



APHORISMS of PATANJALI

PADA I - SAMADI

1.1 atha yogānuśāsanam

atha yogānuśāsanam

now begins an exposition of the sacred art of yoga.

1.2 yogaḥ cittavṛtti nirodhaḥ

yogaścittavṛttinirodhaḥ

Yoga is the cessation of movements in the consciousness.

1.3 tadā draṣṭuḥ svarūpe avasthānam

tadā draṣṭuḥ svarūpe'vasthānam

Then, the seer dwells in his own true splendour.

1.4 vṛtti sārūpyam itaratra

vṛttisārūpyamitaratra

At other times, the seer identifies with the fluctuating consciousness.

1.5 vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ

vṛttayaḥ pañcatayyaḥ kliṣṭā'kliṣṭāḥ

The movements of consciousness are fivefold. They may be cognizable or non- cognizable, painful or non-painful.

1.6 pramāṇa viparyaya vikalpa nidrā smṛtayaḥ

pramāṇaviparyayavikalpanidrāsmṛtayaḥ

They are caused by correct knowledge, illusion, delusion, sleep and memory.

1.7 pratyakṣa anumāna āgamāḥ pramāṇāni

pratyakṣānumānāgamāḥ pramāṇāni

Correct knowledge is direct, inferred or proven as factual.

1.8 viparyayaḥ mithyājñānam atadrūpa pratiṣṭham

viparyayo mithyājñānamatadrūpapratiṣṭham

Illusory or erroneous knowledge is based on non-fact or the non-real.

1.9 śabdajñāna anupātī vastuśūnyaḥ vikalpaḥ

śabdajñānānupātī vastuśūnyo vikalpaḥ

Verbal knowledge devoid of substance is fancy or imagination.

I.10 abhāva pratyaya ālambanā vṛttiḥ nidrā

abhāvapratyayālambanā vṛttirnidrā

Sleep is the non-deliberate absence of thought-waves or knowledge.

I.11 anubhūta viśaya asaṁpramoṣaḥ smṛtiḥ

anubhūtaviśayaśaṁpramoṣaḥ smṛtiḥ

Memory is the unmodified recollection of words and experiences.

I.12 abhyāsa vairāgyābhyāṁ tannirodhaḥ

abhyāsavairāgyābhyāṁ tannirodhaḥ

Practice and detachment are the means to still the movements of consciousness.

I.13 tatra sthitau yatnaḥ abhyāsaḥ

tatra sthitau yatno'bhyaśaḥ

Practice is the steadfast effort to still these fluctuations.

I.14 sa tu dīrghakāla nairantarya satkāra āsevitaḥ dṛḍhabhūmiḥ

sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ

Long, uninterrupted, alert practice is the firm foundation for restraining the fluctuations.

I.15 dṛṣṭa ānuśravika viśaya vitṛṣṇasya vaśīkārasaṁjñā vairāgyam

dṛṣṭānuśravikaviśayavitrṣṇasya vaśīkārasaṁjñā vairāgyam

Renunciation is the practice of detachment from desires.

I.16 tatparam puruṣakhyāteḥ guṇavaitṛṣṇyam

tatparam puruṣakhyāterguṇavaitṛṣṇyam

The ultimate renunciation is when one transcends the qualities of nature and perceives the soul.

I.17 vitarka vicāra ānanda asmitārūpa anugamāt saṁprajñātaḥ

vitarkavicārānandāsmītārūpānugamāt saṁprajñātaḥ

Practice and detachment develop four types of samādhi: self-analysis, synthesis, bliss, and the experience of pure being.

I.18 virāmapratyaya abhyāsapūrvāḥ saṁskāraśeṣaḥ anyaḥ

virāmapratyayābhyāsapūrvāḥ saṁskāraśeṣo'nyaḥ

The void arising in these experiences is another samādhi. Hidden impressions lie dormant, but spring up during moments of awareness, creating fluctuations and disturbing the purity of the consciousness.

I.19 bhavapratyayaḥ videha prakṛtilayānām

bhavapratyayo videhaprakṛtilayānām

In this state, one may experience bodilessness, or become merged in nature. This may lead to isolation or to a state of loneliness.

I.20 śraddhā vīrya smṛti samādhiprajñā pūrvakaḥ itareṣāṁ

śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām

Practice must be pursued with trust, confidence, vigour, keen memory and power of absorption to break this spiritual complacency.

I.21 tīvrasaṁvegānām āsannaḥ

tīvrasaṁvegānāmāsannaḥ

The goal is near for those who are supremely vigorous and intense in practice.

I.22 mṛdu madhya adhimātratvāt tataḥ api viśeṣaḥ

mṛdumadhyādhimātratvāt tato'pi viśeṣaḥ

There are differences between those who are mild, average and keen in their practices.

I.23 Īśvara praṇidhānāt vā

Īśvarapraṇidhānādvā

Or, the citta may be restrained by profound meditation upon God and total surrender to Him.

I.24 kleśa karma vipāka āśayaiḥ aparāmṛṣṭaḥ puruṣaviśeṣaḥ Īśvaraḥ

kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa Īśvaraḥ

God is the Supreme Being, totally free from conflicts, unaffected by actions and untouched by cause and effect.

I.25 tatra niratiśayaṁ sarvajñabījam

tatra niratiśayaṁ sārvejñabījam

God is the unexcelled seed of all knowledge.

I.26 sa eṣaḥ pūrveṣām api guruḥ kālena anavacchedāt

sa pūrveṣāmapi guruḥ kālenānavacchedāt

God is the first, foremost and absolute guru, unconditioned by time.

I.27 tasya vācakaḥ praṇavaḥ

tasya vācakaḥ praṇavaḥ

He is represented by the sacred syllable āum, called praṇava.

I.28 tajjapaḥ tadarthabhāvanam

tajjapastadarthabhāvanam

The mantra āum is to be repeated constantly, with feeling, realizing its full significance.

I.29 tataḥ pratyakcetana adhigamaḥ api antarāya abhāvaḥ ca

tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca

Meditation on God with the repetition of āum removes obstacles to the mastery of the inner self.

I.30 vyādhi styāna saṁśaya pramāda ālasya avirati bhrāntidarśana alabdhabhūmikatva anavasthitatvāni cittavikṣepaḥ te antarāyāḥ

vyādhistyānasamśaya pramādālasyāvirati bhrāntidarśanālabdha bhūmikatvānavasthitatvāni cittavikṣepāste'ntarāyāḥ

These obstacles are disease, inertia, doubt, heedlessness, laziness, indiscipline of the senses, erroneous views, lack of perseverance, and backsliding.

I.31 duḥkha daurmanasya aṅgamejayatva śvāsapraśvāsāḥ vikṣepa sahabhavaḥ

duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvaḥ

Sorrow, despair, unsteadiness of the body and irregular breathing further distract the citta.

I.32 tatpratiṣedhārtham ekatattva abhyāsaḥ

tatpratiṣedhārthamekatattvābhyāsaḥ

Adherence to single-minded effort prevents these impediments.

I.33 maitrī karuṇā muditā upēkṣāṇāṃ sukha duḥkha puṇya apuṇya viṣayāṇāṃ bhāvanātaḥ
cittaprasādanam

maitrīkaruṇāmuditopekṣāṇāṃ

sukhaduḥkhapuṇyāpuṇyaviṣayāṇāṃ

bhāvanātaścittaprasādanam

Through cultivation of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice respectively, the consciousness becomes favourably disposed, serene and benevolent.

I.34 pracchardana vidhāraṇābhyāṃ vā prāṇasya

pracchardanavidhāraṇābhyāṃ vā prāṇasya

Or, by maintaining the pensive state felt at the time of soft and steady exhalation and during passive retention after exhalation.

I.35 viṣayavatī vā pravṛttiḥ utpannā manasaḥ sthiti nibandhanī

viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhinī

Or, by contemplating an object that helps to maintain steadiness of mind and consciousness.

I.36 viśokā vā jyotiṣmatī

viśokā vā jyotiṣmatī

Or, inner stability is gained by contemplating a luminous, sorrowless, effulgent light.

I.37 vītarāga viṣayaṃ vā cittam

vītarāgaviṣayaṃ vā cittam

Or, by contemplating on enlightened sages who are free from desires and attachments, calm and tranquil, or by contemplating divine objects.

I.38 svapna nidrā jñāna ālambanaṃ vā

svapnanidrājñānālambanaṃ vā

Or, by recollecting and contemplating the experiences of dream-filled or dreamless sleep during a watchful, waking state.

I.39 yathābhimata dhyānāt vā

yathābhimatadhyānādvā

Or, by meditating on any desired object conducive to steadiness of consciousness.

I.40 paramāṇu paramamahattvāntaḥ asya vaśīkāraḥ

paramāṇu paramamahattvānto'sya vaśīkāraḥ

Mastery of contemplation brings the power to extend from the finest particle to the greatest.

I.41 kṣīṇavṛtteḥ abhijātasya iva maṇeḥ grahīṭṛ grahaṇa grāhyeṣu tatstha tadañjanatā
samāpattiḥ

kṣīṇavṛtterabhijātasyeva maṇergrahīṭṭgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ

The yogi realizes that the knower, the instrument of knowing and the known are one, himself, the seer. Like a pure transparent jewel, he reflects an unsullied purity.

I.42 tatra śabda artha jñāna vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

tatra śabdārthajñānavikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

At this stage, called savitarkā samāpatti, the word, meaning and content are blended, and become special knowledge.

I.43 smṛtipariśuddhau svarūpaśūnya iva arthamātranirbhāsā nirvitarkā

smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā

In nirvitarka samāpatti, the difference between memory and intellectual illumination is disclosed; memory is cleansed and consciousness shines without reflection.

I.44 etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā

etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā

The contemplation of subtle aspects is similarly explained as deliberate (savicāra samāpatti) or non-deliberate (nirvicāra samāpatti).

I.45 sūkṣmaviṣayatvaṁ ca alīṅga paryavasānam

sūkṣmaviṣayatvaṁ cālīṅgaparyavasānam

The subtlest level of nature (prakṛti) is consciousness. When consciousness dissolves in nature, it loses all marks and becomes pure.

I.46 tā eva sabījaḥ samādhiḥ

tā eva sabījaḥ samādhiḥ

The states of samādhi described in the previous sūtras are dependent upon a support or seed, and are termed sabīja.

I.47 nirvicāra vaiśāradye adhyātmapasādaḥ

nirvicāravaiśāradye'dhyātmapasādaḥ

From proficiency in nirvicāra samāpatti comes purity. Sattva or luminosity flows undisturbed, kindling the spiritual light of the self.

I.48 ṛtambhara tatra prajñā

ṛtambharā tatra prajñā

When consciousness dwells in wisdom, a truth-bearing state of direct spiritual perception dawns.

I.49 śrūta anumāna prajñābhyām anyaviṣayā viśeṣārthatvāt

śrutānumānaprajñābhyām anyaviṣayā viśeṣārthatvāt

This truth-bearing knowledge and wisdom is distinct from and beyond the knowledge gleaned from books, testimony, or inference.

I.50 tajjaḥ saṁskāraḥ anyasaṁskāra pratibandhī

tajjaḥ saṁskāro'nyasaṁskārapratibandhī

A new life begins with this truth-bearing light. Previous impressions are left behind and new ones are prevented.

I.51 tasyāpi nirodhe sarvanirodhāt nirbījaḥ samādhiḥ

tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ

When that new light of wisdom is also relinquished, seedless samādhi dawns.

PADA II - SADHANA

II.1 tapaḥ svādhyāya Īśvarapraṇidhānāni kriyāyogaḥ

tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ

Burning zeal in practice, self-study and study of scriptures, and surrender to God are the acts of yoga.

II.2 samādhi bhāvanārthaḥ kleśa tanūkaraṇārthaśca

samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca

The practice of yoga reduces afflictions and leads to samādhi.

II.3 avidyā asmitā rāga dveṣa abhiniveśaḥ kleśāḥ

avidyāsmītārāgadveṣābhiniveśāḥ kleśāḥ

The five afflictions which disturb the equilibrium of consciousness are: ignorance or lack of wisdom, ego, pride of the ego or the sense of 'I', attachment to pleasure, aversion to pain, fear of death and clinging to life.

II.4 avidyā kṣetram uttareṣāṃ prasupta tanu vicchinna udārāṇām

avidyā kṣetramuttareṣāṃ prasuptatanuvicchinnodārāṇām

Lack of true knowledge is the source of all pains and sorrows whether dormant, attenuated, interrupted or fully active.

II.5 anitya aśuci duḥkha anātmasu nitya śuci sukha ātma khyātiḥ avidyā

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā

Mistaking the transient for the permanent, the impure for the pure, pain for pleasure, and that which is not the self for the self: all this is called lack of spiritual knowledge, avidyā.

II.6 dṛk darśanaśaktyoḥ ekātmatā iva asmitā

dṛkdarśanaśaktyorekātmatevāsmītā

Egoism is the identification of the seer with the instrumental power of seeing.

II.7 sukha anuśayī rāgaḥ

sukhānuśayī rāgaḥ

Pleasure leads to desire and emotional attachment.

II.8 duḥkha anuśayī dveṣaḥ

duḥkhānuśayī dveṣaḥ

Unhappiness leads to hatred.

II.9 svarasavahī viduṣaḥ api tatha ārūḍhaḥ abhiniveśaḥ

svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ

Self-preservation or attachment to life is the subtlest of all afflictions. It is found even in wise men.

II.10 te pratiprasavaheyāḥ sūkṣmāḥ

te pratiprasavaheyāḥ sūkṣmāḥ

Subtle afflictions are to be minimized and eradicated by a process of involution.

II.11 dhyānaheyāḥ tadvṛttayaḥ

dhyānaheyāstadvṛttayaḥ

The fluctuations of consciousness created by gross and subtle afflictions are to be silenced through meditation.

II.12 kleśamūlaḥ karmāśayaḥ dṛṣṭa adṛṣṭa janma vedanīyaḥ

kleśamūlaḥ karmāśayo dṛṣṭādrṣṭajanmavedanīyaḥ

The accumulated imprints of past lives, rooted in afflictions, will be experienced in present and future lives.

II.13 sati mūle tadvipākaḥ jāti āyuh bhogāḥ

sati mūle tadvipāko jātyāyurbhogāḥ

As long as the root of actions exists, it will give rise to class of birth, span of life and experiences.

II.14 te hlāda paritāpa phalāḥ puṇya apuṇya hetutvāt

te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt

According to our good, bad or mixed actions, the quality of our life, its span, and the nature of birth are experienced as being pleasant or painful.

II.15 pariṇāma tāpa saṁskāra duḥkaiḥ guṇavṛtti virodhāt ca duḥkham eva sarvaṁ vivekinaḥ

pariṇāmatāpasamskāraduḥkhaiguṇavṛttivirodhācca duḥkhameva sarvaṁ vivekinaḥ

The wise man knows that owing to fluctuations, the qualities of nature, and subliminal impressions, even pleasant experiences are tinged with sorrow, and he keeps aloof from them.

II.16 heyam duḥkham anāgatam

heyam duḥkhamanāgatam

The pains which are yet to come can be and are to be avoided.

II.17 draṣṭṛdrśyayoḥ saṁyogaḥ heyahetuḥ

draṣṭṛdrśyayoḥ saṁyogo heyahetuḥ

The cause of pain is the association or identification of the seer (ātmā) with the seen (prakṛti) and the remedy lies in their dissociation.

II.18 prakāśa kriyā sthiti śīlaṁ bhūtendriyātmakam bhogāpavargārtham dṛśyam

prakāśakriyāsthitiśīlaṁ bhūtendriyātmakam bhogāpavargārtham dṛśyam

Nature, its three qualities, sattva, rajas and tamas, and its evolutes, the elements, mind,

senses of perception and organs of action, exist eternally to serve the seer, for enjoyment or emancipation.

II.19 viśeṣa aviśeṣa liṅgamātra aliṅgāni guṇaparvāṇi

viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi

The guṇas generate their characteristic divisions and energies in the seer. Their stages are distinguishable and non-distinguishable, differentiable and non-differentiable.

II.20 draṣṭā dṛṣimātraḥ śuddhaḥ api pratyayānupaśyaḥ

draṣṭā dṛṣimātraḥ śuddho'pi pratyayānupaśyaḥ

The seer is pure consciousness. He witnesses nature without being reliant on it.

II.21 tadarthaḥ eva dṛśyasya ātmā

tadartha eva dṛśyasyātmā

Nature and intelligence exist solely to serve the seer's true purpose, emancipation.

II.22 kṛtārthaṁ prati naṣṭam api anaṣṭam tadanya sādharmaṇatvāt

kṛtārthaṁ prati naṣṭamapyanaṣṭam tadanyasādharmāṇatvāt

The relationship with nature ceases for emancipated beings, its purpose having been fulfilled, but its processes continue to affect others.

II.23 sva svāmi śaktyoḥ svarūpopalabdhi hetuḥ saṁyogaḥ

svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ

The conjunction of the seer with the seen is for the seer to discover his own true nature.

II.24 tasya hetuḥ avidyā

tasya heturavidyā

Lack of spiritual understanding (avidyā) is the cause of the false identification of the seer with the seen.

II.25 tad abhāvāt saṁyogābhāvaḥ hānaṁ taddṛśeḥ kaivalyam

tadabhāvāt saṁyogābhāvo hānaṁ taddṛśeḥ kaivalyam

The destruction of ignorance through right knowledge breaks the link binding the seer to the seen. This is kaivalya, emancipation.

II.26 vivekakhyātiḥ aviṣṭavā hānopāyaḥ

vivekakhyātiraviṣṭavā hānopāyaḥ

The ceaseless flow of discriminative knowledge in thought, word and deed destroys ignorance, the source of pain.

II.27 tasya saptadhā prāntabhūmiḥ prajñā

tasya saptadhā prāntabhūmiḥ prajñā

Through this unbroken flow of discriminative awareness, one gains perfect knowledge which has seven spheres.

II.28 yogāṅgānuṣṭhānāt aśuddhikṣaye jñānadīptiḥ āvivekakhyāteḥ

yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirā vivekakhyāteḥ

By dedicated practice of the various aspects of yoga impurities are destroyed: the crown of wisdom radiates in glory.

II.29 yama niyama āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayaḥ aṣṭau aṅgāni
yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo 'ṣṭāvaṅgāni
Moral injunctions (yama), fixed observances (niyama), posture (āsana), regulation of breath (prāṇāyāma), internalization of the senses towards their source (pratyāhāra), concentration (dhāraṇā), meditation (dhyāna) and absorption of consciousness in the self (samādhi), are the eight constituents of yoga.

II.30 ahimsā satya asteya brahmacarya aparigrahāḥ yamāḥ
ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ

Non-violence, truth, abstention from stealing, continence, and absence of greed for possessions beyond one's need are the five pillars of yama.

II.31 jāti deśa kāla samaya anavacchinnāḥ sārvabhaumāḥ mahāvratam
jātidēśakālasamayānavacchinnāḥ sārvabhaumā mahāvratam

Yamas are the great, mighty, universal vows, unconditioned by place, time and class.

II.32 śauca santoṣa tapaḥ svādhyāya Īśvarapraṇidhānāni niyamāḥ
śaucasaṃtoṣatapaḥsvādhyāyēśvarapraṇidhānāni niyamāḥ

Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the niyamas.

II.33 vitarkabādhane pratipakṣabhāvanam
vitarkabādhane pratipakṣabhāvanam

Principles which run contrary to yama and niyama are to be countered with the knowledge of discrimination.

II.34 vitarkaḥ hiṃsādayaḥ kṛta kārīta anumoditāḥ lobha krodha moha pūrvakaḥ mṛdu madhya
adhimātraḥ duḥkha ajñāna anantaphalāḥ iti pratipakṣabhāvanam

vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā
mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam

Uncertain knowledge giving rise to violence, whether done directly or indirectly, or condoned, is caused by greed, anger or delusion in mild, moderate or intense degree. It results in endless pain and ignorance. Through introspection comes the end of pain and ignorance.

II.35 ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ
ahiṃsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ

When non-violence in speech, thought and action is established, one's aggressive nature is relinquished and others abandon hostility in one's presence.

II.36 satyapratīṣṭhāyām kriyāphalāśrayatvam
satyapratīṣṭhāyām kriyāphalāśrayatvam

When the sādḥaka is firmly established in the practice of truth, his words become so potent that whatever he says comes to realization.

II.37 asteyapratīṣṭhāyām sarvaratnopasthānam
asteyapratīṣṭhāyām sarvaratnopasthānam

When abstention from stealing is firmly established, precious jewels come.

II.38 brahmacaryapraṭiṣṭhāyāṃ vīryalābhaḥ

brahmacaryapraṭiṣṭhāyāṃ vīryalābhaḥ

When the sādḥaka is firmly established in continence, knowledge, vigour, valour and energy flow to him.

II.39 aparigrahaṣṭhairye janmakathaṃtā sambodhaḥ

aparigrahaṣṭhairye janmakathaṃtāsambodhaḥ

Knowledge of past and future lives unfolds when one is free from greed for possessions.

II.40 śaucāt svāṅgajugupsā paraiḥ asaṃsargaḥ

śaucāt svāṅgajugupsā parairasaṃsargaḥ

Cleanliness of body and mind develops disinterest in contact with others for self-gratification.

II.41 sattvaśuddhi saumanasya aikāgrya indriyajaya ātma darśana योग्यत्वानि च

sattvaśuddhisāumanasyaikāgryendriyajayātmadarśanayogyatvāni ca

When the body is cleansed, the mind purified and the senses controlled, joyful awareness needed to realize the inner self, also comes.

II.42 santoṣāt anuttamaḥ sukhālābhaḥ

saṃtoṣādanuttamasukhalābhaḥ

From contentment and benevolence of consciousness comes supreme happiness.

II.43 kāya indriya siddhiḥ aśuddhikṣayāt tapasaḥ

kāyendriyasiddhiraśuddhikṣayāt tapasaḥ

Self-discipline (tapas) burns away impurities and kindles the sparks of divinity.

II.44 svādhyāyāt iṣṭadevatā saṃprayogaḥ

svādhyāyād iṣṭadevatāsaṃprayogaḥ

Self-study leads towards the realization of God or communion with one's desired deity.

II.45 samādhisiddhiḥ Īśvarapraṇidhānāt

samādhisiddhirīśvarapraṇidhānāt

Surrender to God brings perfection in samādhi.

II.46 sthira sukham āsanam

sthirasukham āsanam

Āsana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.

II.47 prayatna śaithilya ananta samāpattibhyām

prayatnaśaithilyānantasamāpattibhyām

Perfection in an āsana is achieved when the effort to perform it becomes effortless and the infinite being within is reached.

II.48 tataḥ dvandvāḥ anabhighātaḥ

tato dvandvānabhighātaḥ

From then on, the sādḥaka is undisturbed by dualities.

II.49 tasmin sati śvāsa praśvāsayoḥ gativicchedaḥ prāṇāyāmaḥ

tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ

Prāṇāyāma is the regulation of the incoming and outgoing flow of breath with retention. It is to

be practiced only after perfection in āsana is attained.

II.50 bāhya ābhyantera stambha vṛttiḥ deśa kāla saṁkhyābhiḥ paridṛṣṭaḥ dīrgha sūkṣmaḥ
bāhyābhyantarastambhavṛttirdeśakālasaṁkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ

Prāṇāyāma has three movements: prolonged and fine inhalation, exhalation and retention; all regulated with precision according to duration and place.

II.51 bāhya ābhyantera viśaya ākṣepī caturthaḥ

bāhyābhyantaraviśayaākṣepī caturthaḥ

The fourth type of prāṇāyāma transcends the external and internal prāṇāyāmas, and appears effortless and non-deliberate.

II.52 tataḥ kṣīyate prakāśa āvaraṇam

tataḥ kṣīyate prakāśāvaraṇam

Prāṇāyāma removes the veil covering the light of knowledge and heralds the dawn of wisdom.

II.53 dhāraṇāsu ca yogyatā manasaḥ

dhāraṇāsu ca yogyatā manasaḥ

The mind also becomes fit for concentration.

II.54 svaviśaya asaṁprayoge cittasya svarūpānukāraḥ iva indriyāṇāṁ pratyāhāraḥ

svaviśayāsaṁprayoge cittasvarūpānukāra ivendriyāṇāṁ pratyāhāraḥ

Withdrawing the senses, mind and consciousness from contact with external objects, and then drawing them inwards towards the seer, is pratyāhāra.

II.55 tataḥ paramā vaśyatā indriyāṇāṁ

tataḥ paramā vaśyatendriyāṇāṁ

Pratyāhāra results in the absolute control of the sense organs.

PADA III - KAIVALYA

III.1 deśa bandhaḥ cittasya dhāraṇā

deśabandhaścittasya dhāraṇā

Fixing the consciousness on one point or region is concentration (dhāraṇā).

III.2 tatra pratyaya ekatānatā dhyānam

tatra pratyayaikatānatā dhyānam

A steady, continuous flow of attention directed towards the same point or region is meditation (dhyāna).

III.3 tadeva arthamātranirbhāsaṁ svarūpaśūnyam iva samādhiḥ

tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ

When the object of meditation engulfs the meditator, appearing as the subject, self-awareness is lost. This is samādhi.

III.4 trayam ekatra saṁyamah

trayamekatra saṁyamah

These three together - dhāraṇā, dhyāna and samādhi - constitute integration or saṁyama.

III.5 tajjayāt prajñālokaḥ

tajjayātprajñālokaḥ

From mastery of saṁyama comes the light of awareness and insight.

III.6 tasya bhūmiṣu viniyogaḥ

tasya bhūmiṣu viniyogaḥ

Saṁyama may be applied in various spheres to derive its usefulness.

III.7 trayam antaraṅgaṁ pūrvebhyaḥ

trayamantaraṅgaṁ pūrvebhyaḥ

These three aspects of yoga are internal, compared to the former five.

III.8 tadapi bahiraṅgaṁ nirbījasya

tadapi bahiraṅgaṁ nirbījasya

Similarly, saṁyama is external when compared to seedless (nirbīja) samādhi.

III.9 vyutthāna nirodha saṁskāryoḥ abhibhava prādurbhāvau nirodhakṣaṇa cittānvayaḥ
nirodhapariṇāmaḥ

vyutthānanirodhasaṁskārayorabhibhavaprādurbhāvau nirodhakṣaṇacittānvayo
nirodhapariṇāmaḥ

Study of the silent moments between rising and restraining subliminal impressions is the transformation of consciousness towards restraint (nirodha pariṇāmaḥ).

III.10 tasya praśāntavāhitā saṁskārāt

tasya praśāntavāhitā saṁskārāt

The restraint of rising impressions brings about an undisturbed flow of tranquillity.

III.11 sarvārthatā ekāgratayoḥ kṣaya udayau cittasya samādhipariṇāmaḥ

sarvārthatāikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ

The weakening of scattered attention and the rise of one-pointed attention in the citta is the transformation towards samādhi.

III.12 tataḥ punaḥ śānta uditau tulya pratyayau cittasya ekāgratāpariṇāmaḥ

tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikaāgratāpariṇāmaḥ

When rising and falling thought processes are in balance, one-pointed consciousness emerges. Maintenance of awareness with keen intensity from one-pointed attentiveness to no-pointed attention is ekāgratā pariṇāma.

III.13 etena bhūtendriyeṣu dharma lakṣaṇa avasthā pariṇāmāḥ vyākhyātāḥ

etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ

Through these phases, cultured consciousness is transformed from its potential state (dharma) towards further refinement (lakṣaṇa) and the zenith of refinement (avasthā). In this way, the transformation of elements, senses, and mind takes place.

III.14 śānta uditā avyapadeśya dharma anupātī dharmī

śāntoditāvyapadeśyadharmānupātī dharmī

The substrata is that which continues to exist and maintain its characteristic quality in all states, whether manifest, latent, or subdued.

III.15 krama anyatvaṁ pariṇāma anyatve hetuḥ

kramānyatvaṁ pariṇāmānyatve hetuḥ

Successive sequential changes cause the distinctive changes in the consciousness.

III.16 pariṇāmatraya saṁyamāt atīta anāgatajñānam

pariṇāmatrayasaṁyamād atītānāgatajñānam

By mastery of the three transformations of nature (dharma), quality (lakṣaṇa) and condition (avasthā), through saṁyama on the nirodha, samādhi, and ekāgratā states of consciousness, the yogi acquires knowledge of the past and the future.

III.17 śabda artha pratyayānām itaretaradhyāsāt saṅkaraḥ tatpravibhāga saṁyamāt sarvabhūta rutajñānam

Śabdārthapratyayānāmitaretarādhyāsāt

saṅkarastatpravibhāgasamāyamaṁsarvabhūtarutajñānam

Words, objects and ideas are superimposed, creating confusion; by saṁyama, one gains knowledge of the language of all beings.

III.18 saṁskāra sākṣākaraṇāt pūrvajātijñānam

saṁskārasākṣātkaraṇātpūrvajātijñānam

Through direct perception of his subliminal impressions, the yogi gains knowledge of his previous lives.

III.19 pratyayasya paracittajñānam

pratyayasya paracittajñānam

He acquires the ability to understand the minds of others.

III.20 na ca tat sālambanaṁ tasya aviṣayī bhūtatvāt

na ca tatsālambanaṁ tasyāviṣayībhūtatvāt

A yogi who is able to read the minds of others in general, can also, if necessary, precisely identify specific contents which are beyond the reach of the mind.

III.21 kāya rūpa saṁyamāt tadgrāhyaśakti stambhe cakṣuḥ prakāśa asaṁprayoge antardhānam

kāyarūpasamāyamaṁtadgrāhyaśaktistambhe cakṣuḥprakāśāsamprayoge'ntardhānam

By control over the subtle body, the yogi can suspend at will the rays of light emanating from himself so that he becomes invisible to onlookers. He may again make himself visible by bringing back the power of perceptibility.

III.22 etena śabdādi antardhānam uktam

etena śabdādyantardhānamuktam

In the same way as described above, he is able to arrest sound, smell, taste, form and touch.

III.23 sopakramaṁ nirupakramaṁ ca karma tatsaṁyamāt aparāntajñānam ariṣṭebhyaḥ vā

sopakramaṃ nirupakramaṃ ca karma tatsaṃyamādaparāntajñānamariṣṭebhyo vā

The effects of action are immediate or delayed. By saṃyama on his actions, a yogi will gain foreknowledge of their final fruits. He will know the exact time of his death by omens.

III.24 maitryādiṣu balāni

maitryādiṣu balāni

He gains moral and emotional strength by perfecting friendliness and other virtues towards one and all.

III.25 baleṣu hasti balādīni

baleṣu hastibalādīni

By saṃyama on strength, the yogi will develop the physical strength, grace, and endurance of an elephant.

III.26 pravṛtti āloka nyāsāt sūkṣma vyavahita viprakṛṣṭajñānam

pravṛttyālokanyāsātsūkṣmavyavahitaviprakṛṣṭajñānam

Concealed things, near or far, are revealed to a yogi.

III.27 bhuvanajñānam sūrye saṃyamāt

bhuvanajñānaṃ sūrye saṃyamāt

By saṃyama on the sun the yogi will have knowledge of the seven worlds, and of the seven cosmic centres in the body.

III.28 candre tārāvyūhajñānam

candre tārāvyūhajñānam

By saṃyama on the moon, the yogi will know the position and system of the stars.

III.29 dhruve tadgatijñānam

dhruve tadgatijñānam

By saṃyama on the Pole Star, the yogi knows the course of destiny.

III.30 nābhicakre kāyavyūhajñānam

nābhicakre kāyavyūhajñānam

By saṃyama on the navel, the yogi acquires perfect knowledge of the disposition of the human body.

III.31 kaṇṭhakūpe kṣutpipāsā nivṛttiḥ

kaṇṭhakūpe kṣutpipāsānivṛttiḥ

By saṃyama on the pit of the throat, the yogi overcomes hunger and thirst.

III.32 kūrmanāḍyām sthairyam

kūrmanāḍyām sthairyam

By saṃyama on kūrmanāḍī, at the pit of the throat, the yogi can make his body and mind firm and immobile like a tortoise.

III.33 mūrdhajyotiṣi siddhadarśanam

mūrdhajyotiṣi siddhadarśanam

By performing saṃyama on the light of the crown of the head (ājñā cakra), the yogi has visions of perfected beings.

III.34 prātibhāt vā sarvam

prātibhādvā sarvam

Through the faculty of spiritual perception the yogi becomes the knower of all knowledge.

III.35 hṛdaye cittasamvit

hṛdaye cittasamvit

By samyama on the region of the heart, the yogi acquires a thorough knowledge of the contents and tendencies of consciousness.

III.36 sattva puruṣayoḥ atyantāsamkīrṇayoḥ pratyaya aviśeṣaḥ bhogaḥ parārthatvāt svārthasamyamāt puruṣajñānam

sattvapuruṣayoratyantāsamkīrṇayoḥ

pratyayāviśeṣo

bhogaḥ

parārthatvātsvārthasamyamātpuruṣajñānam

By samyama, the yogi easily differentiates between the intelligence and the soul which is real and true.

III.37 tataḥ prātibha śravaṇa vedana ādarśa āsvāda vārtāḥ jāyante

tataḥ prātibhaśrāvaṇavedanādarśāśvādavārtā jāyante

Through that spiritual perception, the yogi acquires the divine faculties of hearing, touch, vision, taste and smell. He can even generate these divine emanations by his own will.

III.38 te samādhau upasargāḥ vyutthāne siddhayaḥ

te samādhāvupasargā vyutthāne siddhayaḥ

These attainments are impediments to samādhi, although they are powers in active life.

III.39 bandhakāraṇa śaithilyāt pracāra samvedanāt ca cittasya paraśarīrāveśaḥ

bandhakāraṇaśaithilyātpracārasamvedanācca cittasya paraśarīrāveśaḥ

Through relaxation of the causes of bondage, and the free flow of consciousness, the yogi enters another's body at will.

III.40 udānajayāt jala paṅka kaṇṭakādiṣu asaṅgaḥ utkrāntiḥ ca

udānajayājjalapaṅkakakaṇṭakādiṣvasaṅga utkrāntiśca

By mastery of udāna vāyu, the yogi can walk over water, swamps and thorns without touching them. He can also levitate.

III.41 samānajayāt jvalanam

samānajayājijvalanam

By samyama on samāna vāyu, a yogi glows like fire and his aura shines.

III.42 śrotra ākāśayoḥ sambandha samyamāt divyaṁ śrotram

śrotrākāśayoḥ sambandhasamyamāddivyaṁ śrotram

By samyama on the relation between space and sound, the yogi acquires the power of hearing distant and divine sounds. The organ of hearing, the ear, grasps sound in space. This is the conquest of air.

III.43 kāya ākāśayoḥ sambandha samyamāt laghutūlasamāpatteḥ ca ākāśagamanam

kāyākāśayoḥ sambandhasamyamāllaghutūla samāpatteścākāśagamanam

By knowing the relationship between the body and ether, the yogi transforms his body and

mind so that they become as light as cotton fibre. He can then levitate in space. This is the conquest of ether.

III.44 bahiḥ akalpitā vṛttiḥ mahāvidehā tataḥ prakāśa āvaraṇakṣayaḥ

bahirakalpitā vṛttirmahāvidehā tataḥ prakāśāvaraṇakṣayaḥ

By saṁyama on mahāvideha (the disembodied state), where consciousness acts outside the body, the veil covering the light of illumination is destroyed.

III.45 sthūla svarūpa sūkṣma anvaya arthavatva saṁyamāt bhūtajayaḥ

sthūlasvarūpasūkṣmānvayārthavattvasaṁyamādbhūtajayaḥ

By saṁyama on the elements - their mass, forms, subtlety, conjunction and purposes, the yogi becomes Lord over them all.

III.46 tataḥ aṇimādi prādurbhāvaḥ kāyasaṁpat taddharma anabhighātaḥ ca

tato'ṇimādiprādurbhāvaḥ kāyasampattaddharmānabhighātaśca

From that arises perfection of the body, the ability to resist the play of the elements, and powers such as minuteness.

III.47 rūpa lāvaṇya bala vajra saṁhananatvāni kāyasaṁpat

rūpalāvaṇyabalavajrasaṁhananatvāni kāyasampat

Perfection of the body consists of beauty of form, grace, strength, compactness, and the hardness and brilliance of a diamond.

III.48 grahaṇa svarūpa asmitā anvaya arthavattva saṁyamāt indriyajayaḥ

grahaṇasvarūpāsmitānvayārthavattvasaṁyamādindriyajayaḥ

Through saṁyama upon the purpose of the conjunction of the process of knowing, the ego, and nature, there is mastery over the senses.

III.49 tataḥ manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaḥ ca

tato manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaśca

By mastery over the senses of perception, the yogi's speed of body, senses and mind matches that of the soul, independent of the primary causes of nature. Unaided by consciousness, he subdues the first principle of nature (mahat).

III.50 sattva puruṣa anyatā khyātimātrasya sarvabhāva adhiṣṭhātṛtvaṁ sarvajñātṛtvaṁ ca

sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṁ sarvajñātṛtvaṁ ca

Only one who knows the difference between the illuminative intelligence and the seer attains supreme knowledge of all that exists and all that manifests.

III.51 tadvairāgyāt api doṣabījakṣaye kaivalyam

tadvairāgyādapi doṣabījakṣaye kaivalyam

By destruction of the seeds of bondage and the renunciation of even these powers, comes eternal emancipation.

III.52 sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭa prasaṅgāt

sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭaprasaṅgāt

When approached by celestial beings, there should be neither attachment nor surprise, for undesirable connections can occur again.

III.53 kṣaṇa tatkramayoh saṁyamāt vivekajaṁ jñānam

kṣaṇatatkramayoh saṁyamādvivekajaṁ jñānam

By saṁyama on moment and on the continuous flow of moments, the yogi gains exalted knowledge, free from the limitations of time and space.

III.54 jāti lakṣaṇa deśaiḥ anyatā anavacchedāt tulyayoh tataḥ pratipattiḥ

jātilakṣaṇadeśairanyatānavacchedāt tulyayostataḥ pratipattiḥ

By this knowledge the yogi is able to distinguish unerringly the differences in similar objects which cannot be distinguished by rank, qualitative signs or position in space.

III.55 tāraṁ sarvaviśayaṁ sarvathāviśayaṁ akraṁ ca iti vivekajaṁ jñānam

tāraṁ sarvaviśayaṁ sarvathāviśayaṁ akraṁ ceti vivekajaṁ jñānam

The essential characteristic of the yogi's exalted knowledge is that he grasps instantly, clearly and wholly, the aims of all objects without going into the sequence of time or change.

III.56 sattva puruṣayoh śuddhi sāmye kaivalyaṁ iti

sattvapuruṣayoh śuddhisāmye kaivalyamiti

When the purity of intelligence equals the purity of the soul, the yogi has reached kaivalya, perfection in yoga.

PADA IV - VIBHUTI

IV.1 janma auśadhi mantra tapaḥ samādhijāḥ siddhayaḥ

janmauśadhimantratapaḥsamādhijāḥ siddhayaḥ

Accomplishments may be attained through birth, the use of herbs, incantations, self-discipline or samādhi.

IV.2 jātyantara pariṇāmaḥ prakṛtyāpūrāt

jātyantarapariṇāmaḥ prakṛtyāpūrāt

The abundant flow of nature's energy brings about a transformation in one's birth, aiding the process of evolution.

IV.3 nimittaṁ aprayojakaṁ prakṛtīnām varaṇabhedāḥ tu tataḥ kṣetrikavat

nimittamaprayojakaṁ prakṛtīnām varaṇabhedastu tataḥ kṣetrikavat

Nature's efficient cause does not impel its potentialities into action, but helps to remove the obstacles to evolution, just as a farmer builds banks to irrigate his fields.

IV.4 nirmāṇacittāni asmitāmātrāt

nirmāṇacittānyasmitāmātrāt

Constructed or created mind springs from the sense of individuality (asmitā).

IV.5 pravṛtti bhedo prayojakaṁ cittāṁ ekaṁ anekeṣāṁ

pravṛttibhede prayojakaṃ cittamekamanekешāṃ

Consciousness is one, but it branches into many different types of activities and innumerable thought-waves.

IV.6 tatra dhyānaṃ anāśayam

tatra dhyānaṃ anāśayam

Of these activities of consciousness of perfected beings, only those which proceed from meditation are free from latent impressions and influences.

IV.7 karma aśukla akṛṣṇam yoginaḥ trividham itareषāṃ

karmāśuklākṛṣṇam yoginastrividham itareषāṃ

A yogi's actions are neither white nor black. The actions of others are of three kinds, white, black or grey.

IV.8 tataḥ tadvipāka anuguṇānāṃ eva abhivyaktiḥ vāsanānāṃ

tatastadvipākānuguṇānāṃ evābhivyaktirvāsanānāṃ

These three types of actions leave impressions which become manifest when conditions are favourable and ripe.

IV.9 jāti deśa kāla vyavahitānāṃ api ānantaryaṃ smṛti saṃskārayoḥ ekarūpatvāt

jātidēśakālavvyavahitānāṃ apyānantaryaṃ smṛti saṃskārayorekarūpatvāt

Life is a continuous process, even though it is demarcated by race, place and time. Due to the uninterrupted close relationship between memory and subliminal impressions, the fruits of actions remain intact from one life to the next, as if there were no separation between births.

IV.10 tāsāṃ anāditvaṃ ca āśiṣaḥ nityatvāt

tāsāṃ anāditvaṃ cāśiṣo nityatvāt

The impressions, memories and desires have existed eternally, as the desire to live is eternal.

IV.11 hetu phala āśraya ālambanaiḥ saṅgrhītāt eva eषāṃ abhāve tad abhāvaḥ

hetuphalāśrayā lāmbanaiḥ saṅgrhītāt eva eषāṃ abhāve tad abhāvaḥ

Impressions and desires are bound together by their dependence upon cause and effect. In the absence of the latter, the former too ceases to function.

IV.12 atīta anāgataṃ svarūpataḥ asti adhvabhedāt dharmāṇāṃ

atītānāgataṃ svarūpato'styadhvabhedāddharmāṇāṃ

The existence of the past and the future is as real as that of the present. As moments roll into movements which have yet to appear as the future, the quality of knowledge in one's intellect and consciousness is affected.

IV.13 te vā yā yā sūkṣmāḥ guṇātmānaḥ

te vyaktasūkṣmāḥ guṇātmānaḥ

The three phases of time intermingle rhythmically and interweave with the qualities of nature. They change the composition of nature's properties into gross and subtle.

IV.14 pariṇāma ekatvāt vastutattvam

pariṇāmaikatvādvastutattvam

Unity in the mutation of time caused by the abiding qualities of nature, sattva, rajas and tamas,

causes modifications in objects, but their unique essence, or reality, does not change.

IV.15 vastusāmye cittabhedāt tayoh vibhaktah panthāh

vastusāmye cittabhedāttayorvibhaktah panthāh

Due to the variance in the quality of mind-content, each person may view the same object differently, according to his own way of thinking.

IV.16 na ca ekacitta tantram ced vastu tat apramāṇakam tadā kim syāt

na caikacittatantram vastu tadapramāṇakam tadā kim syāt

An object exists independent of its cognizance by any one consciousness. What happens to it when that consciousness is not there to perceive it?

IV.17 taduparāga apekṣitvāt cittasya vastu jñāta ajñātam

taduparāgāpekṣitvāccittasya vastu jñātājñātam

An object remains known or unknown according to the conditioning or expectation of the consciousness.

IV.18 sadā jñātaḥ cittavṛttayaḥ tatprabhoḥ puruṣasya aparīṇāmitvāt

sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāparīṇāmitvāt

Puruṣa is ever illuminative and changeless. Being constant and master of the mind, he always knows the moods and modes of consciousness.

IV.19 na tat svābhāsaṁ dṛśyatvāt

na tatsvābhāsaṁ dṛśyatvāt

Consciousness cannot illumine itself as it is a knowable object.

IV.20 ekasamaye ca ubhaya anavadhāraṇam

ekasamaye cobhayānavadhāraṇam

Consciousness cannot comprehend both the seer and itself at the same time.

IV.21 cittāntaradṛśye buddhibuddheḥ atiprasaṅgaḥ smṛtisaṅkaraḥ ca

cittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca

If consciousness were manifold in one's being, each cognizing the other, the intelligence too would be manifold, so the projections of mind would be many, each having its own memory.

IV.22 citeḥ apratisaṁkramāyāḥ tadākārāpattau svabuddhisamvedanam

citerapratisaṁkramāyāstadākārāpattau svabuddhisamvedanam

Consciousness distinguishes its own awareness and intelligence when it reflects and identifies its source - the changeless seer - and assumes his form.

IV.23 draṣṭṛ dṛśya uparaktam cittam sarvārtham

draṣṭṛdṛśyoparaktam cittam sarvārtham

Consciousness, reflected by the seer as well as by the seen, appears to be all-comprehending.

IV.24 tat asaṅkhyeya vāsanābhiḥ citram api parārtham saṁhatyakāritvāt

tadasaṅkhyeyavāsanābhiścitramapi parārtham saṁhatyakāritvāt

Though the fabric of consciousness is interwoven with innumerable desires and subconscious

impressions, it exists for the seer on account of its proximity to the seer as well as to the objective world.

IV.25 viśeṣadarśinaḥ ātmabhāva bhāvanānivṛttiḥ

viśeṣadarśina ātmabhāvabhāvanāvinivṛttiḥ

For one who realizes the distinction between citta and ātmā, the sense of separation between the two disappears.

IV.26 tadā vivekanimnaṁ kaivalya prāgbhāraṁ cittam

tadā vivekanimnaṁ kaivalyaprāgbhāraṁ cittam

The consciousness is drawn strongly towards the seer or the soul due to the gravitational force of its exalted intelligence.

IV.27 tat cchidreṣu pratayayāntarāṇi saṁskārebhyaḥ

tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ

Notwithstanding this progress, if one is careless during the interval, a fissure arises due to past hidden impressions, creating division between the consciousness and the seer.

IV.28 hānam eṣāṁ kleśavat uktam

hānameṣāṁ kleśavaduktam

In the same way as the sādḥaka strives to be free from afflictions, the yogi must handle these latent impressions judiciously to extinguish them.

IV.29 prasamkhyāne api akusīdasya sarvathā vivekakhyāteḥ dharmameghaḥ samādhiḥ

prasamkhyāne'pyakusīdasya sarvathā vivekakhyāterdharmameghaḥ samādhiḥ

The yogi who has no interest even in this highest state of evolution, and maintains supreme attentive, discriminative awareness, attains dharmameghaḥ samādhi: he contemplates the fragrance of virtue and justice.

IV.30 tataḥ kleśa karma nivṛttiḥ

tataḥ kleśakarmanivṛttiḥ

Then comes the end of afflictions and of karma.

IV.31 tadā sarva āvaraṇa malāpetasya jñānasya ānaṅtyāt jñeyam alpam

tadā sarvāvaraṇamalāpetasya jñānasyānāntyājñeyamalpam

The, when the veils of impurities are removed, the highest, subjective, pure, infinite knowledge is attained, and the knowable, the finite, appears as trivial.

IV.32 tataḥ kṛtārthānāṁ pariṇāmakrama samāptiḥ guṇānām

tataḥ kṛtārthānāṁ pariṇāmakramasamāptirguṇānām

When dharmameghaḥ samādhi is attained, qualities of nature (guṇas) come to rest. Having fulfilled their purpose, their sequence of successive mutations is at an end.

IV.33 kṣaṇa pratiyogī pariṇāma aparānta nirgrāhyaḥ kramaḥ

kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ

As the mutations of the guṇas cease to function, time, the uninterrupted movement of moments, stops. This deconstruction of the flow of time is comprehensible only at this final stage of emancipation.

IV.34 puruṣārtha śūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktiḥ
iti

puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktiriti

Kaivalya, liberation, comes when the yogi has fulfilled the puruṣārthas, the fourfold aims of life, and has transcended the guṇas. Aims and guṇas return to their source, and consciousness is established in its own natural purity.

B.K.S. Iyengar