

The Yoga Sūtra of Patañjali

Samādhi Sādhana Vibhūti Kaivalya Pādaḥ



Wisdom from the East as a support to
appreciating Wisdom within the West

With appreciation for the many years of personal lessons in India
with my teacher TKV Desikachar

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Prārthanā Ślokaṃ
Patañjali Opening Dhyānaṃ Ślokaṃ with Translation



योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।

योऽपाकरोत् तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yogena cittasya padena vācāṃ malaṃ śarīrasya ca vaidyakena |
yopākarottaṃ pravaraṃ munīnāṃ patañjaliṃ prāñjalirānato'smi ||

'Yoga for the psyche, grammar for speech and medicine for
impurities of the body.

To Patañjali I salute.'

आबाहु पुरुषाकारं शङ्खचक्रासि धारिणम् ।

सहस्र शिरसं श्वेतं प्रणमामि पतञ्जलिम् ॥

ābāhu puruṣākāraṃ śaṅkhacakraśidhāriṇam |
sahasra śīrasaṃ śvetaṃ praṇamāmi patañjalim ||

'Up to the shoulders human form, holding conch, disc, sword.

One thousand heads white to Patañjali I salute.'

श्रीमते अनन्ताय नागराय नमो नमः ॥

śrīmate anantāya nāgarājāya namo namaḥ ||

'To venerable, eternal serpent king, Nāga, my reverences.'

Chapter One Title

samādhi-pādaḥ |

The section on Integration.

Chapter One verse 1

atha yoga-anu-śāsanam |

Now follow the teachings of Yoga.

Chapter One verse 2

yogaḥ citta-vṛtti-nirodhaḥ |

Yoga is the containment of movement in the psyche.

Chapter One verse 3

tadā draṣṭuḥ svarūpe-avasthānam |

Then the seer's own character takes up its place.

Chapter One verse 4

vṛtti-sārūpyam-itaratra |

At other times it conforms with the movement.

Chapter One verse 5

vṛttayaḥ pañcatayyaḥ kliṣṭa-akliṣṭāḥ |

The movements are fivefold and they afflict or don't afflict.

Chapter One verse 6

pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ |

They are right perception, misconception, imagination, deep sleep and memory.

Chapter One verse 7

pratyakṣa-anumāna-āgamāḥ pramāṇāni |

Right perception is through the senses, inference and authentic teachings.

Chapter One verse 8

viparyayaḥ mithyā-jñānam-atad-rūpa-pratiṣṭham |

Misconception is incorrect knowledge without foundation in form.

Chapter One verse 9

śabda-jñāna-anupātī vastu-śūnyaḥ vikalpaḥ |

Imagination is knowledge retained as words empty of substance.

Chapter One verse 10

abhāva-pratyaya-ālambanā tamaḥ vṛttiḥ nidrā |

Deep sleep is the movement of obscurity supporting
a non-appearance of psychic activity.

Chapter One verse 11

anubhūta-viṣaya-asampramoṣaḥ smṛtiḥ |

Memory is the recollection of the experience of an object.

Chapter One verse 12

abhyāsa-vairāgyābhyāṃ tat-nirodhaḥ |

By both practice and dispassion that contained.

Chapter One verse 13

tatra sthitau yatnaḥ abhyāsaḥ |

Practice is the effort to remain there.

Chapter One verse 14

saḥ tu dīrgha-kāla-nairantarya-satkāra-ādarā-āsevitaḥ dṛḍha-bhūmiḥ |

Moreover, that stage become firm when cared for over a long time,
without interruption, with respect and enthusiasm.

Chapter One verse 15

dṛṣṭa-anu-śravika-viṣaya-vitrṣṇasya vaśīkāra-samjñā-vairāgyam |

Absence of thirst towards objects, either as seen or following heard
spiritual teachings, is the acknowledgement of achievement
of dispassion.

Chapter One verse 16

tat-param puruṣa-khyāteḥ guṇa-vaitṛṣṇyam |

That highest is recognition of the animating principle resulting in an absence of thirst for the attributes of nature.

Chapter One verse 17

vitarka-vicāra-ānanda-asmitā-rūpa-anugamāt-saṃprajñātaḥ |

Total insight follows the form of profound reasoning, profound reflection, joy and the sense of 'I' am-ness.

Chapter One verse 18

virāma-pratyaya-abhyāsa-pūrvaḥ saṃskāra-śeṣaḥ anyaḥ |

Different from this is the cessation of psychic activities, even as the previous tendencies previous to practice remain.

Chapter One verse 19

bhava-pratyayaḥ videha-prakṛti-layānām |

Psychic activities will re-emerge for those discarnate or absorbed in the process of matter.

Chapter One verse 20

śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvakaḥ itareśām |

For others faith precedes energy, remembrance, integration and insight.

Chapter One verse 21

tīvra-saṃvegānām-āsannaḥ |

It is near for those with extreme ardour.

Chapter One verse 22

mṛdu-madhya-adhimātratvāt-tataḥ api viśeṣaḥ |

Hence also the distinctions of mildness, moderateness and intensity.

Chapter One verse 23

īśvara-praṇidhānāt-vā |

Or from contemplation on the divine.

Chapter One verse 24

kleśa-karma-vipāka-āśayaiḥ aparāmr̥ṣṭaḥ puruṣa-viśeṣa īśvaraḥ |

The divine is the distinctive animating principle untouched by afflictions, actions, results and deposits.

Chapter One verse 25

tatra niratiśayaṃ sarva-jñā-bījam |

There the source of all knowing is unsurpassed.

Chapter One verse 26

sa eśa pūrveṣām-api guruḥ kālena-anavacchedāt |

That, which not separated by time, also the teacher for all previous.

Chapter One verse 27

tasya vācakaḥ praṇavaḥ |

Its expression is sacred.

Chapter One verse 28

tat-japaḥ tat-artha-bhāvanam |

That repetition is for cultivation of its purpose.

Chapter One verse 29

tataḥ pratyak-cetanā-adhigamaḥ api-antarāya-abhāvaḥ ca |

From that turning inwards awareness is attained and also the non-appearance of the interventions.

Chapter One verse 30

vyādhi-styāna-saṃśaya-pramāda-ālasya-avirati-bhrānti-darśana-alabdha-bhūmikatva-anavasthitatvāni citta-vikṣepāḥ te-antarāyāḥ |

These interventions which distract the psyche are disorder, dullness, doubt, carelessness, laziness, over-indulgence, false view, non-attainment of a stage and losing stability.

Chapter One verse 31

duḥkha-daurmanasya-aṅgam-ejayatva-śvāsa-praśvāsāḥ
vikṣepa-sahabhavaḥ |

Suffering, negative thinking and unsteadiness in body and inhalation and exhalation accompany the distractions.

Chapter One verse 32

tat-pratiṣedha-artham-eka-tattva-abhyāsaḥ |

For that purpose of counteracting them practice one principle.

Chapter One verse 33

maitrī-karuṇā-muditā-upekṣānāṃ sukha-duḥkha-puṇya-apuṇya-
viṣayāṇāṃ bhāvanātaḥ citta-prasādanam |

Serenity in the psyche is by cultivating as an object friendliness, compassion, gladness and patience within pleasantness, suffering, right and wrong.

Chapter One verse 34

pracchardana-vidhāraṇābhyāṃ vā prāṇasya |

Or, through both lengthening the exhale and holding out of the breath.

Chapter One verse 35

viṣayavatī vā pravṛttiḥ utpannā manasaḥ sthiti-nibandhinī |

Or, on finer cognition as an object binding the mind, remaining arises.

Chapter One verse 36

viśokā vā jyotiśmatī |

Or, on that luminescence which is free from sorrow.

Chapter One verse 37

vīta-rāga-viṣayaṃ vā cittaṃ |

Or, as an object, a psyche free from attraction.

Chapter One verse 38

svapna-nidrā-jñāna-ālamanaṃ vā |

Or, by supporting with knowledge of dreams and deep sleep.

Chapter One verse 39

yathā-abhimata-dhyānāt-vā |

Or, from meditation on what is appropriate.

Chapter One verse 40

parama-aṇu-parama-mahattva-antaḥ-asya vaśīkāraḥ |

A person has achievement from the most minute to the most greatest.

Chapter One verse 41

kṣīṇa-vṛtteḥ abhijātasya-iva maṇeḥ grahīṭṛ-grahaṇa-grāhyeṣu
tat-stha-tat-añjanatā samāpattiḥ |

When movement is reduced, as if a precious gem that assumes the colour of an object, that staying with that which is grasping, the process of grasping and that which is grasped, is unity.

Chapter One verse 42

tatra śabda-artha-jñāna-vikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ |

In that place the unity, word, purpose, knowledge and imagination interspersed, is unrefined profound reasoning.

Chapter One verse 43

smṛti-pariśuddhau svarūpa-śūnya-iva-artha-mātra-nirbhāsā
nirvitarkā |

Refined profound reasoning is when the memory is purified, as if empty of its own character, so that only the purpose shines forth.

Chapter One verse 44

etayā-eva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā |

By this, thus the process of profound reflection without and with refinement for subtle objects is explained.

Chapter One verse 45

sūkṣma-viṣayatvaṃ ca-alinga-paryavasānam |

And the ultimate limit of subtle objects is the unmanifest.

Chapter One verse 46

tāḥ eva sabijaḥ samādhiḥ |

These thus are integration with seed.

Chapter One verse 47

nirvicāra-vaiśāradye-adhyātma-prasādaḥ |

On the maturity of refined profound reflection the serenity is
from the inner essence.

Chapter One verse 48

ṛtaṃ-bharā tatra prajñā |

There the insight bears truth.

Chapter One verse 49

śruta-anumāna-prajñābhyām-anya-viṣayā viśeṣa-arthatvāt |

It is different from the insight based on verbal testimony and
inference, as the purpose of the object is distinct.

Chapter One verse 50

tat-jaḥ saṃskāra-anya-saṃskāra-pratibandhī |

The tendencies born from that oppose other tendencies.

Chapter One verse 51

tasya-api nirodhe sarva-nirodhāt-nirbijaḥ samādhiḥ ||

When even that is contained, all is contained;
this is integration without seed.

Chapter Two Title

sādhana-pādaḥ |

The section on the Means to accomplish.

Chapter Two verse 1

tapāḥ svādhyāya-īśvara-praṇidhānāni kriyā-yogaḥ |

The activities of Yoga are self-discipline, self-study and respect for the divine.

Chapter Two verse 2

samādhi-bhāvana-arthaḥ kleśa-tanū-karaṇa-arthaḥ ca |

Its purpose is cultivating integration and causing an attenuation of the afflictions.

Chapter Two verse 3

avidyā-asmitā-rāga-dveṣa-abhiniveśāḥ kleśāḥ |

The afflictions are illusion, the sense of 'I' am-ness, attraction, aversion and the will to stay alive.

Chapter Two verse 4

avidyā kṣetram-uttareṣāṃ prasupta-tanu-vicchinnā-udārāṇām |

Illusion is the field for the others whether they are latent, attenuated, inconsistent or aroused.

Chapter Two verse 5

anitya-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātma-khyātiḥ
avidyā |

Illusion is recognising what is transitory, impure, suffering and non-self as eternal, pure, pleasant and self.

Chapter Two verse 6

dṛg-darśana-śaktyoḥ eka-ātmatā-iva-asmitā |

The sense of 'I' am-ness is when the powers of the seer and what is seen are as if one essence.

Chapter Two verse 7

sukha-anuśayī rāgaḥ |

Attraction is the consequence of pleasantness.

Chapter Two verse 8

duḥkha-anuśayī dveṣaḥ |

Aversion is the consequence of suffering.

Chapter Two verse 9

sva-rasa-vāhī viduṣaḥ api samā-ruḍhaḥ abhiniveśaḥ |

The will to stay alive is a continuous self-disposition;
constantly arising, even in the wise person.

Chapter Two verse 10

te pratiprasava-heyāḥ sūkṣmāḥ |

They, when subtle, must be avoided by going back to their origin.

Chapter Two verse 11

dhyāna-heyāḥ tat-vṛttayaḥ |

Those movements are avoided by meditation.

Chapter Two verse 12

kleśa-mūlaḥ karma-āśayaḥ drṣṭa-adrṣṭa-janma-vedanīyaḥ |

Afflictions rooted in the deposits of actions are known in seen
and unseen birth.

Chapter Two verse 13

sati mūle tat-vipākaḥ jāti-āyur-bhogāḥ |

Being the root, that results in disposition, span of life
and experience.

Chapter Two verse 14

te hlāda-paritāpa-phalāḥ puṇya-apuṇya-hetutvāt |

These fruits are pleasurable or painful, based on right
or wrong causes.

Chapter Two verse 15

pariṇāma-tāpa-saṃskāra-duḥkhaiḥ guṇa-vṛtti-virodhāt-ca duḥkham-
eva sarvaṃ vivekinaḥ |

Indeed for the discriminating person all is suffering, due to the suffering from transformation, pain and tendencies; and the opposing movement in the activities of the attributes of nature.

Chapter Two verse 16

heyaṃ duḥkham-anāgatam |

The suffering not yet come must be avoided.

Chapter Two verse 17

draṣṭṛ-dṛśyayoḥ saṃyogaḥ heya-hetuḥ |

The cause of what must be avoided is the conjunction of the seer and the seen.

Chapter Two verse 18

prakāśa-kriyā-sthiti-śīlaṃ bhūta-indriya-ātmakaṃ
bhoga-apavarga-arthaṃ dṛśyam |

The seen has the qualities of brightness, activity and remaining, its nature is elements and senses, taking the role of our essence its purpose is worldly experience and emancipation.

Chapter Two verse 19

viśeṣa-aviśeṣa-liṅga-mātra-aliṅgāni-guṇa-parvāṇi |

The distinct, the indistinct, the manifest alone and the unmanifest are the phases of the attributes of nature.

Chapter Two verse 20

draṣṭā dṛśi-mātraḥ śuddhaḥ api-pratyaya-anupaśyaḥ |

The seer alone sees, although pure it observes through psychic activity.

Chapter Two verse 21

tat-artha eva-dṛśyasya-ātmā |

That purpose of the seen is indeed for our essence.

Chapter Two verse 22

kṛta-arthaṃ prati-naṣṭam-api-anaṣṭam tat-anyā-sādhāraṇatvāt |

With regard to its purpose completed it again disappears even though it is not disappeared, that being common for others.

Chapter Two verse 23

sva-svāmi-śaktyoḥ svarūpa-upalabdhi-hetuḥ saṃyogaḥ |

Conjunction is the cause of apprehension of the own character of the two powers of the owner and the owned.

Chapter Two verse 24

tasya hetuḥ avidyā |

Its cause is illusion.

Chapter Two verse 25

tat-abhāvāt-saṃyoga-abhāvaḥ hānaṃ tat-dṛśeḥ kaivalyam |

That non-appearance is the non-appearance of the conjunction, that giving up is the seer in its abstraction.

Chapter Two verse 26

viveka-khyātiḥ aviṣṭavā-hāna-upāyaḥ |

Unwavering recognition of discrimination is the means for giving up.

Chapter Two verse 27

tasya saptadhā-prānta-bhūmiḥ prajñā |

Of that final stage a sevenfold insight.

Chapter Two verse 28

yoga-aṅga-anu-ṣṭhānāt aśuddhi-kṣaye jñāna-dīptiḥ āviveka-khyāteḥ |

Following and abiding by the limbs of Yoga the impurities diminish and knowledge illuminates up to recognition of discrimination.

Chapter Two verse 29

yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-
samādhayaḥ aṣṭau-aṅgāni |

Restraints, observances, posture, extending the breath,
withholding the senses, concentration, meditation and integration
are the eight limbs.

Chapter Two verse 30

ahiṃsā-satya-asteya-brahmacarya-aparigrahāḥ yamāḥ |

Non-harming, truthfulness, non-stealing, continence and
non-grasping are the restraints.

Chapter Two verse 31

jāti-deśa-kāla-samaya-anavacchinnāḥ sārva-bhaumāḥ mahā-vratam |

When not bound by state of life, place, time or circumstance,
in all levels, they are a great vow.

Chapter Two verse 32

śauca-samtoṣa-tapaḥ svādhyāya-iśvara-praṇidhānāni niyamāḥ |

Self-purification, satisfaction, self-discipline, sacred study and
dedication to the divine are the observances.

Chapter Two verse 33

vitarka-bādhane pratipakṣa-bhāvanam |

When oppressed by negative reasoning cultivate the opposite side.

Chapter Two verse 34

vitarkāḥ hiṃsā-ādayaḥ kṛta-kāritā-anumoditāḥ lobha-krodha-moha-
pūrvakāḥ mṛdu-madhya-adhimātrāḥ duḥkha-ajñāna-ananta-phalāḥ
iti pratipakṣa-bhāvanam |

Negative reasoning such as harming and the rest; may be done,
brought about, or by approval; is preceded by greed, anger or
delusion; may be mild, moderate or intense; its endless fruits are
suffering and ignorance; thus cultivate the opposite side.

Chapter Two verse 35

ahiṃsā-pratiṣṭhāyāṃ tat-saṃnidhau vaira-tyāgaḥ |

In the presence of that established in non-harming animosity
is forsaken.

Chapter Two verse 36

satya-pratiṣṭhāyāṃ kriyā-phala-āśrayatvam |

When established in truthfulness the fruit corresponds to the action.

Chapter Two verse 37

asteya-pratiṣṭhāyāṃ sarva-ratna-upasthānam |

When established in non-stealing all jewels appear.

Chapter Two verse 38

brahmacarya-pratiṣṭhāyāṃ vīrya-lābhaḥ |

When established in continence energy is attained.

Chapter Two verse 39

aparigraha-sthairye janma-kathaṃtā-saṃbodhaḥ |

When steadfastness in non-grasping total knowing of the
wherefore of birth.

Chapter Two verse 40

śaucāt-sva-aṅga-jugupsā paraiḥ asaṃsargaḥ |

From self-purification disdain for own body,
non-association with others.

Chapter Two verse 41

sattva-śuddhi-saumanasya-eka-agrya-indriya-jaya-ātma-darśana-
yogyatvāni ca |

Clarity, purity, open-mindedness, one intention and mastery of the
senses; capability for the view from the essence.

Chapter Two verse 42

saṃtoṣāt-anuttamaḥ sukha-lābhaḥ |

From satisfaction unsurpassed pleasantness is attained.

Chapter Two verse 43

kāya-indriya-siddhiḥ aśuddhi-kṣayāt-tapasah |

From self-discipline impurities diminish and accomplishment in the body and senses.

Chapter Two verse 44

svādhyāyāt-iṣṭa-devatā-saṃprayogaḥ |

From self-study total joining together with revered divinity.

Chapter Two verse 45

samādhi-siddhiḥ īśvara-praṇidhānāt |

From dedication to the divine, accomplishment in integration.

Chapter Two verse 46

sthira-sukham-āsanam |

Firmness and pleasantness is posture.

Chapter Two verse 47

prayatna-śaithilya-ananta-samāpattibhyām |

Unity is from both relaxation of continued effort and the infinite.

Chapter Two verse 48

tataḥ dvandva-anabhighātaḥ |

From that not troubled by the pair of opposites.

Chapter Two verse 49

tasmin-sati-śvāsa-praśvāsayoḥ gati-vicchedaḥ prāṇāyāmaḥ |

Being in this, dividing the motion of the inhalation and the exhalation is extending the breath.

Chapter Two verse 50

bāhya-ābhyantara-stambha-vṛttiḥ deśa-kāla-saṃkhyābhiḥ paridrṣṭaḥ
dīrgha-sūkṣmaḥ |

The external, internal and suspension movements are seen to be long and subtle through place, time and number.

Chapter Two verse 51

bāhya-ābhyantara-viṣaya-ākṣepī caturthaḥ |

The fourth transcends the external and internal as an object.

Chapter Two verse 52

tataḥ kṣīyate prakāśāvaraṇam |

From that the covering of the light dissolves.

Chapter Two verse 53

dhāraṇāsu ca yogyatā manasaḥ |

And fitness of the mind for concentration.

Chapter Two verse 54

sva-viṣaya-asamprayoge cittasya svarūpa-anukāraḥ iva-indriyāṇām
pratyāhāraḥ |

The disengagement from the own object of the psyche, as if imitating
the own character of the senses, is withholding of the senses.

Chapter Two verse 55

tataḥ paramā vaśyatā-indriyāṇām ||

From that best control of the senses.

Chapter Three Title

atha vibhūti pādaḥ |

The section on Profound Power.

Chapter Three verse 1

deśa-bandhaḥ cittasya dhāraṇā |

Concentration is binding the psyche to a place.

Chapter Three verse 2

tatra pratyaya-ekatānatā dhyānam |

There the continuity of psychic activity is meditation.

Chapter Three verse 3

tat-eva-artha-mātra-nirbhāsaṃ svarūpa-śūnyam-iva samādhiḥ |

As if empty of one's own character the purpose alone shines forth;
that indeed is integration.

Chapter Three verse 4

trayam-ekatra saṃyamaḥ |

The three in the same place is complete restraint.

Chapter Three verse 5

tat-jayāt prajñā- ālokaḥ |

From that mastery the splendour of insight.

Chapter Three verse 6

tasya bhūmiṣu viniyogaḥ |

Its application is in stages.

Chapter Three verse 7

trayam-antar-aṅgaṃ pūrvebhyaḥ |

The three are the internal limb from the previous.

Chapter Three verse 8

tat-api bahir-aṅgaṃ nirbījasya |

That also external limb to without seed.

Chapter Three verse 9

vyutthāna-nirodha-saṃskārayoḥ abhibhava-prādurbhāvau
nirodha-kṣaṇa-citta-anvayaḥ nirodha-pariṇāmaḥ |

The disappearance of the tendency of turned outward is the appearance of the tendency of containment; connective moments of containment in the psyche is the transformation to containment.

Chapter Three verse 10

tasya praśānta-vāhitā saṃskārāt |

From that tendency a serene flow.

Chapter Three verse 11

sarva-arthatā-ekāgratayoḥ kṣaya-udayau cittasya
samādhi-pariṇāmaḥ |

Transformation to integration is a diminishing of all objects and arising of one pointedness in the psyche.

Chapter Three verse 12

tataḥ punaḥ śānta-uditau
tulya-pratyayau cittasya-ekāgratā-pariṇāmaḥ |

Again from that transformation of one-pointedness in the psyche, sameness of quiescent and uprisen psychic activities.

Chapter Three verse 13

etena bhūta-indriyeṣu-dharma-lakṣaṇa-avasthā-
pariṇāmā-vyākhyātāḥ |

By this transformation is essential qualities, temporal qualities and state in the elements and senses explained.

Chapter Three verse 14

śānta-udita-avyapadeśya-dharma-anupātī dharmī |

The substratum is retained in the past, uprisen and undetermined essential qualities.

Chapter Three verse 15

krama-anyatvaṃ pariṇāma-anyatve hetuḥ |

Another sequence is the cause of another transformation.

Chapter Three verse 16

pariṇāma-traya-saṃyamāt-atīta-anāgata-jñānam |

Complete restraint on the three transformations,
knowledge of past and yet to come.

Chapter Three verse 17

śabda-artha-pratyayānām-itaretara-adhyāsāt-saṃkaraḥ
tat-pravibhāga-saṃyamāt-sarva-bhūta-rūta-jñānam |

Overlapping, one with the other, words, purpose, psychic activity,
completely mixed; complete restraint on that,
knowledge of the cry of all beings.

Chapter Three verse 18

saṃskāra-sākṣāt-karaṇāt-pūrva-jāti-jñānam |

The act of directly seeing tendencies, knowledge of
previous life states.

Chapter Three verse 19

pratyasya para-citta-jñānam |

Of psychic activities, knowledge of others psyche.

Chapter Three verse 20

na ca tat-sālambanaṃ tasya-aviṣayī-bhūtatvāt |

And not that supporting, its elementalism not object.

Chapter Three verse 21

kāya-rūpa-saṁyamāt-tat-grāhya-śakti-stambhe cakṣuḥ
prakāśa-asamprayoge-antar-dhānam |

From complete restraint on form of body disappearance;
that suspension of the power of what is to be grasped
is disengagement of the eye and light.

Chapter Three verse 22

sa-upa-kramaṁ nirupa-kramaṁ ca karma
tat-saṁyamāt-aparānta-jñānam-ariṣṭebhyaḥvā |

Actions are near sequence or non-forming sequence; complete
restraint on that or portents, knowledge of ultimate end.

Chapter Three verse 23

maitrī-ādiṣu balāni |

Friendliness and the rest, strengths.

Chapter Three verse 24

baleṣu hasti-bala-ādīni |

On strengths, elephant strength and so forth.

Chapter Three verse 25

pravṛtti-āloka-nyāsāt-sūkṣma-vyavahita-viprakṛṣṭa-jñānam |

Placing the splendour of finer cognition, knowledge of subtle,
concealed and distant.

Chapter Three verse 26

bhuvana-jñānaṁ sūrye saṁyamāt |

Complete restraint on the sun, knowledge of the world.

Chapter Three verse 27

candre tārā-vyūha-jñānam |

Knowledge of arrangement of stars from the moon.

Chapter Three verse 28

dhruve tat-gati-jñānam |

On pole star, knowledge of motion of that.

Chapter Three verse 29

nābhi-cakre kāya-vyūha-jñānam |

On navel wheel, knowledge of arrangement of body.

Chapter Three verse 30

kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ |

On throat well, hunger, thirst non-movement.

Chapter Three verse 31

kūrma-nāḍyāṃ sthairyam |

On tortoise channel, steadfastness.

Chapter Three verse 32

mūrdha-jyotiṣi siddha-darśanam |

On the light in the crown of the head, view of accomplished ones.

Chapter Three verse 33

prātibhāt-vā sarvam |

Or, from intuition, all.

Chapter Three verse 34

hṛdaye citta-saṃvit |

On the heart, complete knowing of the psyche.

Chapter Three verse 35

sattva-puruṣayoḥ atyanta-asamkīrṇayoḥ pratyaya-aviśeṣaḥ bhogaḥ
para-arthatvāt sva-artha-saṃyamāt-puruṣa-jñānam |

Clarity and animating principle absolutely gathered;
worldly experience is indistinct psychic activities;
complete restraint on purpose due to another and on own purpose,
knowledge of the animating principle.

Chapter Three verse 36

tataḥ prātibha-śrāvaṇa-vedana-ādarśa-āsvāda-vārtāḥ jāyante |

From that are born intuitive hearing, touching, seeing,
tasting, smelling.

Chapter Three verse 37

te samādhau-upasargāḥ vyutthāne siddhayaḥ |

These impediments to integration,
accomplishments to turned outwards.

Chapter Three verse 38

bandha-kāraṇa-śaithilyāt-pracāra-saṃvedanāt-ca cittasya
para-śarīra-āveśaḥ |

Relaxation of the reasons for binding and complete knowing of
the movements of the psyche, entering other body.

Chapter Three verse 39

udāna-jayāt-jala-paṅka-kaṇṭaka-ādiṣu-asaṅgaḥ ukrāntiḥ ca |

From mastery of the upward breath, a going above and
non-association with water, mud, thorns and so forth.

Chapter Three verse 40

samāna-jayāt jvalanam |

From mastery of the middle breath, glow.

Chapter Three verse 41

śrotra-ākāśayoḥ saṁbandha-saṁyamāt-divyaṁ śrotram |
From complete restraint of connection between ear and
space, divine hearing.

Chapter Three verse 42

kāya-ākāśayoḥ saṁbandha-saṁyamāt-laghu-tūla-samāpatteḥ
ca-ākāśa-gamanam |

From complete restraint of relationship of body and space and
unity with lightness and cotton, travel through space.

Chapter Three verse 43

bahiḥ akalpitā vṛttiḥ mahā-videhā tataḥ prakāśa-āvaraṇa-kṣayaḥ |
External non-imaginary movement is the great discarnate,
hence the covering of the light diminishes.

Chapter Three verse 44

sthūla-svarūpa-sūkṣma-anvaya-arthavattva-saṁyamāt-bhūta-jayaḥ |
From complete restraint grossness, own character, subtlety,
connection, significance; mastery of elements.

Chapter Three verse 45

tataḥ aṇima-ādi-prādurbhāvaḥ
kāya-saṁpat-tat-dharma-anabhigātaḥ ca |

From that appearance of minuteness and so forth, bodily perfection
and not troubled by its essential qualities.

Chapter Three verse 46

rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāya-saṁpat |
Perfection of the body, graceful form, strength,
adamantine robustness.

Chapter Three verse 47

grahaṇa-svarūpa-asmitā-anvaya-arthavattva-samyamāt-indriya-jayaḥ |

From complete restraint on the process of grasping, own character, sense of 'I' am-ness, connection, significance; mastery of senses.

Chapter Three verse 48

tataḥ manaḥ javitvaṃ vikaraṇa-bhāvaḥ pradhāna-jayaḥ ca |

From that fleetness of mind, becoming without instruments and mastery of unevolved matter.

Chapter Three verse 49

sattva-puruṣa-anyatā-khyāti-mātrasya
sarva-bhāva-adhiṣṭhātṛtvaṃ sarva-jñātṛtvaṃ ca |

Only recognition of difference of clarity and animating principle; all becoming omnipotence and all knowing.

Chapter Three verse 50

tat-vairāgyāt-api doṣa-bīja-kṣaye kaivalyam |

That dispassion also dissolve seed defect, abstraction.

Chapter Three verse 51

sthāni-upanimantraṇe saṅga-smaya-akaraṇaṃ punaḥ
aniṣṭa-prasaṅgāt |

When invitation from position, no reason for association and conceit, again towards unwanted association.

Chapter Three verse 52

kṣaṇa-tat-kramayoḥ samyamāt-viveka-jaṃ jñānam |

From complete restraint on moment and sequence; that knowledge born of discrimination.

Chapter Three verse 53

jāti-lakṣaṇa-deśaiḥ anyatā-anavacchedāt-tulyayoḥ tataḥ pratipattiḥ |
From that, ascertainment of sameness, not separated by difference,
disposition, temporal qualities, place.

Chapter Three verse 54

tārakaṃ sarva-viṣayaṃ sarvathā-viṣayam-akramaṃ
ca-iti viveka-jaṃ jñānam |

Thus knowledge born of discrimination, liberating all objects,
objects in every way and non-sequential.

Chapter Three verse 55

sattva-puruṣayoḥ śuddhi-sāmye kaivalyam |

Equality of purity, in clarity and animating principle, is abstraction.

Chapter Four Title

kaivalya pādaḥ |

The section on Abstraction.

Chapter Four verse 1

janma-oṣadhi-mantra-tapaḥ samādhi-jāḥ siddhayaḥ |

Accomplishments arise from birth, blessed herbs, sacred formula,
self-discipline and integration.

Chapter Four verse 2

jāti-antara-pariṇāmaḥ prakṛti-āpūrāt |

The transformation into other births is due to the flow of
the source of matter.

Chapter Four verse 3

nimittam-aprayojakaṃ prakṛtīnām varaṇa-bhedaḥ tu tataḥ
kṣetrikavat |

The instrumental cause is not the initiator of the process of matter
but divides the surrounding, hence like a farmer.

Chapter Four verse 4

nirmāṇa-cittāni-asmitā-mātrāt |

Psyches are created only from the sense of 'I' am-ness.

Chapter Four verse 5

pravṛtti-bhede prayojakaṃ cittam-ekam-anekeṣām |

Although division in finer cognition,
one psyche is the initiator of many.

Chapter Four verse 6

tatra dhyāna-jam-anāśayam |

Of these, what is born from meditation is without seeds.

Chapter Four verse 7

karma-aśukla-akṛṣṇaṃ yoginaḥ trividham-itareṣāṃ |

The actions of one who has Yoga is neither white nor black,
of others it is three fold.

Chapter Four verse 8

tataḥ tat-vipāka-anuḡaṇānām-eva-abhivyaktiḥ vāsanānām |

From that, indeed the manifestation of latent impressions that
have similar qualities to the result.

Chapter Four verse 9

jāti-deṣa-kāla-vyavahitānām-api-ānantaryaṃ smṛti-saṃskārayoḥ
eka-rūpatvāt |

Even though separated by state of life, place and time, there is a
succession because memory and tendencies are of one character.

Chapter Four verse 10

tāsām-anāditvaṃ cā-āśiṣaḥ nityatvāt |

And the beginninglessness of these is due to
the eternality of primordial desire.

Chapter Four verse 11

hetu-phala-āśraya-ālambanaiḥ saṃgrhītatvāt-eṣām-abhāve
tat-abhāvaḥ |

Held together by cause, fruit, correspondence, support, the
non-appearance of these the non-appearance of that.

Chapter Four verse 12

atīta-anāgataṃ svarūpataḥ asti-adhva-bhedāt-dharmāṇām |

In their own character, past and yet to come exists due to
divisions in the way of nature.

Chapter Four verse 13

te vyakta-sūkṣmāḥ guṇa-ātmānaḥ |

These attributes of nature have visible and subtle essences.

Chapter Four verse 14

pariṇāma-ekatvāt-vastu-tattvam |

From the uniqueness of transformation the principle of a substance.

Chapter Four verse 15

vastu-sāmye citta-bhedāt tayoh vibhaktaḥ panthāḥ |

The sameness of substance, the divisions of psyche,
separate paths of both.

Chapter Four verse 16

na ca-eka-citta-tantram cet-vastu tat-apramāṇakaṃ tadā kiṃ syāt |

And substance not dependent on one psyche,
if so then how could this be when not perceivable?

Chapter Four verse 17

tat-uparāga-upekṣitvāt-cittasya vastu jñāta-ajñātam |

That expectation which colours the psyche,
a substance may be known or not known.

Chapter Four verse 18

sadā jñātāḥ citta-vṛttayaḥ tat-prabhoḥ puruṣasya-apariṇāmitvāt |

The movements of the psyche always known due to the non-
transformation of the master, that animating principle.

Chapter Four verse 19

na tat-svābhāsaṃ dṛśyatvāt |

That, not own luminosity due to the quality of the seen.

Chapter Four verse 20

eka-samaye ca-ubhaya-anavadhāraṇam |

And both not ascertained at one juncture.

Chapter Four verse 21

citta-antara-dṛśye buddhi-buddheḥ atiprasaṅgaḥ smṛti-saṃkaraḥ ca |

One psyche seen by another is an infinite coming together of
comprehension with comprehension and memory completely mixed.

Chapter Four verse 22

citeḥ apratiṣaṃkramāyāḥ tat-ākāra-āpattau
sva-buddhi-ṣaṃvedanam |

Assuming that form of non-changing awareness,
total knowledge of own comprehension.

Chapter Four verse 23

draṣṭṛ-dṛṣya-uparaktam cittam sarva-artham |

The all purpose psyche is coloured by the seer and the seen.

Chapter Four verse 24

tat-aṣaṃkhyeya-vāsanābhiḥ citram-api para-artham
saṃhatya-kāritvāt |

That speckled with innumerable latent impressions also having
quality of activity combined for a higher purpose.

Chapter Four verse 25

viśeṣa-darśinaḥ ātma-bhāva-bhāvanā-nivṛttiḥ |

One who has seen the distinction ceases the from
the cultivation of becoming the essence.

Chapter Four verse 26

tadā viveka-nimnam kaivalya-prāgbhāram cittam |

Then, inclined towards discrimination,
the psyche has a propensity for abstraction.

Chapter Four verse 27

tat-chidreṣu pratyaya-antarāṇi saṃskārebhyaḥ |

In the breaks between that, other psychic activities,
due to tendencies.

Chapter Four verse 28

hānam eṣāṃ kleśavat-uktam |

It is said the giving up of these is as for the afflictions.

Chapter Four verse 29

prasaṃkhyāne-api-akusīdasya sarvathā viveka-khyāteḥ
dharma-meghaḥ samādhiḥ |

Even disinterested in gaining omniscience, recognition of discrimination at all times is integration of cloud pouring integrity.

Chapter Four verse 30

tataḥ kleśa-karma-nivṛttiḥ |

From that the cessation of afflictions.

Chapter Four verse 31

tadā sarva-āvaraṇa-mala-apetasya jñānasya-ānantyāt-jñeyam-alpam |

Then, all dust removed off, little to be known due to
endlessness of knowledge.

Chapter Four verse 32

tataḥ kṛta-arthānām pariṇāma-krama-samāptiḥ guṇānām |

From that the purposes of the attributes of nature is done,
the sequence of transformation is concluded.

Chapter Four verse 33

kṣaṇa-pratiyogī pariṇāma-aparānta nirgrāhyaḥ kramaḥ |

The moment corresponding to the sequence is
permanently grasped when transformation ends.

Chapter Four verse 34

puruṣa-artha-śūnyānām guṇānām pratiprasavaḥ kaivalyaṃ
svarūpa-pratiṣṭhā vā citi-śaktiḥ iti ||

Thus the attributes of nature, empty of purpose, going back to their origin is abstraction or, foundation in the own character of the animating principle is the power of awareness.

- Teaching quotes extracted from studies with my teacher, TKV Desikachar -

Even in the case of Śikṣaṇa Krama the ancient had cautions:-

- Yukta Śikṣaṇa (skilful instruction)

The teaching must be appropriate to the intelligence of the individual.

- Grahaṇa Śikṣaṇa (grasping instruction)

Also able to absorb correctly what you have understood.

You must test them, confuse them to see if they have.

- Yukta Smaraṇa (skilful remembering)

The teacher should find out how much the person remembers what they have understood.

- Yukta Abhyāsa (skilful practice)

is how much a person practices what he is given.

To see if he has learnt, understood and practiced.

- Yukta Anubhāva (skilful becoming)

Even practice can be mechanical, even if it is regular.

So how much you have learnt from the practice. What it has taught you.

- Yukta Pracāram (skilful spreading)

Finally, you ask the person to transmit what they have received.

This is viniyoga.

If what is given is mechanical it is not viniyoga.

That is why the viniyoga spirit is very important these days.

Therefore one must be clear when one speaks about Yoga:

as far as we are concerned, we refer mainly to Patañjali's Yoga. Otherwise, quoting various texts, one can justify almost anything in the name of Yoga.

The original essence of the Yoga Sūtra was passed on by oral tradition.

By learning to recite the Sūtra it was clear that you were earnest in wanting to learn their meanings. This would take many years. Thus these days it's difficult to expect to understand the Sūtra from a book or a course.

Recognising and accepting one's Duḥkham (Suffering) is the first Prajñā.

Once you have accepted this you are free to find out where it is coming from.

No medicine can reduce Duḥkha, only Kriyā yoga.

For something to work you must participate positively.

A busy mind is always telling you where to go.

A quiet mind can be told where to go.

Meditation (Dhyānam) is the process of moving backwards.