

**Invocation to Patañjali**

*vande gurūṇāṃ charaṇāravinde*      *ābāhu puruṣākaram*  
*sandarśita svatmāsukhāva bodhe*      *śankhacakrāsi dhāriṇam*  
*niḥśreyase jñāṅgalikāyamāne*      *sahasra śīrasaṃ śvetam*  
*saṃsāra hālāhala mohaśantyai*      *praṇamāmi patañjalim*

**1. Samādhi-pādaḥ | Integration**

**I.1 *atha yogānuśāsanam***

*atha* = now; *yoga* = process of yoking; union; *ānuśāsanam* = teaching, exposition  
**Now, the teachings of yoga.**

**I.2 *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 *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 *vṛtti-sārūpyam itaratra***

*vṛtti* = patterning; *sārūpyam* = identification, conformity; *itaratra* = otherwise  
**Otherwise, awareness takes itself to be the patterns of consciousness.**

**I.5 *vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ***

*vṛttayaḥ* = patterning, turnings, movements; *pañcatayyaḥ* = fivefold;  
*kliṣṭa* = hurtful; *akliṣṭāḥ* = benign

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

**I.6 *pramāna-viparyaya-vikalpa-nidrā-smṛtayaḥ***

*pramāna* = right perception; *viparyaya* = misperception, error;  
*vikalpa* = conceptualization; *nidrā* = sleep; *smṛtayaḥ* = memory, remembering  
**They are right perception, misperception, conceptualization, deep sleep, and remembering.**

**I.7 *pratyakṣānumānāgamāḥ pramāṇāni***

*pratyakṣa* = percept, sensory input; *anumāna* = inference;  
*āgamāḥ* = testimony from a teacher or texts; *pramāṇāni* = accurate perception  
**Right perception arises from direct observation, inference, or the words of others.**

**I.8 *viparyayo mithyājñānam atad-rūpa-pratiṣṭham***

*viparyayaḥ* = misperception; *mithyā* = false; *jñānam* = knowledge; *atad* = not that;  
*rūpa* = form; *pratiṣṭham* = based on  
**Misperception is false knowledge, not based on what actually is.**

**I.9 *śabda-jñānānupātī vastu-śūnyo vikalpaḥ***

*śabda* = verbal, linguistic; *jñāna* = knowledge; *anupātī* = following, relying upon;  
*vastu* = object, substance; *śūnyaḥ* = empty; *vikalpaḥ* = conceptualization  
**Conceptualization derives from linguistic knowledge, not contact with real things.**

**I.10 *abhāva-pratyayālambanā vṛttir nidrā***

*abhāva* = non-existence, non-becoming; *pratyaya* = perception, thought, intention, representation; *ālambanā* = resting on; *vṛttiḥ* = patterning; *nidrā* = sleep  
**Deep sleep is a pattern grounded in the perception that nothing exists.**

**I.11 *anubhūta-viśayāsampramoṣaḥ smṛtiḥ***

*anubhūta* = experienced; *viśaya* = object (of experience), phenomenon;  
*asampramoṣaḥ* = not allowing to steal away; *smṛtiḥ* = memory, remembering  
**Remembering is the retention of experiences.**

**I.12 *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 *tatra sthītau yatno 'bhyāsaḥ***

*tatra* = in that; *sthītau* = stability, steadiness; *yatnaḥ* = sustained effort;  
*abhyāsaḥ* = practice  
**Practice is the sustained effort to rest in that stillness.**

I.14 *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 *dṛṣṭānuśravika-viśaya-vitṛṣṇasya vaśīkāra-saṃjñā vairāgyam*  
*dṛṣṭa* = seen, perceptible; *anuśravika* = heard, learned; *viśaya* = object, phenomenon; *vitṛṣṇasya* = without wanting/grasping; *vaśīkāra* = mastery; *saṃjñā* = comprehension; *vairāgyam* = dispassion, non-reaction  
**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 *tat param puruṣa-khyāter guṇa-vaitṛṣṇyam*  
*tat* = this; *param* = ultimate, highest; *puruṣa* = pure awareness; *khyāteḥ* = clear seeing; *guṇa* = fundamental qualities of nature; *vaitṛṣṇyam* = without grasping  
**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 *vitarka-vicārānandāsmītā-rūpānugamāt samprajñātaḥ*  
*vitarka* = analytical thinking; *vicāra* = insight, reflection; *ānanda* = bliss, joy; *asmitā* = sense of self, I-am; *rūpa* = form; *anugamāt* = going with, 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 *virāma-pratyayābhyāsa-pūrvāḥ saṃskāra-śeṣo 'nyaḥ*  
*virāma* = cessation; *pratyaya* = perception, thought, intention, representation; *abhyāsa* = practice; *pūrvāḥ* = earlier; *saṃskāra* = latent impressions; *śeṣaḥ* = store, residue; *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 *bhava-pratyayo videha-prakṛti-layānām*  
*bhava* = being, becoming; *pratyayaḥ* = 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 *śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām*  
*śraddhā* = faith; *vīrya* = energy, vigor; *smṛti* = memory, mindfulness; *samādhi* = integration [of mind]; *prajñā* = wisdom; *pūrvaka* = preceded by; *itareṣām* = others  
**For all others, faith, energy, mindfulness, integration, and wisdom form the path to realization.**

I.21 *tīvra-samvegānām āsannaḥ*  
*tīvra* = extremely; *samvegānām* = intense, vehement; *āsannaḥ* = near  
**For those who seek liberation wholeheartedly, realization is near.**

I.22 *mṛdu-madhyādhimātravāt tato 'pi viśeṣaḥ*  
*mṛdu* = mild; *madhya* = moderate; *adhimātravāt* = 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 *īśvara-praṇidhānāt vā*  
*īśvara* = ideal of pure awareness; *praṇidhānāt* = surrender, alignment; *vā* = or  
**Realization may also come if one is oriented toward the ideal of pure awareness, *īśvara*.**

I.24 *kleśa-karma-vipākāśayair aparāmr̥ṣṭaḥ puruṣa-viśeṣa īśvaraḥ*  
*kleśa* = cause of suffering, corruption, hindrance, affliction, poison; *karma* = action; *vipāka* = ripening, fruition; *āśayaiḥ* = store, residue; *aparāmr̥ṣṭaḥ* = untouched, unaffected; *puruṣa* = pure awareness; *viśeṣa* = difference, distinction; exemplary; *īśvaraḥ* = ideal of pure awareness  
***īśvara* is a distinct, incorruptible form of pure awareness, utterly independent of cause and effect, and lacking any store of latent impressions.**

I.25 *tatra niratiśayaṃ sarvajñatva-bījām*  
*tatra* = there, in that; *niratiśayaṃ* = incomparable, unsurpassed; *sarva* = all; *jñatva* = knowing; *bījām* = seed, source  
**Its independence makes this awareness an incomparable source of omniscience.**

I.26 *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, *īśvara* was also the ideal of the ancients.**

I.27 *tasya vācakaḥ praṇavaḥ*  
*tasya* = of this, that; *vācakaḥ* = signifying, connoting; *praṇavaḥ* = “om”  
***īśvara* is represented by a sound, *om*.**

I.28 *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 *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 *vyādhi-styāna-sanśaya-pramādālasya virati-bhrānti-darśanālabdha-*

*bhūmikatvānavasthitatvāni cittavikṣepāś te* ‘*ntarāyāḥ*  
*vyādhi* = sickness; *styāna* = apathy; *sanśaya* = doubt; *pramāda* = carelessness;  
*ālasya* = laziness; *avirati* = sexual indulgence; *bhrānti* = false; *darśana* = vision,  
perspective; *alabdha* = failing to attain; *bhūmikatva* = developmental stages;  
*anavasthitatvāni* = 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 *duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-sahabhuvaḥ*

*duḥkha* = distress, pain, suffering; *daurmanasya* = depression; *aṅgam* = limb;  
*ejayatva* = trembling; *śvāsa* = disturbed inhalation; *praśvāsā* = disturbed  
exhalation; *vikṣepa* = distraction, stirring up; *sahabhuvaḥ* = accompanying

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

I.32 *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 *maitrī-karuṇā-muditopekṣāṇām sukha-duḥkha-puṇyāpuṇya-viṣayāṇām*

*bhāvanātaś citta-prasādanam*

*maitrī* = friendliness; *karuṇā* = compassion; *mudita* = delight; *upekṣāṇām* =  
equanimity; *sukha* = happiness; *duḥkha* = distress, pain, suffering; *puṇya* = good,  
virtuous; *apuṇya* = bad, evil; *viṣayāṇām* = object (of experience); *bhāvanātaḥ* =  
radiating, projecting; *citta* = consciousness; *prasādanam* = calming, clarification  
**Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad.**

I.34 *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 *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 *viṣokā vā jyotiṣmatī*

*viṣokā* = free of sorrow; *vā* = or; *jyotiṣmatī* = luminous

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

I.37 *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 *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 *yathābhimata-dhyānād vā*

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

**Or through meditative absorption in any desired object.**

I.40 *paramāṇu-parama-mahattvānto* ‘*sya vaṣīkāraḥ*

*parama* = ultimate, highest, purest; *aṇu* = minute, infinitesimal; *mahattva* =  
greatness, magnitude; *antaḥ* = extending from...to; *asya* = his; *vaṣīkāraḥ* = mastery  
**One can become fully absorbed in any object, whether vast or infinitesimal.**

#### I.41 *kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṛ-grahaṇa-grāhyeṣu*

*tat-stha-tad-aṇjanatā 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; *aṇjanatā* = 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 *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 *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 *etayaiva savicārā nirvicārā ca sūkṣma-viśayā vyākhyātā*

*etaya* = by this; *iva* = like, thus; *savicārā* = reflecting; *nirvicārā* = not reflecting; *ca* = and; *sūkṣma* = subtle; *viśayā* = object, phenomenon; *vyākhyātā* = described

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

#### I.45 *sūkṣma-viśayatvaṃ cālīṅga-paryavasānam*

*sūkṣma* = subtle; *viśayatvaṃ* = 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 *tā eva sabījaḥ samādhiḥ*

*tāḥ* = these; *eva* = only, also; *sabījaḥ* = with seed; *samādhiḥ* = oneness, integration

**These four kinds of coalescence are called *integration that bears seeds* of latent impressions.**

#### I.47 *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 *ṛtambharā tatra prajñā*

*ṛtam* = truth; *bharā* = bearing; *tatra* = in that; *prajñā* = wisdom

**The wisdom that arises in that lucidity is unerring.**

#### I.49 *śrutānumāna-prajñābhyām anyaviśayā viśeṣārthatvāt*

*śruta* = what has been heard, teachings; *anumāna* = inference; *prajñābhyām* = wisdom; *anya* = other; *viśayā* = object, 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 *taj-jaḥ saṃskāro 'nya-saṃskāra-pratibandhī*

*tad* = that; *jaḥ* = born of; *saṃskāraḥ* = latent impressions; *anya* = other; *pratibandhī* = prevents, obstructs

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

#### I.51 *tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhiḥ*

*tasya* = of this; *api* = also; *nirodhe* = stilling, cessation, restriction; *sarva* = all; *nirodhān* = stilling, cessation, restriction; *nirbījaḥ* = seedless; *samādhiḥ* = integration

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

## 2. *Sādhana-pādaḥ* | The Path To Realization

#### II.1 *tapāḥ-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ*

*tapāḥ* = 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 samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca

*samādhi* = oneness, integration; *bhāvanā* = realizing, becoming;  
*arthaḥ* = meaning, purpose; *kleśa* = cause of suffering, hindrance, affliction,  
poison; *tanū* = slender, weak; *karaṇa* = making; *arthaḥ* = purpose; *ca* = and  
**Its purposes are to disarm the causes of suffering and achieve integration.**

## II.3 avidyāsmītā-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 avidyā kṣetram uttareṣām prasupta-tanu-vicchinodārāṇām

*avidyā* = lack of wisdom, not seeing things as they are; *kṣetram* = field;  
*uttareṣām* = 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 anityāśuci-duḥkhānātmāsu nitya-śuci-sukhātma-khyātir avidyā

*anitya* = impermanent; *śuci* = impure; *duḥkha* = distress, pain, suffering;  
*anātmāsu* = not self; *nitya* = permanent; *śuci* = pure; *sukha* = happiness;  
*ātma* = self, essence; *khyātiḥ* = seeing; *avidyā* = lack of wisdom, ignorance  
**Lacking this wisdom, one mistakes that which is impermanent, impure,  
distressing, or empty of self for permanence, purity, happiness, and self.**

## II.6 drg-darśana-śaktyor ekātmatevāsmītā

*drg* = pure awareness, witness, see-er; *darśana* = vision, perspective; *śaktyoḥ* =  
power; *eka* = one; *ātmātā* = 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 sukhānuśayī rāgaḥ

*sukha* = happiness, pleasure; *anuśayī* = following; *rāgaḥ* = grasping, attachment  
**Attachment is a residue of pleasant experience.**

## II.8 duḥkhānuśayī dveṣaḥ

*duḥkha* = distress, pain, suffering; *anuśayī* = following; *dveṣaḥ* = aversion  
**Aversion is a residue of suffering.**

## II.9 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 te pratiprasava-heyāḥ sūkṣmāḥ

*te* = these; *prati* = with regard to, toward, reversing; *prasava* = flow, 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 dhyāna-heyās tad-vṛttayaḥ

*dhyāna* = meditative absorption; *heyāḥ* = overcome, overwhelmed; *tad* = its, that,  
of these; *vṛttayaḥ* = patterning, turnings, movements

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

## II.12 kleśa-mūlaḥ karmāśayo dṛṣṭādrṣṭa-jaṇma-vedanīyaḥ

*kleśa* = cause of suffering, corruption, hindrance, affliction, poison; *mūlaḥ* = root;  
*karma* = action; *āśayaḥ* = store, residuum; *dṛṣṭa* = seen, perceptible; *adrṣṭa* =  
unseen; *jaṇma* = birth; *vedanīyaḥ* = 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 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 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 *pariṇāma-tāpa-saṃskāra-duḥkhaiḥ guṇa-vṛtti-virodhāc ca duḥkham eva sarvaṃ vivekinaḥ*

*pariṇāma* = transformation; *tāpa* = anguish; *saṃskāra* = latent impressions; *duḥkhaiḥ* = distress, pain, suffering; *guṇa* = fundamental qualities of nature; *vṛtti* = patterning, turnings, movements; *virodhāt* = conflict, opposition; *ca* = and; *duḥkham* = distress, pain, suffering; *eva* = thus; *sarvaṃ* = 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 *heyaṃ duḥkham anāgatam*

*heyaṃ* = overcome; *duḥkham* = distress, pain, suffering; *anāgatam* = future  
**But suffering that has not yet arisen can be prevented.**

II.17 *draṣṭṛ-dṛśyayoḥ saṃyogo heya-hetuḥ*

*draṣṭṛ* = seer, witness, pure awareness; *dṛśyayoḥ* = what is seen; *saṃyogaḥ* = union, coupling; *heya* = overcome, overwhelmed; *hetuḥ* = cause  
**The preventable cause of all this suffering is the apparent indivisibility of pure awareness and what it regards.**

II.18 *prakāśa-kriyā-sṭhiti-śīlaṃ bhūtenḍriyātmakam bhogāpavargārtham dṛśyam*

*prakāśa* = brightness; *kriyā* = action; *sṭhiti* = stability, steadiness; *śīlaṃ* = character; *bhūta* = element; *indriya* = sensory apparatus; *ātmakam* = self, essence; *bhoga* = experience, enjoyment; *apavarga* = emancipation, liberation; *artham* = 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 *vīśeṣāvīśeṣa-liṅgamātrāliṅgāni guṇa-parvāṇi*

*vīśeṣa* = difference, distinction; distinct; *avīśeṣa* = indistinct; *liṅga* = mark, characteristic; *mātra* = only; *aliṅgāni* = undifferentiated; *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 *draṣṭā dṛśi-mātraḥ śuddho 'pi pratyayānupaśyaḥ*

*draṣṭā* = awareness, witness, seer; *dṛśi* = seeing; *mātraḥ* = only; *śuddhaḥ* = pure; *api* = although; *pratyaya* = perception, representation; *anupaśyaḥ* = to behold  
**Pure awareness is just seeing, itself; although pure, it usually appears to operate through the perceiving mind.**

II.21 *tad-artha eva dṛśyasyātmā*

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

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

II.22 *kṛtārtham prati naṣṭam apyanaṣṭam tad anya-sādhāraṇatvāt*

*kṛta* = 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 *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 *tasya hetur avidyā*

*tasya* = of this; *hetuḥ* = cause; *avidyā* = ignorance, not seeing things as they are  
**Not seeing things as they are is the cause of this phenomenon.**

II.25 *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 awareness

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

II.26 *viveka-khyātir aviṣṭavā hānopāyaḥ*

*viveka* = discrimination; *khyātiḥ* = seeing; *aviṣṭavā* = 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 *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 *yogāṅgānuṣṭhānād asuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ*

*yoga* = process of yoking; *aṅga* = limb, component; *anuṣṭhānāt* = performance, practice; *asuddhi* = impurity; *kṣaye* = 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 *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; *samādhayaḥ* = 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 *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 *ete jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahāvratam*

*ete* = these; *jāti* = birth, rank; *deśa* = place; *kāla* = time; *samaya* = circumstance; *anavacchinnāḥ* = 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 *śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ*

*śauca* = purity; *santoṣa* = contentment; *tapaḥ* = heat, intensity of discipline, austerity; *svādhyāya* = self-study; *īśvara* = divine ideal of pure awareness; *praṇidhānāni* = surrender, dedication, 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 *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 *vitarkā himsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā*

*mṛdu-madhyādhimātrā duḥkhāṇānānanta-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 *ahimsā-pratiṣṭhāyā tat-sannidhau vaira-tyāgaḥ*

*ahimsā* = not harming; *pratiṣṭhāyā* = 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 *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 *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 *brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ*  
*brahmacarya* = celibacy, impeccable conduct; *pratiṣṭhāyām* = based on, grounded in; *vīrya* = energy, vigor; *lābhaḥ* = acquired  
**The chaste acquire vitality.**

II.39 *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 *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 *sattva-śuddhi-saumanasyaikaṅgryendriya-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 *santoṣād anuttamaḥ sukha-lābhaḥ*  
*santoṣāt* = contentment; *anuttamaḥ* = unsurpassed; *sukha* = happiness; *lābhaḥ* = acquired  
**Contentment brings unsurpassed joy.**

II.43 *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 *svādhyāyād iṣṭa-devatā-samprayogaḥ*  
*svādhyāyāt* = self-study; *iṣṭa* = desired; *devatā* = deity; *samprayogaḥ* = contact  
**Self-study deepens communion with one's personal deity.**

II.45 *samādhi-siddhir īśvara-praṇidhānāt*  
*samādhi* = integration [of mind]; *siddhiḥ* = perfection; *īśvara* = divine ideal of pure awareness; *praṇidhānāt* = surrender, dedication, alignment  
**Through orientation toward the ideal of pure awareness, one can achieve integration.**

II.46 *sthira-sukham āsanam*  
*sthira* = steady, stable; *sukham* = happiness; *āsanam* = posture  
**The postures of meditation should embody steadiness and ease.**

II.47 *prayatna-śaithilyānanta-samāpattibhyām*  
*prayatna* = effort; *śaithilya* = relaxation; *ananta* = boundless; *samāpattibhyām* = coalescence  
**This occurs as all effort relaxes and coalescence arises, revealing that the body and the infinite universe are indivisible.**

II.48 *tato dvandvānabhighātaḥ*  
*tataḥ* = therefore, from these; *dvandva* = play of opposites, dualities; *anabhighātaḥ* = insulation, being beyond disturbance  
**Then, one is no longer disturbed by the play of opposites.**

II.49 *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 *bāhyābhyantara-stambha-vṛttir deśa-kāla-saṅkhyābhiḥ-paridrṣṭo dīrgha-sūkṣmaḥ*  
*bāhya* = external; *abhyantara* = internal; *stambha* = stationary; *vṛttiḥ* = patterning, turnings, movements; *deśa* = place; *kāla* = time; *saṅkhyābhiḥ* = number; *paridrṣṭaḥ* = observed, measured; *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 *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 *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 *dhāraṇāsu ca yogyatā manasaḥ*

*dhāraṇāsu* = concentration; *ca* = and; *yogyatā* = capability; *manasaḥ* = mind

**And the mind's potential for concentration is realized.**

II.54 *sva-viṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhāraḥ*

*sva* = own; *viṣaya* = object (of experience), phenomenon; *asamprayoge* = uncoupling; *cittasya* = consciousness; *sva* = own; *rūpa* = form; *anukāra* = imitation, following suit; *iva* = like, thus; *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 *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.**

### 3. *Vibhūti-pādaḥ* | The Extraordinary Powers

III.1 *deśa-bandhaś cittasya dhāraṇā*

*deśa* = place; *bandhaḥ* = binding; *cittasya* = consciousness; *dhāraṇā* = concentration

**Concentration locks consciousness on a single area.**

III.2 *tatra pratyayaika-tānatā dhyānam*

*tatra* = there, in that; *pratyaya* = perception, thought, intention, representation; *eka* = one; *tānatā* = extension, stretching; *dhyānam* = meditative absorption

**In meditative absorption, the entire perceptual flow is aligned with that object.**

III.3 *tad evārtha-mātra-nirbhāsaṃ svarūpa-śūnyam iva samādhiḥ*

*tad* = its, that; *eva* = thus; *artha* = meaning, purpose, approach; *mātra* = only; *nirbhāsaṃ* = shining; *sva* = own; *rūpa* = form; *śūnyam* = empty; *iva* = like; *samādhiḥ* = oneness, integration

**When only the essential nature of the object shines forth, as if formless, integration has arisen.**

III.4 *trayam ekatra saṃyamah*

*trayam* = these three; *ekatra* = as one; *saṃyamah* = constraint, perfect discipline

**Concentration, meditative absorption, and integration regarding a single object comprise the perfect discipline of consciousness.**

III.5 *taj-jayāt prajñālokaḥ*

*tad* = that; *jayāt* = mastery; *prajña* = wisdom; *ālōkaḥ* = illumination, flashes

**Once the perfect discipline of consciousness is mastered, wisdom dawns.**

III.6 *tasya bhūmiṣu viniyogaḥ*

*tasya* = of this, that; *bhūmiṣu* = stage; *viniyogaḥ* = progression, application

**Perfect discipline is mastered in stages.**

III.7 *trayam antar-aṅgam pūrvebhyaḥ*

*trayam* = these three; *antar* = inner; *aṅgam* = limb, component; *pūrvebhyaḥ* = earlier

**These three components - concentration, absorption, and integration - are more interiorized than the preceding five.**

III.8 *tad api bahir-aṅgaṃ nirbījasya*

*tad* = its, that; *api* = also; *bahih* = external; *aṅgaṃ* = limb; *nirbījasya* = seedless

**Even these three are external to integration that bears no seeds.**

III.9 *vyutthāna-nirodha-saṃskārayor abhibhava-prādur-bhāvau*

*nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ*

*vyutthāna* = emergence; *nirodha* = stilling, cessation, restriction; *saṃskārayoḥ* = latent impressions; *abhibhava* = subjugation, suppression, submergence; *prādur* = outside; *bhāvau* = being, becoming; *nirodha* = stilling, cessation, restriction; *kṣaṇa* = moment; *citta* = consciousness; *anvayaḥ* = connected to, permeated; *nirodha* = stilling, cessation; *pariṇāmaḥ* = transformation

**The transformation toward total stillness occurs as new latent impressions fostering cessation arise to prevent the activation of distractive, stored ones, and moments of stillness begin to permeate consciousness.**

III.10 *tasya prasānta-vāhitā saṃskārāt*

*tasya* = of this; *prasānta* = tranquil; *vāhitā* = flow, progression; *saṃskārāt* = latent impressions

**These latent impressions help consciousness flow from one tranquil moment to the next.**

III.11 *sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ*

*sarva* = all; *arthata* = regarding the meaning of something; *ekāgratayoḥ* = one-pointedness, focus; *kṣaya* = dwindling, decreasing; *udayau* = arising, appearance; *cittasya* = consciousness; *samādhi* = integration; *pariṇāmaḥ* = transformation

**Consciousness is transformed toward integration as distractions dwindle, and focus arises.**

III.12 *tataḥ punaḥśāntodītau tulya-pratyayau cittasyaikāgratā-pariṇāmaḥ*

*tataḥ* = therefore, from these; *punaḥ* = again; *śānta* = peaceful, subsided; *udītau* = arisen; *tulya* = similar, equal; *pratyayau* = perception, representation; *cittasya* = consciousness; *ekāgratā* = one-pointedness, focus; *pariṇāmaḥ* = transformation

**In other words, consciousness is transformed toward focus as continuity develops between arising and subsiding perceptions.**

III.13 *etena bhūtendriyeṣu dharma-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ*

*etena* = by this; *bhūta* = element; *indriyeṣu* = sensory apparatus; *dharma* = property, experiential substance; *lakṣaṇa* = characteristic, time factors; *avasthā* = condition; *pariṇāmā* = transformation; *vyākhyātāḥ* = described, explained

**Consciousness evolves along the same three lines - form, time-span, and condition - as the elements and the senses.**

III.14 *śāntoditāvyapadeśya-dharmānupātī dharmī*

*śānta* = quiescent; *udīta* = arisen; *avyapadeśya* = unmanifest; *dharma* = property, experience; *anupātī* = following, relying upon; *dharmī* = substrate, substance

**The substrate is unchanged, whether before, during, or after it takes a given form.**

III.15 *kramānyatvam pariṇāmānyatve hetuḥ*

*krama* = sequence, flow, succession; *anyatvam* = differentiation, variation; *pariṇāma* = transformation; *anyatve* = differentiation; *hetuḥ* = cause, reason

**These transformations appear to unfold the way they do because consciousness is a succession of distinct patterns.**

III.16 *pariṇāma-traya-saṃyamād atītānāgata-jñānam*

*pariṇāma* = transformation; *traya* = these three; *saṃyamāt* = constraint, perfect discipline; *atīta* = past; *anāgata* = future; *jñānam* = knowledge

**Observing these three axes of change - form, time-span, and condition - with perfect discipline yields insight into the past and future.**

III.17 *śabdārtha-pratyayānām itaretarādhyāsāt saṅkaras*

*tat-pravibhāga-saṃyamāt sarva-bhūta-ruta-jñānam*

*śabda* = verbal, linguistic; *artha* = meaning, purpose, approach; *pratyayānām* = perception, thought, intention, representation; *itaretara* = one another; *adhyāsāt* = superimposition; *saṅkaraḥ* = confusion, mixing up; *tad* = that, these; *pravibhāga* = distinction; *saṃyamāt* = constraint, perfect discipline; *sarva* = all; *bhūta* = element, being; *ruta* = language, sound; *jñānam* = knowledge

**Word, meaning, and perception tend to get lumped together, each confused with the others; focusing on the distinctions between them with perfect discipline yields insight into the language of all beings.**

III.18 *saṃskāra-sākṣāt-karaṇāt pūrva-jāti-jñānam*

*saṃskāra* = latent impressions; *sākṣāt* = direct, through the eye;

*karaṇāt* = making, doing; *pūrva* = earlier; *jāti* = birth, rank; *jñānam* = knowledge

**Directly observing latent impressions with perfect discipline yields insight into previous births.**

III.19 *pratyayasya para-citta-jñānam*

*pratyayasya* = perception, thought, intention, representation; *para* = other;

*citta* = consciousness; *jñānam* = knowledge

**Focusing with perfect discipline on the perceptions of another yields insight into that person's consciousness.**

III.20 *na ca tat sālambanaṃ tasyāviṣayī-bhūtatvāt*

*na* = not; *ca* = and; *tat* = that, these; *sālambanaṃ* = with support; *tasya* = of this, that; *aviṣayī* = not present, absent; *bhūtatvāt* = actuality, being

**But not insight regarding the object of those perceptions, since the object itself is not actually present in that person's consciousness.**

III.21 *kāya-rūpa-saṃyamāt tad-grāhya-śakti-stambhe*

*cakṣuḥ-prakāśāsamprayoge 'ntardhānam*

*kāya* = body; *rūpa* = form; *saṃyamāt* = constraint, perfect discipline; *tad* = its, that; *grāhya* = to be perceived; *śakti* = power; *stambhe* = suspension; *cakṣuḥ* = eye; *prakāśa* = brightness; *asamprayoge* = uncoupling; *antardhānam* = invisibility

**When the body's form is observed with perfect discipline, it becomes invisible: the eye is disengaged from incoming light, and the power to perceive is suspended.**

III.22 *etena śabdādyantardhānam uktaṃ*

*etena* = by this; *śabda* = sound; *adi* = others; *antardhānam* = invisibility, disappearance; *uktaṃ* = described, explained

**Likewise, through perfect discipline other percepts - sound, smell, taste, touch - can be made to disappear.**

III.23 *sopakramaṃ nirupakramaṃ ca karma tat-saṃyamād*

*aparānta-jñānam ariṣṭebhyaḥ vā*

*sopakramaṃ* = immediately manifest; *nirupakramaṃ* = slow to manifest; *ca* = and; *karma* = action; *tat* = that, these; *saṃyamāt* = constraint, perfect discipline; *aparānta* = death; *jñānam* = knowledge; *ariṣṭebhyaḥ* = signs, omens; *vā* = or

**The effects of action may be immediate or slow in coming; observing one's actions with perfect discipline or studying omens, yields insight into death.**

III.24 *maitrīyādiṣu balāni*

*maitrī* = friendliness; *ādiṣu* = and the others, et cetera; *balāni* = powers, strengths

**Focusing with perfect discipline on friendliness, compassion, delight, and equanimity, one is imbued with their energies.**

III.25 *baleṣu hasti-balādīni*

*baleṣu* = powers; *hasti* = elephant; *bala* = powers, strengths; *ādīni* = and others

**Focusing with perfect discipline on the powers of an elephant, or other entities, one acquires those powers.**

III.26 *pravṛttyāloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam*

*pravṛtti* = arising of activity; *āloka* = illumination, flashes; *nyāsāt* = setting down; *sūkṣma* = subtle; *vyavahita* = hidden; *viprakṛṣṭa* = distant; *jñānam* = knowledge

**Being absorbed in the play of the mind's luminosity yields insight about the subtle, hidden, and distant.**

III.27 *bhuvana-jñānam sūrye saṃyamāt*

*bhuvana* = world; *jñānam* = knowledge; *sūrye* = on the sun; *saṃyamāt* = perfect discipline

**Focusing with perfect discipline on the sun yields insight about the universe.**

III.28 *candre tāra-vyūha-jñānam*

*candre* = on the moon; *tāra* = star; *vyūha* = arrangement; *jñānam* = knowledge

**Focusing with perfect discipline on the moon yields insight about the stars' positions.**

III.29 *dhruve tad-gati-jñānam*

*dhruve* = polestar; *tad* = its, that; *gati* = flow; *jñānam* = knowledge

**Focusing with perfect discipline on the polestar yields insight about their movements.**

III.30 *nābhi-cakre kāya-vyūha-jñānam*

*nābhi* = navel; *cakre* = wheel, energy center; *kāya* = body; *vyūha* = arrangement; *jñānam* = knowledge

**Focusing with perfect discipline on the navel energy center yields insight about the organization of the body.**

III.31 *kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ*

*kaṇṭha* = throat; *kūpe* = pit, well, cavity; *kṣut* = hunger; *pipāsā* = thirst; *nivṛttiḥ* = cessation

**Focusing with perfect discipline on the pit of the throat eradicates hunger and thirst.**

III.32 *kūrma-nāḍyāṃ sthairyam*

*kūrma* = tortoise; *nāḍyāṃ* = channel, duct; *sthairyam* = being settled in

**Focusing with perfect discipline on the 'tortoise channel', one cultivates steadiness.**

III.33 *mūrdha-jyotiṣi siddha-darśanam*

*mūrdha* = head, crown; *jyotiṣi* = light; *siddha* = perfected one; *darśanam* = vision

**Focusing with perfect discipline on the light in the crown of the head, one acquires the perspective of the perfected ones.**

III.34 *prātibhād vā sarvam*

*prātibhād* = spontaneous illumination; *vā* = or; *sarvam* = all

**Or, all these accomplishments may be realized in a flash of spontaneous illumination.**

III.35 *hṛdaye citta-samvit*

*hṛdaye* = heart; *citta* = consciousness; *samvit* = understanding

**Focusing with perfect discipline on the heart, one understands the nature of consciousness.**

III.36 *sattva-puruṣayor atyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthāt svārtha-saṃyamāt puruṣajñānam*

*sattva* = clarity, luminosity (a *guna*); *puruṣayoḥ* = pure awareness; *atyanta* = absolutely; *asaṅkīrṇayoḥ* = unmixed; *pratyaya* = perception, thought, intention, representation; *aviśeṣaḥ* = indistinct; *bhogaḥ* = experience, enjoyment; *para* = other; *arthāt* = function, role; *sva* = own; *artha* = meaning, purpose, approach; *saṃyamāt* = constraint, perfect discipline; *puruṣa* = pure awareness; *jñānam* = knowledge

**Experience consists of perceptions in which the luminous aspect of the phenomenal world is mistaken for absolutely pure awareness. Focusing with perfect discipline on the different properties of each yields insight into the nature of pure awareness.**

III.37 *tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārttā jāyante*

*tataḥ* = therefore, from this; *prātibha* = spontaneous illumination; *śrāvaṇa* = hearing; *vedanā* = feeling; *ādarśa* = seeing; *āsvāda* = tasting; *vārttāḥ* = smelling; *jāyante* = occur, are produced

**Following this insight, the senses - hearing, feeling, seeing, tasting, smelling - may suddenly be enhanced.**

III.38 *te samādhāv upasargā vyutthāne siddhayaḥ*

*te* = they, these; *samādhāu* = oneness, integration; *upasargā* = obstacle, impediment; *vyutthāne* = emergence; *siddhayaḥ* = perfection, attainment

**These sensory gifts may feel like attainments, but they distract one from integration.**

III.39 *bandha-kāraṇa-saithilyāt pracāra-saṃvedanā ca cittasya para-śarīrāveśaḥ*  
*bandha* = binding; *kāraṇa* = cause, making, perception; *saithilyāt* = relaxation; *pracāra* = movement, passage; *saṃvedanāt* = sensitivity; *ca* = and; *cittasya* = consciousness; *para* = other; *śarīra* = body; *āveśaḥ* = entering

**By relaxing one's attachment to the body, and becoming profoundly sensitive to its currents, consciousness can enter another's body.**

III.40 *udāna-jayāj jala-paṅka-kaṇṭakādiṣvasaṅga utkrāntiś ca*

*udāna* = uppermost region of energy flow, or *prana*; *jayāt* = mastery; *jala* = water; *paṅka* = mud; *kaṇṭaka* = thorn; *ādiṣu* = and the others, et cetera; *asaṅga* = without touching; *utkrāntiḥ* = rising up; *ca* = and

**By mastering the flow of energy in the head and neck, one can walk through water, mud, thorns, and other obstacles without touching down, but rather floating over them.**

III.41 *samāna-jayāj jvalanam*

*samāna* = energy based at the solar plexus; *jayāt* = mastery; *jvalanam* = radiance  
**By mastering the flow of energy through the solar plexus, one becomes radiant.**

III.42 *śrotrākāśayoḥ sambandha-saṃyamād divyaṃ śrotram*

*śrotra* = of hearing; *ākāśayoḥ* = space, ether; *sambandha* = relationship; *saṃyamāt* = constraint, perfect discipline; *divyaṃ* = divine; *śrotram* = faculty of hearing

**By focusing with perfect discipline on the way sound travels through the ether, one acquires divine hearing.**

III.43 *kāyākāśayoḥ sambandha-saṃyamāl laghu-tūla-samāpatteś cākāśa-gamanam*

*kāya* = body; *ākāśayoḥ* = space, ether; *sambandha* = relationship; *saṃyamāt* = constraint, perfect discipline; *laghu* = light; *tūla* = cotton; *samāpatteḥ* = coalescence; *ca* = and; *ākāśa* = space, ether; *gamanam* = travel

**By focusing with perfect discipline on the body's relationship to the ether, and developing coalesced contemplation on the lightness of cotton, one can travel through space.**

III.44 *bahir akalpitā vṛttir mahā-videhā tataḥ prakāśāvaraṇa-kṣayaḥ*

*bahiḥ* = external; *akalpitā* = not feasible, impossible; *vṛttiḥ* = patterning, turnings, movements; *mahā* = great; *videhā* = bodiless; *tataḥ* = therefore, from these, from that; *prakāśa* = brightness; *āvaraṇa* = covering, veil, layer; *kṣayaḥ* = disappearance

**When consciousness completely disengages from externals - the 'great disembodiment' - then the veil lifts from the mind's luminosity.**

III.45 *sthūla-svarūpa-sūkṣmānvayārthavattva-saṃyamād bhūta-jayaḥ*

*sthūla* = gross; *sva* = own; *rūpa* = form; *sūkṣma* = subtle; *anvaya* = pervasiveness, relation; *artha* = meaning, purpose; *vattva* = function; *saṃyamāt* = constraint, perfect discipline; *bhūta* = element, being; *jayaḥ* = mastery

**By observing the aspects of matter - gross, subtle, intrinsic, relational, purposive - with perfect discipline, one masters the elements.**

III.46 *tato 'ṇimādi-prādur-bhāvaḥ kāya-sampat tad-dharmānabhighātaś ca*

*tataḥ* = therefore, from these, from that; *aṇima* = the power to become minutely small; *ādi* = others; *prādur* = outside; *bhāvaḥ* = being, becoming; *kāya* = body; *sampat* = perfection; *tad* = its, that; *dharma* = property, visible form, experiential substance; *anabhighātaḥ* = insulation, being beyond disturbance; *ca* = and  
**Then extraordinary faculties appear, including the power to shrink to the size of an atom, as the body attains perfection, transcending physical law.**

III.47 *rūpa-lāvaṇya-bala-vajra-saṃhananātvāni kāya-sampat*  
*rūpa* = form; *lāvaṇya* = grace; *bala* = strength; *vajra* = diamond;  
*saṃhananātvāni* = durability, firmness; *kāya* = body; *sampat* = perfection  
**This perfection includes beauty, grace, strength, and the durability of a diamond.**

III.48 *grahaṇa-svarūpāsmītvāyārthavattva-saṃyamād indriya-jayaḥ*  
*grahaṇa* = perceiving; *sva* = own; *rūpa* = form; *asmitā* = the sense of 'I'; *anvaya* = pervasiveness, relation; *artha* = meaning, purpose; *vattva* = function; *saṃyamāt* = constraint, perfect discipline; *indriya* = sensory apparatus; *jayaḥ* = mastery  
**By observing the various aspects of the sense organs - their processes of perception, intrinsic natures, identification as self, interconnectedness, purposes - with perfect discipline, one masters them.**

III.49 *tato mano-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaś ca*  
*tataḥ* = therefore, from that; *manaḥ* = mind; *javitvam* = quickness; *vikaraṇa* = without organs; *bhāvaḥ* = state; *pradhāna* = foundation; *jayaḥ* = mastery; *ca* = and  
**Then, free from the constraints of their organs, the senses perceive with the quickness of the mind, no longer in the sway of the phenomenal world.**

III.50 *sattva-puruṣānyatā-khyāti-mātrasya sarva-bhāvādhiṣṭāṭṭvam*  
*sarva-jñāṭṭvam ca*  
*sattva* = clarity, luminosity; *puruṣa* = pure awareness; *anyatā* = difference, distinction; *khyāti* = seeing; *mātrasya* = merely; *sarva* = all; *bhāva* = condition, state; *adhiṣṭāṭṭvam* = supremacy; *sarva* = all; *jñāṭṭvam* = omniscience; *ca* = and  
**Once one just sees the distinction between pure awareness and the luminous aspect of the phenomenal world, all conditions are known and mastered.**

III.51 *tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam*  
*tad* = its, that; *vairāgyāt* = dispassion, non-reaction, non-attachment; *api* = also; *doṣa* = imperfection, flaw; *bīja* = seed, source; *kṣaye* = dwindling, decreasing; *kaivalyam* = emancipation, isolation of pure awareness  
**When one is unattached even to this omniscience and mastery, the seeds of suffering wither and pure awareness knows it stands alone.**

III.52 *sthānyupanīmantraṇe saṅga-smayākaraṇam punar-anīṣṭa-prasaṅgāt*  
*sthāni* = exalted, celestial; *upanīmantraṇe* = invitation; *saṅga* = contact, attachment; *smayā* = pride, beaming; *ākaraṇam* = without cause; *punaḥ* = again, repeated, renewed; *anīṣṭa* = undesirable; *prasaṅgāt* = inclination, recurrence  
**Even if the exalted beckon, one must avoid attachment and pride, or suffering will recur.**

III.53 *kṣaṇa-tat-kramayoḥ saṃyamād viveka-jam jñānam*  
*kṣaṇa* = moment; *tat* = that, these; *kramayoḥ* = sequence, flow, succession; *saṃyamāt* = constraint, perfect discipline; *viveka* = discrimination; *jam* = born; *jñānam* = knowledge  
**Focusing with perfect discipline on the succession of moments in time yields insight born of discrimination.**

III.54 *jāti-lakṣaṇa-deśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ*  
*jāti* = birth, rank; *lakṣaṇa* = characteristic, time factors; *deśaiḥ* = place; *anyatā* = distinction; *anavacchedāt* = unbounded, continuous; *tulyayoḥ* = similar, equal; *tataḥ* = therefore, from these; *pratipattiḥ* = understanding  
**This insight allows one to tell things apart which, through similarities of origin, feature, or position, had seemed continuous.**

III.55 *tārakaṃ sarva-viśayaṃ sarvathā-viśayam akramam ceti vivekajaṃ jñānam*  
*tārakaṃ* = transcendent, delivering; *sarva* = all; *viśayaṃ* = object (of experience); *sarvathā* = in all circumstances; *viśayam* = object (of experience); *akramam* = not in sequence, deconstructed; *ca* = and; *iti* = thus; *viveka* = discrimination; *jam* = born; *jñānam* = knowledge  
**In this way, discriminative insight deconstructs all of the phenomenal world's objects and conditions, setting them apart from pure awareness.**

III.56 *sattva-puruṣayoḥ śuddhi-sāmye kaivalyam*  
*sattva* = clarity, luminosity; a fundamental quality of nature; *puruṣayoḥ* = pure awareness; *śuddhi* = purity; *sāmye* = equality; *kaivalyam* = emancipation, isolation of pure awareness  
**Once the luminosity and transparency of consciousness have become as distilled as pure awareness, they can reflect the freedom of awareness back to itself.**

#### 4. Kaivalya-pādaḥ | Freedom

IV.1 *janmauśadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ*  
*janma* = birth; *auśadhi* = herb; *mantra* = intonation; *tapaḥ* = heat, intensity of discipline, austerity; *samādhī* = oneness, integration; *jāḥ* = born of; *siddhayaḥ* = perfection, attainment  
**The attainments brought about by integration may also arise at birth, through the use of herbs, from intonations, or through austerity.**

#### IV.2 *jātyantara-pariṇāmaḥ prakṛtyāpūrāt*

*jāti* = birth, rank; *antara* = other; *pariṇāmaḥ* = transformation;  
*prakṛti* = nature, phenomenal world; *āpūrāt* = overflow

**Being delivered into a new form comes about when natural forces overflow.**

#### IV.3 *nimittam aprayojakam prakṛtīnām varaṇa-bhedas tu tataḥ kṣetrikavat*

*nimittam* = proximate cause; *aprayojakam* = not causing;  
*prakṛtīnām* = nature, phenomenal world; *varaṇa* = choosing; *bhedas* = division, difference; *tu* = and, moreover, but; *tataḥ* = therefore, from these, from that;  
*kṣetrikavat* = like a farmer

**The transformation into this form or that is not driven by the causes proximate to it, just oriented by them, the way a farmer diverts a stream for irrigation.**

#### IV.4 *nirmāṇa-cittānyasmitā-mātrāt*

*nirmāṇa* = forming; *cittāni* = consciousness; *asmitā* = the 'I'-feeling; *mātrāt* = only  
**Feeling like a self is the frame that orients consciousness toward individuation.**

#### IV.5 *pravṛtti-bhede prayojakam cittam ekam anekeṣāṃ*

*pravṛtti* = arising of activity; *bhede* = division; *prayojakam* = causing;  
*cittam* = consciousness; *ekam* = one; *anekēṣāṃ* = many

**A succession of consciousnesses, generating a vast array of distinctive perceptions, appear to consolidate into one individual consciousness.**

#### IV.6 *tatra dhyāna-jam anāśayam*

*tatra* = there, in that; *dhyāna* = meditative absorption; *jam* = born;  
*anāśayam* = not involving the store of latent impressions

**Once consciousness is fixed in meditative absorption, it no longer contributes to the store of latent impressions.**

#### IV.7 *karmāśuklākṛṣṇaṃ yoginas trividham itareṣāṃ*

*karma* = action; *aśukla* = not white; *akṛṣṇaṃ* = not black; *yoginaḥ* = yogi;  
*trividham* = threefold; *itareṣāṃ* = others

**The actions of a realized yogi transcend good and evil, whereas the actions of others may be good, evil or both.**

#### IV.8 *tatas tad-vipākānuguṇānām evābhivvyaktir vāsanānām*

*tataḥ* = therefore, from these; *tad* = its, that; *vipāka* = ripening, fruition;  
*anuguṇānām* = going with, following, accompanying; *eva* = thus; *abhivvyaktiḥ* = manifestation; *vāsanānām* = latent properties

**Each action comes to fruition by coloring latent impressions according to its quality: good, evil or both.**

#### IV.9 *jāti-deśa-kāla vyavahitānām apyānantaryaṃ smṛti-saṃskārayor eka-rūpatvāt*

*jāti* = birth, rank; *deśa* = place; *kāla* = time; *vyavahitānām* = hidden, separated;  
*api* = also; *ānantaryaṃ* = succession; *smṛti* = memory, mindfulness;  
*saṃskārayoḥ* = latent impressions; *eka* = one; *rūpatvāt* = essential form

**Because the depth memory and its latent impressions are of a piece, their dynamic of cause and effect flows uninterruptedly across the demarcations of birth, place, and time.**

#### IV.10 *tāsām anāditvaṃ cāśiṣo nityatvāt*

*tāsām* = of these; *anāditvaṃ* = without beginning; *ca* = and;  
*āśiṣaḥ* = primordial will to exist; *nityatvāt* = perpetuity, eternity

**They have always existed, because the will to exist is eternal.**

#### IV.11 *hetu-phalāśrayālambanaiḥ saṅgrhītatvād eṣāṃ abhāve tad-abhāvaḥ*

*hetu* = cause, reason; *phala* = fruit; *āśraya* = basis, foundation; *ālambanaiḥ* = support, object; *saṅgrhītatvāt* = connectedness; *eṣāṃ* = of these; *abhāve* = non-existence, non-becoming; *tad* = its, that; *abhāvaḥ* = non-existence, non-becoming, disappearance

**Since its cause, effect, basis and object are inseparable, a latent impression disappears when they do.**

#### IV.12 *atītānāgataṃ svarūpato 'styadhva-bhedād dharmāṇām*

*atīta* = past; *anāgataṃ* = future; *sva* = own; *rūpataḥ* = in form; *asti* = exist; *adhva* = path, route; *bhedāt* = division, difference; *dharmāṇām* = properties, visible forms, experiential substances

**The past and future are immanent in an object, existing as different sectors in the same flow of experiential substances.**

#### IV.13 *te vyaktasūkṣmā guṇātmānaḥ*

*te* = they, these; *vyakta* = manifest; *sūkṣmā* = subtle;  
*guṇa* = fundamental qualities of nature; *ātmānaḥ* = self, essence

**The characteristics of these sectors, whether manifest or subtle, are imparted by the fundamental qualities of nature.**

IV.14 *pariṇāmaikatvād vastu-tattvam*

*pariṇāma* = transformation; *ekatvāt* = oneness; *vastu* = object, substance;  
*tattvam* = thusness, elemental quality, principle

**Their transformations tend to blur together, imbuing each new object with a quality of substantiality.**

IV.15 *vastu-sāmye citta-bhedāt tayoṛ vibhaktaḥ panthāḥ*

*vastu* = object, substance; *sāmye* = equality; *citta* = consciousness;  
*bhedāt* = difference; *tayoḥ* = of both; *vibhaktaḥ* = separation; *panthāḥ* = path  
**People perceive the same object differently, as each person's perception follows a separate path from another's.**

IV.16 *na caika-citta-tantram vastu tad apramāṇakaṃ tadā kiṃ syāt*

*na* = not; *ca* = and; *eka* = one; *citta* = consciousness; *tantram* = dependent; *vastu* = object, substance; *tad* = that, these; *apramāṇakaṃ* = unobserved; *tadā* = then; *kiṃ* = what; *syāt* = could be

**But the object is not dependent on either of those perceptions; if it were, what would happen to it when nobody was looking?**

IV.17 *tad-uparāgāpekṣitvāc-cittasya vastu jñātājñātam*

*tad* = its, that; *uparāga* = coloring; *apekṣitvāt* = necessity; *cittasya* = consciousness; *vastu* = object, substance; *jñāta* = known; *ajñātam* = not known  
**An object is only known by a consciousness it has colored; otherwise, it is not known.**

IV.18 *sadā jñātās citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt*

*sadā* = always; *jñātāḥ* = known; *citta* = consciousness;  
*vṛttayaḥ* = patterning, turnings, movements; *tad* = that, these; *prabhoḥ* = superior;  
*puruṣasya* = pure awareness; *apariṇāmitvāt* = immutability

**Patterns of consciousness are always known by pure awareness, their ultimate, unchanging witness.**

IV.19 *na tat svābhāsaṃ dṛśyatvāt*

*na* = not; *tat* = that; *sva* = own; *ābhāsaṃ* = luminosity; *dṛśyatvāt* = seen-ness  
**Consciousness is seen not by its own light, but by awareness.**

IV.20 *eka-samaye cobhayānavadhāraṇam*

*eka* = one; *samaye* = circumstance; *ca* = and; *ubhaya* = both; *anavadhāraṇam* = not perceiving

**Furthermore, consciousness and its object cannot be perceived at once.**

IV.21 *cittāntara-dṛśye buddhi-buddher atiprasaṅgaḥ smṛti-saṅkaraś ca*  
*citta* = consciousness; *antara* = other; *dṛśye* = seen; *buddhi* = perception, cognition; *buddheḥ* = perception, cognition; *atiprasaṅgaḥ* = regress; *smṛti* = memory, mindfulness, depth memory; *saṅkaraḥ* = confusion, mixing up; *ca* = and  
**If consciousness were perceived by itself instead of awareness, the chain of such perceptions would regress infinitely, imploding memory.**

IV.22 *citer apratisaṅkramāyās tad-ākārāpattau svabuddhi-samvedanam*  
*citeḥ* = pure awareness; *apratisaṅkramāyāḥ* = immobile, unchanging; *tad* = its, that; *ākāra* = shape; *āpattau* = assumes, occurs; *sva* = own; *buddhi* = perception, intelligence; *samvedanam* = sensitivity

**Once it is stilled, though, consciousness mirrors unchanging pure awareness, and can reflect itself being perceived.**

IV.23 *draṣṭṛ-dṛśyoparaktaṃ cittaṃ sarvārtham*

*draṣṭṛ* = seer, pure awareness; *dṛśya* = what is seen; *uparaktaṃ* = colored; *cittaṃ* = consciousness; *sarva* = all; *artham* = meaning, purpose, approach, object  
**Then, consciousness can be colored by both pure awareness and the phenomenal world, thereby fulfilling all its purposes.**

IV.24 *tad asaṅkhyeya-vāsanābhiś citram api parārtham saṃhatya-kāritvāt*  
*tad* = that, these; *asaṅkhyeya* = countless; *vāsanābhiḥ* = latent properties, traits; *citram* = variegated, spotted; *api* = also; *para* = other; *artham* = meaning, purpose, approach, object; *saṃhatya* = compound; *kāritvāt* = activity

**Even when colored by countless latent traits, consciousness, like all compound phenomena, has another purpose - to serve awareness.**

IV.25 *viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ*

*viśeṣa* = difference, distinction; *darśina* = one who sees; *ātma* = self, essence; *bhāva* = being, becoming; *bhāvanā* = realizing, becoming; *vinivṛttiḥ* = cessation  
**As soon as one can distinguish between consciousness and awareness, the ongoing construction of the self ceases.**

IV.26 *tadā viveka-nimnaṃ kaivalya-prāg-bhāraṃ cittam*

*tadā* = then; *viveka* = discrimination; *nimnaṃ* = inclined toward; *kaivalya* = emancipation; *prāg* = before; *bhāraṃ* = load; *cittam* = consciousness  
**Consciousness, now oriented to this distinction, can gravitate toward freedom - the fully integrated knowledge that pure awareness is independent from nature.**

IV.27 *tac-chidreṣu pratyayāntarāṇi saṃskārebhyaḥ*

*tad* = that, these; *chidreṣu* = gap; *pratyaya* = perception, thought, intention, representation; *antarāṇi* = other; *saṃskārebhyaḥ* = latent impressions

**Any gaps in discriminating awareness allow distracting thoughts to emerge from the store of latent impressions.**

IV.28 *hānam eṣām kleśavad uktam*

*hānam* = cessation; *eṣām* = of these; *kleśavat* = like the causes of suffering; *uktam* = explained

**These distractions can be subdued, as the causes of suffering were, by tracing them back to their origin, or through meditative absorption.**

IV.29 *prasaṅkhyāne 'pyakusīdasya sarvathā viveka-khyater*

*dharma-meghaḥ samādhiḥ*

*prasaṅkhyāne* = elevation, summit; *api* = also; *akusīdasya* = one without greed; *sarvathā* = in all circumstances; *viveka* = discrimination; *khyateḥ* = seeing; *dharma* = property, visible form, experiential substance; *meghaḥ* = cloud, rain showers; *samādhiḥ* = oneness, integration

**One who regards even the most exalted states disinterestedly, discriminating continuously between pure awareness and the phenomenal world, enters the final stage of integration, in which nature is seen to be a cloud of irreducible experiential substances.**

IV.30 *tataḥ kleśa-karma-nivṛttiḥ*

*tataḥ* = therefore, from these, from that; *kleśa* = cause of suffering, corruption, hindrance, affliction, poison; *karma* = action; *nivṛttiḥ* = cessation

**This realization extinguishes both the causes of suffering and the cycle of cause and effect.**

IV.31 *tadā sarvāvaraṇa-malāpetasya jñānasyānanyāḥ jñeyam alpam*

*tadā* = then; *sarva* = all; *āvaraṇa* = covering, veil, layer; *mala* = imperfection; *apetasya* = removed; *jñānasya* = knowledge, insight; *ānanyāt* = infinity, the boundless; *jñeyam* = to be known; *alpam* = little

**Once all the layers and imperfections concealing truth have been washed away, insight is boundless, with little left to know.**

IV.32 *tataḥkṛtārthānām pariṇāma-krama-samāptir guṇānām*

*tataḥ* = therefore, from these, from that; *kṛta* = done, accomplished; *arthānām* = meaning, purpose, approach, object; *pariṇāma* = transformation; *krama* = sequence, flow, succession; *samāptiḥ* = termination; *guṇānām* = fundamental qualities of nature

**Then the seamless flow of reality, its transformations colored by the fundamental qualities, begins to break down, fulfilling the true mission of consciousness.**

IV.33 *kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyaḥ kramah*

*kṣaṇa* = moment; *pratīyogī* = corresponding; *pariṇāma* = transformation; *apara* = other; *anta* = end; *nirgrāhyaḥ* = graspable; *kramah* = sequence, flow, succession

**One can see that the flow is actually a series of discrete events, each corresponding to the merest instant of time, in which one form becomes another.**

IV.34 *puruṣārtha-śūnyānām guṇānām pratiprasavaḥ kāivalyaṃ svarūpa-pratiṣṭhā vā citi-śakter iti*

*puruṣa* = pure awareness; *artha* = meaning, purpose, approach, object; *śūnyānām* = empty; *guṇānām* = fundamental qualities of nature; *prati* = with regard to, toward, reversing; *prasavaḥ* = flow, motion, creation, inception; *kāivalyaṃ* = emancipation, isolation of pure awareness; *sva* = own; *rūpa* = form; *pratiṣṭhā* = foundation; *vā* = or; *citi* = pure seeing; *śakteḥ* = power; *iti* = end

**Freedom is at hand when the fundamental qualities of nature, each of their transformations witnessed at the moment of its inception, are recognized as irrelevant to pure awareness; it stands alone, grounded in its very nature, the power of pure seeing. That is all.**