

Patañjali's  
*Yoga Sūtra*

Devanāgarī Sanskrit — Roman Transliteration — English Translation

Samādhi Pāda

- अथ योगानुशासनम् ॥१॥  
*atha yogānuśāsanam*
- I.1 Now, instruction in Yoga.
- योगश्चित्तवृत्तिनिरोधः ॥२॥  
*yogaś citta vṛtti nirodhaḥ*
- I.2 Yoga is the restraint of mental processes.
- तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥  
*tadā draṣṭuḥ svarūpe 'vasthānam*
- I.3 Then, the Seer abides in its own nature.
- वृत्तिसारूप्यमितरत्र ॥४॥  
*vṛtti sārūpyam itaratra*
- I.4 Otherwise, there is identification with the processes.
- वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः ॥५॥  
*vṛttayaḥ pañcatayaḥ kliṣṭākliṣṭāḥ*
- I.5 The processes are five-fold, afflictive and nonafflicted.
- प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥  
*pramāṇa viparyaya vikalpa nidrā smṛtayaḥ*
- I.6 Valid cognition, error, imagination, sleep, and memory.
- प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥  
*pratyakṣānumānāgamāḥ pramāṇāni*
- I.7 Valid cognitions [consist of] direct perception, inference, and transmission.

विपर्ययो मिथ्या ज्ञानमतद् रूप प्रतिष्ठम् ॥८॥  
*viparyayo mithyā jñānam atad rūpa pratiṣṭham*

I.8 Error is false knowledge not grounded in fact.

शब्द ज्ञानानुपाती वस्तु शून्यो विकल्पः ॥९॥  
*śabda jñānānupātī vastu śūnyo vikalpaḥ*

I.9 Imagination is the result of verbal knowledge devoid of a real object.

अभाव प्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥  
*abhāva pratyayālambanā vṛttir nidrā*

I.10 Sleep is a process of resting in condition of non-being.

अनुभूत विषयासंप्रमोषः स्मृतिः ॥११॥  
*anubhūta viṣayāsaṁpramoṣaḥ smṛtiḥ*

I.11 Memory is not letting perceived things slip away.

अभ्यास वैराग्याभ्यां तन्निरोधः ॥१२॥  
*abhyāsa vairāgyābhyāṁ tan nirodhaḥ*

I.12 Their restraint comes about through discipline and dispassion.

तत्र स्थितौ यत्नो ऽभ्यासः ॥१३॥  
*tatra sthitau yatno 'bhyāsaḥ*

I.13 Discipline is diligence in sticking with it.

स तु दीर्घ काल नैरन्तर्यं सत्कारासेवितो दृढ भूमिः ॥१४॥  
*sa tu dīrgha kāla nairantarya satkāraśevito dṛḍha bhūmiḥ*

I.14 But it becomes firmly grounded when carefully cultivated, without interruption, for a long time.

दृष्टानुश्रविक विषय तृष्णस्य वशीकार संज्ञा वैराग्यम् ॥१५॥  
*dṛṣṭānuśravika viṣaya tṛṣṇasya vaśīkāra saṁjñā vairāgyam*

I.15 Subjugation of thirst for things seen or heard about is known as dispassion.

तत्परं पुरुष रूपातेर्गुण वैतृष्ण्यम् ॥१६॥  
*tat paraṁ puruṣa rūpāteṛguṇa vaitṛṣṇyam*

I.16 Ultimately, it is not thirsting for the *guṇas*, due to self-knowledge.

वितर्क विचारानन्दास्मितानुगमात्संप्रज्ञातः ॥१७॥  
*vitarka vicārānandāsmitānugamāt saṁprajñātaḥ*

I.17 Through formal observation, supposition, investigation, joy, and individuality may be consciously known.

विराम प्रत्ययाभ्यास पूर्वः संस्कार शेषो ऽन्यः ॥१८॥  
*virāma pratyayābhyāsa pūrvaḥ saṁskāra śeṣo 'nyaḥ*

I.18 Another [state] arises from the residue of previous *saṁskāras* brought about by the discipline of restraint.

भव प्रत्ययो विदेह प्रकृति लयानाम् ॥१९॥  
*bhava pratyayo videha prakṛti layānām*

I.19 Those absorbed in *prakṛti* without body have the intention of becoming.

श्रद्धा वीर्य स्मृति समाधि प्रज्ञा पूर्वक इतरेषाम् ॥२०॥  
*śraddhā vīrya smṛti samādhi prajñā pūrvaka itareṣām*

I.20 For the previous ones, there is faith, energy, mindfulness, *samādhi*, and wisdom.

तीव्र संवेगानामासन्नः ॥२१॥  
*tīvra saṁvegānām āsannaḥ*

I.21 For those of acute intensity, [*samādhi*] is near.

मृदु मध्याधिमात्रत्वात्ततो ऽपि विशेषः ॥२२॥  
*mṛdu madhyādhimātratvāt tato 'pi viśeṣaḥ*

I.22 Hence, there are surely distinctions with respect to mild, moderate, and ardent [grades of discipline].

ईश्वर प्रणिधानाद्वा ॥२३॥  
*īśvara praṇidhānād vā*

I.23 Or through dedication to *Īśvara*.

क्लेश कर्म विपाकाशयैरपरामृष्टः पुरुष विशेष ईश्वरः ॥२४॥  
*kleśa karma vipākāśayair aparāmrṣṭaḥ puruṣa viśeṣa īśvaraḥ*

I.24 *Īśvara* is a special self, untouched by afflictions, actions, fruitions, or residue.

तत्र निरतिशयम्वर्जं बीजम् ॥२५॥  
*tatra niratiśayam sarvajña bījam*

I.25 Therein the seed of omniscience is unsurpassed.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥२६॥  
*sa pūrveṣām api guruḥ kālenānavacchedāt*

I.26 Also the teacher of earlier ones, by virtue of being unrestricted by time.

तस्य वाचकः प्रणवः ॥२७॥  
*tasya vācaḥ praṇavaḥ*

I.27 Its designation is the sacred syllable *Om*.

तज्जपस्तदर्थं भावनम् ॥२८॥  
*taj japas tad artha bhāvanam*

I.28 Its significance is realized through its repetition..

ततः प्रत्यक्चेतनाधिगमो ऽप्यन्तराय भवश्च ॥२९॥  
*tataḥ pratyak cetanādhigamo 'yi antarāya bhavaś ca*

I.29 Consequently, there is attainment of inner directed awareness, and disappearance of obstacles as well.

व्याधि स्त्यान संशय प्रमादालस्याविरति भ्रान्ति दर्शनालब्ध भूमि कत्वानवस्थितत्वानि  
चित्त विक्रपास्ते ऽन्तरायाः ॥३०॥  
*vyādhi styāna saṁśaya pramādālasyaāvirati bhrānti darśanālabdha bhūmi  
katvānavasthitatvāni citta vikṣepās te 'ntarāyāḥ*

I.30 The obstacles are the mental distractions of sickness, dullness, doubt, carelessness, laziness, intemperance, erroneous perception, non-attainment of a stage, and instability.

दुःख दौर्मनस्याङ्गमेजयत्व श्वास प्रश्वासा विक्रप सहभुवः ॥३१॥  
*duḥkha daurmanasyāṅgamejayatva śvāsa praśvāsā vikṣepa sahabhuvāḥ*

I.31 Suffering, depression, trembling limbs, and rough breathing accompany the distractions.

तत्प्रतिषेधार्थमेक तत्त्वाभ्यासः ॥३२॥  
*tat pratiṣedhārtham eka tattvābhyāsaḥ*

I.32 In order to counteract them, single-principled discipline [is applied].

मैत्री करुणा मुदितोपेक्षाणां सुख दुःख पुण्यापुण्य विषयाणं भावनातश्चित्त प्रसादनम् ॥३३॥  
*maitrī karuṇā muditopekṣāṅām sukha duḥkha puṇyāpuṇya viṣayāṅam bhāvanātaś  
citta prasādanam*

I.33 Clarification of the mind is brought about through the cultivation of friendliness towards the pleasant, compassion towards the suffering, gladness towards the virtuous, and equanimity towards the unvirtuous.

प्रच्छर्दन विधारणाभ्यां वा प्राणस्य ॥३४॥  
*pracchardana vidhāraṇābhyāṃ vā prāṇasya*

I.34 Or by expulsion and retention of breath.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थिति निबन्धनी ॥३५॥  
*viṣayavatī vā pravṛttir utpannā manasaḥ sthiti nibandhanī*

I.35 Or by the steady binding of the mind produced by object-centered activity.

विशोका वा ज्योतिष्मती ॥३६॥  
*viśokā vā jyotiṣmatī*

I.36 Or being of sunny disposition, free from sorrow.

वीत राग विषयं वा चित्तम् ॥३७॥  
*vīta rāga viṣayaṃ vā cittam*

I.37 Or with mind free from attraction to perceptible things.

स्वप्न निद्रा ज्ञानालम्बनं ॥३८॥  
*svapna nidrā jñānālambanaṃ vā*

I.38 Or resting on knowledge [drawn from] from sleep and dreams.

यथाभिमत ध्यानाद्वा ॥३९॥  
*yathābhimata dhyānād vā*

I.39 Or through meditation as inclined.

परमाणु परम महत्त्वान्तो ऽस्य वशीकारः ॥४०॥  
*paramāṇu parama mahattvānto 'sya vaśīkāraḥ*

I.40 Mastery of it, from the smallest to the greatest.

क्षीण वृत्तेरभिजातस्येव मणेर्गहीतृ ग्रहण ग्राह्येषु तत्स्थ तदन्नता समापत्तिः ॥४१॥  
*kṣīṇa vṛtter abhijātasyeva maṇer grahīṭṛ grahaṇa grāhyeṣu  
tat stha tad añjanatā samāpattiḥ*

I.41 As a consequence of the waning of processes, there arises a blending (*samāpatti*) of grasper, grasping, and grasped, as in the tinting of a jewel.

तत्र शब्दार्थ ज्ञान विकल्पैः संकीर्णा सवितर्का ॥४२॥  
*tatra śabdārtha jñāna vikalpaiḥ saṃkīrṇā savitarkā*

I.42 Where there is co-mingling of words, meaning, knowledge, and imagination, it is [*samāpatti*] with supposition (*savitarka*).

स्मृति परिशुद्धौ स्वरूप शून्येवार्थ मात्र निर्भासा निर्वितर्का ॥४३॥  
*smṛti pariśuddhau svarūpa śūnyevārtha mātra nirbhāsā nirvitarkā*

I.43 When memory is purified, as if emptied of own form, and the object alone shines forth, it is [*samāpatti*] without deliberation (*nirvitarka*).

एतथैव सविचारा निर्विचारा च सूक्ष्म विषया व्याख्याता ॥४४॥  
*etayaiva savicārā nirvicārā ca sūkṣma viṣayā vyākhyātā*

I.44 In just this way, [*samāpatti*] with subtle perceptibles is explained in terms of reflective (*savicāra*) and unreflective (*nirvicāra*).

सूक्ष्म विषयत्वं चालिङ्ग पर्यवसानम् ॥४५॥  
*sūkṣma viṣayatvaṁ cālīṅga pary avasānam*

I.45 And the terminus of subtle perceptibility is the undifferentiated.

ता एव सबीजः समाधिः ॥४६॥  
*tā eva sabijaḥ samādhiḥ*

I.46 These, then, are *samādhi* with seed.

निर्विचार वैशारद्ये ऽध्यात्म प्रसादः ॥४७॥  
*nirvicāra vaiśāradye 'dhyātma prasādaḥ*

I.47 With skill in *nirvicāra*, there is clarity of authentic self..

ऋतम्भरा तत्र प्रज्ञा ॥४८॥  
*ṛtambharā tatra prajñā*

I.48 Therein is truth-bearing insight.

श्रूतानुमान प्रज्ञाभ्यामन्य विषया विशेषार्थत्वात् ॥४९॥  
*śrūtānumāna prajñābhyām anya viṣayā viśeṣārthatvāt*

I.49 Because of its special meaningfulness, its sphere is distinct from the insights of scripture and of reasoning.

तज्जः संस्कारो ऽन्य संस्कार प्रतिबन्धी ॥५०॥  
*tajjaḥ saṁskāro 'nya saṁskāra pratibandhī*

I.50 *Samskāras* born of it are obstructive of other *samskāras*.

तस्यापि निरोधे सर्व निरोधान्निर्बीजः समाधिः ॥५१॥  
*tasyāpi nirodhe sarva nirodhān nirbijaḥ samādhiḥ*

I.51 With the restraint of even that, there is restraint of all—seedless *samādhi*.

## Sādhana Pāda

तपः स्वाध्यायेश्वर प्रणिधाननि क्रिया योगः ॥१॥  
*tapah svādhyāyeśvara praṇidhānāni kriyā yogaḥ*

II.1 Kriyā Yoga is austerity, personal study, and dedication to *Īśvara*.

समाधि भावनार्थः क्लेश तनूकरणार्थश्च ॥२॥  
*samādhi bhāvanārthaḥ kleśa tanūkaraṇārthaś ca*

II.2 For the sake of cultivating *samādhi* and diminishing the afflictions.

अविद्यास्मिता राग द्वेषाभिनिवेशः क्लेशाः ॥३॥  
*avidyāsmitā rāga dveṣābhiniveśāḥ kleśāḥ*

II.3 The afflictions are ignorance, I-am-ness, attraction, aversion, and the will to go on.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्त तनु विच्छिन्नोदाराणाम् ॥४॥  
*avidyā kṣetram uttareṣāṃ prasupta tanu vicchinnodārāṇām*

II.4 Ignorance is the field of the others, whether, dormant, diminished, interrupted, or fully active.

अनित्याशुचि दुःखानात्मसु नित्य शुचि सुखात्मख्यातिरविद्या ॥५॥  
*anityāśuci duḥkhānātmasu nitya śuci sukhātmakhyātir avidyā*

II.5 Ignorance is viewing the non-eternal as eternal, the impure as pure, suffering as pleasure, and non-self as self.

दृग्दर्शन शक्त्योरेकात्मतेवास्मिता ॥६॥  
*dṛg darśana śaktyor ekātmatevāsmitā*

II.6 I-am-ness is when the powers of seeing and what is seen seem to be of single essence.

सुखानुशयी रागः ॥७॥  
*sukhānuśayī rāgaḥ*

II.7 Attraction follows pleasure.

दुःखानुशयी द्वेषः ॥८॥  
*duḥkhānuśayī dveṣaḥ*

II.8 Aversion follows suffering.

स्वरसवाही विदुषो ऽपि तथा रूढो ऽभिनवेशः ॥९॥  
*svarasavāhī viduṣo 'pi tathā rūḍho 'bhiniveśaḥ*

II.9 Carried along by its own momentum, the will to go on is rooted even in the wise.

ते प्रतिप्रसव हेयाः सूक्ष्माः ॥१०॥  
*te pratiprasava heyāḥ sūkṣmāḥ*

II.10 Subtle [afflictions] are to be abandoned through the process of involution.

ध्यान हेयास्तद् वृत्तयः ॥११॥  
*dhyāna heyās tad vṛttayaḥ*

II.11 [Mental] processes are to be abandoned through meditation.

क्लेश मूलः कर्माशयो दृष्टादृष्ट जन्म वेदनीयः ॥१२॥  
*kleśa mūlaḥ karmāśayo dṛṣṭādṛṣṭa janma vedanīyaḥ*

II.12 The residue of actions rooted in affliction are to be felt in births, seen and unseen.

सति मूले तद्विपाको जत्यायुभीगाः ॥१३॥  
*sati mūle tad vipāko jatya āyur bhogāḥ*

II.13 As long as the root exists, it ripens into birth, life-span, and experience.

ते ह्लाद परिताप फलाः पुण्यापुण्य हेतुत्वात् ॥१४॥  
*te hlāda paritāpa phalāḥ puṇyāpuṇya hetutvāt*

II.14 The delightful and distressing fruits are a result of virtuous and unvirtuous causes.

परिणाम ताप संस्कार दुःखैर्गुण वृत्ति विरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥  
*pariṇāma tāpa saṁskāra duḥkhair guṇa vṛtti vīrodhāc ca duḥkham eva sarvaṁ vivekinaḥ*

II.15 Considering the conflicts among elemental forces, along with the sufferings brought about by change, sorrow, and dispositional tendencies, verily, for the discerning, all is suffering.

हेयं दुःखमनागतम् ॥१६॥  
*heyam duḥkham anāgatam*

II.16 The suffering yet to come is to be abandoned.

द्रष्टृ दृश्ययोः संयोगो हेय हेतुः ॥१७॥  
*draṣṭṛ dṛśyayoḥ saṁyogo heya hetuḥ*

II.17 The cause of what is to be abandoned is adhesion of Seer and Seeable.

प्रकाश क्रिया स्थिति शीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥  
*prakāśa kriyā sthiti śīlam bhūteन्द्रियात्मकं bhogāpavargārtham dṛśyam*

II.18 The Seeable, with attributes of light, activity, and inertia, consists of the elements and the senses, and is for the sake of enjoyment and emancipation.

विशेषाविशेष लिङ्ग मात्रालिङ्गानि गुण पर्वणि ॥१९॥  
*viśeṣāviśeṣa liṅga mātrāliṅgāni guṇa parvāṇi*

II.19 The divisions of the *guṇas* are the particular, the general, the barely manifested, and the unmanifested.

द्रष्टा दृशिमात्रः शुद्धो ऽपि प्रत्ययानुपश्यः ॥२०॥  
*draṣṭā dṛśimātraḥ śuddho 'pi pratyayānupaśyaḥ*

II.20 The Seer is only the seeing—pure, even when witnessing a state of consciousness.

तदर्थं एव दृश्यस्यात्मा ॥२१॥  
*tad artha eva dṛśyasyātmā*

II.21 The Seeable itself exists solely for its sake.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्य साधारणत्वात् ॥२२॥  
*kṛtārtham prati naṣṭam apy anaṣṭam tad anya sādharmaṇatvāt*

II.22 While it disappears for one whose purpose is accomplished, nevertheless, being common to others, it does not disappear.

स्व स्वामि शक्तयोः स्वरूपोपलब्धि हेतुः संयोगः ॥२३॥  
*sva svāmi śaktyoḥ svarūpopalabdhi hetuḥ saṁyogaḥ*

II.23 The cause of adhesion (*saṁyoga*) is a perception of identity of owner (Seer) and owned (Seeable).

तस्य हेतुरविद्या ॥२४॥  
*tasya hetur avidyā*

II.24 The cause of this is ignorance.

तदभावात्संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥२५॥  
*tad abhāvāt saṁyogābhāvo hānaṁ tad dṛśeḥ kaivalyam*

- II.25 From disappearance of that (ignorance), adhesion disappears; its relinquishment is the autonomy of the Seer.

विवेक रूयातिरविप्लवा हानोपायः ॥२६॥  
*viveka khyātir aviṣlavā hānopāyaḥ*

- II.26 The means of relinquishment is the unflagging vision of discernment.

तस्य सप्तधा प्रान्त भूमिः प्रज्ञा ॥२७॥  
*tasya saptadhā prānta bhūmiḥ prajñā*

- II.27 Concerning that, the wisdom leading to the highest ground is sevenfold.

योगाङ्गानुष्ठानादशुद्धि क्षये ज्ञान दीप्तिरा विवेक रूयातेः ॥२८॥  
*yogāṅgānuṣṭhānād aśuddhi kṣaye jñāna dīptir ā viveka khyāteḥ*

- II.28 By practicing the limbs of Yoga, with the waning of impurity, the light of knowledge [leads to] the vision of discernment.

यम नियमासन प्राणायाम प्रत्याहार धारणा ध्यान समाधयो ऽष्टवङ्गानि ॥२९॥  
*yama niyamāsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo 'ṣṭāv aṅgāni*

- II.29 The eight limbs are ethical restraint, observance, postures, extension of breath, withdrawal, concentration, meditation, and *samādhi*.

अहिंसा सत्यास्तेय ब्रह्मचर्योपरिग्रहा यमाः ॥३०॥  
*ahimsā satyāsteya brahmacharyāparigrahā yamāḥ*

- II.30 The ethical restraints are non-violence, truthfulness, non-stealing, continence, and non-covetousness.

जाति देश काल समयानवच्छिन्नाः सार्व भौमा महाव्रतम् ॥३१॥  
*jāti deśa kāla samayānavacchinnāḥ sārva bhaumā mahāvratam*

- II.31 Not limited by birth, place, time, or season, the great vow is for all situations.

शौच संतोष तपः स्वाध्यायेश्वर प्रणिधानानि नियमाः ॥३२॥  
*śauca saṁtoṣa tapaḥ svādhyāyeśvara praṇidhānāni niyamāḥ*

- II.32 The observances are purity, contentment, austerity, personal study, and dedication to *Isvara*.

वितर्क बाधने प्रतिपक्ष भावनम् ॥३३॥  
*vitarka bādhanē pratipakṣa bhāvanam*

- II.33 Where there is bondage of thought, [practice] cultivation of the opposite.

वितर्का हिंसादयः कृत कारितानुमोदिता लोभ क्रोध मोह पूर्वका मृदु मध्याधिमात्रा दुखाज्ञानानन्त  
फला इति प्रतिपक्ष भावनम् ॥३४॥

*vitarkā himsādayaḥ kṛta kārītānumoditā lobha krodha moha pūrvakā mṛdu  
madhyādhimātrā duḥkhāññānānanta phalā iti pratipakṣa bhāvanam*

- II.34 Thoughts such as violence and so forth, whether performed, provoked, or applauded, consisting of lust, anger, and delusion, whether mild, medium, or intense, result in boundless suffering and ignorance. Hence, cultivation of the opposite.

अहिंसा प्रतिष्ठायां तत्संनिधौ वैर त्यागः ॥३५॥

*ahimsā pratiṣṭhāyām tat samnidhau vaira tyāgaḥ*

- II.35 When in the presence of one established in non-violence, there is abandonment of hostilities.

सत्य प्रतिष्ठायां क्रिया फलाश्रयत्वम् ॥३६॥

*satya pratiṣṭhāyām kriyā phalāśrayatvam*

- II.36 When established in truthfulness, there is correspondence between action and fruit.

अस्तेय प्रतिष्ठायां सर्व रत्नोपस्थानम् ॥३७॥

*asteya pratiṣṭhāyām sarva ratnopasthānam*

- II.37 When established in non-stealing, there is access to all that is precious.

ब्रह्मचर्य प्रतिष्ठायां वीर्य लाभः ॥३८॥

*brahmacarya pratiṣṭhāyām vīrya lābhaḥ*

- II.38 When established in continence, there is acquisition of vitality.

अपरिग्रह स्थैर्ये जन्म कथंता संबोधः ॥३९॥

*aparigraha sthairye janma kathantā sambodhaḥ*

- II.39 When steadfast in non-covetousness, there is clear awareness of how things come to be.

सौचात्स्वाङ्ग जुगुप्सा परैरसं ससर्गः ॥४०॥

*saucāt svāṅga jugupsā parair asaṁsargaḥ*

- II.40 Through purity there is protective care of one's own body and non-contact with others.

सत्त्व शुद्धि सौमनस्यैकाग्र्येन्द्रिय जयात्म दर्शन योग्यत्वानि च ॥४१॥

*sattva śuddhi saumanasyaikāgryendriya jayātma darśana योग्यत्वानि ca*

- II.41 *Sattvic* purity is right understanding, one-pointedness, mastery of the senses, and capacity for self-observation.

संतोषादनुत्तमः सुख लाभः ॥४२॥  
*saṁtoṣād anuttamaḥ sukha lābhaḥ*

II.42 Through contentment, unsurpassed happiness is obtained.

कायेन्द्रिय सिद्धिरशुद्धि क्षयात्तपसः ॥४३॥  
*kāyendriya siddhir aśuddhi kṣayāt tapasaḥ*

II.43 Through the destruction of impurity, austerity [brings] perfection to the body and the senses.

स्वाध्यायादिष्ट देवता संप्रयगः ॥४४॥  
*svādhyāyād iṣṭa devatā saṁprayogaḥ*

II.44 Through personal study there is connection with the chosen deity.

समाधि सिद्धिरीश्वर प्रणिधानात् ॥४५॥  
*samādhi siddhir īśvara praṇidhānāt*

II.45 Through dedication to *Īśvara* there is perfection of *samādhi*.

स्थिर सुखमासनम् ॥४६॥  
*sthira sukham āsanam*

II.46 Posture (*āsana*) is steadiness and ease.

प्रयत्न शैथिल्यानन्त समापत्तिभ्याम् ॥४७॥  
*prayatna śaithilyānanta samāpattibhyām*

II.47 Through relaxation of effort and merging with the infinite.

ततो द्वन्द्वानभिघातः ॥४८॥  
*tato dvandvānabhighātaḥ*

II.48 Thus, there is insulation from the paired opposites.

तस्मिन्सति श्वास प्रश्वासयोर्गति विच्छेदः प्राणामः ॥४९॥  
*tasmin sati śvāsa praśvāsayor gati vicchedaḥ prāṇāyāmaḥ*

II.49 Within that context, the extension of breath involves dividing the motion of inhalation and exhalation.

बाह्यन्तर स्तम्भ वृत्तिर्देश काल संख्याभिः परिदृष्टो दीर्घ सूक्ष्मः ॥५०॥  
*bāhyābhyantara stambha vṛttir deśa kāla saṁkhyābhiḥ paridṛṣṭo dīrgha sūkṣmaḥ*

II.50 External, internal, and held processes are observed according to place, time, and number, [becoming] long and subtle.

बाह्याभ्यन्तर विषयाक्षेपी चतुर्थः ॥५१॥  
*bāhyābhyantara viṣayākṣepī caturthaḥ*

II.51 For one who has cast aside conditions of external and internal, there is a fourth [state].

ततः क्षीयते प्रकाशावरणम् ॥५२॥  
*tataḥ kṣīyate prakāśāvaraṇam*

II.52 Then the covering of light is dissolved.

धारणासु च योग्यता मनसः ॥५३॥  
*dhāraṇāsu ca yogyatā manasaḥ*

II.53 And there is fitness of mind for concentrations.

स्वविषयासंप्रयोगे चित्त स्वरूपानुकार इवेन्द्रियाणाम्प्रत्याहारः ॥५४॥  
*svaviṣayāsaṃprayoge citta svarūpānukāra ivendriyāṇām pratyāhāraḥ*

II.54 Withdrawal of the senses is disengagement from their own objects, as if in emulation of the mind's own form.

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥  
*tataḥ paramā vaśyatendriyāṇām*

II.55 Then arises ultimate control of the senses.

## Vibhūti Pāda

देश बन्धश्चित्तस्य धारणा ॥१॥  
*deśa bandhaś cittasya dhāraṇā*

III.1 Concentration is the mind's locking onto a point.

तत्र प्रत्ययैक तानता ध्यानम् ॥२॥  
*tatra pratyayaika tānatā dhyānam*

III.2 Therein, the equable flow of a singular notion is meditation.

III.3 तदेवार्थं मात्र निर्भासं स्वरूपं शून्यमिव समाधिः ॥३॥  
*tad evārtha mātra nirbhāsaṁ svarūpa śūnyam iva samādhiḥ*

III.3 When the object alone shines forth in its own way, as if empty [of elaboration], that indeed is *samādhi*.

त्रयमेकत्र संयमः ॥४॥  
*trayam ekatra saṁyamaḥ*

III.4 Unity of the three is complete control (*saṁyama*) [of mind].

तज्जयात्प्रज्ञालोकः ॥५॥  
*taj jayāt prajñālokaḥ*

III.5 Through its mastery comes the splendor of wisdom.

तस्य भूमिषु विनियोगः ॥६॥  
*tasya bhūmiṣu viniyogaḥ*

III.6 Its application is in stages.

त्रयमन्तरङ्गं पूर्वैर्भ्यः ॥७॥  
*trayam antar aṅgaṁ pūrvebhyaḥ*

III.7 The trio constitutes an inner limb with respect to those prior.

तदपि बहिरङ्गं निर्बीजस्य ॥८॥  
*tad api bahir aṅgaṁ nirbijasya*

III.8 It, in turn, is an outer limb with respect to the seedless.

व्युत्थान निरोध संस्कारयोरभिभव प्रदुर्भवौ निरोध क्षण चित्तान्वयो निरोध परिणामः ॥१॥  
*vyutthāna nirodha saṁskārayor abhibhava prādurbhāvau*  
*nirodha kṣaṇa cittānvayo nirodha pariṇāmaḥ*

III.9 The evolution (*pariṇāma*) of restraint is connected with the *saṁskāras* of emergence and restraint which are produced when [mental] appearance and its suppression is followed in the mind by a moment of restraint.

तस्य प्रशान्त वाहिता संस्कारात् ॥१०॥  
*tasya praśānta vāhitā saṁskārāt*

III.10 As a result of this *saṁskāra*, there is accentuation of tranquility.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधि परिणामः ॥११॥  
*sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi pariṇāmaḥ*

III.11 The evolution of mental *samādhi* comes about through the destruction of all objectifying and the arising of one-pointedness.

ततः पुनः शान्तोदितौ तुल्य प्रत्ययौ चित्तस्यैकाग्रता परिणामः ॥१२॥  
*tataḥ punaḥ śāntoditau tulya pratyayau cittasyaikāgratā pariṇāmaḥ*

III.12 Then again, the evolution of one-pointedness of the mind comes about when the conditions of arising and quieting are balanced.

एतेन भूतेन्द्रियेषु धर्म लक्षणवस्था परिणामा व्याख्याताः ॥१३॥  
*etena bhūteन्द्रियेषु dharma lakṣaṇāvasthā pariṇāmā vyākhyātāḥ*

III.13 By this, the evolutions of *dharma* (phenomena), characteristic, and state amongst the elements and the senses are explained.

शान्तोदिताव्यपदेश्य धर्मानुपाति धर्मी ॥१४॥  
*śāntoditāvyapadeśya dharmānupātī dharmī*

III.14 The qualified corresponds to the quality, whether quieted, arisen, or undetermined (past, present, or future).

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥  
*kramānyatvaṁ pariṇāmānyatve hetuḥ*

III.15 The cause of difference in evolutions is difference in progression.

परिणाम त्रय संयमादतीतानागत ज्ञानम् ॥१६॥  
*pariṇāma traya saṁyamād atītānāgata jñānam*

III.16 From *saṁyama* on the threefold evolution, there is knowledge of past and future.

शब्दार्थ प्रत्ययानामितरेध्यासात्संस्कारस्तत्प्रविभाग संयमात्सर्व भूत रुत ज्ञानम् ॥१७॥  
*śabdārtha pratyayānām itaretarādhyāsāt saṁkāras tat pravibhāga saṁyamāt sarva bhūta ruta jñānam*

III.17 From the overlapping here and there of word, object, and notion, there is confusion. From *saṁyama* on their distinction, there is knowledge of the sounds of all beings.

संस्कार साक्षात्करणात्पूर्व जाति ज्ञानम् ॥१८॥  
*saṁskāra sāksāt karaṇāt pūrva jāti jñānam*

III.18 From intuitive perception of *saṁskāra*, there arises knowledge of previous births.

प्रत्ययस्य पर चित्त ज्ञानम् ॥१९॥  
*pratyayasya para citta jñānam*

III.19 Of intention, there is knowledge of another mind.

न च तत्सालम्बनं तस्याविषयी भूतत्वात् ॥२०॥  
*na ca tat sālambanam tasyāviṣayī bhūtatvāt*

III.20 But that is not accessible to the physical senses, since it is not by nature a physical thing.

काय ररूप संयमात्तद्ग्राह्य शक्ति स्तम्भे चक्षुः प्रकाशासंप्रयोगे ऽन्तर्धानम् ॥२१॥  
*kāya rūpa saṁyamāt tad grāhya śakti stambhe cakṣuḥ prakāśāsaṁprayoge 'ntardhānam*

III.21 From *saṁyama* on the form of the body, the ability to be perceived may be suspended by disconnection of eye and light, resulting in invisibility.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्त ज्ञानमरिष्टेभ्यो वा ॥२२॥  
*sopakramam nirupakramam ca karma tat saṁyamād aparānta jñānam ariṣṭebhyo vā*

III.22 From *saṁyama* on *karma* that is active and that which is terminal, or from bad omens, there is knowledge of death.

मैत्र्यादिषु बलाणि ॥२३॥  
*maitry ādiṣu balāṇi*

III.23 On friendliness, and so forth, powers.

बलेषु हस्ति बलादीणि ॥२४॥  
*baleṣu hasti balādīṇi*

III.24 On powers, elephant-like power, and so forth.

प्रवृत्त्यालोक न्यासात्सूक्ष्म व्यवहित विप्रकृष्ट ज्ञानम् ॥२५॥  
*pravṛṭṭy āloka nyāsāt sūkṣma vyavahita viprakṛṣṭa jñānam*

III.25 By directing light on an activity, there is knowledge of the subtle, concealed, and remote.

भुवन ज्ञानं सूर्ये संयमात् ॥२६॥  
*bhuvana jñānaṁ sūrye saṁyamāt*

III.26 From *saṁyama* on the sun, there is knowledge of the world.

चन्द्रे तारा व्यूह ज्ञानम् ॥२७॥  
*candre tāra vyūha jñānam*

III.27 On the moon, knowledge of the arrangement of stars.

ध्रुवे तद्गति ज्ञानम् ॥२८॥  
*dhruve tad gati jñānam*

III.28 On the polar star, knowledge of their motion.

नाभि चक्रे काय व्यूह ज्ञानम् ॥२९॥  
*nābhi cakre kāya vyūha jñānam*

III.29 On the navel *cakra*, knowledge of the arrangement of the body.

कण्ठ कूपे क्षुत्पिपासा निवृत्तिः ॥३०॥  
*kaṅṭha kūpe kṣut pipāsā nivṛttiḥ*

III.30 On the hollow of the throat, stilling of hunger and thirst.

कूर्म नाड्यां स्थैर्यम् ॥३१॥  
*kūrma nāḍyāṁ sthairyam*

III.31 On the tortoise *nāḍī*, stability.

मूर्ध ज्योतिषि सिद्ध दर्शनम् ॥३२॥  
*mūrdha jyotiṣi siddha darśanam*

III.32 On light in the head, the perspective of an adept.

प्रातिभाद्वा सर्वम् ॥३३॥  
*prātibhādvā sarvam*

III.33 Or from intuition, everything.

हृदये चित्त संवित् ॥३४॥  
*hṛdaye citta saṁvit*

III.34 On the heart, understanding of mind.

सत्त्व पुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थं संयमात्पुरुष ज्ञानम् ॥३५॥  
*sattva puruṣayor atyantāsamkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthatvāt svārtha saṁyamāt puruṣa jñānam*

III.35 Without a distinct understanding that *puruṣa* and *sattva* are entirely unalloyed, there is worldly experience. From *saṁyama* on what is self-sufficient as distinct from what is dependent upon another, there is knowledge of *puruṣa*.

ततः प्रतिभ प्रावणा वेदनादर्शस्वाद वार्त्तं जायन्ते ॥३६॥  
*tataḥ prātibha śrāvaṇā vedanādarśāsavāda vārttā jāyante*

III.36 Consequently there arises modes of intuitive hearing, touching, seeing, and tasting.

ते समाधावुपसर्गाः व्युत्थाने सिद्धयः ॥३७॥  
*te samādhāv upasargā vyutthāne siddhayaḥ*

III.37 While in emergence they are perfections, these are impediments to *samādhi*.

बन्ध कारण शैथिल्यात्प्रचार संवेदनाच्च चित्तस्य पर शरीरावेशः ॥३८॥  
*bandha kāraṇa śaithilyāt pracāra saṁvedanāc ca cittasya para śarīrāveśaḥ*

III.38 From relaxation of the cause of bondage and full knowledge of the passages, there is entry of mind into another body.

उदान जयाज्जल पङ्क कण्टकादिष्वसङ्गः उत्क्रान्तिश्च ॥३९॥  
*udāna jayāj jala paṅka kaṅṭakādiṣv asaṅga utkrāntiś ca*

III.39 Through mastery of the upbreath (*udāna*), there is levitation and being free from water, mud, thorns, and so forth.

समान जयाज्ज्वलनम् ॥४०॥  
*samāna jayāj jvalanam*

III.40 From mastery of the equalizing wind (*samāna*), there is blazing.

श्रोत्राकाशयोः संबन्ध संयमाद्दिव्यश्रोत्रम् ॥४१॥  
*śrotrākāśayoḥ saṁbandha saṁyamād divyam śrotram*

III.41 From *saṁyama* on the relation between ear and space, there is the divine ear.

कायाकाशयोः संबन्ध संयमाल्लघु तूल समापत्तेश्चाकाश गमनम् ॥४२॥

*kāyākāśayoḥ sambandha saṁyamāl laghu tūla samāpattes cākāśa gamanam*

III.42 From *saṁyama* on the relation between body and space, and from blending with the lightness of cotton, there is movement through space.

बहिरकल्पितावृत्तिर्महाविदेहा ततः प्रकाशावरण क्षयः ॥४३॥

*bahir akalpitā vṛttir mahā videhā tataḥ prakāśāvaraṇa kṣayaḥ*

III.43 As a consequence of [projecting] a great spirit genuinely operating outside [of the body], the covering of light is dissolved.

स्थूल स्वरूप सूक्ष्मान्वयार्थवत्त्व संयमाद् भूत जयः ॥४४॥

*sthūla svarūpa sūkṣmānvayārthavattva saṁyamād bhūta jayaḥ*

III.44 From *saṁyama* on gross form, essential form, subtle state, interconnectedness, and purposefulness, there is mastery over the elements.

ततो ऽणिमादि प्रादुर्भावः काय संपत्तद्धर्मनिघातश्च ॥४५॥

*tato 'ṇimādi prādurbhāvaḥ kāya saṁpat tad dharmānabhighātaś ca*

III.45 From that arise [powers such as] being of minute appearance, and so forth, and a perfection of body which is not so vulnerable to conditions.

रूप लावण्य बल वज्र संहननत्वानि काय संपत् ॥४६॥

*rūpa lāvaṇya bala vajra saṁhananatvāni kāya saṁpat*

III.46 Perfection of body is beauty, gracefulness, strength, and adamant firmness.

ग्रहण स्वरूपास्मितान्वयार्थवत्त्व संयमादिन्द्रिय जयः ॥४७॥

*grahaṇa svarūpāsmitānvayārthavattva saṁyamād indriya jayaḥ*

III.47 Mastery over the sense organs comes from *saṁyama* on the power of cognition, essential form, and I-am-ness, their connection, and their significance.

ततो मनो जवित्वं विकरण भावः प्रधान जयश्च ॥४८॥

*tato mano javitvaṁ vikaraṇa bhāvaḥ pradhāna jayaś ca*

III.48 Thereafter, there is swiftness of mind, beyond the senses, and mastery over the world-process (*pradhāna*).

सत्त्व पुरुषान्यता रूयाति मात्रस्य सर्व भावाधिष्ठातृत्वं सर्व ज्ञातृत्वं च ॥४९॥

*sattva puruṣānyatā rūyāti mātrasya sarva bhāvādhiṣṭhātṛtvaṁ sarva jñātṛtvaṁ ca*

III.49 Only through awareness of the distinction between *sattva* and *puruṣa* is there sovereignty over all states and all-knowingness.

तद्वैराग्यादपि दोष बीज क्षये कैवल्यम् ॥५०॥  
*tad vairāgyād api doṣa bīja kṣaye kaivalyam*

III.50 From dispassion even towards this, with the seed of bondage destroyed, there is *kaivalya* (autonomy).

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणम्पुनरनिष्ट प्रसङ्गात् ॥५१॥  
*sthāny upanimantraṇe saṅga smayākaraṇam punar aniṣṭa prasaṅgāt*

III.51 There is no cause for attachment and pride upon invitation by established [powers], because of [potential] recurrence of the undesirable.

क्षण तत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥५२॥  
*kṣaṇa tat kramayoḥ saṁyamād vivekajaṁ jñānam*

III.52 Through *saṁyama* on the moment and its succession, there is knowledge born of discernment.

जाति लक्षण देशैरन्यतानवच्छेदान्तुल्ययोस्ततः प्रतिपत्तिः ॥५३॥  
*jāti lakṣaṇa deśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ*

III.53 Owing to that, there is ascertainment, [even] when two things are so similar that they cannot be distinguished by differences in class, characteristic, or location.

तारकं सर्वं विषयं सर्वथा विषयमक्रमं चेति विवेकजं ज्ञानम् ॥५४॥  
*tāraḥ sarvaṁ viṣayaṁ sarvathā viṣayam akramaṁ ceti vivekajaṁ jñānam*

III.54 The knowledge born of discernment is said to be instantaneous and liberating in all conditions in any way they may appear..

सत्त्व पुरुषयोः शुद्धि साम्ये कैवल्यम् ॥५५॥  
*sattva puruṣayoḥ śuddhi sāmye kaivalyam*

III.55 When *sattva* and *puruṣa* are of equal purity, there is *kaivalya*.

## Kaivalya Pāda

जन्मौषधि मन्त्र तपः समाधि जाः सिद्धयः ॥१॥  
*janmauṣadhi mantra tapaḥ samādhi jāḥ siddayah*

- IV.1 Supranormal attainments (*siddhis*) are generated by birth, herbs, *mantra*, austerility, or *samādhi*.

जात्यन्तर परिणामः प्रकृत्यापूरात् ॥२॥  
*jāty antara pariṇāmaḥ prakṛty āpūrāt*

- IV.2 From the overflowing of Nature (*prakṛti*), comes the evolution of another birth.

निमित्तमप्रयोजकं प्रकृतीनां वरण भेदस्तु ततः क्षेत्रिकवत् ॥३॥  
*nimittam aprayojakaṁ prakṛtīnām varaṇa bhedas tu tataḥ kṣetrikavat*

- IV.3 Accordingly, the efficient cause [of a birth] is not the initiator of the forces of Nature, but, like a farmer, breaks barriers.

निर्माण चित्तान्यस्मिता मात्रात् ॥४॥  
*nirmāṇa cittāny asmitā mātrāt*

- IV.4 Due solely to I-am-ness, minds are emanated.

प्रवृत्ति भेदे प्रयोजकं चित्तं एकमनेकेषाम् ॥५॥  
*pravṛtti bhede prayojakaṁ cittam ekam anekeṣām*

- IV.5 In being distinct from activity, the initiating mind is one among many.

तत्र ध्यान जमनाशयम् ॥६॥  
*tatra dhyāna jam anāśayam*

- IV.6 Therein, what arises in meditation is without residue.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥७॥  
*karmāśuklākṛṣṇam yoginas trividham itareṣām*

- IV.7 The action (*karma*) of a *yogin* is neither white nor black, while that of others is threefold.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वसनानाम् ॥८॥  
*tatas tad vipākānugūṇānām evābhivyaktir vāsanānām*

IV.8 Accordingly, the result is a manifestation of subliminal tendencies (*vāsanas*) quite suitable to it.

जाति देश काल व्यवहितानामप्यानन्तर्यं स्मृति संस्कारयोरेक रूपत्वात् ॥९॥  
*jāti deśa kāla vyavahitānām apy ānantaryam smṛti saṁskārayor eka rūpatvāt*

IV.9 Since memory and *saṁskāra* are of the same nature, there is a link even between births, places, and times that are not contiguous.

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥  
*tāsām anāditvam cāśiṣo nityatvāt*

IV.10 And of these there is no beginning, given the perpetuity of desire.

हेतु फलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥११॥  
*hetu phalāśrayālambanaiḥ saṁgrhītatvād eṣām abhāve tad abhāvaḥ*

IV.11 Because they are held together by cause, result, substratum, and qualities, with the disappearance of these, there is a disappearance of those (*saṁskāras*).

अतीतानागतं स्वरूपतो ऽस्त्यध्व भेदाद्दुर्माणाम् ॥१२॥  
*atītānāgatam svarūpato 'sty adhva bhedād dharmāṇām*

IV.12 Given the distinguishable paths of actual phenomena (*dharmas*), past and future exist in their own ways.

ते व्यक्त सूक्ष्माः गुणात्मानः ॥१३॥  
*te vyakta sūkṣmāḥ guṇātmānaḥ*

IV.13 They are possessed of manifest and subtle qualities.

परिणामैकत्वाद्द्वस्तु तत्त्वम् ॥१४॥  
*pariṇāmaikatvād vastu tattvam*

IV.14 The reality of an actual object comes from the uniqueness of its evolution.

वस्तु साम्ये चित्त भेदात्तयोर्विभक्तः पन्थाः ॥१५॥  
 *vastu sām्यe citta bhedāt tayor vibhaktāḥ panthāḥ*

IV.15 Since mind is distinct from the sameness of an actual object, they two have separate paths.

न चैक चित्त तन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥  
*na caika citta tantram vastu tad apramāṇakam tadā kiṃ syāt*

IV.16 And an actual object does not depend upon a single mind. What would become of it when not being noticed?

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातं ॥१७॥  
*tad uparāgāpekṣitvāc cittasya vastu jñātājñātam*

IV.17 An actual object is known or not known by mind in dependence on the tinting of expectations.

सदा ज्ञाताश्चित्त वृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥  
*sadā jñātāś citta vṛttayas tat prabhoḥ puruṣasyāpariṇāmitvāt*

IV.18 Mental processes are always known due to the changelessness of *puruṣa*, its master.

न तत्स्वाभासं दृश्यत्वात् ॥१९॥  
*na tat svābhāsam dṛśyatvāt*

IV.19 Given the nature of the Seen, it (mentality) is not self-luminous.

एक समये चोभयानवधारणम् ॥२०॥  
*eka samaye cobhayānavadhāraṇam*

IV.20 At one and the same time, there is no ascertainment of both (*vṛtti* and *puruṣa*).

चित्तान्तर दृश्ये बुद्धि बुद्धेरतिप्रसङ्गः स्मृति संकारश्च ॥२१॥  
*cittāntara dṛśye buddhi buddher atiprasaṅgaḥ smṛti saṁkaraś ca*

IV.21 In looking for another mind, intellect overreaches intellect and confuses memory.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धि संवेदनम् ॥२२॥  
*citer apratisaṁkramāyās tad ākārāpattau svabuddhi saṁvedanam*

IV.22 Once there is non-mixing of awareness and its expressions, there is perception of one's own intellect.

द्रष्टृ दृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥  
*draṣṭṛ dṛśyoparaktam cittam sarvārtham*

IV.23 All objects of mind are colored by Seer and Seen.

तदसंख्येय वासनाभिश्चित्तमपि परार्थं संहत्य कारित्वात् ॥२४॥  
*tad asaṁkhyeya vāsanābhiś citram api parārtham saṁhatya kāritvāt*

IV.24 Having been jointly fashioned for the sake of another, it is spotted with innumerable *vāsanās*.

विशेष दर्शिन आत्म भाव भावना विनिवृत्तिः ॥२५॥  
*viśeṣa darśina ātma bhāva bhāvanā vinivṛtṭiḥ*

IV.25 Understanding the distinction, cultivation of self-becoming comes to an end.

तदा विवेक निम्नं कैवल्य प्राग्भारं चित्तम् ॥२६॥  
*tadā viveka nimnaṁ kaivalya prāgbhāraṁ cittam*

IV.26 Then, inclined towards discernment, mind is bent on *kaivalya*.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥  
*tac chidreṣu pratyayāntarāṇi saṁskārebhyaḥ*

IV.27 During lapses in that, there are intervening intentions, due to *saṁskāras*.

हानमेषां क्लेशवदुक्तम् ॥२८॥  
*hānam eṣāṁ kleśavad uktam*

IV.28 Relinquishing them is said to be as with the afflictions.

प्रसंख्याने ऽप्यकुसीदस्य सर्वथा विवेक ख्यातेर्धर्म मेघः समाधिः ॥२९॥  
*prasamkhyāne 'py akusīdasya sarvathā viveka khyāter dharma meghaḥ samādhiḥ*

IV.29 Being in a reflective state, discernment with no vested interests whatsoever is called *dharma-megha samādhi* (cloud of phenomena *samādhi*).

ततः क्लेश कर्म निवृत्तिः ॥३०॥  
*tataḥ kleśa karma nivṛtṭiḥ*

IV.30 Through that there is a dropping away of afflicted action.

तदा सर्वावरण मलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥  
*tadā sarvāvaraṇa malāpetasya jñānasyānantyāj jñeyam alpam*

IV.31 Then, due to the boundlessness of knowledge freed from all covering and impurity, there is little to be known.

ततः कृतार्थानां परिणाम क्रम समाप्तिर्गुणानाम् ॥३२॥  
*tataḥ kṛtārthānāṁ pariṇāma krama samāptir guṇānām*

IV.32 Consequently, with their purposes fulfilled, the evolutionary progression of the *guṇas* comes to completion.

क्षण प्रतियोगी परिणामापरान्त निग्रायः क्रमः ॥३३॥  
*kṣaṇa pratiyogī pariṇāmāparānta nigrāyaḥ kramaḥ*

IV.33 With the end of evolution, progression and its correlate, the moment, come to a halt.

पुरुषार्थं शून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूप प्रतिष्ठा वा चिति शक्तिरिति ॥३४॥  
*puruṣārtha śūnyānām guṇānām pratiprasavaḥ kaivalyaṁ svarūpa pratiṣṭhā vā citi śaktir iti*

IV.34 Reversion of the *guṇas*, emptied of purpose for *puruṣa*, is *kaivalya*, or the tranquility of own-nature called the power of awareness.