

## CHAPTER 1: THE SAMĀDHI-PĀDA

1. *atha yogānuśāsanam*  
Here is the teaching on Yoga.
2. *yogaś citta-vṛtti-nirodhaḥ*  
Yoga is the restriction of the movements of the mind.
3. *tadā draṣṭuḥ sva-rūpe 'vasthānam*  
When this is achieved, the witness comes to exist in terms of its true identity.
4. *vṛtti-sārūpyam itaratra*  
Otherwise, the witness assumes the identity dictated by the movement of the mind.
5. *vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ*  
The movements of the mind can be divided into five categories; these can either bring affliction or be free of affliction.
6. *pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ*  
These five are proper judgement, false assessment, mental construction, sleep, and the remembrance of things past.
7. *pratyakṣānumānāgamāḥ pramāṇāni*  
Proper judgement comes from direct perception, logical inference, and scriptural revelation.
8. *viparyayo mithyā-jñānam atad-rūpa-pratiṣṭham*  
False assessment means misunderstanding based on mistaken apprehension of the object.
9. *śabda-jñānānupātī vastu-sūnyo vikalpaḥ*  
A mental formulation arises when knowledge is based on words alone, and is devoid of a proper object of perception.
10. *abhāva-pratyayāmbanā vṛttir nidrā*  
Sleep is where the movement of the mind has no object on which to focus.
11. *anubhūta-viśayāsampramoṣaḥ smṛtiḥ*  
Remembrance is where the experience of an object is retained.
12. *abhyāsa-vairāgyābhyām tan-nirodhaḥ*  
The restriction of the movements of the mind is achieved through regular practice and through renunciation.

13. *tatra sthitau yatno 'bhyāsaḥ*  
*Abhyāsa* means the exertion required to achieve steadiness of mind.
14. *sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ*  
 Now when the exertion is properly performed for a long time, without interruption, it becomes firmly established.
15. *dṛṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-samjñā vairāgyam*  
*Vairāgya* is known to be the self-mastery that removes the hankering arising from perceiving or learning about an object.
16. *tat-param puruṣa-khyāter guṇa-vaitr̥ṣṇyam*  
 A superior form of renunciation is the lack of hankering for material attributes that arises from realisation of *puruṣa*.
17. *vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ*  
 Where this realisation is conscious (*samprajñāta*), it is achieved through deliberation, reflection, joy, and the experience of selfhood.
18. *virāma-pratyayābhyāsa-pūrvaḥ saṃskāra-śeṣo 'nyaḥ*  
 The other type of realisation is preceded by the practice of suppressing conscious thoughts so that only subconscious impressions (*saṃskāras*) remain.
19. *bhava-pratyayo videha-prakṛti-layānām*  
 For beings who do not have bodies, and those whose physical forms have merged back into *prakṛti*, mental processes focus on existence alone.
20. *śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām*  
 Others attain this state preceded by faith, vigorous endeavour, recollection, *samādhi*, and realised knowledge.
21. *tīvra-samvegānām āsannaḥ*  
 This state is very near for those who display ardent intensity in their practice.
22. *mṛdu-madhyādhimātravāt tato 'pi viśeṣaḥ*  
 Even then, there is still a distinction between those who are leisurely, middling, or intense in their practice.
23. *īśvara-praṇidhānād vā*  
 Or it may be achieved by devoting oneself to the Lord.
24. *kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ*  
*īśvara* is a special *puruṣa*, free from the influence of affliction, action, the ripening of accumulated karma, and latent impressions.
25. *tatra niratiśayam sarva-jñatva-bījam*  
 For *īśvara*, the seed of omniscience reaches a state that cannot be surpassed.
26. *sa pūrveṣām api guruḥ kālenānavacchedāt*  
 He was the guru of the ancient teachers, for he is unrestricted by time.

27. *tasya vācakaḥ praṇavaḥ*  
His sound form is *praṇava*.
28. *taj-japas tad-artha-bhāvanam*  
The quiet repetition (*japa*) and meditation on the object of that *japa* is the process.
29. *tataḥ pratyak-cetanādhigamo 'py antarāyābhāvaś ca*  
At that point, one achieves the state of inward contemplation, and the obstacles to practice cease to exist.
30. *vyādhi-styāna-samśaya-pramādālasya virati-bhrānti-darśanālabdha-  
bhūmikativānavasthitatvāni citta-vikṣepās te 'ntarāyāḥ*  
These obstacles that distract the mind are disease, sloth, doubt, negligence, indolence, indulgence, misapprehension, failure to keep one's understanding firmly grounded, and a lack of consistency in one's practice.
31. *duḥkha-daurmanasyāṅgam-ejayatva-svāsa-praśvāsā vikṣepa-saha-bhuvah*  
The distractions are accompanied by distress, dejection, trembling of the body, and heavy inward and outward breathing.
32. *tat-pratiṣedhārtham eka-tattvābhyāsaḥ*  
In order to overcome the obstacles, one should engage in regular practice aimed at a single object.
33. *maitrī-karuṇā-muditopekṣāṅgāṃ sukha-duḥkha-puṇyāpuṇya-viṣayāṅgāṃ bhāvanātaś  
citta-prasādanam*  
Serenity of mind is achieved when one shows friendship towards those who are happy, compassion for those who suffer, delight towards the righteous, and indifference towards the wicked.
34. *pracchardana-vidhāraṇābhyām vā prāṇasya*  
Such serenity may also be achieved through the exhaling and retention of the breath.
35. *viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhini*  
Or by controlling the mind, and making it still when it becomes active in relation to an object.
36. *viśokā vā jyotiṣmatī*  
Or by remaining free of sorrow and filled with light.
37. *vīta-rāga-viṣayaṃ vā cittam*  
Or when the mind is free of longing for any object.
38. *svapna-nidrā-jñānāmbanaṃ vā*  
Or by focusing on the realisation acquired whilst dreaming or in a state of deep sleep.
39. *yathābhimata-dhyānād vā*  
Or by meditating on any object one likes.

40. *paramāṇu-parama-mahattvānto 'sya vaśīkāraḥ*  
The result of this mental serenity is that one gains control over that which is most minute, and that which is the largest thing.
41. *kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṭ-grahaṇa-grāhyeṣu tat-stha-tad-añjanatā samāpattiḥ*  
When the movements of the mind are weakened, it becomes clear like a gemstone, assuming the form of the perceiver, the process of perception, and the object of perception. This state of absorption of the mind is called *samāpatti*.
42. *tatra śabdārtha-jñāna-vikalpaiḥ saṁkīrṇā sa-vitarkā samāpattiḥ*  
When this state is adulterated by uncertainty over words, their meaning, and the idea they convey, it is to be known as *samāpatti* mixed with *vitarka*, conscious deliberation.
43. *smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā*  
But when memory is purified, the external form of the object disappears and it shines forth alone. This state is called *nir-vitarka*, free of conscious deliberation.
44. *etayaiva sa-vicārā nir-vicārā ca sūkṣma-viṣayā vyākhyātā*  
In this way, *samāpatti* focused on subtle objects, with and without reflective modes of thought, has now been explained.
45. *sūkṣma-viṣayatvaṁ cālīṅga-paryavasānam*  
And this subtle nature of objects extends as far as the *alīṅga*, that which has no defining marks.
46. *tā eva sa-bījaḥ samādhiḥ*  
This form of practice is in fact *sa-bīja samādhi*, *samādhi* arising from a seed.
47. *nirvicāra-vaiśāradye 'dhyātma-prasādaḥ*  
When one achieves the state of purity through *samāpatti* free of conscious reflection (*nir-vicāra*), one gains a serenity directly related to the ātman.
48. *ṛtaṁ-bharā tatra prajñā*  
The realisation acquired in this way is laden with *ṛta*, absolute truth.
49. *śrutānumāna-prajñābhyām anya-viṣayā viśeṣārthatvāt*  
This realisation has a different object to that acquired through the scriptures or through inference, because it is a particular object that is focused upon.
50. *taj-jaḥ saṁskāro 'nya-saṁskāra-pratibandhī*  
The latent impression on the mind (*saṁskāra*) generated by this realisation serves to neutralise other *saṁskāras*.
51. *tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhiḥ*  
When even that movement of the mind is also restricted, all movements are restricted, and the state known as *nir-bīja samādhi*, seedless *samādhi*, is attained.

## CHAPTER 2: THE SĀDHANA-PĀDA

1. *tapah-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ*  
Kriyā-yoga consists of religious austerity (*tapas*), recitation of the Vedas (*svādhyāya*), and worship of the Lord (*īśvara-praṇidhāna*).
2. *samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca*  
The purpose of *kriyā-yoga* is to achieve the state of *samādhi* and to put an end to afflictions.
3. *avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ*  
The afflictions are ignorance, egotism, hankering, aversion, and attachment to life.
4. *avidyā kṣetram uttaraśāṁ prasupta-tanu-vicchinodārāṇām*  
Ignorance is the basis of the other *kleśas*, whether they be dormant, slightly developed, occasional, or active.
5. *anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā*  
*Avidyā*, ignorance, is defined as regarding the temporary as permanent, the impure as pure, distress as pleasure, and thinking that which is not the self to be the self.
6. *drg-darśana-śaktyor ekātmatevāsmitā*  
Egoism is when the seer and the power of seeing appear one and the same.
7. *sukhānuśayī rāgaḥ*  
Hankering is the consequence that follows pleasure.
8. *duḥkhānuśayī dveṣaḥ*  
Aversion is the consequence that follows suffering.
9. *sva-rasa-vāhī viduṣo 'pi tathā rūḍho 'bhiniveśaḥ*  
Even amongst men of wisdom, the longing for life flows of its own accord, and hence is firmly established.
10. *te pratiprasava-heyāḥ sūkṣmāḥ*  
By turning them to their original source, these afflictions can be neutralised whilst still in their subtle form.
11. *dhyāna-heyās tad-vṛttayaḥ*  
The movements of the mind they give rise to can be neutralised through meditation.

12. *kleśa-mūlaḥ karmāśayo dṛṣṭādrṣṭa-janma-vedanīyaḥ*  
The accumulation of karma is based on these afflictions, and becomes manifest in seen and unseen births.
13. *sati mūle tad-vipāko jāty-āyur-bhogāḥ*  
As long as this basis exists, karma will come to fruition as the type of birth one takes, lifespan, and the fortune one experiences.
14. *te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt*  
These fruits then take the form of joy and misery, dependent on whether the karma is shaped by virtue or iniquity.
15. *pariṇāma-tāpa-saṃskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvaṃ vivekinaḥ*  
Because of the misery caused by transformations, because of the suffering due to latent impressions, and because of the way in which one attribute of the world conflicts with another, discriminating persons see all life as suffering.
16. *heyaṃ duḥkham anāgatam*  
It is, however, possible to prevent future suffering.
17. *draṣṭṛ-dṛśyayoḥ saṃyogo heya-hetuḥ*  
The causal factor that must be inhibited is the state of union between the seer and the objects that are seen.
18. *prakāśa-kriyā-sthiti-śīlam bhūtendriyātmakam bhogāpavargārtham dṛśyam*  
The world we perceive can have an identity that is illuminated, active, or still, and it consists of the material elements and the senses of perception. It can be used either for pleasure or to achieve liberation from rebirth.
19. *viśeṣāviśeṣa-liṅga-mātrāliṅgāni guṇa-parvāṇi*  
The divisions of the *guṇas* can be designated as being specific and non-specific, as marked by observable characteristics, or as being free of such characteristics.
20. *draṣṭā dṛśi-mātraḥ śuddho 'pi pratyayānupaśyaḥ*  
Although the seer is entirely pure, and does nothing but observe, it still perceives the world in relation to this form of conceptualisation.
21. *tad-artha eva dṛśyasyātmā*  
The true identity of the perceived world is that it exists solely for the sake of the seer.
22. *kṛtārtham prati naṣṭam apy anaṣṭam tad-anya-sādhāraṇatvāt*  
Although the perceived world ceases to exist when that purpose is achieved, it does not cease to exist entirely, for it continues to exist in relation to others.
23. *sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ saṃyogaḥ*  
The state of union between the seer and the perceived world exists in order to allow the seer to understand the true nature of the energies of the owner and the owned.

24. *tasya hetur avidyā*  
It is ignorance that is the cause of this state of union.
25. *tad-abhāvāt samyogābhāvo hānam tad-dṛśeḥ kaivalyam*  
When that ignorance ceases, the state of union also ceases. For the seer, this is the state known as *kaivalya*, liberation from the world.
26. *viveka-khyātir aviṣṭavā hānopāyaḥ*  
The continuous application of discriminative understanding is the means by which that escape is achieved.
27. *tasya saptadhā prānta-bhūmiḥ prajñā*  
The realisation derived from that discriminative understanding is sevenfold, and reaches the ultimate point.
28. *yogāṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ*  
When impurities dwindle due to the practice of the eight limbs of yoga, the light of true knowledge emerges, bringing with it discriminative understanding.
29. *yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni*  
Yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, and samādhi are the eight limbs of yoga.
30. *ahiṃsā-satyāsteya-brahmacaryāparigrahā yamāḥ*  
The *yamas* are not harming (*ahiṃsā*), truthfulness (*satya*), never stealing (*asteya*), celibacy (*brahmacarya*), and not seeking ownership (*aparigraha*).
31. *jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahā-vratam*  
These principles are not dependent on birth, place, time, or custom, but are equally applicable to all. Together, they constitute the great vow.
32. *śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ*  
The observances are purity (*śauca*), contentment (*santoṣa*), austerity (*tapas*), recitation of the Veda (*svādhyāya*), and worship of the Lord (*īśvara-praṇidhāna*).
33. *vitarka-bādhane pratipakṣa-bhāvanam*  
When afflicted by contrary ideas, one should adopt an opposing mode of thought.
34. *vitarkā hiṃsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhimātrā duḥkhajñānānanta-phalā iti pratipakṣa-bhāvanam*  
Such an opposing mode of thought consists of regarding perverse tendencies such as harming others as producing unlimited misery and ignorance. This applies to all such tendencies, whether they are performed directly, through others, or simply approved of, whether they are based on greed, anger, or delusion, or whether they are adopted slightly, moderately, or with intensity.
35. *ahiṃsā-pratiṣṭhāyām tat-saṃnidhau vaira-tyāgaḥ*  
When the principle of *ahiṃsā* is firmly established, any sense of enmity is given up due to its presence.

36. *satya-pratiṣṭhāyām kriyā-phalāśrayatvam*  
When the principle of truthfulness is firmly established, he renders the results of action certain.
37. *asteya-pratiṣṭhāyām sarva-ratnopasthānam*  
When the principle of not stealing is firmly established, every type of gemstone approaches him.
38. *brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ*  
When the principle of celibacy is firmly established, great potency is acquired.
39. *aparigraha-sthairye janma-kathantā-sambodhaḥ*  
When the principle of not seeking ownership becomes fixed, the understanding of previous births is awakened.
40. *śaucāt svāṅga-jugupsā parair asaṁsargaḥ*  
As a result of practising purity, one develops distaste for one's own body, and avoids intimate contact with others.
41. *sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca*  
Through the principle of purity one also acquires purification of one's existence, a genteel disposition, the ability to focus on a single object, mastery over the senses, and the ability to perceive the ātman.
42. *santoṣād anuttamaḥ sukha-lābhaḥ*  
As a result of contentment, the acquisition of happiness is unsurpassed.
43. *kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ*  
As a result of the dwindling of impurities due to acts of austerity, the body and senses attain higher powers.
44. *svādhyāyād iṣṭa-devatā-saṁprayogaḥ*  
As a result of the recitation of the Veda, there is contact with the chosen deity.
45. *samādhi-siddhir īśvara-praṇidhānāt*  
As a result of worshipping the Lord, there is success in attaining the state of *samādhi*.
46. *sthira-sukham āsanam*  
A sitting posture should be steady and comfortable
47. *prayatna-śaithilyānanta-samāpattibhyām*  
This is achieved through the relaxation of exertion, and making contact with the unlimited.
48. *tato dvandvānabhighātaḥ*  
Then there is no further affliction from the dualities of existence.
49. *tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ*  
When this is achieved, the movements of the inhaled and exhaled breaths can be restricted. This is *prāṇāyāma*.

50. *bāhyābhyantara-stambha-vṛttir deśa-kāla-samkhyābhiḥ paridṛṣṭo dīrgha-sūkṣmaḥ*  
The movement of the breath is internal, external, and then held steady. It can be observed in accordance with place, time, and number, and it can be either extended or subtle.
51. *bāhyābhyantara-viśayākṣepī caturthaḥ*  
A fourth type of *prāṇāyāma* goes beyond the range of the external and internal movements.
52. *tataḥ kṣīyate prakāśāvaraṇam*  
In this way, the covering of illumination is diminished.
53. *dhāraṇāsu ca yogyatā manasaḥ*  
And the mind becomes ready for various forms of *dhāraṇā*.
54. *sva-viśayāsamprayoge cittasya sva-rūpānukāra ivendriyāṇām pratyāhāraḥ*  
*Pratyāhāra* is where the senses end their contact with their respective objects, and thus assume the same nature as the mind.
55. *tataḥ paramā vaśyatendriyāṇām*  
It is in this way that one gains absolute control over the senses.

## CHAPTER 3: THE VIBHŪTI-PĀDA

1. *deśa-bandhaś cittasya dhāraṇā*  
*Dhāraṇā* is the fixing of the mind on a single point.
2. *tatra pratyayaika-tānatā dhyānam*  
*Dhyāna* is where the focus of the mind remains constantly on that single object.
3. *tad evārtha-mātra-nirbhāsaṁ svarūpa-śūnyam iva samādhiḥ*  
*Samādhi* is where the object alone illuminates the consciousness, and appears devoid of any external form.
4. *trayam ekatra saṁyamaḥ*  
When these three are applied to a single object, this is *saṁyama*.
5. *taj-jayāt prajñālokaḥ*  
When mastery in *saṁyama* is achieved, one's understanding is illuminated.
6. *tasya bhūmiṣu viniyogaḥ*  
This process is mastered through progressive stages.
7. *trayam antar-aṅgaṁ pūrvebhyaḥ*  
These three are the very essence of Yoga, transcending the other limbs.
8. *tad api bahir-aṅgaṁ nir-bījasya*  
Though they in turn are external to the Yoga that is without seed.
9. *vyutthāna-nirodha-saṁskārayor abhivhava-prādurbhāvau nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ*  
The change brought about by restricting the movements of the mind consists of the overpowering of the latent impressions as they arise, and the appearance of the latent impressions of restraint. This condition of the mind arises at the moment when its movement is restricted.
10. *tasya praśānta-vāhitā saṁskārāt*  
A flow of tranquillity arises in the mind from this new form of *saṁskāra*.
11. *sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ*  
When the focus of the mind on all the objects of the world declines, and the state of single-mindedness arises, this is the transformation of consciousness towards *samādhi*.
12. *tataḥ punaḥ śāntoditau tulya-pratyayau cittasyaikāgratā-pariṇāmaḥ*  
Furthermore, the transformation of the mind towards one-pointedness occurs when an idea takes the same form whether at peace or arising.

13. *etena bhūhendriyeṣu dharma-lakṣaṇāvasthāpariṇāmā vyākhyātāḥ*  
In this way, I have now explained the transformations of the fundamental nature, the characteristic marks, and the condition of the material elements and the senses.
14. *śāntoditāvyapadeśya-dharmānupātī dharmī*  
The *dharmī* is that which remains constant as the *dharmas* pass through the stages of tranquillity, arising, and beyond designation.
15. *kramānyatvaṁ pariṇāmānyatve hetuḥ*  
It is differences in the nature of progression that cause differences in the nature of the transformation achieved.
16. *pariṇāma-traya-saṁyamād atītānāgata-jñānam*  
Through *saṁyama* on the three transformations, one acquires knowledge of the past and future.
17. *śabdārtha-pratyayānām itaretarādhyāsāt saṅkaras tat-pravibhāga-saṁyamāt sarva-bhūta-ruta-jñānam*  
Because of the superimposition of one onto the other, the word, its meaning, and the concept it represents become confused, but by the application of *saṁyama* to the distinctions between these, one acquires knowledge of the speech of all beings.
18. *saṁskāra-sākṣāt-karaṇāt pūrva-jāti-jñānam*  
Through direct perception of the latent impressions on the mind, one gains knowledge of one's previous births.
19. *pratyayasya para-citta-jñānam*  
And by direct perception of their overt ideas, one acquires knowledge of other people's minds.
20. *na ca tat sālambanaṁ tasyāviṣayībhūtatvāt*  
But this knowledge does not apply to the nature of the object the other is thinking of, as this is not the object of the practitioner's perception.
21. *kāya-rūpa-saṁyamāt tad-grāhya-śakti-stambhe cakṣuḥ-prakāśasaṁprayoge 'ntardhānam*  
Through *saṁyama* on the form of the body when its ability to be perceived is suspended and there is no contact between the eye and its illumination, one acquires the power to become invisible.
22. *sopakramaṁ nirupakramaṁ ca karma tat-saṁyamād aparānta-jñānam ariṣṭebhyo vā*  
Karma may or may not have yet produced a result. By *saṁyama* on both types of karma, one acquires knowledge of the time of death. Such knowledge can also be derived from omens.
23. *maitry-ādiṣu balāni*  
By *saṁyama* on goodwill and other such qualities, one acquires specific powers.
24. *baleṣu hasti-balādīni*  
By *saṁyama* on the power of an elephant and other animals, one acquires their strength.

25. *pravṛtṭy-āloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam*  
By utilising the illumination of one's action, one acquires knowledge of things that are subtle, concealed, and far distant.
26. *bhuvana-jñānam sūrye saṁyamāt*  
Knowledge of different worlds is acquired through *saṁyama* on the sun.
27. *candre tārā-vyūha-jñānam*  
*Saṁyama* on the moon brings knowledge of the position of the stars.
28. *dhruve tad-gati-jñānam*  
*Saṁyama* on Dhruva, the polestar, brings knowledge of the movements of the stars.
29. *nābhi-cakre kāya-vyūha-jñānam*  
*Saṁyama* on the circle of the navel brings knowledge of the workings of the body.
30. *kaṅṭha-kūpe kṣut-pipāsā-nivṛtṭiḥ*  
Through *saṁyama* on the pit of the throat, hunger and thirst cease to have any effect.
31. *kūrma-nāḍyām sthairyam*  
Through *saṁyama* on the tortoise channel, one acquires steadiness.
32. *mūrdha-jyotiṣi siddha-darśanam*  
Through *saṁyama* on the light within the head, one becomes able to see higher beings.
33. *prātibhād vā sarvam*  
Otherwise, all things can be acquired through intuitive knowledge.
34. *hr̥daye citta-saṁvit*  
Through *saṁyama* on the heart, one acquires understanding of the thought processes.
35. *sattva-puruṣayor atyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthatvāt svārtha-saṁyamāt puruṣa-jñānam*  
Because worldly pleasure is based on the misidentification of *sattva* with *puruṣa*, which are entirely distinct, it is for the purpose of another. Through *saṁyama* on one's own purpose, one acquires knowledge of *puruṣa*.
36. *tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārtā jāyante*  
When this is achieved, intuitive knowledge and higher powers of hearing, touch, seeing, tasting, and smelling arise.
37. *te samādhāv upasargā vyutthāne siddhayaḥ*  
These are obstacles in the state of *samādhi*, but they are *siddhis* when the mind is active.

38. *bandha-kāraṇa-śaithilyāt pracāra-saṁvedanāc ca cittasya para-śarīrāveśaḥ*  
By loosening the causes of bondage, and by perceiving the movements of the mind, one can enter within another person's mind.
39. *udāna-jayāj jala-paṅka-kaṅṭhakādiṣv asaṅga utkrāntiś ca*  
By controlling the *udāna* air, one can raise oneself upwards and remain untouched by water, mud, thorns, and other obstacles.
40. *samāna-jayāj jvalanam*  
By controlling the *samāna* air, there is illumination.
41. *śrotrākāśayoḥ saṁbandha-saṁyamād divyaṁ śrotram*  
Through *saṁyama* on the connection between hearing and space, one acquires celestial powers of hearing.
42. *kāyākāśayoḥ saṁbandha-saṁyamāl laghu-tūla-samāpattēś cākāśa-gamanam*  
Through *saṁyama* on the connection between the body and space, and absorbing oneself in the lightness of cotton, one gains the power to travel through the sky.
43. *bahir akalpitā vṛttir mahā-vidēhā tataḥ prakāśāvaraṇa-kṣayaḥ*  
The great detachment from the body, the *mahā-vidēhā*, occurs when the movements of the mind are external, but are not artificial. When this is achieved, the covering of illumination dwindles.
44. *sthūla-svarūpa-sūkṣmānvayārthavattva-saṁyamād bhūta-jayaḥ*  
Through *saṁyama* on their gross form, their essential nature, their subtle form, their relative presence, and their functions, one acquires mastery over the material elements.
45. *tato 'ṅimādi-prādur-bhāvaḥ kāya-saṁpat tad-dharmānabhighātaś ca*  
At this point, powers such as making the body minute also appear; the body achieves a perfect state, and the limitations imposed by its inherent nature are overcome.
46. *rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāya-saṁpat*  
The perfect state of the body includes beauty, grace, strength, and the hardness of diamond.
47. *grahaṇa-svarūpāsmitānvayārthavattva-saṁyamād indriya-jayaḥ*  
Through *saṁyama* on their perception of objects, their inherent nature, the sense of ego, their relative presence, and their functions, one achieves mastery over the senses.
48. *tato mano-javitvaṁ vikaraṇa-bhāvaḥ pradhāna-jayaś ca*  
When the senses are mastered, one gains the speed of the mind, one's existence does not rely on the senses, and one gains mastery over primal matter (*pradhāna*).
49. *sattva-puruṣānyatā-khyāti-mātrasya sarva-bhāvādhiṣṭhātṛtvaṁ sarva-jñātṛtvaṁ ca*  
When there is a full understanding of the distinction between *puruṣa* and its mental embodiment, one acquires mastery over all that exists, and knowledge of all things as well.

50. *tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam*  
And when, as a result of renouncing even such powers as these, the seed of contamination dwindles, one attains *kaivalya*.
51. *sthāny-upanimantraṇe saṅga-smayākaraṇam punar aniṣṭa-prasaṅgāt*  
If one receives invitations from higher beings, one should not take pleasure in such contacts, for they may again arouse unwanted attachments.
52. *kṣaṇa-tat-kramayoḥ saṁyamād viveka-jaṁ jñānam*  
Through *saṁyama* on instants of time and their sequence, one acquires the knowledge born of discrimination.
53. *jāti-lakṣaṇa-deśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ*  
Then one gains the ability to properly perceive two identical entities that cannot be distinguished by their birth, characteristics, or place.
54. *tārakaṁ sarva-viṣayaṁ sarvathā-viṣayam akramaṁ ceti viveka-jaṁ jñānam*  
The knowledge born of discrimination allows one to cross beyond the world, it includes all objects and all times, and is not confined to any form of sequential reasoning.
55. *sattva-puruṣayoḥ śuddhi-sāmye kaivalyam iti*  
When there is equality in the purity of *sattva* and *puruṣa*, this is *kaivalya*.

## CHAPTER 4: THE KAIVALYA-PĀDA

1. *janmauṣadhi-mantra-tapaḥ-samādhi-jāḥ siddhayaḥ*  
The higher powers arise from birth, herbs, *mantras*, austerity, and achieving *samādhi*.
2. *jāty-antara-pariṇāmaḥ prakṛty-āpūrāt*  
The transformation into another birth is caused by the flooding over of that different nature.
3. *nimittam aprayojakaṁ prakṛtīnām varaṇa-bhedas tu tataḥ kṣetrikavat*  
There is, however, no external cause that directly brings about these different natures. It is just like when a farmer breaks the field boundaries, allowing the water to take its natural course.
4. *nirmāṇa-cittāny asmitā-mātrāt*  
Differing mentalities are formed solely from the sense of 'I'-ness.
5. *pravṛtti-bhede prayojakaṁ cittam ekam anekeṣām*  
In the varying types of action performed by many different entities, it is the single element known as *citta* that is the causal factor.
6. *tatra dhyāna-jam anāśayam*  
But the mental state shaped by *dhyāna* leaves no impression.
7. *karmāśuklākṛṣṇaṁ yoginas tri-vidham itareṣām*  
Action performed by *yogins* is neither white nor black, but action performed by others is of three types.
8. *tatas tad-vipākānuḡuṇānām evābhivyaktir vāsanānām*  
Latent impressions are formed as a result of these three types of action, and these ripen only in the form of the results that correspond to them.
9. *jāti-deśa-kāla-vyavahitānām apy ānantaryaṁ smṛti-saṁskārayor eka-rūpatvāt*  
Although there may be separation in terms of birth, place, and time, because the *saṁskāras* have a form identical to memory, they still remain in direct contact.
10. *tāsām anāditvaṁ cāśiṣo nityatvāt*  
And because of the eternal nature of desire, these *saṁskāras* have no beginning point.
11. *hetu-phalāśrayālabhanaiḥ saṁgrhītatvād eṣām abhāve tad-abhāvaḥ*  
Because *saṁskāras* are dependent upon the cause, the result, the foundation, and the support, if these cease to exist, then the *saṁskāras* will also cease to exist.

12. *atītānāgataṃ svarūpato 'sty adhva-bhedād dharmāṇām*  
The reality of past and future is established because of the different directions in their essential nature.
13. *te vyakta-sūkṣmā guṇātmānaḥ*  
These are manifest and subtle, and are pervaded by the *guṇas*.
14. *pariṇāmaikatvād vastu-tattvam*  
Because it retains a single identity through various transformations, there is reality to an object.
15. *vastu-sāmye citta-bhedāt tayor vibhaktaḥ panthāḥ*  
An object has the same identity in all circumstances, but due to differences of mentality between two persons, the paths of perception diverge.
16. *na caika-citta-tantram vastu tad-apramāṇakam tadā kim syāt*  
An object cannot be shaped by the mind alone. If that were the case, what would happen if it were not perceived by that mind.
17. *tad-uparāgāpekṣitvāc cittasya vastu jñātājñātam*  
An object is either known or unknown by the mind, depending on the extent to which it colours the mind's perception.
18. *sadā jñātās citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt*  
The movements of the mind are always known to *puruṣa*, the master of the mind. This is because *puruṣa* is never subject to transformation.
19. *na tat svābhāsam dṛśyatvāt*  
Because the mind is itself an object of perception, it cannot be regarded as self-illuminating.
20. *eka-samaye cobhayānavadhāraṇam*  
And it is unable to perceive both itself and its object at the same time.
21. *cittāntara-dṛśye buddhi-buddher atiprasaṅgaḥ smṛti-saṃkaraś ca*  
If one *citta* were subject to the perception of another *citta*, then one *buddhi* would become inseparable from the other *buddhi*, and their memories would be mixed up.
22. *citer apratisaṃkramāyās tad-ākārāpattau sva-buddhi-saṃvedanam*  
As consciousness is unwavering, *puruṣa* has knowledge of its own *buddhi* by pervading the *buddhi*.
23. *draṣṭṛ-dṛśyoparaktam cittam sarvārtham*  
When the *citta* is thus coloured by both the seer and the seen, it becomes capable of perceiving all objects.

24. *tad-asamkhyeya-vāsanābhiś citram api parārtham samhatya-kāritvāt*  
Although the *citta* becomes variegated due to the influence of the countless *vāsanās* it bears, it serves the purpose of another by acting in a state of combination.
25. *viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ*  
When a person perceives the distinction, there is no further contemplation of the nature of his own existence.
26. *tadā viveka-nimnam kaivalya-prāg-bhāram cittam*  
Then, when it is immersed in discriminative understanding, the weight of the *citta* moves towards *kaivalya*.
27. *tac-chidreṣu pratyayāntarāṇi saṃskārebhyaḥ*  
When this state is disrupted, other conceptualisations emerge as result of existing *saṃskāras*.
28. *hānam eṣām kleśavad uktam*  
It is said that these can be negated in the same way as the afflictions mentioned earlier.
29. *prasamkhyāne 'py akusīdasya sarvathā viveka-khyāter dharmameghaḥ samādhiḥ*  
For one who seeks nothing at all, even though he has reached an elevated position through discriminative insight, the *dharmā* cloud of *samādhi* then appears.
30. *tataḥ kleśa-karma-nivṛttiḥ*  
And as a result, the afflictions and the influence of karma cease to be active.
31. *tadā sarvāvaraṇa-malāpetasya jñānasyānanyāyā jñeyam alpam*  
Because of the limitless nature of this knowledge, from which the entire covering of impurity has been removed, there then remains little further to be known.
32. *tataḥ kṛtārthānām pariṇāma-krama-samāptir guṇānām*  
Then the sequential movement of the *guṇas* from one to the other comes to an end, for they have fulfilled their purpose.
33. *kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyaḥ kramaḥ*  
The sequence of movement takes place moment by moment, but is perceived only at the end of the transformation.
34. *puruṣārtha-sūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpa-pratiṣṭhā vā citiśaktir iti*  
*Kaivalya* means to inhibit the flow of the *guṇas*, which have no purpose for *puruṣa*. Or *kaivalya* can be said to be the potency of the true consciousness when it achieves its natural position.