The Yoga Sutra Workbook

The Certainty of Freedom

A translation of the Yoga Sutras of Patanjali
with word for word translation
and grammatical index

by Vyaas Houston M.A.

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Transcription and typing of Sanskrit – Nicolai Bachman

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Transliteration of the Sanskrit Alphabet

Vowels - *Svara*

अ	*a*	आ	*ā*	इ	*i*	ई	*ī*	उ	*u*	ऊ	*ū*
				ए	*e*	ऐ	*ai*	ओ	*o*	औ	*au*
ऋ	*ṛ*	ॠ	*ṝ*	ऌ	*ḷ*	अं	*aṅ / añ /aṇ /an /aṃ*	अः	*aḥ*		

Consonants - *Vyañjana*

	Hard		Hard Aspirate		Soft		Soft Aspirate		Soft Nasal	
Guttural	क	*k a*	ख	*kha*	ग	*ga*	घ	*gha*	ङ	*ṅa*
Palatal	च	*ca*	छ	*cha*	ज	*ja*	झ	*jha*	ञ	*ña*
Cerebral	ट	*ṭa*	ठ	*ṭha*	ड	*ḍa*	ढ	*ḍha*	ण	*ṇa*
Dental	त	*ta*	थ	*tha*	द	*da*	ध	*dha*	न	*na*
Labial	प	*pa*	फ	*pha*	ब	*ba*	भ	*bha*	म	*ma*

Semivowels (Consonants derived from Vowels) — Soft

य	*ya*	र	*ra*	ल	*la*	व	*va*

Sibilants — Hard

श	*śa*	ष	*ṣa*	स	*sa*	ह	*ḥa*

Aspirate — Soft

Compounds

क्ष	*kṣa*	ज्ञ	*jña*

Sanskrit

Sanskrit is the language of *mantra,* words of power subtly attuned to the unseen harmonies of the matrix of creation. Its effectiveness as a language of meditation and yoga relies largely on correct pronunciation, and the attention given to it. Sanskrit's power is also greatly enhanced by a direct understanding of its words and meanings.

Easy Pronunciation of Sanskrit

The sounds of the Sanskrit language can be best learned by reading the transliteration of this text while listening to the recording. In addition, the following notes will be useful:

1) k g c j ṭ ḍ t d p b (all consonants) are pronounced with minimal breath, much less than is used in the release in English.

2) the 'h' which follows the same consonants (kh, gh etc.) designates additional breath released simultaneous to the consonant.

3) ṭ ṭh ḍ ḍh ṇ - are cerebral - pronounced by turning the tip of the tongue up towards the very front of the upper roof of the mouth (not on the slope down to the teeth as in English).

4) t th d dh n are dental - pronounced with the tip of the tongue at the back of the upper teeth.

5) r and ṛ are cerebral(see note 3) and are created by lightly touching the tip of the tongue, rather than by shaping the mouth as in the English 'r'.

6) ś is palatal, pronounced as 'shh' with the tongue at the same position as y or c; ṣ is cerebral (see 3) like 'sh' with the tongue the same as in r .

7) ṃ can be pronounced simply as m. The dot placed under indicates the option of pronouncing an " n ", blended with the first letter of the following word. Ex. *nīlaṃ kamalam* could optionally be *nīlankamalam.*

Key to Grammar Index

Learn Sanskrit through the Sūtras, while deepening your understanding of the Sūtras.

The precise meaning of each *sūtra* depends on the case ending added to each word in the sutra. For example, in the second sutra shown below, the word *yoga* occurs in the form *yogaś.** The actual form which is given in the word-for-word section of each sūtra is *yogaḥ* which is coded as (m-a 1 sg). This means (masculine noun ending in "a", 1st case singular). The actual ending can be seen as "aḥ" in the (m-a) table given at the end of the text. By finding it as 1st case singular, the word *yogaḥ* is known to be the subject of the sūtra. The word *nirodhaḥ* having the same ending, is therefore equivalent to the subject. This essentially gives us the equation *yoga = nirodha.*

The other words in the sūtra, since they have no endings and are followed by hyphons are to be understood as compounded with the word following them which does have an ending. Here they define what kind of *nirodha*, as in English the word *lawn-mower* defines the kind of *mower.* Just as the word lawnmower is understood to be a mower-of-lawns, Sanskrit compounds are inferred in most cases by inserting the prepositions by /for / from /of / in - the same as given in the table below in cases 3 - 7.

yogaś citta-vṛtti-nirodhaḥ

yogaḥ	yoga	(m-a 1 sg)
citta -	the field of consciousness, the perceived	
vṛtti -	mental activity, definitions (which limit/define)	
nirodhaḥ	*nirodha*-process of ending	(m-a 1 sg)

Yoga is the *nirodha* (process of ending) of the *vṛtti* (definitions) of *citta* (the field of consciousness).

Masculine-a (m-a)

	Singular	Dual	Plural
1) Subject	aḥ	au	āḥ
2) Direct Object	am	au	ān
3) by / with	ena	ābhyām	aiḥ
4) to / for	āya	ābhyām	ebhyaḥ
5) from	āt	ābhyām	ebhyaḥ
6) of / 's / s'	asya	ayoḥ	ānām
7) in / on / at	e	ayoḥ	eṣu

Phonic Blending - *Sandhi*

* *yogaḥ* is changed into *yogaś* for the sake of euphonic blending of sounds known as *sandhi.* The *ś* blends with the beginning *c* of the next word *citta*, because both sounds are palatal (same tongue position). This phonic blending is one of the most significant reasons for the extraordinary beauty and power of the Sanskrit language, and is always the reason for the difference between the forms of words as they first appear in the sūtra and secondly in the word-for-word.

॥ अथ समाधिपादः ॥

atha samādhi-pādaḥ

अथ	atha	now	(indecl)
समाधि -	samādhi -	cognitive absorption	
पादः	pādaḥ	chapter	(m-a 1 sg)

Now, the chapter on samādhi.

अथ योगानुशासनम् ॥ १ ॥

atha yogānuśāsanam

अथ	atha	now	(indecl)
योग -	yoga -	yoga	
अनुशासनम्	anuśāsanam	instruction	(n-a 1 sg)

Now, the instruction of yoga.

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

yogaś citta-vṛtti-nirodhaḥ

योगः	yogaḥ	yoga	(m-a 1 sg)
चित्त -	citta -	the field of consciousness, the perceived	
वृत्ति -	vṛtti -	mental activity, definitions (which limit/define)	
निरोधः	nirodhaḥ	*nirodha*-process of ending	(m-a 1 sg)

Yoga is the *nirodha* (process of ending) of the
vṛtti (definitions) of *citta* (the field of consciousness).

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

tadā draṣṭuḥ svarūpe 'vasthānam

तदा	tadā	then	(indecl)
द्रष्टुः	draṣṭuḥ	of the seer (I)	(m-ṛ 6 sg)
स्वरूपे	svarūpe	in essence, in (my) own nature	(n-a 7 sg)
अवस्थानम्	avasthānam	abidance, remaining	(n-a 1 sg)

Then, the abidance of (I) the seer (*draṣṭṛ)* in (my) own nature (*svarūpa*).

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

vṛtti-sārūpyam itaratra

वृत्ति -	vṛtti -	definitions	
सारूप्यम्	sārūpyam	conformity, identification	(n-a 1 sg)
इतरत्र	itaratra	otherwise	(indecl)

Otherwise, there is conformity to *vṛtti*-definitions.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ ५ ॥

vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ *

वृत्तयः	vṛttayaḥ	definitions	(f-i 1 pl)
पञ्चतय्यः	pañcatayyaḥ	five-fold	(f-ī 1 pl)
क्लिष्ट -	kliṣṭa -	obstructing	
अक्लिष्टाः	akliṣṭāḥ	non-obstructing	(f-a 1 pl)

Vṛtti-definitions (of the field)are five-fold. They are either *kliṣṭa*-obstructing (causing pain) or *akliṣṭa*-non-obstructing (not causing pain).

* Alternate reading

वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाश्च ॥ ५ ॥

vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāś ca

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ

प्रमाण -	pramāṇa -	valid means of learning, evaluation	
विपर्यय -	viparyaya -	misperception	
विकल्प -	vikalpa -	conceptualization	
निद्रा -	nidrā -	sleep	
स्मृतयः	smṛtayaḥ	memory	(f-i 1 pl)

They are: evaluation, misperception, conceptualization, sleep, and memory.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

pratyakṣānumānāgamāḥ pramāṇāni

प्रत्यक्ष -	pratyakṣa -	direct perception	
अनुमान -	anumāna -	inference	
आगमाः	āgamāḥ	testimony, scripture	(m-a 1 pl)
प्रमाणानि	pramāṇāni	valid means of learning, evaluation	(n-a 1 pl)

Pramāṇa-valid means of evaluation are: direct perception, inference, and testimony.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

viparyayo mithyājñānam atad-rūpa-pratiṣṭham

विपर्ययः	viparyayaḥ	misperception	(m-a 1 sg)
मिथ्या -	mithyā -	mistaken, false	
ज्ञानम्	jñānam	knowledge, idea	(n-a 1 sg)
अतद् -	a-tad -	not that	
रूप -	rūpa -	appearance, form	
प्रतिष्ठम्	pratiṣṭham	foundation	(n-a 1 sg)

Viparyaya-misperception is mistaken knowledge, founded on an appearance which is not that.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ९ ॥

śabda-jñānānupātī vastu-śūnyo vikalpaḥ

शब्द -	śabda -	words, language	
ज्ञान -	jñāna -	knowledge, concept, idea	
अनुपाती	anupātī	relying	(m-in 1 sg)
वस्तु -	vastu -	object	
शून्यः	śūnyaḥ	without	(m-a 1 sg)
विकल्पः	vikalpaḥ	conceptualization	(m-a 1 sg)

Vikalpa-conceptualization is without an (actual) object - relying upon concept in language.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

abhāva-pratyayālambanā vṛttir nidrā

अभाव -	abhāva -	absence, non-wakefulness	
प्रत्यय -	pratyaya -	the immediate arising thought directed to an object	
आलम्बना	ālambanā	depending on	(f-ā 1 sg)
वृत्तिः	vṛttiḥ	fluctuation	(f-i 1 sg)
निद्रा	nidrā	sleep	(f-ā 1 sg)

Nidrā-sleep is a *vṛtti* depending on a
pratyaya-the immediate arising thought towards non-wakefulness.

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

anubhūta-viṣayāsampramoṣaḥ smṛtiḥ

अनुभूत -	anubhūta -	experienced	
विषय -	viṣaya -	objects of sensory experience	
असम्प्रमोषः	asampramoṣaḥ	non-escaping, non-stealing	(m-a 1 sg)
स्मृतिः	smṛtiḥ	act of memory, recall, remembering	(f-i 1 sg)

Smṛti-(the act of) memory is the non-escaping of *viṣaya*-experienced objects.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

abhyāsa-vairāgyābhyāṃ tan-nirodhaḥ

अभ्यास -	abhyāsa -	practice, vigilance of awareness	
वैराग्याभ्यां	vairāgyābhyām	by non-attachment (and)	(n-a 3 du)
तद् -	tad -	of those (vṛtti-definitions of the field of consciousness)	
निरोधः	nirodhaḥ	restricting	(m-a 1 sg)

The *nirodha*-ending of those *(vṛtti)* occurs by *abhyāsa*-practice and *vairāgya*-non-attachment.

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

tatra sthitau yatno 'bhyāsaḥ

तत्र	tatra	there	(indecl)
स्थितौ	sthitau	in remaining, steadiness	(f-i 7 sg)
यत्नः	yatnaḥ	effort, vigilance	(m-a 1 sg)
अभ्यासः	abhyāsaḥ	practice	(m-a 1 sg)

Abhyāsa-practice is vigilance in remaining there.
(as I, the seer abiding in my own nature, seeing. I. 3)

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ

सः	saḥ	that (*abhyāsa*-practice)	(m-p 1 sg)
तु	tu	moreover	(indecl)
दीर्घ -	dīrgha -	long	
काल -	kāla -	time	
नैरन्तर्य -	nairantarya -	without interruption	
सत्कार -	satkāra -	devotion to truth, sincerety	
आसेवितः	āsevitaḥ	cultivated, attended to	(m-a 1 sg)
दृढ -	dṛḍha -	established, firm	
भूमिः	bhūmiḥ	ground, plane	(m-i 1 sg)

Moreover, that *abhyāsa*-practice has a firm ground when attended to for a long time, without interruption, and with devotion to truth.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-sañjñā vairāgyam

दृष्ट -	dṛṣṭa -	seen, experienced	
अनुश्रविक -	anuśravika -	heard (especially from scriptural source), described	
विषय -	viṣaya -	object of sensory experience	
वितृष्णस्य	vitṛṣṇasya	non-thirst, non-clinging (of)	(m-a 6 sg)
वशीकार -	vaśīkāra -	mastery	
संज्ञा	sanjñā	full knowledge, declaration	(f-ā 1 sg)
वैराग्यम्	vairāgyam	non-attachment	(n-a 1 sg)

Vairāgya-non-attachment is the full knowledge (declaration) of (one's own-the seer's) mastery (on the part of one who is) not clinging to *viṣaya*-objects, (already) experienced or described (by others).

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १६ ॥

tat param puruṣa-khyāter guṇa-vaitṛṣṇyam

तत्	tat	that (*vairāgya*-non-attachment)	(n-p 1 sg)
परं	param	higher	(n-a 1 sg)
पुरुष -	puruṣa -	self, seer (*draṣṭṛ*)	
ख्यातेः	khyāteḥ	due to identity,	(f-i 5 sg)
गुण -	guṇa	primary forces of creation	
वैतृष्ण्यम्	vaitṛṣṇyam	desirelessness	(n-a 1 sg)

The higher (*vairāgya*-non-attachment) is the non-clinging to the *guṇas* (primary forces of creation*) due to identity with *puruṣa*-the self.

**sattva* - light, intelligence / *rajas* - energy, activity / *tamas* - inertia, matter

वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः ॥ १७ ॥

vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ

वितर्क -	vitarka -	sense-perceived (with or without *vitarka*-thought)	
विचार -	vicāra -	subtle (with or without *vicāra*-inward reflection)	
आनन्द -	ānanda -	feeling of joy, bliss	
अस्मिता -	asmitā -	sense of "I am"	
रूप -	rūpa -	forms	
अनुगमात्	anugamāt	due to connection	(m-a 5 sg)
सम्प्रज्ञातः	samprajñātaḥ	cognitive, discerned	(m-a 1 sg)

(*Nirodha* ,the process of ending *vṛtti* is) *samprajñāta*-cognitive, when connecting with forms which are sense-perceived or subtle, having a feeling of bliss or the (individual) sense of "I am".

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

virāma-pratyayābhyāsa-pūrvaḥ sanskāra-śeṣo 'nyaḥ

विराम -	virāma -	cessation	
प्रत्यय -	pratyaya -	the immediate arising thought directed to an object	
अभ्यास -	abhyāsa -	practice	
पूर्वः	pūrvaḥ	preceded by	(m-p 1 sg)
संस्कार -	sanskāra -	subliminal activator, conditioned memory responses	
शेषः	śeṣaḥ	residuum, remainder	(m-a 1 sg)
अन्यः	anyaḥ	other	(m-p 1 sg)

The other *(nirodha)*, preceded by the practice*(abhyāsa)* of the *pratyaya*-immediate arising thought of *virāma*-cessation*, has a residuum of *sanskāra*-subliminal activators.

**of the forms described in the previous sutra, including the individual sense of "I am"*

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १९ ॥

bhava-pratyayo videha-prakṛti-layānām

भव -	bhava -	becoming	
प्रत्ययः	pratyayaḥ	immediate arising thought	(m-a 1 sg)
विदेह -	videha -	out of body	
प्रकृति -	prakṛti -	unmanifest primary matter	
लयानाम्	layānām	of those absorbed	(m-a 6 pl)

In the case of those who are out of body, or absorbed in *prakṛti*-unmanifest primary matter,
it (the other *nirodha* is preceded by)
the *pratyaya*-immediate arising thought (directed towards) becoming.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ २० ॥

śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām

श्रद्धा -	śraddhā -	faith	
वीर्य -	vīrya -	energy, power, strength	
स्मृति -	smṛti -	memory (unobstructed)	
समाधि -	samādhi -	cognitive absorption	
प्रज्ञा -	prajñā -	primary insight (proceeding to the subtlest distinction)	
पूर्वकः	pūrvakaḥ	preceded by, conditioned upon	(m-a 1 sg)
इतरेषाम्	itareṣām	of the others	(m-p 6 pl)

In the case of others, it (the other *nirodha*), is preceded by faith, energy, memory (*akliṣṭa*--unobstructed), *samādhi*-cognitive absorption and *prajñā*-primary insight.

तीव्रसंवेगानामासन्नः ॥ २१ ॥

tīvra-samvegānām āsannaḥ

तीव -	tīvra -	intense, strong, unlimited	
संवेगानाम्	samvegānām	speed, frequency (of those whose)	(m-a 6 pl)
आसन्नः	āsannaḥ	drawn near, immanent, close at hand	(m-a 1 sg)

In the case of those of those whose frequency is intense, it (the other *nirodha*) is near.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

mṛdu-madhyādhimātratvāt tato 'pi viśeṣaḥ

मृदु -	mṛdu-	mild	
मध्य -	madhya-	moderate	
अधिमात्रत्वात्	adhimātratvāt	extreme (because of degree of)	(n-a 5 sg)
ततः	tataḥ	thence, therefore	(indecl)
अपि	api	also	(indecl)
विशेषः	viśeṣaḥ	difference, distinction	(m-a 1 sg)

Because of degree of mild, moderate, or extreme (frequency),
thence there is also a difference (in nearness).

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

īśvara-praṇidhānād vā

ईश्वर -	īśvara -	the ultimate seer, knower, teacher, presence, God	
प्रणिधानात्	praṇidhānāt	surrender, perfect aligning of attention	(m-a 5 sg)
वा	vā	or	(indecl)

Or, because of *īśvara-praṇidhāna*-the perfect aligning of attention in *īśvara*-the ultimate seer (there is a difference in nearness of the other *nirodha*).

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ

क्लेश -	kleśa -	root obstruction	
कर्म -	karma -	action	
विपाक -	vipāka -	result, fruition, ripening	
आशयैः	āśayaiḥ	by the accumulations	(m-a 3 pl)
अपरामृष्टः	aparāmṛṣṭaḥ	untouched	(m-a 1 sg)
पुरुष -	puruṣa -	self	
विशेषः	viśeṣaḥ	distinction	(m-a 1 sg)
ईश्वरः	īśvaraḥ	*īśvara*-the ultimate knower	(m-a 1 sg)

Īśvara is a distinction of *puruṣa*-self, untouched by accumulations
of the fruitions of *karma*-action (arising) from *kleśa*-root obstructions(causes of pain).

तत्र निरतिशयं सर्वज्ञत्वबीजम् ॥ २५ ॥

tatra niratiśayaṃ sarvajñatva-bījam

तत्र	tatra	there	(indecl)
निरतिशयं	niratiśayam	beyond the highest, unsurpassed	(n-a 1 sg)
सर्वज्ञत्व -	sarvajñatva-	omniscience	
बीजम्	bījam	seed	(n-a 1 sg)

There (in *īśvara*), the seed of omniscience is unsurpassed.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ २६ ॥

sa pūrveṣām api guruḥ kālenānavacchedāt

सः	saḥ	that	(m-p 1 sg)
पूर्वेषाम्	pūrveṣām	of the ancients, previous ones	(m-p 6 pl)
अपि	api	also	(indecl)
गुरुः	guruḥ	teacher	(m-u 1 sg)
कालेन	kālena	by time	(m-a 3 sg)
अनवच्छेदात्	anavacchedāt	due to non-limitation	(m-a 5 sg)

That *(īśvara)*, being unlimited by time, is also the teacher of the ancients.

तस्य वाचकः प्रणवः ॥ २७ ॥

tasya vācakaḥ praṇavaḥ

तस्य	tasya	of that	(m-p 6 sg)
वाचकः	vācakaḥ	speech, expression	(m-a 1 sg)
प्रणवः	praṇavaḥ	*OM*, the inner sound current	(m-a 1 sg)

The expression of that *(īśvara)* is *OM*
(*praṇava*-primary sound frequency of creation heard as an inner ringing sound current).

तज्जपस्तदर्थभावनम् ॥ २८ ॥

taj-japas tad-artha-bhāvanam

तद् -	tad -	of that	
जपः	japaḥ	repetition, vocal repetition	(m-a 1 sg)
तद् -	tad -	its	
अर्थ -	artha -	meaning	
भावनम्	bhāvanam	realizing	(n-a 1 sg)

The repetition of that (*om-praṇava*) (leads to) the realizing of its meaning.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥

tataḥ pratyak-cetanādhigamo 'pyantarāyābhāvaś ca

ततः	tataḥ	from that	
प्रत्यक् -	pratyak -	inward (directed)	
चेतना -	cetanā -	consciousness	
अधिगमः	adhigamaḥ	attainment	(m-a 1 sg)
अपि	api	also	
अन्तराय -	antarāya -	block, obstacle	
अभावः	abhāvaḥ	disappearance, absence	(m-a 1 sg)
च	ca	and	

From that (comes) the attainment of inward directed consciousness,
and also the disappearance of the blocks.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

vyādhi-styāna-sanśaya-pramādālasyāvirati-bhrānti-darśanālabdha-bhūmikatvānavasthitatvāni
citta-vikṣepās te 'ntarāyāḥ

व्याधि -	vyādhi -	sickness, disease	
स्त्यान -	styāna -	density	
संशय -	sanśaya -	doubt	
प्रमाद् -	pramāda -	carelessness	
आलस्य -	ālasya -	lethargy	
अविरति -	avirati -	sexual preoccupation	
भ्रान्ति -	bhrānti -	error	
दर्शन -	darśana -	perception, seeing	
अलब्ध -	a-labdha -	not obtained	
भूमिकत्व -	bhūmikatva -	groundedness	
अनवस्थितत्वानि	anavasthitatvāni	instability	(n-a 1 pl)
चित्त -	citta -	individualized consciousness	
विक्षेपाः	vikṣepāḥ	disruptions	(m-a 1 pl)
ते	te	these	(m-p 1 pl)
अन्तरायाः	antarāyāḥ	blocks	(m-a 1 pl)

Sickness, density, doubt, carelessness, lethargy, sexual preoccupation, erroneous perception, failure to obtain grounding (in abhyāsa-yoga practice), and instability are disruptions in *citta*-the field. These are the blocks.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥

duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-sahabhuvaḥ

दुःख -	duḥkha -	pain	
दौर्मनस्य -	daurmanasya -	depression	
अङ्गम् -	aṅgam -	limb, body	
एजयत्व -	ejayatva -	condition of causing to shake, restlessness	
श्वास -	śvāsa -	inhalation	
प्रश्वासाः	praśvāsāḥ	exhalation	(m-a 1 pl)
विक्षेप -	vikṣepa -	disruptions	
सहभुवः	sahabhuvaḥ	accompanying, innate	(m-ū 1 pl) bhū (f)

They (the blocks) have the accompanying disruptions of pain, depression, restlessness of the body, inhalation and exhalation.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

tat-pratiṣedhārtham eka-tattvābhyāsaḥ

तद् -	tad -	of those (blocks)	
प्रतिषेध -	pratiṣedha -	prevention	
अर्थम्	artham	the purpose	(m-a 2 sg)
एक -	eka -	one, single	
तत्त्व -	tattva -	reality, essence, true principle, condition, nature	
अभ्यासः	abhyāsaḥ	practice	(m-a 1 sg)

In order to prevent those blocks, the *abhyāsa*-practice of a single truth.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुन्यापुन्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

maitrī-karuṇā-muditopekṣāṇāṃ sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṃ
bhāvanātaś citta-prasādanam

मैत्री -	maitrī -	friendship	
करुणा -	karuṇā -	compassion	
मुदित -	mudita -	elation	
उपेक्षाणां	upekṣāṇāṃ	neutrality, indifference (of)	(m-a 6 pl)
सुख -	sukha -	happiness, pleasure	
दुःख -	duḥkha -	pain	
पुण्य -	puṇya -	virtue	
अपुण्य -	a-puṇya -	non-virtue, negativity	
विषयाणां	viṣayāṇāṃ	objects, experiences (whose)	(m-a 6 pl)
भावनातः	bhāvanātaḥ	due to realization	(indecl)
चित्त -	citta -	the field of consciousness	
प्रसादनम्	prasādanam	clarification, purification	(n-a 1 sg)

The clarification of *citta*-the field comes about due to the realization of friendship with regard to the experiences (*viṣaya*-objects) of happiness, compassion with pain, elation with virtue, and neutrality with non-virtue (negativity).

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

pracchardana-vidhāraṇābhyām vā prāṇasya

प्रच्छर्दन -	pracchardana -	expelling, holding out	
विधारणाभ्यां	vidhāraṇābhyām	by holding, restraining	(n-a 3 du)
वा	vā	or	
प्राणस्य	prāṇasya	of breath	(m-a 6 sg)

(*Citta*-the field is clarified) also by the holding in or out of breath.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥ ३५ ॥

viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhanī

विषयवती	viṣaya-vatī	having a sensory object	(f-ī 1 sg)
वा	vā	also, or	
प्रवृत्तिः	pravṛttiḥ	finer activity, cognition (of *citta*)	(f-i 1 sg)
उत्पन्ना	utpannā	arisen	(f-ā 1 sg)
मनसः	manasaḥ	of the mind	(n-c 6 sg)
स्थिति -	sthiti -	steadiness	
निबन्धनी	nibandhanī	holding, fixing	(f-ī 1 sg)

Also, a *pravṛtti*-cognition which has arisen, related to a sensory object, holding the steadiness of the mind, (clarifies *citta*).

विशोका वा ज्योतिष्मती ॥ ३६ ॥

viśokā vā jyotiṣmatī

विशोका	viśokā	sorrowless	(f-ā 1 sg)
वा	vā	also, or	
ज्योतिष्मती	jyotiṣ-matī	luminous, having light	(f-ī 1 sg)

Also, (a *pravṛtti*-cognition) which is sorrowless and luminous (clarifies *citta*).

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

vītarāgaviṣayam vā cittam

वीत -	vīta -	transcended, gone apart	
राग -	rāga -	attachment	
विषयं	viṣayam	object	(n-a 1 sg)
वा	vā	also	
चित्तम्	cittam	cittam	(n-a 1 sg)

Also, *citta* (whose) *viṣaya*-object is that which transcends attachment (is clarified).

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

svapna-nidrā-jñānālambanam vā

स्वप्न -	svapna -	dream	
निद्रा -	nidrā -	sleep	
ज्ञान -	jñāna -	knowledge	
आलम्बनं	ālambanam	supporting object	(n-a 1 sg)
वा	vā	also	

Also, *(citta* is clarified) having as its supporting object the knowledge of dreams or sleep.

यथाभिमतध्यानाद्वा ॥ ३९ ॥

yathābhimata-dhyānād vā

यथा -	yathā -	whichever way, as	
अभिमत -	abhimata -	desired, conceived	
ध्यानात्	dhyānāt	by meditation	(m-a 5 sg)
वा	vā	also	

Also, by *dhyāna*-meditation as desired (*citta* is clarified).

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥

paramāṇu-parama-mahattvānto 'sya vaśīkāraḥ

परम -	parama -	greatest, most	
अणु -	aṇu -	smallest particle, minute, small	
परम -	parama -	greatest, most	
महत्त्व -	mahattva -	magnitude, largeness	
अन्तः	antaḥ	end, extension	(m-a 1 sg)
अस्य	asya	of this	(m-p 6 sg)
वशीकारः	vaśīkāraḥ	mastery	(m-a 1 sg)

The mastery of this (*dhyāna*-meditation and hence desirelessness for its objects) extends from the greatest magnitude to the greatest minuteness.
(I. 15)

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥ ४१ ॥

kṣīṇa-vṛtter abhijātasyeva maṇer grahītṛ-grahaṇa-grāhyeṣu tat-stha-tad-añjanatā samāpattiḥ

क्षीण -	kṣīṇa -	diminished	
वृत्तेः	vṛtteḥ	fluctuation	(f-i 6 sg)
अभिजातस्य	abhijātasya	well-made, beautiful, perfect	(m-a 6 sg)
इव	iva	like	(indecl)
मणेः	maṇeḥ	of a gemstone, jewel	(m-i 5 sg)
ग्रहीतृ -	grahītṛ -	experiencer	
ग्रहण -	grahaṇa -	experience	
ग्राह्येषु	grāhyeṣu	in what is to be experienced (and)	(n-a 7 pl)
तद् -	tad -	(on) that	
स्थ -	stha -	staying, focusing	
तद् -	tad -	(by) that	
अञ्जनता	añjanatā	saturation, annointing	
समापत्तिः	samāpattiḥ	simultaneous occurence, cognitive blending	(f-i 1 sg)

In the case (of a *citta*) whose *vṛtti*-definitions have diminished, which is like a perfect gemstone, *samāpatti*- cognitive blending is the focusing on that (object) and the saturation by that in reference to the experiencer, the experience, and what is experienced.

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥ ४२ ॥

tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

तत्र	tatra	there	(indecl)
शब्द् -	śabda -	word	
अर्थ -	artha -	meaning	
ज्ञान -	jñāna -	knowledge	
विकल्पैः	vikalpaiḥ	with conceptualizations	(m-a 3 pl)
सङ्कीर्णा	saṅkīrṇā	mixed	(f-ā 1 sg)
सवितर्का	savitarkā	with thought	(f-ā 1 sg)
समापत्तिः	samāpattiḥ	cognitive blending	(f-i 1 sg)

There (in such a case), *samāpatti*-cognitive blending which is *savitarkā*-with thought, is mixed with words, meaning, knowledge and conceptualization.

I. 17

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥

smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā

स्मृति -	smṛti -	memory	
परिशुद्धौ	pariśuddhau	upon the purification	(f-i 7 sg)
स्वरूप -	svarūpa -	own form,	
शून्या	śūnyā	empty	(f-ā 1 sg)
इव	iva	as if	(indecl)
अर्थ -	artha -	object	
मात्र -	mātra -	alone	
निर्भासा	nirbhāsā	shining forth	(f-ā 1 sg)
निर्वितर्का	nirvitarkā	beyond thought	(f-ā 1 sg)

Upon the purification of memory, *samāpatti*- cognitive blending is *nirvitarkā*-beyond thought when, as if empty of its (*citta*'s) own form, it shines forth as the object alone.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥

etayaiva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā

एतया	etayā	by this	(f-p 3 sg)
एव	eva	specifically	
सविचारा	savicārā	with reflection	(f-ā 1 sg)
निर्विचारा	nirvicārā	beyond/without reflection	(f-ā 1 sg)
च	ca	and	
सूक्ष्म -	sūkṣma -	subtle	
विषया	viṣayā	objects	(f-ā 1 sg)
व्याख्याता	vyākhyātā	explained	(f-ā 1 sg)

Specifically, by this (the previous 2 sutras),
savicārā (with reflection), and *nirvicārā* (beyond reflection),
samāpatti -cognitive blending is explained with regard to subtle *viṣaya*-objects.
I. 17

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

sūkṣma-viṣayatvaṃ cāliṅga-paryavasānam

सूक्ष्म -	sūkṣma -	subtle	
विषयत्वं	viṣayatvam	objectness, state of being an object	(n-a 1 sg)
च	ca	and	
अलिङ्ग -	aliṅga -	unmanifest state of primary matter	
पर्यवसानम्	paryavasānam	extending	(n-a 1 sg)

And the subtlety of objects extends to *alinga*-the unmanifest state of primary matter.

ता एव सबीजः समाधिः ॥ ४६ ॥

tā eva sabījaḥ samādhiḥ

ताः	tāḥ	these (*samāpatti*)	(f-p 1 pl)
एव	eva	specifically	
सबीजः	sa-bījaḥ	*sabīja*-with seed	(m-a 1 sg)
समाधिः	samādhiḥ	cognitive absorption	(m-i 1 sg)

These particular (*samāpatti*- cognitive blendings) constitute *sabīja samādhi* -cognitive absorption with seed.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥

nirvicāra-vaiśāradye 'dhyātma-prasādaḥ

निर्विचार -	nirvicāra -	beyond reflection	
वैशारद्ये	vaiśāradye	in the lucidity	(m-a 7 sg)
अध्यात्म -	adhyātma -	higher self	
प्रसादः	prasādaḥ	clarity	(m-a 1 sg)

The clarity of the higher self occurs in the lucidity
of the *nirvicāra samāpatti*, (*samāpatti* beyond subtle reflection).

ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥

ṛtambharā tatra prajñā

ऋतम् -	ṛtam -	truth	
भरा	bharā	bearing	(f-ā 1 sg)
तत्र	tatra	there	(indecl)
प्रज्ञा	prajñā	insight	(f-ā 1 sg)

There, *prajñā*-insight is truth-bearing.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ४९ ॥

śrutānumāna-prajñābhyām anyaviṣayā viśeṣārthatvāt

श्रुत -	śruta -	tradition	
अनुमान -	anumāna -	inference	
प्रज्ञाभ्याम्	prajñābhyām	than insights (both)	(f-ā 5 du)
अन्य -	anya -	other	
विषया	viṣayā	object	(f-ā 1 sg)
विशेष -	viśeṣa -	distinction	
अर्थत्वात्	arthatvāt	due to the nature of its purpose	(n-a 5 sg)

Due to the nature of its purpose being distinction (between *puruṣa* -self and the *guṇas*-primary forces of creation), that *prajñā*-insight has another *viṣaya*-object than both the insights from tradition and inference.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

taj-jaḥ sanskāro 'nya-sanskāra-pratibandhī

तद् -	tad -	that	
जः	jaḥ	born of	(m-a 1 sg)
संस्कारः	sanskāraḥ	subliminal activator	(m-a 1 sg)
अन्य -	anya -	other	
संस्कार -	sanskāra -	subliminal activator	
प्रतिबन्धी	pratibandhī	checking	(m-in 1 sg)

The *sanskāra*-subliminal activator, born of that (*prajñā*-insight) checks other *sanskāra*.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ ५१ ॥

tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhiḥ

तस्य	tasya	of that	(m-p 6 sg)
अपि	api	even	(indecl)
निरोधे	nirodhe	upon the ending	(m-a 7 sg)
सर्व -	sarva -	all	
निरोधात्	nirodhāt	owing to the ending	(m-a 5 sg)
निर्बीजः	nirbījaḥ	without seed	(m-a 1 sg)
समाधिः	samādhiḥ	*samādhi*-cognitive absorption	(m-i 1 sg)

Upon the *nirodha*-ending of even that (*sanskāra* born of insight), owing to the *nirodha* of all*(sanskāra)*, *nirbīja samādhi (samādhi* without seed) .

॥ इति प्रथमः पादः ॥

iti prathamaḥ pādaḥ

इति	iti	thus	(indecl)
प्रथमः	prathamaḥ	first	(m-a 1 sg)
पादः	pādaḥ	chapter	(m-a 1 sg)

Here ends the first chapter.

॥ अथ साधनपादः ॥

atha sādhanapādaḥ

अथ	atha	now	(indecl)
साधन -	sādhana -	spiritual practice	
पादः	pādaḥ	chapter	(m-a 1 sg)

Now, the chapter on sādhana.

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

tapaḥ-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ

तपः -	tapaḥ -	intensity (fire) in spiritual practice	
स्वाध्याय -	svādhyāya -	one's own, personal study, learning / application of mantra, sacred teachings for oneself (*sva*)	
ईश्वर -	īśvara-	the omniscient self, seer, teacher, God within	
प्रणिधानानि	praṇidhānāni	surrender, perfect aligning of attention	(n-a 1 pl)
क्रिया -	kriyā -	action, practice (practical), purificatory rite	
योगः	yogaḥ	yoga	(m-a 1 sg)

Tapas-intensity in spiritual practice, *svādhyāya*-learning and application of personal mantras, and *īśvara-praṇidhāna*-the perfect aligning of attention in the omniscient seer within (*īśvara*) is *Kriyā Yoga.*

I. 23

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca

समाधि -	samādhi -	cognitive absorption	
भावना -	bhāvanā -	realizing	
अर्थः	arthaḥ	purpose	(m-a 1 sg)
क्लेश -	kleśa -	root obstruction, affliction, cause of pain	
तनू -	tanū -	thinning, weakening, attenuating	
करण -	karaṇa -	causing	
अर्थः	arthaḥ	purpose	(m-a 1 sg)
च	ca	and	

It has the purpose of realizing *samādhi*-cognitive absorption,
and also the purpose of weakening the *kleśa*-root causes of pain.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ ३ ॥

avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ

अविद्या -	avidyā -	absence of self-awareness, ignorance	
अस्मिता -	asmitā -	"I am"- ness, sense of "I am"	
राग -	rāga -	attachment	
द्वेष -	dveṣa -	dislike	
अभिनिवेशाः	abhiniveśāḥ	will to live, survive	(m-a 1 pl)
क्लेशाः	kleśāḥ	root obstructions	(m-a 1 pl)

Avidyā-absence of self-awareness, *asmitā*-sense of "I am", *rāga*-attachment, *dveṣa*-dislike, and *abhiniveśa*-the will to live, are the *kleśa*-root causes of pain.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

avidyā kṣetram uttareṣām prasupta-tanu-vicchinnodārāṇām

अविद्या	avidyā	absence of self-awareness	(f-ā 1 sg)
क्षेत्रम्	kṣetram	field	(n-a 1 sg)
उत्तरेषां	uttareṣām	of the others	(m-p 6 pl)
प्रसुप्त -	prasupta -	dormant	
तनु -	tanu -	weakened	
विच्छिन्न -	vicchinna -	interrupted	
उदाराणाम्	udārāṇām	aroused	(m-a 6 pl)

Avidyā-absence of self-awareness is the field for the others, They can be *prasupta*-dormant, *tanu*-weakened, *vichinna*-interrupted, or *udāra*-aroused.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā

अनित्य -	anitya -	impermanant	
अशुचि -	aśuci -	impure	
दुःख -	duḥkha -	pain	
अनात्मसु	anātmasu	in the non-self	(m-an 7 pl)
नित्य -	nitya -	eternal	
शुचि -	śuci -	pure	
सुख -	sukha -	happiness	
आत्म -	ātma -	self	
ख्यातिः	khyātiḥ	identification, naming	(f-i 1 sg)
अविद्या	avidyā	absence of self-awareness	(f-ā 1 sg)

Avidyā-absence of self-awareness, is an identification of permanance in the impermanant, purity in impurity, happiness in pain, and self in non-self.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥

dṛg-darśana-śaktyor ekātmatevāsmitā

दृक् -	dṛk -	seer	
दर्शन-	darśana -	seeing	
शक्त्योः	śaktyoḥ	of the two powers	(f-i 6 du)
एक-आत्मता	eka-ātmatā	single identity (one-self-ness)	(f-ā 1 sg)
इव	iva	like, seemingly	(indecl)
अस्मिता	asmitā	sense of "I am"	(f-ā 1 sg)

The sense of "I am" is the seeming single identity of the two (distinct) powers of the seer and the act of seeing (something).

सुखानुशयी रागः ॥ ७ ॥

sukhānuśayī rāgaḥ

सुख -	sukha -	happiness	
अनुशयी	anuśayī	having, possessing the result	(m-in 1 sg)
रागः	rāgaḥ	attachment	(m-a 1 sg)

Rāga-attachment is holding on to (prior) happiness.

दुःखानुशयी द्वेषः ॥ ८ ॥
duḥkhānuśayī dveṣaḥ

दुःख -	duḥkha -	pain	
अनुशयी	anuśayī	having, possessing the result	(m-in 1 sg)
द्वेषः	dveṣaḥ	dislike	(m-a 1 sg)

Dveṣa-dislike is holding on to (prior) pain.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

sva-rasa-vāhī viduṣo 'pi tathārūḍho 'bhiniveśaḥ

स्वरस -	sva-rasa -	its own taste, inclination	
वाही	vāhī	flowing, carried on	(m-in 1 sg)
विदुषः	viduṣaḥ	of the knowing person, wise	(m-c 6 sg)
अपि	api	even	
तथा -	tathā -	thus, so, in that way	
रूढः	rūḍhaḥ	rooted, established	(m-a 1 sg)
अभिनिवेशः	abhiniveśaḥ	the will to live, survive	(m-a 1 sg)

Abhiniveśa-the will to live, is carried on by its own inclination, rooted in that way even in the wise.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥

te pratiprasava-heyāḥ sūkṣmāḥ

ते	te	those (*kleśa*-causes of pain)	(m-p 1 pl)
प्रतिप्रसव -	pratiprasava -	inverse propagation, non-activation, return-to-source	
हेयाः	heyāḥ	to be ended	(m-a 1 pl)
सूक्ष्माः	sūkṣmāḥ	subtle, potential (*prasupta*-dormant)	(m-a 1 pl)

Those (*kleśa*-root causes of pain), (in their) subtle (form), are to be ended (*heya*) by *pratiprasava*-inverse propagation (non-activation).

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

dhyāna-heyās tad-vṛttayaḥ

ध्यान -	dhyāna -	meditation	
हेयाः	heyāḥ	to be ended	(f-ā 1 pl)
तद् -	tad -	those	
वृत्तयः	vṛttayaḥ	vṛtti-definitions	(f-i 1 pl)

Vṛtti-definitions (of *citta*-the field, arising from) those (*kleśa*) are to be ended (*heya*) by *dhyāna*-meditation.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

kleśa-mūlaḥ karmāśayo dṛṣṭādṛṣṭa-janma-vedanīyaḥ

क्लेश -	kleśa -	root causes of pain	
मूलः	mūlaḥ	root origin	(m-a 1 sg)
कर्म -	karma -	*karma*-actions	
आशयः	āśayaḥ	accumulation, reservoir	(m-a 1 sg)
दृष्ट -	dṛṣṭa -	seen	
अदृष्ट -	adṛṣṭa -	unseen	
जन्म -	janma -	births	
वेदनीयः	vedanīyaḥ	to be known, experienced	(m-a 1 sg)

Having its root in the *kleśa*-root causes of pain, the accumulation of *karma*-actions can be experienced in births, seen and unseen.

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

sati mūle tad-vipāko jātyāyur-bhogāḥ

सति	sati	existing	(n-c 7 sg)
मूले	mūle	upon the root	(n-a 7 sg)
तद् -	tad -	that	
विपाकः	vipākaḥ	fruition, ripening	(m-a 1 sg)
जाति -	jāti -	station of life, birth	
आयुः -	āyuḥ -	life-time	
भोगाः	bhogāḥ	life-experience	(m-a 1 pl)

As long as the root (of *karma*-actions) exists, there is fruition from that - birth, life-time, and life-experience.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt

ते	te	these (birth etc.)	(m-p 1 pl)
ह्लाद -	hlāda -	delight	
परिताप -	paritāpa -	distress	
फलाः	phalāḥ	results	(m-a 1 pl)
पुण्य -	puṇya -	virtuous	
अपुण्य -	apuṇya -	non-virtuous	
हेतुत्वात्	hetutvāt	from the nature of the cause	(n-a 5 sg)

These (birth etc.) have delight or distress as results,
according to the virtuous or non-virtuous nature of their cause.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ १५ ॥

pariṇāma-tāpa-sanskāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvam vivekinaḥ

परिणाम -	pariṇāma -	change	
ताप -	tāpa -	suffering	
संस्कार -	sanskāra -	subliminal activation	
दुःखैः	duḥkhaiḥ	because of the pains	(n-a 3 pl)
गुण -	guṇa -	primary forces of creation	
वृत्ति -	vṛtti -	activity, definition (of *citta*)	
विरोधात्	virodhāt	due to the opposition, obstruction	(m-a 5 sg)
च	ca	and	
दुःखम्	duḥkham	pain	(n-a 1 sg)
एव	eva	only, but	
सर्वं	sarvam	all	(n-p 1 sg)
विवेकिनः	vivekinaḥ	of the discerner	(m-in 6 sg)

Because of the pains caused by *sanskara*-subliminal activativation of suffering due to change, and on account of the obstruction of *vṛtti*-activity due to the *guṇa*-primary forces of nature - to the discerner, all is but pain.

हेयं दुःखमनागतम् ॥ १६ ॥

heyaṃ duḥkham anāgatam

हेयं	heyam	to be ended, avoidable	(n-a 1 sg)
दुःखम्	duḥkham	pain	(n-a 1 sg)
अनागतम्	anāgatam	not come, future	(n-a 1 sg)

Pain, not yet come, is to be ended (*heya*).

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥

draṣṭṛ-dṛśyayoḥ sanyogo heya-hetuḥ

द्रष्टृ -	draṣṭṛ -	seer	
दृश्ययोः	dṛśyayoḥ	of what is to be seen, the seeable	(m-a 6 du)
संयोगः	sanyogaḥ	correlation	(m-a 1 sg)
हेय -	heya -	to be ended	
हेतुः	hetuḥ	cause	(m-u 1sg)

The cause of *heya*-what is to be ended, is the *sanyoga*-correlation between the *draṣṭṛ*-seer and the *dṛśya*-the seeable.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

prakāśa-kriyā-sthiti-śīlaṃ bhūtendriyātmakaṃ bhogāpavargārthaṃ dṛśyam

प्रकाश -	prakāśa -	brightness, intelligence, *sattva-guṇa*	
क्रिया -	kriyā -	activity, *rajas-guṇa*	
स्थिति -	sthiti -	inertia, *tamas-guṇa*	
शीलं	śīlam	characteristic	(n-a 1 sg)
भूत -	bhūta -	elements	
इन्द्रिय -	indriya -	sense organs	
आत्मकं	ātmakam	having the nature of, embodied by	(n-a 1 sg)
भोग -	bhoga -	experience	
अपवर्ग -	apavarga -	emancipation	
अर्थं	artham	purpose	(n-a 1 sg)
दृश्यम्	dṛśyam	what is to be seen, the seeable	(n-a 1 sg)

Dṛśya-the seeable, has the characteristics of brightness (*sattva-guṇa*) activity (*rajas-guṇa*), and inertia (*tamas-guṇa*). It is embodied in the *bhūta*-elements and *indriya*-sense organs, and exists for the (dual) purpose of experience and emancipation.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥ १९ ॥

viśeṣāviśeṣa-liṅgamātrāliṅgāni guṇa-parvāṇi

विशेष -	viśeṣa -	particularized (visible)	
अविशेष -	aviśeṣa -	unparticularized (atomic, invisible)	
लिङ्ग-मात्र -	liṅga-mātra -	the only-indicated (primary manifestation)	
अलिङ्गानि	aliṅgāni	unindicated, the unmanifest (*prakṛti*)	(n-a 1 pl)
गुण -	guṇa -	*guṇa*-primary forces of creation	
पर्वाणि	parvāṇi	phases	(n-a 1 pl)

The phases of the *guṇa*-primary forces of creation, are the particularized (visible), the unparticularized (atomic), the *linga*-only-indicated (primary manifestation) and *alinga*-the unmanifest (*prakṛti*-primary matter)

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

draṣṭā dṛśi-mātraḥ śuddho 'pi pratyayānupaśyaḥ

द्रष्टा	draṣṭā	seer	(m-ṛ 1 sg)
दृशि -	dṛśi -	seeing	
मात्रः	mātraḥ	alone	(m-a 1 sg)
शुद्धः	śuddhaḥ	pure	(m-a 1 sg)
अपि	api	even	(indecl)
प्रत्यय -	pratyaya -	thought directed towards an object	
अनुपश्यः	anupaśyaḥ	witnessing	(m-a 1 sg)

The *draṣṭṛ*-seer is *dṛśi-mātra*-seeing alone.
It is pure, even (when) witnessing *pratyaya*-thoughts directed towards an object.

तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

tad-artha eva dṛśyasyātmā

तद् -	tad -	that (seer)	
अर्थः	arthaḥ	purpose	(m-a 1 sg)
एव	eva	only, solely	(indecl)
दृश्यस्य	dṛśyasya	the seeable	(n-a 6 sg)
आत्मा	ātmā	nature, existence	(m-an 1 sg)

The existence of *dṛśya*-the seeable, is solely for the purpose of that (*draṣṭṛ*-seer).

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

kṛtārtham prati naṣṭam apyanaṣṭaṃ tad anya-sādhāraṇatvāt

कृत	kṛta -	done, accomplished	
अर्थं	artham	purpose	(m-a 2 sg)
प्रति	prati	with regard to	(indecl)
नष्टम्	naṣṭam	ceased	(n-a 1 sg)
अपि	api	although	(indecl)
अनष्टं	anaṣṭam	not ceased	(n-a 1 sg)
तत्	tat	it, that	(n-p 1 sg)
अन्य -	anya -	other	
साधारणत्वात्	sādhāraṇatvāt	due to commonality	(n-a 5 sg)

With regard to that (*draṣṭṛ*-seer) whose purpose is accomplished, (*dṛśya*-the seeable) has ceased - although (at the same time) it has not ceased since it is common (to others).

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ sanyogaḥ

स्व -	sva -	one's (domain, seeable)	
स्वामि -	svāmi -	master (I, the seer)	
शक्त्योः	śaktyoḥ	of the two powers	(f-i 6 du)
स्वरूप -	svarūpa -	distinct essence, true nature	
उपलब्धि -	upalabdhi -	apprehension	
हेतुः	hetuḥ	cause, reason	(m-u 1 sg)
संयोगः	sanyogaḥ	correlation	(m-a 1 sg)

The *sanyoga*-correlation (between *draṣṭṛ*-seer and *dṛśya*-seeable)
is the cause of the apprehension of the *svarūpa*-distinct essences
of the powers (*śakti*) of the master (I, *svāmin-draṣṭṛ*), and what is mine (my domain-*dṛśya*)
II. 17

तस्य हेतुरविद्या ॥ २४ ॥

tasya hetur avidyā

तस्य	tasya	of that (*sanyoga*)	(m-p 6 sg)
हेतुः	hetuḥ	cause	(m-u 1 sg)
अविद्या	avidyā	unawareness	(f-ā 1 sg)

The cause of that (*sanyoga*-correlation) is *avidyā*--absence of self-awareness.

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २५ ॥

tad-abhāvāt sanyogābhāvo hānaṃ tad-dṛśeḥ kaivalyam

तद् -	tad -	that	
अभावात्	abhāvāt	owing to the disappearance	(m-a 5 sg)
संयोग -	sanyoga -	correlation	
अभावः	abhāvaḥ	disappearance	(m-a 1 sg)
हानं	hānam	end (of the pain to be ended-*heya*)	(n-a 1 sg)
तत्	tat	that	(n-p 1 sg)
दृशेः	dṛśeḥ	of seeing	(m-i 6 sg)
कैवल्यम्	kaivalyam	aloneness	(n-a 1 sg)

Owing to the disappearance of that (*avidyā*-absence of self-awareness), there is the disappearance of the *sanyoga*-correlation, the *hāna*-end (of what is to be ended-*heya*). That is *kaivalya*-the aloneness of seeing.

II. 17

विवेकख्यातिरविप्लवा हानोपायः ॥ २६ ॥

viveka-khyātir aviplavā hānopāyaḥ

विवेक -	viveka -	distinction between *draṣṭṛ*-seer and *dṛśya*-seeable	
ख्यातिः	khyātiḥ	identification, naming	(f-i 1 sg)
अविप्लवा	aviplavā	unceasing, flowing	(f-ā 1 sg)
हान -	hāna -	end (of the pain to be ended-*heya*)	
उपायः	upāyaḥ	the way, means	(m-a 1 sg)

The unceasing *viveka-khyāti*-identification of *viveka*, is the way to the *hāna*-end.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २७ ॥

tasya saptadhā prānta-bhūmiḥ prajñā

तस्य	tasya	of that (way)	(m-p 6 sg)
सप्तधा	sapta-dhā	sevenfold	(indecl)
प्रान्त -	prānta -	extremity, extreme edge, final	
भूमिः	bhūmiḥ	ground, stage	(f-i 1 sg)
प्रज्ञा	prajñā	insight	(f-ā 1 sg)

Of that (*hāna-upāya*-way to the end), there is sevenfold *prajñā*-insight, as the final stage.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ २८ ॥

yogāṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ

योग -	yoga -	yoga	
अङ्ग -	aṅga -	limbs	
अनुष्ठानात्	anuṣṭhānāt	from the practice	(n-a 5 sg)
अशुद्धि -	aśuddhi -	impurity	
क्षये	kṣaye	on the diminishing, destroying	(m-a 7 sg)
ज्ञान -	jñāna -	knowing	
दीप्तिः	dīptiḥ	light	(f-i 1 sg)
आ -	ā	up to, as far as	(indecl)
विवेक -	viveka -	distinction between *draṣṭṛ* and *dṛśya*	
ख्यातेः	khyāteḥ	the identification	(f-i 5 sg)

By practicing the (eight) limbs of yoga - upon the diminishing of impurities, there is a light of knowing, up to (leading to) *viveka-khyāti*-the identification of *viveka*.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २९ ॥

yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni

यम -	yama -	*yama*	(precise definitions follow in text)
नियम -	niyama -	*niyama*	
आसन -	āsana -	*āsana*	
प्राणायाम -	prāṇāyāma -	*prāṇāyāma*	
प्रत्याहार -	pratyāhāra -	*pratyāhāra*	
धारणा -	dhāraṇā -	*dhāraṇā*	
ध्यान -	dhyāna -	*dhyāna*	
समाधयः	samādhayaḥ	*samādhi*	(m-i 1 pl)
अष्टौ	aṣṭau	eight	(n-p-irreg. 1 pl)
अङ्गानि	aṅgāni	limbs	(n-a 1 pl)

Yama, niyama, āsana, prāṇāyāma. pratyāhāra, dhāraṇā, dhyāna, and *samādhi* are the eight limbs.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

ahimsā-satyāsteya-brahmacaryāparigrahā yamāḥ

अहिंसा -	ahimsā -	non-hurtfulness	
सत्य -	satya -	truth	
अस्तेय -	asteya -	non-stealing	
ब्रह्मचर्य -	brahma-carya -	acting in *brahman,* spiritual resolution of desires	
अपरिग्रहाः	aparigrahāḥ	non-possessiveness	(m-a 1 pl)
यमाः	yamāḥ	the *yama*-universal disciplines	(m-a 1 pl)

Ahinsā-non-hurtfulness, *satya*-truth, *asteya*-non-stealing,
brahmacarya-spiritual resolution of desires, and *aparigraha*-non-possessiveness
are the *yama*-universal disciplines.

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

ete jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahāvratam

एते	ete	these	(m-p 1 pl)
जाति -	jāti -	state of life, one's birth	
देश -	deśa -	place	
काल -	kāla -	time	
समय -	samaya -	circumstance	
अनवच्छिन्नाः	anavacchinnāḥ	irrespective, unlimited	(m-a 1 pl)
सार्व-भौमाः	sārva-bhaumāḥ	having all stages / planes, universal	(m-a 1 pl)
महा -	mahā -	great	
व्रतम्	vratam	vow	(n-a 1 sg)

Irrespective of life state, place, time, and circumstance,
these (*yama*) are universal - the great vow.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ

शौच -	śauca -	purity	
सन्तोष -	santoṣa -	contentment	
तपः -	tapaḥ -	intensity in spiritual practice	
स्वाध्याय -	svādhyāya -	learning and practice of personal mantra	
ईश्वर -	īśvara-	the omniscient self, seer, teacher, God within	
प्रणिधानानि	praṇidhānāni	surrender, perfect aligning of attention	(n-a 1 pl)
नियमाः	niyamāḥ	*niyama*-internal disciplines	(m-a 1 pl)

Śauca-purity, *santoṣa*-contentment, *tapas*-intensity in spiritual practice,
svādhyāya-learning and practice of personal mantra, and
īśvara-praṇidhāna-perfect aligning of attention
in the omniscient seer within (*īśvara*) are the *niyama*-internal disciplines

वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥

vitarka-bādhane pratipakṣa-bhāvanam

वितर्क -	vitarka -	opposing beliefs/actions (causing conformity to *vṛtti*)	
बाधने	bādhane	in suspending	(n-a 7 sg)
प्रतिपक्ष -	pratipakṣa -	opposites	
भावनम्	bhāvanam	realizing	(n-a 1 sg)

Upon the suspending of *vitarka*-opposing beliefs - there is the realizing of (their) opposites.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

vitarkā hinsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā
mṛdu-madhyādhimātrā duḥkhājñānānanta-phalā iti pratipakṣa-bhāvanam

वितर्काः	vitarkāḥ	opposing beliefs	(m-a 1 pl)
हिंसा -	hinsā -	hurtfulness	
आदयः	ādayaḥ	beginning with, etc.	(m-i 1 pl)
कृत -	kṛta -	done	
कारित -	kārita -	caused to be done	
अनुमोदिताः	anumoditāḥ	approved of	(m-a 1 pl)
लोभ -	lobha -	greed	
क्रोध -	krodha -	anger	
मोह -	moha -	confusion	
पूर्वकाः	pūrvakāḥ	conditioned, preceded by	(m-a 1 pl)
मृदु -	mṛdu -	mild	
मध्य -	madhya -	moderate	
अधिमात्राः	adhimātrāḥ	excessive	(m-a 1 pl)
दुःख -	duḥkha -	pain	
अज्ञान -	ājñāna -	ignorance	
अनन्त -	ananta -	unending	
फलाः	phalāḥ	results	(m-a 1 pl)
इति	iti	thus	
प्रतिपक्ष -	pratipakṣa -	opposites	
भावनम्	bhāvanam	realizing	(n-a 1 sg)

Vitarka-opposing beliefs, such as *hinsā*-hurtfulness etc.
whether done, caused to be done, or approved of,
are conditioned upon greed anger, and confusion,
are mild, moderate, or excessive, and
have their unending results in pain and ignorance.
Thus the realizing of their opposites.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

ahimsā-pratiṣṭhāyāṃ tat-sannidhau vaira-tyāgaḥ

अहिंसा -	ahimsā -	non-hurtfulness	
प्रतिष्ठायां	pratiṣṭhāyām	upon establishment	(f-ā 7 sg)
तद्-	tad -	(of) that	
सन्निधौ	sannidhau	in the presence	(m-i 7 sg)
वैर -	vaira -	hostility	
त्यागः	tyāgaḥ	giving up, relinquishing	(m-a 1 sg)

Upon being established in *ahinsā*-non-hurtfulness -
there is a relinquishing of hostility in the presence of that (*ahinsā*).

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

satya-pratiṣṭhāyāṃ kriyā-phalāśrayatvam

सत्य -	satya -	truth	
प्रतिष्ठायां	pratiṣṭhāyām	upon establishment	(f-ā 7 sg)
क्रिया -	kriyā -	actions/practice	
फल -	phala -	result	
आश्रयत्वम्	āśrayatvam	surity	(n-a 1 sg)

Upon being established in *satya*-truth - there is surity in the result of actions/practice.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

asteya-pratiṣṭhāyāṃ sarva-ratnopasthānam

अस्तेय -	asteya -	non-stealing	
प्रतिष्ठायां	pratiṣṭhāyām	upon establishment	(f-ā 7 sg)
सर्व -	sarva -	all	
रत्न -	ratna -	gems, prosperity	
उपस्थानम्	upasthānam	attainment	(n-a 1 sg)

Upon being established in *asteya*-non-stealing - the attainment of all prosperity.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ

ब्रह्मचर्य -	brahma-carya -	*brahman*, Supreme Being - *carya*, course/action/conduct	
		a course of actions/desires leading to Brahman	
प्रतिष्ठायां	pratiṣṭhāyām	upon establishment	(f-ā 7 sg)
वीर्य -	vīrya -	vital energy	
लाभः	lābhaḥ	obtainment	(m-a 1 sg)

Upon being established in *brahmacarya* -
the obtainment of vital energy.

अपरिग्रहस्थैर्ये जन्मकथंतासम्बोधः ॥ ३९ ॥

aparigraha-sthairye janma-kathantā-sambodhaḥ

अपरिग्रह -	aparigraha -	not-everywhere-grasping, possessiveness	
स्थैर्ये	sthairye	upon a foundation	(m-a 7 sg)
जन्म -	janma -	birth	
कथंता -	kathantā -	the wherefore, the nature of *why*	
सम्बोधः	sambodhaḥ	understanding	(m-a 1 sg)

Upon a foundation in *aparigraha*-non-possessiveness -
the understanding of the wherefore of birth.

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ ४० ॥

śaucāt svāṅga-jugupsā parair asansargaḥ

शौचात्	śaucāt	owing to purity	(m-a 5 sg)
स्व -	sva -	own	
अङ्ग -	aṅga -	body	
जुगुप्सा	jugupsā	desire to protect	(f-ā 1 sg)
परैः -	paraiḥ	with others, alien, adverse	(m-p 3 pl)
असंसर्गः	a-sansargaḥ	non-contact	(m-a 1 sg)

Owing to *śauca*-purity, there is a desire to protect one's own body,
being the non-contact with whatever is adverse (to that).

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca

सत्त्व -	sattva -	primary constituent of brightness	
शुद्धि -	śuddhi -	purity, clarity	
सौमनस्य -	saumanasya -	inspiration	
ऐकाग्र्य -	aikāgrya -	one-pointedness	
इन्द्रिय -	indriya -	sense organ	
जय -	jaya -	mastery	
आत्म -	ātma -	inner self	
दर्शन -	darśana -	seeing	
योग्यत्वानि	yogyatvāni	readiness	(n-a 1 pl)
च	ca	and	

And (due to *śauca-purity*), there is the clarity of *sattva* (the primary force of brightness/intelligence), inspiration, one-pointedness, mastery of the sense organs, and readiness for the seeing of the self.

सन्तोषादनुत्तमः सुखलाभः ॥ ४२ ॥

santoṣād anuttamaḥ sukha-lābhaḥ

सन्तोषात्	santoṣāt	owing to contentment	(m-a 5 sg)
अनुत्तमः	anuttamaḥ	highest, unexcelled, ultimate	(m-a 1 sg)
सुख -	sukha -	happiness	
लाभः	lābhaḥ	attainment	(m-a 1 sg)

Owing to *santoṣa*-contentment, there is,an unexcelled attainment of happiness.

कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥ ४३ ॥

kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ

काय -	kāya -	body	
इन्द्रिय -	indriya -	sense organ	
सिद्धिः	siddhiḥ	perfection	(f-i 1 sg)
अशुद्धि -	aśuddhi -	impurities	
क्षयात्	kṣayāt	due to elimination	(m-a 5 sg)
तपसः	tapasaḥ	due to intensity of spiritual practice	(n-c 5 sg)

The perfection of the body and sense organs is due to *tapas*-intensity in spiritual practice, being the elimination of impurites.

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ ४४ ॥

svādhyāyād iṣṭa-devatā-samprayogaḥ

स्वाध्यायात्	svādhyāyāt	due to learning/reciting/application of mantra, sacred teachings for oneself (*sva*)	(m-a 5 sg)
इष्ट -	iṣṭa -	worshipped, desired, favorite, beloved	
देवता -	devatā -	diety	
सम्प्रयोगः	samprayogaḥ	connection, union	(m-a 1 sg)

Owing to *svādhyāya*-learning and application of personal mantras,
there is union with (one's) beloved deity (source of inspiration).

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

samādhi-siddhir īśvara-praṇidhānāt

समाधि -	samādhi -	cognitive absorption	
सिद्धिः	siddhiḥ	perfection	(f-i 1 sg)
ईश्वर -	īśvara-	the omniscient self, seer, teacher, God within	
प्रणिधानात्	praṇidhānāt	surrender, perfect aligning of attention	(n-a 5 sg)

The perfection of *samādhi*-cognitive absorption is due to
īśvara-praṇidhāna-perfect aligning of attention with the omniscient seer within (*īśvara*)

स्थिरसुखमासनम् ॥ ४६ ॥

sthira-sukham āsanam

स्थिर -	sthira -	stable	
सुखम्	sukham	comfortable	(n-a 1 sg)
आसनम्	āsanam	posture	(n-a 1 sg)

Āsana-posture is that which is stable and comfortable.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

prayatna-śaithilyānanta-samāpattibhyām

प्रयत्न -	prayatna -	effort	
शैथिल्य -	śaithilya -	release, relaxation	
अनन्त -	ananta -	endless, infinite	
समापत्तिभ्याम्	samāpattibhyām	owing to *samāpatti*-cognitive blending	(f-i 5 du)

Āsana-posture (becomes stable and comfortable) owing to the relaxation of effort and *samāpatti*-cognitive blending with the infinite.

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

tato dvandvānabhighātaḥ

ततः	tataḥ	from that	(indecl)
द्वन्द्व -	dvandva -	duality, pairs of opposites	
अनभिघातः	anabhighātaḥ	non-affliction	(m-a 1 sg)

From that (*āsana*), non-affliction from the pairs of opposites (pleasure and pain, etc.)

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ

तस्मिन्	tasmin	upon this	(n-p 7 sg)
सति	sati	existing, being achieved	(n-c 7 sg)
श्वास -	śvāsa -	inhalation	
प्रश्वासयोः	praśvāsayoḥ	exhalation	(m-a 6 du)
गति -	gati -	motion	
विच्छेदः	vicchedaḥ	interruption	(m-a 1 sg)
प्राण-आयामः	prāṇa-āyāmaḥ	*prāṇāyāma*-breath -regulation	(m-a 1 sg)

That (*āsana*-posture) being achieved, prāṇāyāma-breath regulation is interruption of the (normal)motion of inhalation and exhalation.

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥

bāhyābhyantara-stambha-vṛttir deśa-kāla-saṅkhyābhiḥ-paridṛṣṭo dīrgha-sūkṣmaḥ

बाह्य -	bāhya -	external	
अभ्यन्तर -	abhyantara -	internal	
स्तम्भ -	stambha -	suspended	
वृत्तिः	vṛttiḥ	modification	(m-i 1 sg)
देश -	deśa -	location	
काल -	kāla -	time	
सङ्ख्याभिः	saṅkhyābhiḥ	by number	(f-ā 3 pl)
परिदृष्टः	paridṛṣṭaḥ	observed	(m-a 1 sg)
दीर्घ -	dīrgha -	long	
सूक्ष्मः	sūkṣmaḥ	subtle	(m-a 1 sg)

(*Prāṇāyāma* has) external, internal or suspended modifications,
(which become) long and subtle, when observed by means of
location (of the breath's motion in the body),
time (length of inhalation, exhalation and intervening spaces), and number.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥

bāhyābhyantara-viṣayākṣepī caturthaḥ

बाह्य -	bāhya -	external	
अभ्यन्तर -	abhyantara -	internal	
विषय -	viṣaya -	object, reference	
आक्षेपी	ākṣepī	transcending	(m-in 1 sg)
चतुर्थः	caturthaḥ	fourth	(m-a 1 sg)

The fourth (modification) transcends the reference to external and internal.

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

tataḥ kṣīyate prakāśāvaraṇam

ततः	tataḥ	from that	(indecl)
क्षीयते	kṣīyate	is dispersed	(verb-pass 3 sg)
प्रकाश -	prakāśa -	light	
आवरणम्	āvaraṇam	covering	(n-a 1 sg)

Due to that, the covering of light is dispersed.

धारणासु च योग्यता मनसः ॥ ५३ ॥

dhāraṇāsu ca yogyatā manasaḥ

धारणासु	dhāraṇāsu	on, with regard to *dhāraṇā*-focusings(f-ā 7 pl)	
च	ca	and	
योग्यता	yogyatā	readiness	(f-ā 1 sg)
मनसः	manasaḥ	of the mind	(n-c 6 sg)

And readiness of the mind for *dhāranā*-focusings.

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

sva-viṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhāraḥ

स्व -	sva -	own	
विषय -	viṣaya -	sensory object	
असम्प्रयोगे	asamprayoge	in disconnecting	(m-a 7 sg)
चित्तस्य	cittasya	of citta (the field of consciousness)	(n-a 6 sg)
स्वरूप -	svarūpa -	own form, essential nature	
अनुकारः	anukāraḥ	imitation	(m-a 1 sg)
इव -	iva	as if, like	
इन्द्रियाणां	indriyāṇām	of the senses	(n-a 6 pl)
प्रत्याहारः	pratyāhāraḥ	sense withdrawal	(m-a 1 sg)

Pratyāhāra-sense withdrawal is as if imitating *citta*'s *svarūpa*-essential nature (*sattva-guṇa* - brighness, clarity) on the part of the senses, in disconnecting with their sensory objects.

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५५ ॥

tataḥ paramā vaśyatendriyāṇām

ततः	tataḥ	from that	(indecl)
परमा	paramā	perfect	(f-ā 1 sg)
वश्यता	vaśyatā	mastery	(f-ā 1 sg)
इन्द्रियाणाम्	indriyāṇām	of the senses	(n-a 6 pl)

From that, the perfect mastery of the senses.

॥ इति द्वितीयः पादः ॥

iti dvitīyaḥ pādaḥ

इति	iti	thus	(indecl)
द्वितीयः	dvitīyaḥ	second	(m-a 1 sg)
पादः	pādaḥ	chapter	(m-a 1 sg)

Here ends the second chapter.

॥ अथ विभूतिपादः ॥

atha vibhūti-pādaḥ

अथ	atha	now	(indecl)
विभूति -	vibhūti -	accomplishment, power	
पादः	pādaḥ	chapter	(m-a 1 sg)

Now, the chapter on powers.

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

deśa-bandhaś cittasya dhāraṇā

देश -	deśa -	point, place	
बन्धः	bandhaḥ	fixation	(m-a 1 sg)
चित्तस्य	cittasya	of the energy field of consciousness	(n-a 6 sg)
धारणा	dhāraṇā	focusing	(f-ā 1 sg)

Dhāraṇā-focusing is fixation of *citta*-(the energy of) the field of consciousness within a focal point.

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

tatra pratyayaika-tānatā dhyānam

तत्र	tatra	there	
प्रत्यय -	pratyaya -	the arising thought which directs *citta* to an object	
एक -	eka -	single	
तानता	tānatā	directionality	(f-ā 1 sg)
ध्यानम्	dhyānam	meditation	(n-a 1 sg)

The single directionality of a *pratyaya* there (to the chosen focal point) is *dhyāna*-meditation.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

tad evārtha-mātra-nirbhāsaṃ svarūpa-śūnyam iva samādhiḥ

तत्	tat	that *(citta)*	(n-p 1 sg)
एव	eva	specifically	(indecl)
अर्थ -	artha -	object	
मात्र -	mātra -	alone	
निर्भासं	nirbhāsam	shining forth, reflecting	(n-a 1 sg)
स्वरूप -	svarūpa -	own form, essence	
शून्यम्	śūnyam	empty	(n-a 1 sg)
इव	iva	as if	
समाधिः	samādhiḥ	cognitive absorption	(m-i 1 sg)

That (*citta*) specifically, reflecting as the object alone, as if empty of its own form, is *samādhi*-cognitive absorption.

त्रयमेकत्र संयमः ॥ ४ ॥

trayam ekatra sanyamaḥ

त्रयम्	trayam	group of three	(n-a 1 sg)
एकत्र	ekatra	in one, together as one	(indecl)
संयमः	sanyamaḥ	the perfect regulation (of *citta*)	(m-a 1 sg)

The group of three (*dhāraṇā, dhyāna, and samādhi*, practiced) together as one, is *sanyama*-the perfect regulation of *citta*.

तज्जयात् प्रज्ञालोकः ॥ ५ ॥

taj-jayāt prajñālokaḥ

तद् -	tad -	that (*sanyama*)	
जयात्	jayāt	owing to the success	(m-a 5 sg)
प्रज्ञा -	prajñā -	insight	
आलोकः	ālokaḥ	brilliance	(m-a 1 sg)

Owing to the success of that (*sanyama*), the brilliance of *prajñā*-insight.

तस्य भूमिषु विनियोगः ॥ ६ ॥

tasya bhūmiṣu viniyogaḥ

तस्य	tasya	its, of it (*sanyama*)	(m-p 6 sg)
भूमिषु	bhūmiṣu	in stages	(f-i 7 pl)
विनियोगः	viniyogaḥ	application	(m-a 1 sg)

Its (*sanyama*'s) application is in stages.

त्रयमन्तरङ्गं पूर्वेभ्यः ॥ ७ ॥

trayam antar-aṅgam pūrvebhyaḥ

त्रयम्	trayam	group of three	(n-a 1 sg)
अन्तर् -	antar -	inner	
अङ्गं	aṅgam	limb(s)	(n-a 1 sg)
पूर्वेभ्यः	pūrvebhyaḥ	(distinct) from the previous (limbs)	(m-p 5 pl)

The group of three (*dhāraṇā, dhyāna, and samādhi*) is the inner limb(s) distinct from the previous (five limbs of yoga).

तदपि बहिरङ्गं निर्बीजस्य ॥ ८ ॥

tad api bahir-aṅgaṃ nirbījasya

तत्	tat	that (inner limb)	(n-p 1 sg)
अपि	api	however	
बहिर् -	bahir -	external	
अङ्गं	aṅgam	limb	(n-a 1 sg)
निर्बीजस्य	nirbījasya	of the seedless	(m-a 6 sg)

That (inner limb) however is an external limb of *nirbīja*-the seedless (*samādhi*-cognitive absorption)

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥ ९ ॥

vyutthāna-nirodha-sanskārayor abhibhava-prādur-bhāvau
nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ

व्युत्थान -	vyutthāna -	externalization	
निरोध -	nirodha -	act of ending (*citta-vṛtti*-definitions of the field)	
संस्कारयोः	sānskārayoḥ	of the (two) subliminal activators	(m-a 6 du)
अभिभव -	abhibhava -	submergence	
प्रादुर्भावौ	prādurbhāvau	emergence (and)	(m-a 1 du)
निरोध -	nirodha -	restriction	
क्षण -	kṣaṇa -	moment	
चित्त -	citta -	the energy field of consciousness	
अन्वयः	anvayaḥ	connection	(m-a 1 sg)
निरोध -	nirodha -	restriction	
परिणामः	pariṇāmaḥ	transformation	(m-a 1 sg)

The submergence of the *sanskāra*-subliminal activator of externalization and the emergence of the *sanskāra* of *nirodha*-the act of ending (*citta-vṛtti*) is the *nirodha-pariṇāma* (*nirodha*-transformation) which is connected to *citta*-the energy field of consciousness at the moment of *nirodha.*

तस्य प्रशान्तवाहिता संस्कारात् ॥ १० ॥

tasya praśānta-vāhitā sanskārāt

तस्य	tasya	of that (*nirodha-pariṇāma*)	(m-p 6 sg)
प्रशान्त -	praśānta -	calm	
वाहिता	vāhitā	flow	(f-ā 1 sg)
संस्कारात्	sanskārāt	due to *sanskāra*-subliminal activator	(m-a 5 sg)

The calm flow of that (*nirodha-pariṇāma*-transformation)
occurs due to the *sanskāra*-subliminal activator (of *nirodha*).

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ११ ॥

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ

सर्व-अर्थता -	sarva-arthatā -	all-objectness	
एकाग्रतयोः	ekāgratayoḥ	of one pointedness (and)	(f-ā 6 du)
क्षय -	kṣaya -	disappearance,	
उदयौ	udayau	arising (and)	(m-a 1 du)
चित्तस्य	cittasya	of *citta*-the field	(n-a 6 sg)
समाधि -	samādhi -	cognitive absorption	
परिणामः	pariṇāmaḥ	transformation	(m-a 1 sg)

The disappearance of *sarvārthatā*-all-objectness and the arising of *ekāgratā*-one-pointedness is *samādhi-pariṇāma* (*samādhi*-transformation) of *citta*-the energy field of consciousness.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ १२ ॥

tataḥ punaḥ śāntoditau tulya-pratyayau cittasyaikāgratā-pariṇāmaḥ

ततः	tataḥ	from that, then	(indecl)
पुनः	punaḥ	again	(indecl)
शान्त -	śānta -	quieted	
उदितौ	uditau	arisen (and)	(m-a 1 du)
तुल्य -	tulya -	the same	
प्रत्ययौ	pratyayau	arising (2) thoughts which direct *citta* to an object	(m-a 1 du)
चित्तस्य	cittasya	of *citta*-the field	(m-a 6 sg)
एकाग्रता -	ekāgratā -	one-pointedness	
परिणामः	pariṇāmaḥ	transformation	(m-a 1 sg)

Then again, when the *śānta*-quieted and the *udita*-arisen are the same *pratyaya*, there is *ekāgratā-pariṇāma*-one-pointedness transformation of *citta*-the field.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ १३ ॥

etena bhūtendriyeṣu dharma-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ

एतेन	etena	by this	(n-p 3 sg)
भूत -	bhūta -	elements	
इन्द्रियेषु	indriyeṣu	in regard to the sense organs (and)	(n-a 7 pl)
धर्म -	dharma -	essential characteristic	
लक्षण -	lakṣaṇa -	that by which something is indicated, due to difference in time - potential change	
अवस्था -	avasthā -	state, condition	
परिणामाः	pariṇāmāḥ	transformations	(m-a 1 pl)
व्याख्याताः	vyākhyātāḥ	explained	(m-a 1 pl)

By this are explained the *pariṇāma*-transformations of *dharma*-characteristic form, *lakṣana*-potential change and *avasthā*-condition in regard to the *bhūta*-elements and *indriya*-sense organs.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ १४ ॥

śāntoditāvyapadeśya-dharmānupātī dharmī

शान्त -	śānta -	quieted	
उदित -	udita -	arisen	
अव्यपदेश्य -	avyapadeśya -	indistinguishable	
धर्म -	dharma -	characteristic form	
अनुपाती	anupātī	conforming	(m-in 1 sg)
धर्मी	dharmī	substratum characterized, that which has *dharma*-the essential characteristic	(m-in 1 sg)

The form substratum (dharmī) conforms to the characteristic form, which may be quieted, arisen, and indistinguishable (past, present, and future).

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ १५ ॥

kramānyatvam pariṇāmānyatve hetuḥ

क्रम -	krama -	sequential progression	
अन्यत्वं	anyatvam	separateness	(n-a 1 sg)
परिणाम -	pariṇāma -	transformation	
अन्यत्वे	anyatve	separateness	(n-a 7 sg)
हेतुः	hetuḥ	reason, cause	(m-u 1 sg)

The separateness of the *krama*-sequential progression (of each *citta*-field) is the reason for the separateness of *pariṇāma*-transformations.

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

pariṇāma-traya-sanyamād atītānāgata-jñānam

परिणाम -	pariṇāma -	transformations	
त्रय -	traya -	the three	
संयमात्	sanyamāt	due to sanyama	(m-a 5 sg)
अतीत -	atīta -	past	
अनागत -	anāgata -	future	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

Due to *sanyama* (perfect regulation of citta by *dhāraṇa, dhyāna, samādhi*),
on the three transformations (*dharma*-characteristic, *lakṣaṇa*-potential change, *avasthā*-condition)
there arises knowledge of the past and future.

शब्दार्थप्रत्ययानामितरेतराध्यासात् सङ्करस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ १७ ॥

śabdārtha-pratyayānām itaretarādhyāsāt saṅkaras
tat-pravibhāga-sanyamāt sarva-bhūta-ruta-jñānam

शब्द् -	śabda -	word	
अर्थ -	artha -	meaning	
प्रत्ययानाम्	pratyayānām	arising thought which directs *citta* to an object	(m-a 6 pl)
इतर-इतर -	itara-itara -	other upon the other, one upon the other	
अध्यासात्	adhyāsāt	due to the super-imposition	(m-a 5 sg)
सङ्करः	saṅkaraḥ	confusion, mixing together	(m-a 1 sg)
तद् -	tad -	of these	
प्रविभाग -	pravibhāga -	inherent distinctness	
संयमात्	sanyamāt	due to sanyama	(m-a 5 sg)
सर्व -	sarva -	all	
भूत -	bhūta -	being	
रुत -	ruta -	sound	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

The confusion of words, meanings, and *pratyaya* is due to the super-imposition of one upon the other. By *sanyama* (perfect regulation of *citta*) on the inherent distinctness of these, there arises knowledge of the sound of all beings.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥ १८ ॥

sanskāra-sākṣāt-karaṇāt pūrva-jāti-jñānam

संस्कार -	sanskāra -	subliminal activator	
साक्षात् -	sākṣāt -	direct	
करणात्	karaṇāt	doing, making, perception	(n-a 5 sg)
पूर्व -	pūrva -	previous	
जाति -	jāti -	births	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

By direct perception of *sanskāra*-subliminal activators, knowledge of previous births.

प्रत्ययस्य परचित्तज्ञानम् ॥ १९ ॥

pratyayasya para-citta-jñānam

प्रत्ययस्य	pratyayasya	of arising thought which directs *citta* to an object	(m-a 6 sg)
पर -	para -	another	
चित्त -	citta -	*citta*-field	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

(By direct perception) of a *pratyaya* - knowledge of the *citta* of another.

न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥ २० ॥

na ca tat sālambanaṃ tasyāviṣayī-bhūtatvāt

न	na	not	(indecl)
च	ca	and	(indecl)
तत्	tat	that	(n-p 1 sg)
सालम्बनं	sālambanam	with supporting obect	(n-a 1 sg)
तस्य	tasya	of that, its	(n-p 6 sg)
अविषयी -	aviṣayī -	which has no object	
भूतत्वात्	bhūtatvāt	due to its nature of being	(n-a 5 sg)

And it is not that (*citta*)together with its supporting object,
due to its (the *citta*'s) nature of being that which has no object.

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम् ॥ २१ ॥

kāya-rūpa-sanyamāt tad-grāhya-śakti-stambhe cakṣuḥ-prakāśāsamprayoge 'ntardhānam

काय -	kāya -	body	
रूप -	rūpa -	form	
संयमात्	sanyamāt	due to sanyama	(m-a 5 sg)
तद् -	tad -	its	
ग्राह्य -	grāhya -	to be grasped, seen	
शक्ति -	śakti -	ability, power	
स्तम्भे	stambhe	upon suspension	(m-a 7 sg)
चक्षुः -	cakṣuḥ -	eye	
प्रकाश -	prakāśa -	light	
असम्प्रयोगे	asamprayoge	upon the disconnecting	(m-a 7 sg)
अन्तर् -	antar -	within-	
धानम्	dhānam	placement, invisibility	(n-a 1 sg)

By *sanyama* on the form of the body, while suspending its ability to be seen, that is, the disconnecting of light to the eye - there arises invisibility (placement within).

सोपक्रमं निरुपक्रमं च कर्म तत्संयमाद्परान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥

sopakramaṃ nirupakramaṃ ca karma tat-sanyamād aparānta-jñānam ariṣṭebhyo vā

सोपक्रमं	sopakramam	with the advance of krama-sequential progression fast in fruition	(n-a 1 sg)
निरुपक्रमं	nirupakramam	against the advance of krama, slow in fruition	(n-a 1 sg)
च	ca	and, or	
कर्म	karma	*karma*, action (along with its results)	(n-an 1 sg)
तद्-	tad -	(upon) that	
संयमात्	sanyamāt	from sanyama	(m-a 5 sg)
अपर-अन्त -	apara-anta -	other-end, death	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)
अरिष्टेभ्यः	ariṣṭebhyaḥ	by signs, omens	(m-a 3 pl)
वा	vā	or	

Karma is either *sopakrama*-with the advance of *krama*-sequential progression (fast in fruition) or *nirupakrama*-against the advance of *krama* (slow in fruition).
The knowledge of time of death may be known by *sanyama* upon that or by signs.

मैत्र्यादिषु बलानि ॥ २३ ॥

maitryādiṣu balāni

मैत्री -	maitrī -	friendship	
आदिषु	ādiṣu	beginning with, etc	(m-i 7 pl).
बलानि	balāni	strengths	(n-a 1 pl)

(By *sanyama*) on friendship, etc. - strengths.
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बलेषु हस्तिबलादीनि ॥ २४ ॥

baleṣu hasti-balādīni

बलेषु	baleṣu	on strengths	(n-a 7 pl)
हस्ति -	hasti -	elephant	
बल -	bala -	strength	
आदीनि	ādīni	beginning with etc.	(n-i 1 pl)

On strengths - the strength of an elephant, etc.

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥ २५ ॥

pravṛttyāloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam

प्रवृत्ति -	pravṛtti -	finer activity (of *citta*)	
आलोक -	āloka -	brilliancy	
न्यासात्	nyāsāt	due to projecting	(m-a 5 sg)
सूक्ष्म -	sūkṣma -	subtle	
व्यवहित -	vyavahita -	concealed	
विप्रकृष्ट -	viprakṛṣṭa -	distant	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

By projecting the brilliancy of of the *pravṛtti*-finer activity (of *citta*),
knowledge of the subtle, concealed, and distant.

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

bhuvana-jñānaṃ sūrye sanyamāt

भुवन -	bhuvana -	the worlds (planes of existence)	
ज्ञानं	jñānam	knowledge	(n-a 1 sg)
सूर्ये	sūrye	on the sun	(m-a 7 sg)
संयमात्	sanyamāt	due to sanyama	(m-a 5 sg)

By *sanyama* on the sun - knowledge of the worlds.

चन्द्रे तारावयूहज्ञानम् ॥ २७ ॥

candre tārā-vyūha-jñānam

चन्द्रे	candre	moon	(m-a 7 sg)
तारा -	tārā -	star	
व्यूह -	vyūha -	organization	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

On the moon - knowledge of the organization of the stars.

ध्रुवे तद्गतिज्ञानम् ॥ २८ ॥

dhruve tad-gati-jñānam

ध्रुवे	dhruve	on the pole star	(m-a 7 sg)
तद् -	tad -	their	
गति -	gati -	motion	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

On the pole star - knowledge of their motion.

नाभिचक्रे कायव्यूहज्ञानम् ॥ २९ ॥

nābhi-cakre kāya-vyūha-jñānam

नाभिचक्रे	nābhi-cakre	on the navel cakra	(n-a 7 sg)
काय -	kāya -	body	
व्यूह -	vyūha -	organization	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

On the navel cakra - knowledge of the organization of the body.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३० ॥

kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ

कण्ठ -	kaṇṭha -	throat	
कूपे	kūpe	well	(-a 7 sg)
क्षुत् -	kṣut -	hunger	
पिपासा -	pipāsā -	thirst	
निवृत्तिः	nivṛttiḥ	ceasing	(f-i 1 sg)

On the well in the throat - the ceasing of hunger and thirst.

कूर्मनाड्यां स्थैर्यम् ॥ ३१ ॥
kūrma-nāḍyāṃ sthairyam

कूर्म -	kūrma -	tortoise	
नाड्यां	nāḍyām	subtle channel, duct - in the shape of a tortoise, in the chest below the throat pit	(f-ī 7 sg)
स्थैर्यम्	sthairyam	steadiness, motionlessness	(n-a 1 sg)

On the tortoise duct (tortoise), steadiness.

मूर्धज्योतिषि सिद्धदर्शनम् ॥ ३२ ॥

mūrdha-jyotiṣi siddha-darśanam

मूर्ध -	mūrdha -	top of the head	
ज्योतिषि	jyotiṣi	on the light	(n-is 7 sg)
सिद्ध -	siddha -	perfected	
दर्शनम्	darśanam	vision, seeing	(n-a 1 sg)

On the light in the top of the head - vision of the perfected ones.

प्रातिभाद्वा सर्वम् ॥ ३३ ॥

prātibhād vā sarvam

प्रातिभात्	prātibhāt	from the flash of illumination, suprasensory perception	(m-a 5 sg)
वा	vā		
सर्वम्	sarvam	all (knowledge)	(n-p 1 sg)

From *prātibha*-the flash of illumination, all knowledge.

हृदये चित्तसंवित् ॥ ३४ ॥

hṛdaye citta-samvit

हृदये	hṛdaye	on the heart	(n-a 7 sg)
चित्त -	citta -	*citta*-the field	
संवित्	samvit	full knowing, knowledge	(f-con 1 sg)

On the heart - full knowledge of *citta*-the field.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थात् स्वार्थसंयमात् पुरुषज्ञानम् ॥ ३५ ॥

sattva-puruṣayor atyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ
parārthāt svārtha-sanyamāt puruṣa-jñānam

सत्त्व -	sattva -	primary constituent-*guṇa* of brightness, clarity etc.	
पुरुषयोः	puruṣayoḥ	of the self (and)	(m-a 6 du)
अत्यन्त -	atyanta -	absolute	
असङ्कीर्णयोः	asaṅkīrṇayoḥ	unmixed	(m-a 6 du)
प्रत्यय -	pratyaya -	the arising thought which directs *citta* to an object	
अविशेषः	aviśeṣaḥ	non-distinction	(m-a 1 sg)
भोगः	bhogaḥ	experience	(m-a 1 sg)
पर -	para -	another	
अर्थात्	arthāt	distinct from the purpose	(m-a 5 sg)
स्व-अर्थ -	sva-artha -	own-purpose	
संयमात्	sanyamāt	due to sanyama	(m-a 5 sg)
पुरुष -	puruṣa -	the self	
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

Experience is a *pratyaya* which does not distinguish *sattva* (*guṇa* of brightness, a primary constituent of matter) and *puruṣa*-the self as absolutely unmixed. By *sanyama* on what exists for its own sake (*puruṣa*) distinct from that (*sattva*) which exists for the other - the knowledge of *puruṣa*.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्त्ता जायन्ते ॥ ३६ ॥

tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārttā jāyante

ततः	tataḥ	from that	(indecl)
प्रातिभ -	prātibha -	flash of illumination	
श्रावण -	śrāvaṇa -	suprasensory hearing	
वेदन -	vedana -	suprasensory feeling	
आदर्श -	ādarśa -	suprasensory seeing	
आस्वाद -	āsvāda -	suprasensory tasting/smelling	
वार्त्ताः	vārttāḥ	suprasensory intelligence	(f-ā 1 pl)
जायन्ते	jāyante	occurs, are born	(verb-ātm pres 3 pl)

From that arise *prātibha*-the flash of illumination, suprasensory hearing, feeling, seeing, tasting, smelling and intelligence.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥ ३७ ॥

te samādhāv upasargā vyutthāne siddhayaḥ

ते	te	these	(m-p 1 pl)
समाधौ	samādhau	in refence to samādhi	(m-i 7 sg)
उपसर्गाः	upasargāḥ	obstacles	(m-a 1 pl)
व्युत्थाने	vyutthāne	externalized state	(n-a 7 sg)
सिद्धयः	siddhayaḥ	attainments	(f-i 1 pl)

These *siddhi*-attainments in the externalized state are obstacles in reference to *samādhi*-cognitive absorption (*nirbīja*-seedless).

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३८ ॥

bandha-kāraṇa-śaithilyāt pracāra-saṃvedanāc ca cittasya para-śarīrāveśaḥ

बन्ध -	bandha -	bondage, relationship (to body)	
कारण -	kāraṇa -	cause	
शैथिल्यात्	śaithilyāt	due to release, relaxation	(m-a 5 sg)
प्रचार -	pracāra -	going forth	
संवेदनात्	saṃvedanāt	due to experience, ultra feeling	(n-a 5 sg)
च	ca	and	
चित्तस्य	cittasya	*citta*'s	(m-a 6 sg)
पर -	para -	another	
शरीर -	śarīra -	body	
आवेशः	āveśaḥ	entry	(m-a 1 sg)

By the relaxation of the cause of relationship (to the body),
and the experience of going forth, *citta*'s entry into another body.

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ३९ ॥

udāna-jayāj jala-paṅka-kaṇṭakādiṣvasaṅga utkrāntiś ca

उदान -	udāna -	vital energy (*prāṇa*) moving upward (*ud*) to the head	
जयात्	jayāt	through mastery	(m-a 5 sg)
जल -	jala -	water	
पङ्क -	paṅka -	mud	
कण्टक -	kaṇṭaka -	thorn	
आदिषु	ādiṣu	etc. (with regard to)	(n-i 7 pl)
असङ्गः	asaṅgaḥ	non-contact	(m-a 1 sg)
उत्क्रान्तिः	utkrāntiḥ	rising above	(f-i 1 sg)
च	ca	and	

Through mastery of *udāna* - non-contact, and rising above with regard to water, mud, thorns, etc.

समानजयाज्ज्वलनम् ॥ ४० ॥

samāna-jayāj jvalanam

समान -	samāna -	vital energy (*prāṇa*) moving up to the navel and carrying equally (*sama*) to all parts of the body	
जयात्	jayāt	through mastery	(m-a 5 sg)
ज्वलनम्	jvalanam	radiance	(n-a 1 sg)

Through mastery of *samāna* - radiance

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम् ॥ ४१ ॥

śrotrākāśayoḥ sambandha-sanyamād divyaṃ śrotram

श्रोत्र -	śrotra -	hearing	
आकाशयोः	ākāśayoḥ	between space/ether (and)	(m-a 7 du)
सम्बन्ध -	sambandha -	interrelation	
संयमात्	sanyamāt	due to *sanyama*	(m-a 5 sg)
दिव्यं	divyam	divine	(n-a 1 sg)
श्रोत्रम्	śrotram	hearing	(n-a 1 sg)

By *sanyama* on the interrelation between hearing and *ākāśa*-space/ether - divine hearing.

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥ ४२ ॥

kāyākāśayoḥ sambandha-sanyamāl laghu-tūla-samāpatteś cākāśa-gamanam

काय -	kāya -	body	
आकाशयोः	ākāśayoḥ	between ether (and)	(m-a 7 du)
सम्बन्ध -	sambandha -	relation	
संयमात्	sanyamāt	due to sanyama	(m-a 5 sg)
लघु -	laghu -	light	
तूल -	tūla -	cotton	
समापत्तेः	samāpatteḥ	due to *samāpatti*-cognitive blending	(f-i 5 sg)
च	ca	and	
आकाश -	ākāśa -	space, ether	
गमनम्	gamanam	traversing, going	(n-a 1 sg)

By *sanyama* on the relation between the body and *ākāśa*-space/ether,
and *samāpatti*-cognitive blending with light objects like cotton - traversing *ākāśa*.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४३ ॥

bahir akalpitā vṛttir mahā-videhā tataḥ prakāśāvaraṇa-kṣayaḥ

बहिर् -	bahir -	external	
अकल्पिता	akalpitā	unimagined, non-imaginary, actual	(f-ā 1 sg)
वृत्तिः	vṛttiḥ	modification	(f-i 1 sg)
महा -	mahā -	great	
विदेहा	videhā	out-of-body state	(f-ā 1 sg)
ततः	tataḥ	from that	(indecl)
प्रकाश -	prakāśa -	light	
आवरण -	āvaraṇa -	covering	
क्षयः	kṣayaḥ	dispersing	(m-a 1 sg)

The non-imaginary (actual) external *vṛtti*-activity (defining *citta*) is the great out-of-body state. From that, the dispersing of the covering of light.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥ ४४ ॥

sthūla-svarūpa-sūkṣmānvayārthavattva-sanyamād bhūta-jayaḥ

स्थूल -	sthūla -	gross state	
स्वरूप -	svarūpa -	essential nature	
सूक्ष्म -	sūkṣma -	subtle state	
अन्वय -	anvaya -	interconnectedness	
अर्थवत्त्व -	arthavattva -	nature of serving a purpose (*artha*)	
संयमात्	sanyamāt	due to sanyama	(m-a 5 sg)
भूत -	bhūta -	elements	
जयः	jayaḥ	mastery	(m-a 1 sg)

By *sanyama* on (their) gross state, *svarūpa*-essential nature, subtle state, interconnectedness and nature of serving a purpose - mastery of the *bhūta*-elements.

ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्धर्मानभिघातश्च ॥ ४५ ॥

tato 'ṇimādi-prādur-bhāvaḥ kāya-sampat tad-dharmānabhighātaś ca

ततः	tataḥ	from that	(indecl)
अणिम -	aṇima -	power to become minute	
आदि -	ādi -	etc.	
प्रादुर्भावः	prādurbhāvaḥ	emergence	(m-a 1 sg)
काय -	kāya -	body	
सम्पत्	sampat	perfection	(f-c 1 sg)
तद्-	tad -	that, it	
धर्म -	dharma -	characteristic form, constituent	
अनभिघातः	anabhighātaḥ	non-affliction	(m-a 1 sg)
च	ca	and	

From that, the emergence of such powers as becoming minute, etc., perfection of the body, and non-affliction by its constituents.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ४६ ॥

rūpa-lāvaṇya-bala-vajra-saṃhananatvāni kāya-sampat

रूप -	rūpa -	beauty	
लावण्य -	lāvaṇya -	gracefulness	
बल -	bala -	strength	
वज्र -	vajra -	adamantine, hard	
संहननत्वानि	saṃhananatvāni	firmness (and)	(n-a 1 pl)
काय -	kāya -	body	
सम्पत्	sampat	perfection	(f-c 1 sg)

Beauty, gracefulness, strength, and adamantine firmness is the perfection of the body.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४७ ॥

grahaṇa-svarūpāsmitānvayārthavattva-sanyamād indriya-jayaḥ

ग्रहण -	grahaṇa -	grasping, act of perceiving	
स्वरूप -	svarūpa -	essential nature	
अस्मिता -	asmitā -	sense of "I am"	
अन्वय -	anvaya -	interconnectedness	
अर्थवत्त्व -	arthavattva -	nature of serving a purpose	
संयमात्	sanyamāt	due to *sanyama*	(m-a 5 sg)
इन्द्रिय -	indriya -	sense organs	
जयः	jayaḥ	mastery	(m-a 1 sg)

By *sanyama* on (their) process of perception, *svarūpa*-essential nature, the sense of "I am", (their) interconnectedness and nature of serving a purpose, mastery of the *indriya*-sense organs.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ४८ ॥

tato mano-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaś ca

ततः	tataḥ	from that	(indecl)
मनः -	manaḥ -	mind	
जवित्वं	javitvam	swiftness	(n-a 1 sg)
विकरण -	vikaraṇa -	beyond the instrument, sense organs	
भावः	bhāvaḥ	state	(m-a 1 sg)
प्रधान -	pradhāna -	unmanifest primary matrix matter - *prakṛti*	
जयः	jayaḥ	mastery	(m-a 1 sg)
च	ca	and	

From that, the swiftness of the mind, the state of transcending the sense organs, and mastery over *pradhāna*-the primary matrix of matter (*prakṛti*).

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ४९ ॥

sattva-puruṣānyatā-khyāti-mātrasya sarva-bhāvādhiṣṭāṭṛtvaṃ sarva-jñāṭṛtvaṃ ca

सत्त्व -	sattva -	*sattva guṇa*-the primary force of brightness	
पुरुष -	puruṣa -	the self	
अन्यता -	anyatā -	separateness	
ख्याति -	khyāti -	identification	
मात्रस्य	mātrasya	of only	(n-a 6 sg)
सर्व -	sarva -	all	
भाव -	bhāva -	states	
अधिष्ठातृत्वं	adhiṣṭāṭṛtvam	supremacy	(n-a 1 sg)
सर्व - ज्ञातृत्वं	sarva-jñāṭṛtvam	all-knowingness, omniscience	(n-a 1 sg)
च	ca	and	

Of (that *citta*-field), having only the identification of the separateness of *sattva guṇa*, and *puruṣa*-self, there is supremacy over all states, and omniscience.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ५० ॥

tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam

तद्-	tad -	to this (supremacy and omniscience)	
वैराग्यात्	vairāgyāt	through non-attachment	(n-a 5 sg)
अपि	api	even	
दोष -	doṣa -	defects, impediments	
बीज -	bīja -	seed	
क्षये	kṣaye	upon the disappearance	(m-a 7 sg)
कैवल्यम्	kaivalyam	aloneness	(n-a 1 sg)

Through *vairāgya*-non-attachment even to this (supremacy and omniscience),
upon the disappearance of the seeds of the impediments (*kleśa*),
there is *kaivalya*-the aloneness (of the power of seeing-the seer).

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५१ ॥

sthānyupanimantraṇe saṅga-smayā-karaṇam punar-aniṣṭa-prasaṅgāt

स्थानि -	sthāni -	high-placed	
उपनिमन्त्रणे	upanimantraṇe	upon the invitation	(n-a 7 sg)
सङ्ग -	saṅga -	contact	
स्मया -	smaya -	pride	
अकरणं	akaraṇam	no cause	(n-a 1 sg)
पुनर् -	punar -	again, renewed	
अनिष्ट -	aniṣṭa -	undesired	
प्रसङ्गात्	prasaṅgāt	due to inclination	(m-a 5 sg)

Upon the invitation of the high-placed, (there should be) no cause for contact or pride because of the renewed, undesired inclination.

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५२ ॥

kṣaṇa-tat-kramayoḥ sanyamād viveka-jaṃ jñānam

क्षण -	kṣaṇa -	moment	
तद् -	tad -	its	
क्रमयोः	kramayoḥ	sequential progression (and)	(m-a 7 du)
संयमात्	sanyamāt	due to *sanyama*	(m-a 5 sg)
विवेकजं	viveka-jam	discernment-born	(n-a 1 sg)
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

By *sanyama* on the *kṣaṇa*-moment and its *krama*-sequential progression -
the knowledge born of *viveka*-discernment (between *sattva guṇa* and *puruṣa*-the self).

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ ५३ ॥

jāti-lakṣaṇa-deśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ

जाति -	jāti -	category, class	
लक्षण -	lakṣaṇa -	indications of potential	
देशैः	deśaiḥ	by position, place	(m-a 3 pl)
अन्यता -	anyatā -	separateness	
अनवच्छेदात्	anavacchedāt	non-limitation/restriction	(m-a 5 sg)
तुल्ययोः	tulyayoḥ	of similars	(m-a 6 du)
ततः	tataḥ	from that	(indecl)
प्रतिपत्तिः	pratipattiḥ	ascertainment	(f-i 1 sg)

From that, the ascertainment of the difference between similars
(not normally distinguished), due to not being restricted in their separateness
by means of category, potential, and position.

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम् ॥ ५४ ॥

tārakaṃ sarva-viṣayaṃ sarvathā-viṣayam akramam ceti vivekajaṃ jñānam

तारकं	tārakam	causing to cross beyond	(n-a 1 sg)
सर्व -	sarva -	all, omni-	
विषयं	viṣayam	object (of perception)	(n-a 1 sg)
सर्वथा -	sarvathā -	all ways, conditions	
विषयम्	viṣayam	object (of perception)	(n-a 1 sg)
अक्रमं	akramam	non-sequential	(n-a 1 sg)
च	ca	and	
इति	iti	thus (concludes)	
विवेक-जं	viveka-jam	discernment-born	(n-a 1 sg)
ज्ञानम्	jñānam	knowledge	(n-a 1 sg)

(This knowledge born of *viveka* is) *tāraka*-causing to cross beyond (*kleśa/karma* etc.) ,
sarva-viṣaya-omni-objective (encompassing all obects of perception),
sarvathā-viṣaya-omni-temporal (encompassing objects in all conditions),
and is *akrama*-non-sequential.
Thus concludes the knowledge born of *viveka*-discernment.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥ ५५ ॥

sattva-puruṣayoḥ śuddhi-sāmye kaivalyam

सत्त्व -	sattva -	*sattva guṇa*-the primary force of brightness	
पुरुषयोः	puruṣayoḥ	of the self (and)	(m-a 6 du)
शुद्धि -	śuddhi -	purity	
साम्ये	sāmye	upon the equal	(m-a 7 sg)
कैवल्यम्	kaivalyam	aloneness	(n-a 1 sg)

Upon the equal purity of *sattva* and *puruṣa* - *kaivalya*-the aloneness (of seeing).

॥ इति तृतीयः पादः ॥

iti tṛtīyaḥ pādaḥ

इति	iti	thus	(indecl)
तृतीयः	tṛtīyaḥ	third	(m-a 1 sg)
पादः	pādaḥ	chapter	(m-a 1 sg)

Here ends the third chapter.

॥ अथ कैवल्यपादः ॥

atha kaivalya-pādaḥ

अथ	atha	now	(indecl)
कैवल्य -	kaivalya -	the aloneness (of seeing)	
पादः	pādaḥ	chapter	(m-a 1 sg)

Now, the chapter on *kaivalya*.

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ १ ॥

janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ

जन्म -	janma -	birth	
औषधि -	auṣadhi -	herbs, medicine	
मन्त्र -	mantra -	mantra	
तपः -	tapas -	intensity in spiritual practice	
समाधिजाः	samādhi-jāḥ	born of *samadhi*	(f-a 1 pl)
सिद्धयः	siddhayaḥ	attainments, powers	(f-i 1 pl)

S*iddhi*-attainments result from *samādhi*-cognitive absorption
(which may arise) from birth, herbs, *mantra*, and *tapas*-intensity in spiritual practice.

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

jātyantara-pariṇāmaḥ prakṛtyāpūrāt

जाति -	jāti -	category of existence, birth	
अन्तर -	antara -	another	
परिणामः	pariṇāmaḥ	transformation	(m-a 1 sg)
प्रकृति -	prakṛti -	primary unmanifest world ground	
आपूरात्	āpūrāt	due to the overflowing	(m-a 5 sg)

The transformation into another category of existence is
because of the overflowing of *prakṛti*-the primary unmanifest world ground.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥

nimittam aprayojakam prakṛtīnām varaṇa-bhedas tu tataḥ kṣetrikavat

निमित्तम्	nimittam	efficient cause	(n-a 1 sg)
अप्रयोजकं	aprayojakam	non-motivator/initiator	(n-a 1 sg)
प्रकृतीनां	prakṛtīnām	processes of primary evolution	(f-i 6 pl)
वरण -	varaṇa -	choice, possibility, or covering, wall, obstacle	
भेदः	bhedaḥ	separating/singling out, breaking	(m-a 1 sg)
तु	tu	but	
ततः	tataḥ	from that.	
क्षेत्रिकवत्	kṣetrika-vat	farmer-like	(indecl)

The efficient cause (*samādhi*) does not motivate the processes of *prakṛti*-primary evolution, but is merely the separating away of obstacles, like a farmer. (who irrigates a field by removing obstacles to waterways).

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥

nirmāṇa-cittānyasmitā-mātrāt

निर्माण -	nirmāṇa -	individualized, created, brought into existence	
चित्तानि -	cittāni	*citta*-fields	(n-a 1 pl)
अस्मिता -	asmitā -	sense of "I am"	
मात्रात्	mātrāt	from only, alone	(m-a 5 sg)

Individually created *citta*-fields proceed only from *asmitā*-the sense of "I am".

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ५ ॥

pravṛtti-bhede prayojakaṃ cittam ekam anekeṣām

प्रवृत्ति -	pravṛtti -	activity	
भेदे	bhede	in division	(m-a 7 sg)
प्रयोजकं	prayojakam	motivator	(n-a 1 sg)
चित्तम्	cittam	cittam	(n-a 1 sg)
एकम्	ekam	one	(n-p 1 sg)
अनेकेषाम्	anekeṣām	of many	(n-p 6 pl)

Although there is division in *pravṛtti*-activity,
one *citta* is the motivator of many (*citta*-fields).

तत्र ध्यानजमनाशयम् ॥ ६ ॥

tatra dhyāna-jam anāśayam

तत्र	tatra	there	(indecl)
ध्यान-जम्	dhyāna-jam	meditation-born	(n-ā 1 sg)
अनाशयम्	an-āśayam	non-accumulation	(n-a 1 sg)

There (in the division of activity), non-accumulation (of *karma*) is the result of *dhyāna*-meditation.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ७ ॥

karmāśuklākṛṣṇaṃ yoginas trividham itareṣām

कर्म	karma	karma	(n-an 1 sg)
अशुक्ल -	aśukla -	not white	
अकृष्णं	akṛṣṇam	not black	(n-a 1 sg)
योगिनः	yoginaḥ	of a yogin	(m-in 6 sg)
त्रिविधम्	tri-vidham	three-fold	(n-a 1 sg)
इतरेषाम्	itareṣām	of others	(m-p 6 pl)

The *karma* of a *yogin* (of whom there is *nirodha* of *citta-vṛtti*),
is neither white nor black. Of others it is threefold.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥

tatas tad-vipākānuguṇānām evābhivyaktir vāsanānām

ततः	tataḥ	from that	(indecl)
तद् -	tad -	that, it	
विपाक -	vipāka -	fruition	
अनुगुणानाम्	anuguṇānām	corresponding	(f-ā 6 pl)
एव	eva	specifically	(indecl)
अभिव्यक्तिः	abhivyaktiḥ	manifestation	(f-i 1 sg)
वासनानाम्	vāsanānām	of subliminal traits	(f-ā 6 pl)

From that (threefold *karma*), the manifestation of *vāsana*-subliminal traits, specifically corresponding to their fruition.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ९ ॥

jāti-deśa-kāla-vyavahitānām apyānantaryaṃ smṛti-sanskārayor eka-rūpatvāt

जाति -	jāti -	birth, station of life	
देश -	deśa -	place	
काल -	kāla -	time	
व्यवहितानाम्	vyavahitānām	of the separated	(f-a 6 pl)
अपि	api	even	
आनन्तर्य	ān-antaryam	non-interruption, causal relation	(n-a 1 sg)
स्मृति -	smṛti -	depth memory	
संस्कारयोः	sanskārayoḥ	of subliminal activators	(m-a 6 du)
एक-रूपत्वात्	eka-rūpatvāt	uni-formity (on account of)	(n-a 5 sg)

Even in the case of those (*vāsana*-subliminal traits) separated by birth, place, and time (from their cause in *karma*), there is a causal relation on account of the uniformity of *smṛti*-memory (smṛti) and *sanskāra*-subliminal activators.

तासामनादित्वं चाशिषो नित्यत्वात् ॥ १० ॥

tāsām anāditvaṃ cāśiṣo nityatvāt

तासाम्	tāsām	of these	(f-p 6 pl)
अनादित्वं	an-āditvam	beginninglessness	(n-a 1 sg)
च	ca		
आशिषः	āśiṣaḥ	will-to-live, primordial will	(m-c 6 sg)
नित्यत्वात्	nityatvāt	due to eternality	(n-a 5 sg)

And the beginninglessness of these (*vāsanā* -subliminal traits)
is because of the eternality of the will-to-live.

हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेषामभावे तदभावः ॥ ११ ॥

hetu-phalāśrayālambanaiḥ saṅgṛhītatvād eṣām abhāve tad-abhāvaḥ

हेतु -	hetu -	cause	
फल -	phala -	results	
आश्रय -	āśraya -	substratum	
आलम्बनैः	ālambanaiḥ	by supporting objects (and)	(n-a 3 pl)
सङ्गृहीतत्वात्	saṅgṛhītatvāt	due to the interconnectedness	(n-a 5 sg)
एषाम्	eṣām	of these	(n-p 6 pl)
अभावे	abhāve	upon the disappearance	(m-a 7 sg)
तद् -	tad -	those	
अभावः	abhāvaḥ	the disappearance	(m-a 1 sg)

Owing to interconnectedness by means of the cause (*avidyā*-absence of self-awareness), the results (of *karma)*, and the supporting objects of the substratum (*citta*) - upon the disappearance of these (factors) the disappearance of those (*vāsanā*).

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ १२ ॥

atītānāgataṃ svarūpato'styadhva-bhedād dharmāṇām

अतीत -	atīta -	past, gone	
अनागतं	anāgatam	future, not gone	(n-a 1 sg)
स्वरूपतः	svarūpataḥ	due to essential nature, essentially	(indecl)
अस्ति	asti	it exists	(verb pres. 3 sg *as*)
अध्व -	adhva -	path	
भेदात्	bhedāt	owing to the difference	(m-a 5 sg)
धर्माणाम्	dharmāṇām	of characterized forms	(m-a 6 pl)

Past and future essentially exist, owing to the difference in the paths (sequential progressions) of *dharma*-of characterized forms.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ १३ ॥

te vyaktasūkṣmā guṇātmānaḥ

ते	te	these	(m-p 1 pl)
व्यक्त -	vyakta -	manifested	
सूक्ष्माः	sūkṣmāḥ	subtle	(m-a 1 pl)
गुण -	guṇa -	primary forces	
आत्मानः	ātmānaḥ	having the nature of, composed of	(m-an 1 pl)

These forms (*dharma*) are manifested or subtle, and composed of the *guṇa*-primary forces.

परिणामैकत्वाद्वस्तुतत्त्वम् ॥ १४ ॥
pariṇāmaikatvād vastu-tattvam

परिणाम -	pariṇāma -	transformation, change	
एकत्वात्	ekatvāt	due to oneness, uniqueness	(n-a 1 sg)
वस्तु -	vastu -	object	
तत्त्वम्	tattvam	reality	(n-a 1 sg)

The reality of an object (derives) from the uniqueness of (its) changes.

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ १५ ॥

vastu-sāmye citta-bhedāt tayor vibhaktaḥ panthāḥ

वस्तु -	vastu -	object (perceived)	
साम्ये	sāmye	upon the singleness, sameness	(m-p 7 sg)
चित्त -	citta -	*citta*-field	
भेदात्	bhedāt	owing to the difference	(m-a 5 sg)
तयोः	tayoḥ	of both	(m-p 6 du)
विभक्तः	vibhaktaḥ	separated, distinct	(m-a 1 sg)
पन्थाः	panthāḥ	way, path	(m-c-in-irreg. 1 sg)

Owing to the difference of *citta*-fields, while (there is) sameness of an object perceived - the separate way (sequential progression) of both (*citta* and *vastu*-object).

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ १६ ॥

na caika-citta-tantram vastu tad apramāṇakaṃ tadā kiṃ syāt

न	na	not	
च	ca	and	
एक -	eka -	one	
चित्त -	citta -	cittam	
तन्त्रं	tantram	dependent	(n-a 1 sg)
वस्तु	vastu	object	(n-u 1 sg)
तत्	tat	that	(n-p 1 sg)
अप्रमाणकं	apramāṇakam	not valid pramāṇa-assessment,untenable	(n-a 1 sg)
तदा	tadā	then, in that case	(indecl)
किं	kim	"what", an unknown	(n-p 1 sg)
स्यात्	syāt	could be, should be	(verb-pot 3 sg)

An object is not dependent on one *citta* (*citta*'s perception);
that, being without *pramāṇa*-a valid means of assessment, in such a case, would be "what"?

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १७ ॥

tad-uparāgāpekṣitvāc cittasya vastu jñātājñātam

तद् -	tad -	by that	
उपराग -	uparāga -	coloring	
अपेक्षित्वात्	apekṣitvāt	due to the dependency, conditionality	(n-a 5 sg)
चित्तस्य	cittasya	of *citta*-the field	(n-a 6 sg)
वस्तु	vastu	object	(n-u 1 sg)
ज्ञात -	jñāta -	known	
अज्ञातम्	ajñātam	unknown	(n-a 1 sg)

An object is known or unknown
because of the conditionality of the coloring by that (object) of *citta*-the field .

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १८ ॥

sadā jñātāś citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt

सदा	sadā	always	(indecl)
ज्ञाताः	jñātāḥ	known	(f-ā 1 pl)
चित्त -	citta -	citta	
वृत्तयः	vṛttayaḥ	*vṛtti*-definitions	(f-i 1 pl)
तद् -	tad -	(of) those	
प्रभोः	prabhoḥ	of the master	(m-u 6 sg)
पुरुषस्य	puruṣasya	of the self	(m-a 6 sg)
अपरिणामित्वात्	apariṇāmitvāt	because of changelessness	(n-a 5 sg)

The *vṛtti*-definitions of *citta*-the field are always known,
due to the changelessness of *puruṣa*-the self, who is the master of those (*citta-vṛtti*)

न तत् स्वाभासं दृश्यत्वात् ॥ १९ ॥

na tat svābhāsaṃ dṛśyatvāt

न	na	not	
तत्	tat	that	(n-p 1 sg)
स्वाभासं	sva-ābhāsam	self-luminous	(n-a 1 sg)
दृश्यत्वात्	dṛśya-tvāt	due to *dṛśya*-seeable nature	(n-a 5 sg)

That (*citta*) is not self-luminous because of its *dṛśya*-seeable nature.

एकसमये चोभयानवधारणम् ॥ २० ॥

eka-samaye cobhayānavadhāraṇam

एक-समये	eka-samaye	at the same time	(m-a 7 sg)
च	ca	and	
उभय -	ubhaya -	both	
अनवधारणम्	anavadhāraṇam	non-cognition	(n-a 1 sg)

And (because of its non-self-luminous *dṛśya*-seeable nature),
the impossiblity of cognizing both (*citta*-the field and an object) at the same time.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥ २१ ॥

cittāntara-dṛśye buddhi-buddher atiprasaṅgaḥ smṛti-saṅkaraś ca

चित्त -	citta -	*citta*-field	
अन्तर -	antara -	another	
दृश्ये	dṛśye	upon being seeable	(n-a 7 sg)
बुद्धि -	buddhi -	*buddhi*-the faculty of *citta* by which an object is reflected, function of cognition	
बुद्धेः	buddheḥ	from *buddhi*	(f-i 5 sg)
अतिप्रसङ्गः	atiprasaṅgaḥ	infinite regression	(m-a 1 sg)
स्मृति -	smṛti -	memory	
सङ्करः	saṅkaraḥ	confusion	(m-a 1 sg)
च	ca	and	

If *citta* were seeable by another *citta* (there would be) an infinite regression from one *buddhi*-function of cognition to another *buddhi*, and the confusion of memory.

चितेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ २२ ॥

citer apratisaṅkramāyās tad-ākārā pattau svabuddhi-samvedanam

चितेः	citeḥ	of awareness (of *puruṣa*-the self)	(f-i 5 sg)
अप्रतिसङ्क्रमायाः	apratisaṅkramāyāḥ	of the unchanging, non-sequential	(f-ā 5 sg)
तद् -	tad -	in that	
आकार -	ākāra -	form	
आपत्तौ	āpattau	upon the appearance, occurence	(f-i 7 sg)
स्वबुद्धि -	sva-buddhi -	own-*buddhi*-faculty of *citta* by which an object is reflected	
संवेदनम्	samvedanam	knowing, experiencing	(n-a 1 sg)

The unchanging awareness (of *puruṣa*-the self),
has an experience of its *buddhi*-function of cognition, upon the
appearance of a form in that *(citta*-field).

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

draṣṭṛ-dṛśyoparaktaṃ cittaṃ sarvārtham

द्रष्टृ -	draṣṭṛ -	seer	
दृश्य -	dṛśya -	seeable	
उपरक्तं	uparaktam	colored	(n-a 1 sg)
चित्तं	cittam	*citta*-field	(n-a 1 sg)
सर्व -	sarva -	all	
अर्थम्	artham	object	(n-a 1 sg)

Citta-the field, colored because of *draṣṭṛ*-the seer and *dṛśya*-the seeable, (encompasses) all objects.

तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥ २४ ॥

tad asaṅkhyeya-vāsanābhiś citram api parārthaṃ saṃhatya-kāritvāt

तद्	tat	that	(n-p 1sg)
असङ्ख्येय -	asaṅkhyeya -	uncountable	
वासनाभिः	vāsanābhiḥ	by *vāsanā*-subliminal traits	(f-ā 3 sg)
चित्रम्	citram	variegation	(n-a 1sg)
अपि	api	although	(indecl)
पर -	para -	other	
अर्थं	artham	purpose	(n-a 1sg)
संहत्य -	saṃhatya -	collaboration	
कारित्वात्	kāritvāt	due to activation	(n-a 5 sg)

That (*citta*), although variegated by uncountable *vāsanā*-subliminal traits,
exists for the purpose of another (puruṣa-the self) due to its activation by collaboration.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ २५ ॥

viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ

विशेष -	viśeṣa -	distinction	
दर्शिनः	darśinaḥ	of the one seeing	(m-in 6 sg)
आत्म -	ātma -	self	
भाव -	bhāva -	sense	
भावना -	bhāvanā -	perpetuating	
विनिवृत्तिः	vinivṛttiḥ	discontinuation	(f-i 1 sg)

Of the one who sees the distinction (between *citta/sattva guṇa* and *puruṣa*), there is a discontinuation of perpetuating the sense of self (defined by *vṛtti*).

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ २६ ॥

tadā viveka-nimnaṃ kaivalya-prāg-bhāraṃ cittam

तदा	tadā	then	
विवेक -	viveka -	discernment	
निम्नं	nimnam	incline, slope, low ground	(n-a 1 sg)
कैवल्य -	kaivalya -	*kaivalya*-the aloneness of seeing	
प्राक् -	prāk -	turned towards the front	
भारं	bhāram	mass, weight, burden	(n-a 1 sg)
चित्तम्	cittam	*citta*-the field	(n-a 1 sg)

Then *citta*, inclined towards *viveka*-discernment (between *sattva* and *puruṣa*), is borne on towards *kaivalya*-the aloneness of the power of seeing.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ २७ ॥

tac-chidreṣu pratyayāntarāṇi sanskārebhyaḥ

तद्	tad -	that	
छिद्रेषु	chidreṣu	in the intervals	(m-a 7 pl)
प्रत्यय -	pratyaya -	*pratyaya*-arising thoughts directed toward objects	
अन्तराणि	antarāṇi	other	(n-a 1 pl)
संस्कारेभ्यः	sanskārebhyaḥ	due to subliminal activators	(m-a 5 pl)

In the intervals of that (*citta*, borne on towards *kaivalya*) ,
other *pratyaya*-thoughts directed toward objects, are due to *sanskāra*-subliminal activators.

हानमेषां क्लेशवदुक्तम् ॥ २८ ॥

hānam eṣāṃ kleśavad uktam

हानम्	hānam	ending	(n-a 1 sg)
एषां	eṣām	of these	(m-p 6 pl)
क्लेशवत्	kleśa-vat	like the *kleśa*-root obstructions	(indecl)
उक्तम्	uktam	described	(n-a 1 sg)

The ending of these (*sanskāra* is achieved) as described for the *kleśa*-root causes of pain. (That is, by *pratiprasava*-non-activation II. 10)

प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ २९ ॥

prasaṅkhyāne'pyakusīdasya sarvathā viveka-khyater dharma-meghaḥ samādhiḥ

प्रसङ्ख्याने	prasaṅkhyāne	regarding a state of elevation	(m-a 7 sg)
अपि	api	even	
अकुसीदस्य	a-kusīdasya	of the non-self-interested	(m-a 6 sg)
सर्वथा	sarvathā	in every way, always	(indecl)
विवेक-	viveka -	discernment	
ख्यातेः	khyateḥ	of the identification	(f-i 6 sg)
धर्म -	dharma -	*dharma*, virtue, righteousness	
मेघः	meghaḥ	cloud	(m-a 1 sg)
समाधिः	samādhiḥ	cognitive absorption	(m-i 1 sg)

Of the (*citta)* which always has *viveka-khyāti*-the identication of discernment (between *sattva* and *puruṣa*), is without self-interest even regarding a state of elevation, there is *dharma-megha-samādhi*-absorption in the cloud of *dharma.*

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

tataḥ kleśa-karma-nivṛttiḥ

ततः	tataḥ	from that	(indecl)
क्लेश -	kleśa -	root obstruction	
कर्म -	karma -	karma	
निवृत्तिः	nivṛttiḥ	discontinuation	(f-i 1 sg)

From that, the discontinuation of
the *kleśa*-root causes of pain and *karma*.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ ३१ ॥

tadā sarvāvaraṇa-malāpetasya jñānasyānantyāj jñeyam alpam

तदा	tadā	then	(indecl)
सर्व -	sarva -	all	
आवरण -	āvaraṇa -	covering	
मल -	mala -	sediment	
अपेतस्य	apetasya	of that which has removed	(n-a 6 sg)
ज्ञानस्य	jñānasya	of knowledge	(n-a 6 sg)
आनन्त्यात्	ānantyāt	due to endlessness	(n-a 5 sg)
ज्ञेयम्	jñeyam	to be known	(n-a 1 sg)
अल्पम्	alpam	little	(n-a 1 sg)

Then, because of the infinity of knowledge, which has removed the sediment of all coverings, little remains to be known.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

tataḥ kṛtārthānām pariṇāma-krama-samāptir guṇānām

ततः	tataḥ	due to that	(indecl)
कृत -	kṛta -	done, achieved	
अर्थानां	arthānām	purpose (of)	(m-a 6 pl)
परिणाम -	pariṇāma -	transformation	
क्रम -	krama -	sequence	
समाप्तिः	samāptiḥ	conclusion	(f-i 1 sg)
गुणानाम्	guṇānām	of the guṇas	(m-a 6 pl)

Due to that, the conclusion of the *krama*-sequential progression of the changes of the *guṇa*s whose purpose has been achieved.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ३३ ॥

kṣaṇa-pratiyogī pariṇāmāparānta-nirgrāhyaḥ kramaḥ

क्षण -	kṣaṇa -	moment	
प्रतियोगी	pratiyogī	correlative	(m in 1 sg)
परिणाम -	pariṇāma -	change	
अपरान्त -	apara-anta -	other-end, final end	
निर्ग्राह्यः	nirgrāhyaḥ	apprehensible	(m-a 1 sg)
क्रमः	kramaḥ	sequence	(m-a 1 sg0

The *krama*-sequential progression, correlative to its *kṣana*-moments,
is apprehensible at the final end of its changes.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति ॥ ३४ ॥

puruṣārtha-śūnyānāṃ guṇānām pratiprasavaḥ kāivalyaṃ svarūpa-pratiṣṭhā vā citi-śakter iti

पुरुष -	puruṣa -	self	
अर्थ -	artha -	purpose	
शून्यानां	śūnyānām	devoid (of those which are)	(m-a 6 pl)
गुणानां	guṇānām	of the guṇas	(m-a 6 pl)
प्रतिप्रसवः	pratiprasavaḥ	*pratiprasava*-return-to-source	(m-a 1 sg)
कैवल्यं	kaivalyam	aloneness of seeing	(n-a 1 sg)
स्वरूप -	svarūpa -	own essence	
प्रतिष्ठा	pratiṣṭhā	abidance	(f-ā 1 sg)
वा	vā	or	
चिति -	citi -	awareness	
शक्तेः	śakteḥ	of the power	(f-i 6 sg)
इति	iti	thus	(indecl)

The *pratiprasava*-return-to-source of the *guṇa*s, devoid of purpose for *puruṣa*-the self
is *kaivalya*, or the abidance in its own essence (*svarūpa*)
of *citi-śakti*-the power of awareness (of *puruṣa*-the self / *draṣṭṛ*-the seer)

॥ इति चतुर्थः पादः ॥

iti caturthaḥ pādaḥ

Here ends the fourth chapter

॥ इति पातञ्जलयोगसूत्रं समाप्तम् ॥

iti pātañjala-yoga-sūtram samāptam

Thus the Yoga Sutras of Pātañjali are completed.

Masculine-a / अ

	Singular	Dual	Plural
1) Subject	अः	औ	आः
2) Direct Object	अम्	औ	आन्
3) by / with	एन	आभ्याम्	ऐः
4) to / for	आय	आभ्याम्	एभ्यः
5) from	आत्	आभ्याम्	एभ्यः
6) of / 's / s'	अस्य	अयोः	आनाम्
7) in / on / at	ए	अयोः	एषु

Neuter-a / अ

Singular	Dual	Plural
अम्	ए	आनि
अम्	ए	आनि
एन	आभ्याम्	ऐः
आय	आभ्याम्	एभ्यः
आत्	आभ्याम्	एभ्यः
अस्य	अयोः	आनाम्
ए	अयोः	एषु

Masculine-a (m-a)

	Singular	Dual	Plural
1) Subject	aḥ	au	āḥ
2) Direct Object	am	au	ān
3) by / with	ena	ābhyām	aiḥ
4) to / for	āya	ābhyām	ebhyaḥ
5) from	āt	ābhyām	ebhyaḥ
6) of / 's / s'	asya	ayoḥ	ānām
7) in / on / at	e	ayoḥ	eṣu

Neuter-a (n-a)

Singular	Dual	Plural
am	e	āni
am	e	āni
ena	ābhyām	aiḥ
āya	ābhyām	ebhyaḥ
āt	ābhyām	ebhyaḥ
asya	ayoḥ	ānām
e	ayoḥ	eṣu

Masculine-pronoun (m-p)

	Singular	Dual	Plural
1) Subject	अः	औ	ए
2) Direct Object	अम्	औ	आन्
3) by / with	एन	आभ्याम्	ऐः
4) to / for	अस्मै	आभ्याम्	एभ्यः
5) from	अस्मात्	आभ्याम्	एभ्यः
6) of / 's / s'	अस्य	अयोः	एषाम्
	अस्मिन्	अयोः	एषु

Singular	Dual	Plural
aḥ	au	e
am	au	ān
ena	ābhyām	aiḥ
asmai	ābhyām	ebhyaḥ
asmāt	ābhyām	ebhyaḥ
asya	ayoḥ	eṣām
asmin	ayoḥ	eṣu

Masculine-i / इ

	Singular	Dual	Plural
1) Subject	इः	ई	अयः
2) Direct Object	इम्	ई	ईन्
3) by / with	इना	इभ्याम्	इभिः
4) to / for	अये	इभ्याम्	इभ्यः
5) from	एः	इभ्याम्	इभ्यः
6) of / 's / s'	एः	योः	ईनाम्
7) in / on / at	औ	योः	इषु

Feminine-i / इ

Singular	Dual	Plural
इः	ई	अयः
इम्	ई	ईः
या	इभ्याम्	इभिः
यै / अये	इभ्याम्	इभ्यः
याः / एः	इभ्याम्	इभ्यः
याः / एः	योः	ईनाम्
याम् /औ	योः	इषु

Masculine-i (m-i)

	Singular	Dual	Plural
1) Subject	iḥ	ī	ayaḥ
2) Direct Object	im	ī	īn
3) by / with	inā	ibhyām	ibhiḥ
4) to / for	aye	ibhyām	ibhyaḥ
5) from	eḥ	ibhyām	ibhyaḥ
6) of / 's / s'	eḥ	yoḥ	īnām
7) in / on / at	au	yoḥ	iṣu

Feminine-i (f-i)

Singular	Dual	Plural
iḥ	ī	ayaḥ
im	ī	īḥ
yā	ibhyām	ibhiḥ
yai /aye	ibhyām	ibhyaḥ
yāḥ /eḥ	ibhyām	ibhyaḥ
yāḥ /eḥ	yoḥ	īnām
yām /au	yoḥ	iṣu

Neuter-pronoun (n-p)

	Singular	Dual	Plural
1) Subject	अम्	ए	आनि
2) Direct Object	अम्	ए	आनि
3) by / with	एन	आभ्याम्	ऐः
4) to / for	अस्मै	आभ्याम्	एभ्यः
5) from	अस्मात्	आभ्याम्	एभ्यः
6) of / 's / s'	अस्य	अयोः	ऐषाम्
	अस्मिन्	अयोः	एषु

am	e	āni
am	e	āni
ena	ābhyām	aiḥ
asmai	ābhyām	ebhyaḥ
asmāt	ābhyām	ebhyaḥ
asya	ayoḥ	eṣām
asmin	ayoḥ	eṣu

Feminine-ā / आ

	Singular	Dual	Plural
1) Subject	आ	ए	आः
2) Direct Object	आम्	ए	आः
3) by / with	अया	आभ्याम्	आभिः
4) to / for	आयै	आभ्याम्	आभ्यः
5) from	आयाः	आभ्याम्	आभ्यः
6) of / 's / s'	आयाः	अयोः	आनाम्
7) in / on / at	आयाम्	अयोः	आसु

Feminine-ī / ई

	Singular	Dual	Plural
1) Subject	ई	यौ	यः
2) Direct Object	ईम्	यौ	ईः
3) by / with	या	ईभ्याम्	ईभिः
4) to / for	यै	ईभ्याम्	ईभ्यः
5) from	याः	ईभ्याम्	ईभ्यः
6) of / 's / s'	याः	योः	ईनाम्
7) in / on / at	याम्	योः	ईषु

Feminine-ā (f-ā)

	Singular	Dual	Plural
1) Subject	ā	e	āḥ
2) Direct Object	ām	e	āḥ
3) by / with	ayā	ābhyām	ābhiḥ
4) to / for	āyai	ābhyām	ābhyaḥ
5) from	āyāḥ	ābhyām	ābhyaḥ
6) of / 's / s'	āyāḥ	ayoḥ	ānām
7) in / on / at	āyām	ayoḥ	āsu

Feminine-ī (f-ī)

	Singular	Dual	Plural
1) Subject	ī	yau	yaḥ
2) Direct Object	īm	yau	īḥ
3) by / with	yā	ībhyām	ībhiḥ
4) to / for	yai	ībhyām	ībhyaḥ
5) from	yāḥ	ībhyām	ībhyaḥ
6) of / 's / s'	yāḥ	yoḥ	īnām
7) in / on / at	yām	yoḥ	īṣu

Feminine-pronoun (f-p)

	Singular	Dual	Plural
1) Subject	आ	ए	आः
2) Direct Object	आम्	ए	आः
3) by / with	अया	आभ्याम्	आभिः
4) to / for	अस्यै	आभ्याम्	आभ्यः
5) from	अस्याः	आभ्याम्	आभ्यः
6) of / 's / s'	अस्याः	अयोः	आसाम्
7) in / on / at	अस्याम्	अयोः	आसु

	Singular	Dual	Plural
1) Subject	ā	e	āḥ
2) Direct Object	ā	e	āḥ
3) by / with	ayā	ābhyām	ābhiḥ
4) to / for	asyai	ābhyām	ābhyaḥ
5) from	asyāḥ	ābhyām	ābhyaḥ
6) of / 's / s'	asyāḥ	ayoḥ	āsām
7) in / on / at	asyām	ayoḥ	āsu

Masculine-u / उ

1) Subject	उः	ऊ	अवः
2) Direct Object	उम्	ऊ	ऊन्
3) by / with	उना	उभ्याम्	उभिः
4) to / for	अवे	उभ्याम्	उभ्यः
5) from	ओः	उभ्याम्	उभ्यः
6) of / 's / s'	ओः	वोः	ऊनाम्
7) in / on / at	औ	वोः	उषु

Masculine-ṛ / ऋ

1) Subject	आ	आरौ	आरः
2) Direct Object	आरम्	आरौ	ॠन्
3) by / with	रा	ॠभ्याम्	ॠभिः
4) to / for	रे	ॠभ्याम्	ॠभ्यः
5) from	उः	ॠभ्याम्	ॠभ्यः
6) of / 's / s'	उः	रोः	ॠणाम्
7) in / on / at	अरि	रोः	ॠषु

Masculine-u (m-u)

1) Subject	uḥ	ū	avaḥ
2) Direct Object	um	ū	ūn
3) by / with	unā	ubhyām	ubhiḥ
4) to / for	ave	ubhyām	ubhyaḥ
5) from	oḥ	ubhyām	ubhyaḥ
6) of / 's / s'	oḥ	voḥ	ūnām
7) in / on / at	au	voḥ	uṣu

Masculine-ṛ (m-ṛ)

1) Subject	ā	ārau	āraḥ
2) Direct Object	āram	ārau	ॠn
3) by / with	rā	ṛbhyām	ṛbhiḥ
4) to / for	re	ṛbhyām	ṛbhyaḥ
5) from	uḥ	ṛbhyām	ṛbhyaḥ
6) of / 's / s'	uḥ	roḥ	ॠnām
7) in / on / at	ari	roḥ	ṛṣu

Masculine/Feminine Consonant ending (m/f-c)

1) Subject		औ	अः
2) Direct Object	अम्	औ	अः
3) by / with	आ	भ्याम्	भिः
4) to / for	ए	भ्याम्	भ्यः
5) from	अः	भ्याम्	भ्यः
6) of / 's / s'	अः	ओः	आम्
7) in / on / at	इ	ओः	सु

		au	aḥ
am		au	aḥ
ā		bhyām	bhiḥ
e		bhyām	bhyaḥ
aḥ		bhyām	bhyaḥ
aḥ		oḥ	ām
i		oḥ	su

Neuter Consonant ending (n-c) cases 3-7, same as above

1) Subject		ई	इ
2) Direct Object		ई	इ

	ī	i
	ī	i

Masculine-an / अन् consonant ending (m-an) cases 3-7, an + same as above (a before consonants)

1) Subject	आ	आनौ	आनः
2) Direct Object	आनम्	आनौ	अनः

ā	ānau	ānaḥ
ānam	ānau	anaḥ

Masculine-in / इन् consonant ending (m-in) cases 3-7, in + same as above (i before consonants)

1) Subject	ई	इनौ	इनः
2) Direct Object	इनम्	इनौ	इनः

ī	inau	inaḥ
inam	inau	inaḥ

Neuter-i / u इ / उ (n-i / u) 3-7, in / un + same as above (i / u before consonants / īn / ūn 6 pl)

1) Subject	इ	इनी	ईनि
2) Direct Object	इ	इनी	ईनि

i	inī	īni
i	inī	īni

1) Subject	उ	उनी	ऊनि
2) Direct Object	उ	उनी	ऊनि

u	unī	ūni
u	unī	ūni