatvāni citta-
vikṣepās te 'ntarāyāḥ

vyādhi = sickness
styāna = apathy
sanśaya = doubt
pramāda = carelessness
ālasya = laziness
avīrati = sexual indulgence
bhrānti = false
darśana = vision, perspective
alabdha = failing to attain
bhūmikatva = developmental stages
anavasthītatvāni = inconstancy, instability
citta = consciousness
vikṣepāḥ = distraction, stirring up
te = these
antarāyāḥ = obstacles

Sickness, apathy, doubt, carelessness, laziness, hedonism, delusion, lack of progress, and inconstancy are all distractions which, by stirring up consciousness, act as barriers to stillness.

I.31 दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः

duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-sahabhuvah

duḥkha = distress, pain, suffering

daurmanasya = depression

aṅgam = limb

ejayatva = trembling

śvāsa = disturbed inhalation

praśvāsā = disturbed exhalation

vikṣepa = distraction, stirring up

sahabhuvah = accompanying

When they do, one may experience distress, depression, or the inability to maintain steadiness of posture or breathing.

I.32 तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः

tat-pratiṣedhārtham eka-tattvābhyāsaḥ

tad = that, these

pratiṣedha = subdue, ward off

artham = meaning, purpose, approach

eka = one

tattva = thusness, elemental quality, principle

abhyāsaḥ = practice, action, method

One can subdue these distractions by working with any one of the following principles of practice.

I.33 मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुन्यापुन्यविषयाणां भावनातश्चित्तप्रसादनम्
maitrī-karuṇā-muditopekṣāṇāṃ sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṃ bhāvanātaś citta-prasādanam

maitrī = friendliness
karuṇā = compassion
mudita = delight
upekṣāṇāṃ = equanimity
sukha = happiness
duḥkha = distress, pain, suffering
puṇya = good, virtuous
apuṇya = bad, evil
viṣayāṇāṃ = object (of experience)
bhāvanātaḥ = radiating, projecting
citta = consciousness
prasādanam = calming, tranquilizing, clarification

Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad.

I.34 प्रच्छर्दनविधारणाभ्यां वा प्राणस्य
pracchardana-vidhāraṇābhyām vā prāṇasya

pracchardana = exhalation, expulsion
vidhāraṇābhyām = pause, retention
vā = or
prāṇasya = breath, life force

Or by pausing after breath flows in or out.

I.35 विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी
viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhanī

viṣaya = object (of experience), phenomenon
vatī = having
vā = or
pravṛttiḥ = arising of activity
utpannā = arisen, produced
manasaḥ = mind
sthiti = stability, steadiness
nibandhanī = holds

Or by steadily observing as new sensations materialize.

I.36 विशोका वा ज्योतिष्मती
viṣokā vā jyotiṣmatī

viṣokā = free of sorrow
vā = or
jyotiṣmatī = luminous

Or when experiencing thoughts that are luminous and free of sorrow.

I.37 वीतरागविषयं वा चित्तम्
vītarāgaviṣayam vā cittam

vīta = free from, without
rāga = desire, passion, attachment
viṣayam = object (of experience)
vā = or
cittam = consciousness

Or by focusing on things that do not inspire attachment.

I.38 स्वप्ननिद्राज्ञानालम्बनं वा
svapna-nidrā-jñānālambanam vā

svapna = dream
nidrā = sleep
jñāna = knowledge
ālambanam = resting on
vā = or

Or by reflecting on insights culled from sleep and dreaming.

I.39 यथाभिमतध्यानाद्वा
yathābhimata-dhyānād vā

yathā = as
abhimata = desired
dhyānāt = meditative absorption
vā = or

Or through meditative absorption in any desired object.

I.40 परमाणुपरममहत्त्वान्तोऽस्य वशीकारः

paramāṇu-parama-mahattvānto 'sya vaṣīkārah

parama = ultimate, highest, purest

aṇu = minute, infinitesimal

mahattva = greatness, magnitude

antaḥ = extending from...to

asya = his

vaṣīkārah = mastery

One can become fully absorbed in any object, whether vast or infinitesimal.

I.41 क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः

kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṛ-grahaṇa-grāhyeṣu tat-stha-tad-añjanatā samāpattiḥ

kṣīṇa = dwindled, decreased

vṛtteḥ = patterning, turnings, movements

abhijātasya = faultless, transparent

iva = like

maṇeḥ = jewel

grahīṭṛ = one who grasps, perceiver

grahaṇa = grasping, perceiving

grāhyeṣu = grasped, object of perception

tad = that

stha = abide

tad = that

añjanatā = saturation, taking the form of something else

samāpattiḥ = coalescence, unified contemplation

As the patterning of consciousness subsides, a transparent way of seeing, called *coalescence*, saturates consciousness; like a jewel, it reflects equally whatever lies before it - whether subject, object, or act of perceiving.

I.42 तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः

tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

tatra = there, in that

śabda = verbal, linguistic

artha = meaning, purpose

jñāna = knowledge

vikalpaiḥ = conceptualization

saṅkīrṇā = intermingled

savitarkā = thought

samāpattiḥ = coalescence, unified contemplation

So long as conceptual or linguistic knowledge pervades this transparency, it is called *coalescence with thought*.

I.43 स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का

smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā

smṛti = memory, mindfulness

pariśuddhau = wiping clean, purification

svarūpa = own form, identity

śūnya = empty

iva = like

artha = meaning, purpose

mātra = only

nirbhāsā = shining

nirvitarkā = beyond thought

At the next stage, called *coalescence beyond thought*, objects cease to be colored by memory; now formless, only their essential nature shines forth.

I.44 एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता
etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā

etaya = by this

iva = like, thus

savicārā = reflecting

nirvicārā = not reflecting

ca = and

sūkṣma = subtle

viṣayā = object (of experience), phenomenon

vyākhyātā = described, explained

In the same way, coalesced contemplation of subtle objects is described as *reflective* or *reflection-free*.

I.45 सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्
sūkṣma-viṣayatvaṃ cālīṅga-paryavasānam

sūkṣma = subtle

viṣayatvaṃ = the thing itself, thus-ness of an object

ca = and

alīṅga = without form

paryavasānam = ending, terminating

Subtle objects can be traced back to their origin in undifferentiated nature.

I.46 ता एव सबीजः समाधिः
tā eva sabījaḥ samādhiḥ

tāḥ = these

eva = only, also

sabījaḥ = with seed

samādhiḥ = oneness, integration

These four kinds of coalescence - *with thought, beyond thought, reflective, reflection-free* - are called *integration that bears seeds of latent impressions*.

I.47 निर्विचारवैशारद्येऽध्यात्मप्रसादः

nirvicāra-vaiśāradye 'dhyātma-prasādaḥ

nirvicāra = not reflecting

vaiśāradye = lucidity, purity

adhyātma = innermost self

prasādaḥ = calming, pacification, clarification

In the lucidity of coalesced, reflection-free contemplation, the nature of the self becomes clear.

I.48 ऋतम्भरा तत्र प्रज्ञा

ṛtambharā tatra prajñā

ṛtam = truth

bharā = bearing

tatra = in that

prajñā = wisdom

The wisdom that arises in that lucidity is unerring.

I.49 श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्

śrutānumāna-prajñābhyām anyaviṣayā viśeṣārthatvāt

śruta = what has been heard, teachings

anumāna = inference

prajñābhyām = wisdom

anya = other

viṣayā = object (of experience), phenomenon

viśeṣa = difference, distinction

arthatvāt = function, role

Unlike insights acquired through inference or teachings, this wisdom has as its object the actual distinction between pure awareness and consciousness.

I.50 तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी
taj-jah saṃskāro 'nya-saṃskāra-pratibandhī

tad = that
jah = born of
saṃskārah = latent impressions
anya = other
saṃskāra = latent impressions
pratibandhī = prevents, obstructs

It generates latent impressions that prevent the activation of other impressions.

I.51 तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः
tasyāpi nirodhe sarva-nirodhān nirbījah samādhiḥ

tasya = of this
api = also
nirodhe = stilling, cessation, restriction
sarva = all
nirodhān = stilling, cessation, restriction
nirbījah = seedless
samādhiḥ = oneness, integration

When even these cease to arise, and the patterning of consciousness is completely stilled, *integration* bears no further seeds.

साधनपादः

Sādhana-pādaḥ

II. The Path To Realization

II.1 तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः

tapah-svādhyāyēśvara-praṇidhānāni kriyā-yogaḥ

tapah = heat, intensity of discipline, austerity

svādhyāya = self-study

īśvara = divine ideal of pure awareness

praṇidhānāni = dedication, application, alignment

kriyā = action

yogaḥ = process of yoking; union

Yogic action has three components - discipline, self-study, and orientation toward the ideal of pure awareness.

II.2 समाधिभवनार्थः क्लेशतनूकरणार्थश्च

samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca

samādhi = oneness, integration

bhāvanā = realizing, becoming

arthaḥ = meaning, purpose

kleśa = cause of suffering, corruption, hindrance, affliction, poison

tanū = slender, weak

karaṇa = making

arthaḥ = meaning, purpose

ca = and

Its purposes are to disarm the causes of suffering and achieve integration.

II.3 अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशः

avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ

avidyā = lack of wisdom, not seeing things as they are

asmitā = the sense of 'I', egoism

rāga = desire, passion, attachment

dveṣa = aversion

abhiniveśāḥ = clinging to life, self-preservation

kleśāḥ = cause of suffering, corruption, hindrance, affliction, poison

The causes of suffering are not seeing things as they are, the sense of 'I', attachment, aversion, and clinging to life.

II.4 अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्
avidyā kṣetram uttareṣāṃ prasupta-tanu-vicchinnodārāṇām

avidyā = lack of wisdom, not seeing things as they are
kṣetram = field
uttareṣāṃ = other, following
prasupta = dormant
tanu = thin
vicchinna = interrupted, intercepted
udārāṇām = activated, aroused

Not seeing things as they are is the field where the other causes of suffering germinate, whether dormant, activated, intercepted, or weakened.

II.5 अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या
anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā

anitya = impermanent
aśuci = impure
duḥkha = distress, pain, suffering
anātmasu = not self
nitya = permanent
śuci = pure
sukha = happiness
ātma = self, essence
khyātiḥ = seeing
avidyā = lack of wisdom, not seeing things as they are

Lacking this wisdom, one mistakes that which is impermanent, impure, distressing, or empty of self for permanence, purity, happiness, and self.

II.6 दृग्दर्शनशक्त्योरेकात्मतेवास्मिता
dr̥g-darśana-śaktyor ekātmatevāsmitā

dr̥g = pure awareness, witness, see-er
darśana = vision, perspective
śaktyoḥ = power
eka = one
ātmata = selfhood
iva = as it were, like, thus
asmitā = the sense of 'I', egoism

The sense of 'I' ascribes selfhood to pure awareness by identifying it with the senses.

II.7 सुखानुशयी रागः
sukhānuśayī rāgaḥ

sukha = happiness, pleasure
anuśayī = following
rāgaḥ = wanting, desire, passion, attachment

Attachment is a residue of pleasant experience.

II.8 दुःखानुशयी द्वेषः
duḥkhānuśayī dveṣaḥ

duḥkha = distress, pain, suffering
anuśayī = following
dveṣaḥ = aversion

Aversion is a residue of suffering.

II.9 स्वरसवाही विदुषोऽपि तथारूढोऽभिनवेशः
sva-rasa-vāhī viduṣo 'pi tathārūḍho 'bhiniveśaḥ

sva = own
rasa = taste
vāhī = flowing
viduṣaḥ = sage, wise person
api = also, even
tathā = thus
rūḍhaḥ = rooted
abhiniveśaḥ = self-preservation

Clinging to life is instinctive and self-perpetuating, even for the wise.

II.10 ते प्रतिप्रसवहेयाः सूक्ष्माः
te pratiprasava-heyāḥ sūkṣmāḥ

te = these
prati = with regard to, toward, reversing
prasava = flow, motion, creation, inception
heyāḥ = overcome, overwhelmed
sūkṣmāḥ = subtle

In their subtle form, these causes of suffering are subdued by seeing where they come from.

II.11 ध्यानहेयास्तद्वृत्तयः

dhyāna-heyās tad-vṛttayah

dhyāna = meditative absorption

heyāḥ = overcome, overwhelmed

tad = its, that, of these

vṛttayah = patterning, turnings, movements

In their gross form, as patterns of consciousness, they are subdued through meditative absorption.

II.12 क्लेशमूलः कर्मशयो दृष्टादृष्टजन्मवेदनीयः

kleśa-mūlah karmāśayo dr̥ṣṭādr̥ṣṭa-janma-vedanīyah

kleśa = cause of suffering, corruption, hindrance, affliction, poison

mūlah = root

karma = action

āśayah = store, residuum

dr̥ṣṭa = seen, perceptible

adr̥ṣṭa = unseen

janma = birth

vedanīyah = to be experienced

The causes of suffering are the root source of actions; each action deposits latent impressions deep in the mind, to be activated and experienced later in this birth, or lie hidden awaiting a future one.

II.13 सति मूले तद्विपाक्रे जात्यायुर्भोगाः

sati mūle tad-vipāko jātyāyur-bhogāḥ

sati = existing

mūle = root

tad = its, that

vipākaḥ = ripening, fruition

jāti = birth, rank

āyuh = span of life

bhogāḥ = experience, enjoyment

So long as this root source exists, its contents will ripen into a birth, a life, and experience.

II.14 ते हृदपरितापफलाः पुण्यापुण्यहेतुत्वात्
te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt

te = they, these
hlāda = delight
paritāpa = anguish
phalāḥ = fruit
puṇya = good, virtuous
apuṇya = bad, evil
hetutvāt = causality

This life will be marked by delight or anguish, in proportion to those good or bad actions that created its store of latent impressions.

II.15 परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः
pariṇāma-tāpa-saṃskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvam vivekinaḥ

pariṇāma = transformation
tāpa = anguish
saṃskāra = latent impressions
duḥkhair = distress, pain, suffering
guṇa = fundamental qualities of nature
vṛtti = patterning, turnings, movements
virodhāt = conflict, opposition
ca = and
duḥkham = distress, pain, suffering
eva = thus
sarvam = all
vivekinaḥ = a person of discrimination

The wise see suffering in all experience, whether from the anguish of impermanence, or from latent impressions laden with suffering, or from incessant conflict as the fundamental qualities of nature vie for ascendancy.

II.16 हेयं दुःखमनागतम्
heyam duḥkham anāgatam

heyam = overcome, overwhelmed
duḥkham = distress, pain, suffering
anāgatam = future

But suffering that has not yet arisen can be prevented.

II.17 द्रष्टृदृश्ययोः संयोगो हेयहेतुः

draṣṭṛ-dṛśyayoḥ saṃyogo heya-hetuḥ

draṣṭṛ = seer, witness, pure awareness

dṛśyayoḥ = what is seen

saṃyogaḥ = union, coupling

heya = overcome, overwhelmed

hetuḥ = cause

The preventible cause of all this suffering is the apparent indivisibility of pure awareness and what it regards.

II.18 प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्

prakāśa-kriyā-sthiti-śīlaṃ bhūteन्द्रियात्मकं bhogāpavargārthaṃ dṛśyam

prakāśa = brightness

kriyā = action

sthiti = stability, steadiness

śīlaṃ = character

bhūta = element

indriya = sensory apparatus

ātmakaṃ = self, essence

bhoga = experience, enjoyment

apavarga = emancipation, liberation

arthaṃ = meaning, purpose, approach

dṛśyam = what is seen

What awareness regards, namely the phenomenal world, embodies the qualities of luminosity, activity, and inertia; it includes oneself, composed of both elements and the senses; and, it is the ground for both sensual experience and liberation.

II.19 विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि

viśeṣāviśeṣa-liṅgamātrāliṅgāni guṇa-parvāṇi

viśeṣa = difference, distinction; distinct

aviśeṣa = indistinct

liṅga = mark, characteristic

mātra = only

aliṅgāni = undifferentiated, without marks

guṇa = fundamental qualities of nature

parvāṇi = level, state

All orders of being - undifferentiated, differentiated, indistinct, distinct - are manifestations of the fundamental qualities of nature.

II.20 द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः
draṣṭā dr̥ṣi-mātraḥ śuddho 'pi pratyayānupaśyaḥ

draṣṭā = pure awareness, witness, see-er
dr̥ṣi = seeing
mātraḥ = only
śuddhaḥ = pure
api = also, although
pratyaya = perception, thought, intention, representation
anupaśyaḥ = to behold

Pure awareness is just seeing, itself; although pure, it usually appears to operate through the perceiving mind.

II.21 तदर्थ एव दृश्यस्यात्मा
tad-artha eva dr̥śyasyātmā

tad = its, that
artha = meaning, purpose, approach
eva = thus
dr̥śyasya = of what is seen
ātmā = self, essence

In essence, the phenomenal world exists to reveal this truth.

II.22 कृतार्थं प्रति नस्तमप्यनष्टं तदन्यसाधारणत्वात्
kr̥tārtham prati naṣṭam apyanaṣṭam tad anya-sādhāraṇatvāt

kr̥ta = done, accomplished
artham = meaning, purpose, approach
prati = with regard to, toward, reversing
naṣṭam = ceased
api = also
anaṣṭam = not ceased
tad = its, that
anya = other
sādhāraṇatvāt = common experience

Once that happens, the phenomenal world no longer appears as such; it continues to exist as a common reality for everyone else, though.

II.23 स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः

sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ saṃyogaḥ

sva = own

svāmi = owner

śaktyoḥ = power

sva = own

rūpa = form

upalabdhi = acquisition

hetuḥ = cause, reason

saṃyogaḥ = union, coupling

It is by virtue of the apparent indivisibility of the phenomenal world and pure awareness that the former seems to possess the latter's powers.

II.24 तस्य हेतुरविद्या

tasya hetur avidyā

tasya = of this, that

hetuḥ = cause, reason

avidyā = lack of wisdom, not seeing things as they are

Not seeing things as they are is the cause of this phenomenon.

II.25 तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्

tad-abhāvāt saṃyogābhāvo hānaṃ tad-dṛśeḥ kaivalyam

tad = its, that

abhāvāt = non-existence, non-becoming, disappearance

saṃyoga = union, association, mingling

abhāvaḥ = non-existence, non-becoming, disappearance

hānaṃ = cessation

tad = its, that

dṛśeḥ = seeing

kaivalyam = emancipation, isolation of pure awareness

With realization, the appearance of indivisibility vanishes, revealing that awareness is free and untouched by phenomena.

II.26 विवेकख्यातिरविप्लवा हानोपायः

viveka-khyātir aviplavā hānopāyaḥ

viveka = discrimination

khyātiḥ = seeing

aviplavā = continuous, uninterrupted

hāna = cessation

upāyaḥ = means

The apparent indivisibility of seeing and the seen can be eradicated by cultivating uninterrupted discrimination between awareness and what it regards.

II.27 तस्य सप्तधा प्रान्तभूमिः प्रज्ञा

tasya saptadhā prānta-bhūmiḥ prajñā

tasya = of this, that

saptadhā = sevenfold

prānta = last

bhūmiḥ = stage, level

prajñā = wisdom

At the ultimate level of discrimination, wisdom extends to all seven aspects of nature.

II.28 योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः

yogaṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ

yoga = process of yoking; union

aṅga = limb, component

anuṣṭhānāt = performance, practice

aśuddhi = impurity

kṣaye = dwindling, decreasing

jñāna = knowledge

dīptiḥ = radiance

a = extending to

viveka = discrimination

khyāteḥ = seeing

When the components of yoga are practiced, impurities dwindle; then, the light of understanding can shine forth, illuminating the way to discriminative awareness.

II.29 यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि

yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni

yama = external discipline

niyama = internal discipline

āsana = posture

prāṇāyāma = breath regulation

pratyāhāra = withdrawal of the senses

dhāraṇā = concentration

dhyāna = meditative absorption

samādhayah = oneness, integration

aṣṭāu = eight

aṅgāni = limbs

The eight components of yoga are external discipline, internal discipline, posture, breath regulation, concentration, meditative absorption, and integration.

II.30 अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः

ahimsā-satyāsteya-brahmacaryāparigrahā yamāḥ

ahimsā = not harming

satya = truthfulness, truth

asteya = not stealing

brahmacarya = celibacy, impeccable conduct

aparigrahā = not being acquisitive

yamāḥ = external discipline

The five external disciplines are not harming, truthfulness, not stealing, celibacy, and not being acquisitive.

II.31 एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्
ete jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahāvratam

ete = these
jāti = birth, rank
deśa = place
kāla = time
samaya = circumstance
anavacchinnāḥ = unlimited, irrespective of
sārva = all
bhaumā = at a level
mahā = great
vratam = vow, commitment

These universals, transcending birth, place, era, or circumstance, constitute the great vow of yoga.

II.32 शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः
śauca-santoṣa-tapaḥ-svādhyāyēśvara-praṇidhānāni niyamāḥ

śauca = purity
santoṣa = contentment
tapaḥ = heat, intensity of discipline, austerity
svādhyāya = self-study
īśvara = divine ideal of pure awareness
praṇidhānāni = surrender, dedication, application, alignment
niyamāḥ = internal discipline

The five internal disciplines are bodily purification, contentment, intensity, self-study, and orientation toward the ideal of pure awareness.

II.33 वितर्कबाधने प्रतिपक्षभावनम्
vitarka-bādhane pratipakṣa-bhāvanam

vitarka = analytical thinking, unwholesome thoughts
bādhane = repelling
pratipakṣa = opposite
bhāvanam = realizing, becoming

Unwholesome thoughts can be neutralized by cultivating wholesome ones.

II.34 वितर्क हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्
vitarkā himsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhimātrā
duḥkhājñānānanta-phalā iti pratipakṣa-bhāvanam

vitarkā = analytical thinking, here: negative thoughts

himsā = harming

ādayaḥ = et cetera

kṛta = done, accomplished

kārita = caused to be done, instigated

anumoditā = approved

lobha = greed

krodha = anger

moha = delusion

pūrvakā = preceded by

mṛdu = mild

madhya = moderate

adhimātrā = extreme, intense

duḥkha = distress, pain, suffering

ājñāna = ignorance

ananta = endless, boundless

phalā = fruit

iti = thus

pratipakṣa = opposite

bhāvanam = realizing, becoming

We ourselves may act upon unwholesome thoughts, such as wanting to harm someone, or we may cause or condone them in others; unwholesome thoughts may arise from greed, anger, or delusion; they may be mild, moderate, or extreme; but they never cease to ripen into ignorance and suffering. This is why one must cultivate wholesome thoughts.

II.35 अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः
ahimsā-pratiṣṭhāyām tat-sannidhau vaira-tyāgaḥ

ahimsā = not harming

pratiṣṭhāyām = based on, grounded in

tat = that, these

sannidhau = presence

vaira = hostility

tyāgaḥ = abandonment

Being firmly grounded in non-violence creates an atmosphere in which others can let go of their hostility.

II.36 सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्
satya-pratiṣṭhāyām kriyā-phalāśrayatvam

satya = truthfulness, truth
pratiṣṭhāyām = based on, grounded in
kriyā = action
phala = fruit
āśrayatvam = rest on

For those grounded in truthfulness, every action and its consequences are imbued with truth.

II.37 अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्
asteya-pratiṣṭhāyām sarva-ratnopasthānam

asteya = not stealing
pratiṣṭhāyām = based on, grounded in
sarva = all
ratna = jewel
upasthānam = approach, materialize

For those who have no inclination to steal, the truly precious is at hand.

II.38 ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः
brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ

brahmacarya = celibacy, impeccable conduct
pratiṣṭhāyām = based on, grounded in
vīrya = energy, vigor
lābhaḥ = acquired

The chaste acquire vitality.

II.39 अपरिग्रहस्थैर्ये जन्मकथंतासम्बोधः
aparigraha-sthairye janma-kathantā-sambodhaḥ

aparigraha = not being acquisitive
sthairye = being settled in
janma = birth
kathantā = understanding why
sambodhaḥ = insight

Freedom from wanting unlocks the real purpose of existence.

II.40 शौचात् स्वाङ्गजुगप्सा परैरसंसर्गः
śaucāt svāṅga-jugupsā parair asansargaḥ

śaucāt = purity
sva = own
aṅga = limb, component
jugupsā = disinclination, detachment
paraiḥ = other
asansargaḥ = freedom from contact

With bodily purification, one's body ceases to be compelling, likewise contact with others.

II.41 सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च
sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca

sattva = clarity, luminosity; a fundamental essence of nature, or *guna*
śuddhi = purity
saumanasya = gladness
eka = one
agrya = pointed
indriya = sensory apparatus
jaya = mastery
ātma = self, essence
darśana = vision, perspective
yogyatvāni = capability
ca = and

Purification also brings about clarity, happiness, concentration, mastery of the senses, and capacity for self-awareness.

II.42 सन्तोषादनुत्तमः सुखलाभः
santoṣād anuttamaḥ sukha-lābhaḥ

santoṣāt = contentment
anuttamaḥ = unsurpassed
sukha = happiness
lābhaḥ = acquired

Contentment brings unsurpassed joy.

II.43 कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः
kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ

kāya = body
indriya = sensory apparatus
siddhiḥ = perfection
aśuddhi = impurity
kṣayāt = dwindling, decreasing
tapasaḥ = heat, intensity of discipline, austerity

As intense discipline burns up impurities, the body and its senses become supremely refined.

II.44 स्वाध्यायादिष्टदेवतासम्प्रयोगः
svādhyāyād iṣṭa-devatā-samprayogaḥ

svādhyāyāt = self-study
iṣṭa = desired
devatā = deity
samprayogaḥ = contact

Self-study deepens communion with one's personal deity.

II.45 समाधिसिद्धिरीश्वरप्रणिधानात्
samādhi-siddhir īśvara-praṇidhānāt

samādhi = oneness, integration
siddhiḥ = perfection
īśvara = divine ideal of pure awareness
praṇidhānāt = surrender, dedication, application, alignment

Through orientation toward the ideal of pure awareness, one can achieve integration.

II.46 स्थिरसुखमासनम्
sthira-sukham āsanam

sthira = steady, stable
sukham = happiness
āsanam = posture

The postures of meditation should embody steadiness and ease.

II.47 प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्
prayatna-śaithilyānanta-samāpattibhyām

prayatna = effort
śaithilya = relaxation
ananta = endless, boundless
samāpattibhyām = coalescence, unified contemplation

This occurs as all effort relaxes and coalescence arises, revealing that the body and the infinite universe are indivisible.

II.48 ततो द्वन्द्वानभिघातः
tato dvandvānabhiḡātaḥ

tataḥ = therefore, from these, from that
dvandva = play of opposites, dualities
anabhiḡātaḥ = insulation, being beyond disturbance

Then, one is no longer disturbed by the play of opposites.

II.49 तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः
tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ

tasmin = in this
sati = existing
śvāsa = inhalation
praśvāsayoḥ = exhalation
gati = flow
vicchedaḥ = cessation, interruption
prāṇāyāmaḥ = breath regulation

With effort relaxing, the flow of inhalation and exhalation can be brought to a standstill; this is called breath regulation.

II.50 बाह्याभ्यन्तरस्तम्भवृत्तिदेशकालसङ्ख्याभिः परितृष्टो दीर्घसूक्ष्मः

bāhyābhyantara-stambha-vṛttir deśa-kāla-saṅkhyābhiḥ-paritṛṣṭo dīrgha-sūkṣmaḥ

bāhya = external

abhyantara = internal

stambha = stationary

vṛttiḥ = patterning, turnings, movements

deśa = place

kāla = time

saṅkhyābhiḥ = number

paritṛṣṭaḥ = observed, measured, scrutinized

dīrgha = long

sūkṣmaḥ = subtle

As the movement patterns of each breath - inhalation, exhalation, lull - are observed as to duration, number, and area of focus, breath becomes spacious and subtle.

II.51 बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः

bāhyābhyantara-viṣayākṣepī caturthaḥ

bāhya = external

abhyantara = internal

viṣaya = object (of experience), phenomenon

ākṣepī = transcending

caturthaḥ = fourth

As realization dawns, the distinction between breathing in and out falls away.

II.52 ततः क्षीयते प्रकाशावरणम्

tataḥ kṣīyate prakāśāvaraṇam

tataḥ = therefore, from these, from that

kṣīyate = disappears

prakāśa = brightness

āvaraṇam = covering, veil, layer

Then the veil lifts from the mind's luminosity.

II.53 धारणासु च योग्यता मनसः
dhāraṇāsu ca योग्यता मनसः

dhāraṇāsu = concentration
ca = and
योग्यता = capability
मनसः = mind

And the mind's potential for concentration is realized.

II.54 स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः
sva-viṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhāraḥ

sva = own
विषया = object (of experience), phenomenon
asamprayoge = uncoupling
cittasya = consciousness
sva = own
rūpa = form
anukāra = imitation, following suit
iva = like, thus, as it were
indriyāṇām = sensory apparatus
pratyāhāraḥ = withdrawal of the senses

When consciousness interiorizes by uncoupling from external objects, the senses do likewise; this is called *withdrawal of the senses*.

II.55 ततः परमा वश्यतेन्द्रियाणाम्
tataḥ paramā vaśyatendriyāṇām

tataḥ = therefore, from these, from that
paramā = ultimate, highest, purest
vaśyata = obedience, subservience
indriyāṇām = sensory apparatus

Then the senses reside utterly in the service of realization.