

Invocation to Patañjali

vande gurūṇām charaṇāravinde *ābāhu puruṣākaram*
sandarśita svatmāsukhāva bodhe *śankhacakrāsi dhāriṇam*
niḥśreyase jāñgalikāyamāne *sahasra śirasam śvetam*
saṁsāra hālāhala mohaśantyai *praṇamāmi patañjalim*

1. Samādhi-pādaḥ | Integration

I.1 *atha yogānuśāsanam*

atha = now; *yoga* = process of yoking; union; *ānuśāsanam* = teaching, exposition
Now, the teachings of yoga.

I.2 *yogaś citta-vṛtti-nirodhaḥ*

yogaḥ = process of yoking; union; *citta* = consciousness;
vṛtti = patterning, turnings, movements; *nirodhaḥ* = stilling, cessation, restriction
Yoga is to still the patterning of consciousness.

I.3 *tadā draṣṭuḥ svarūpe ‘vasthānam*

tadā = then; *draṣṭuḥ* = seer, witness, pure awareness;
svarūpe = own essence, identity; *avasthānam* = state of abiding
Then, pure awareness can abide in its very nature.

I.4 *vṛtti-sārūpyam itaratra*

vṛtti = patterning; *sārūpyam* = identification, conformity; *itaratra* = otherwise
Otherwise, awareness takes itself to be the patterns of consciousness.

I.5 *vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ*

vṛttayaḥ = patterning, turnings, movements; *pañcatayyaḥ* = fivefold;
kliṣṭa = hurtful; *akliṣṭāḥ* = benign
There are five types of patterns, including both hurtful and benign.

I.6 *pramāna-viparyaya-vikalpa-nidrā-smṛtayaḥ*

pramāna = right perception; *viparyaya* = misperception, error;
vikalpa = conceptualization; *nidrā* = sleep; *smṛtayaḥ* = memory, remembering
They are right perception, misperception, conceptualization, deep sleep, and remembering.

I.7 *pratyakṣānumānāgamāḥ pramāṇāni*

pratyakṣa = percept, sensory input; *anumāna* = inference;
āgamāḥ = testimony from a teacher or texts; *pramāṇāni* = accurate perception
Right perception arises from direct observation, inference, or the words of others.

I.8 *viparyayo mithyājñānam atad-rūpa-pratiṣṭham*

viparyayaḥ = misperception; *mithyā* = false; *jñānam* = knowledge; *atad* = not that;
rūpa = form; *pratiṣṭham* = based on
Misperception is false knowledge, not based on what actually is.

I.9 *śabda-jñānānupātī vastu-śūnyo vikalpaḥ*

śabda = verbal, linguistic; *jñāna* = knowledge; *anupātī* = following, relying upon;
 vastu = object, substance; *śūnyaḥ* = empty; *vikalpaḥ* = conceptualization
Conceptualization derives from linguistic knowledge, not contact with real things.

I.10 *abhāva-pratyayālambanā vṛttir nidrā*

abhāva = non-existence, non-becoming; *pratyaya* = perception, thought, intention, representation; *ālambanā* = resting on; *vṛttiḥ* = patterning; *nidrā* = sleep
Deep sleep is a pattern grounded in the perception that nothing exists.

I.11 *anubhūta-viśayāsampramoṣaḥ smṛtiḥ*

anubhūta = experienced; *viśaya* = object (of experience), phenomenon;
asampramoṣaḥ = not allowing to steal away; *smṛtiḥ* = memory, remembering
Remembering is the retention of experiences.

I.12 *abhyāsa-vairāgyābhyāṁ tan-nirodhaḥ*

abhyāsa = practice, action, method; *vairāgyābhyāṁ* = dispassion, non-reaction, non-attachment; *tad* = these; *nirodhaḥ* = stilling, cessation, restriction
Both practice and non-reaction are required to still the patterning of consciousness.

I.13 *tatra sthitaḥ yatno ‘bhyāsaḥ*

tatra = in that; *sthitaḥ* = stability, steadiness; *yatnaḥ* = sustained effort;
abhyāsaḥ = practice
Practice is the sustained effort to rest in that stillness.

I.14 *sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ*
sa = this; *tu* = and, moreover; *dīrgha* = long; *kāla* = time;
nairantarya = continuously, uninterruptedly; *satkāra* = skillfully, in the right way;
āsevitaḥ = cultivated; *dṛḍha* = firmly; *bhūmiḥ* = rooted, grounded
And this practice becomes firmly rooted when it is cultivated skillfully and continuously for a long time.

I.15 *dṛṣṭānuśravika-viśaya-vitṛṣṇasya vaśīkāra-samjñā vairāgyam*
dṛṣṭa = seen, perceptible; *anuśravika* = heard, learned; *viśaya* = object,
phenomenon; *vitṛṣṇasya* = without wanting/grasping; *vaśīkāra* = mastery;
samjñā = comprehension; *vairāgyam* = dispassion, non-reaction
As for non-reaction, one can recognize that it has been fully achieved when no attachment arises in regard to anything at all, whether perceived directly or learned.

I.16 *tat param puruṣa-khyāter guṇa-vaitṛṣṇyam*
tat = this; *param* = ultimate, highest; *puruṣa* = pure awareness; *khyāteḥ* = clear
seeing; *guṇa* = fundamental qualities of nature; *vaitṛṣṇyam* = without grasping
When the ultimate level of non-reaction has been reached, pure awareness can clearly see itself as independent from the fundamental qualities of nature.

I.17 *vitarka-vicārānandāsmītā-rūpānugamāt samprajñātaḥ*
vitarka = analytical thinking; *vicāra* = insight, reflection; *ānanda* = bliss, joy;
asmitā = sense of self, I-am; *rūpa* = form; *anugamāt* = going with, accompanying;
samprajñātaḥ = cognitive
At first, the stilling process is accompanied by four kinds of cognition: analytical thinking, insight, bliss, or feeling like a self.

I.18 *virāma-pratyayābhyāsa-pūrvah saṃskāra-śeṣo 'nyaḥ*
virāma = cessation; *pratyaya* = perception, thought, intention, representation;
abhyāsa = practice; *pūrvah* = earlier; *saṃskāra* = latent impressions;
śeṣaḥ = store, residue; *anyaḥ* = other
Later, after one practices steadily to bring all thought to a standstill, these four kinds of cognition fall away, leaving only a store of latent impressions in the depth memory.

I.19 *bhava-pratyayo videha-prakṛti-layānām*
bhava = being, becoming; *pratyayaḥ* = perception, thought, intention,
representation; *videha* = bodiless; *prakṛti* = nature; *layānām* = clasped, merged
Once the body is gone, and these latent impressions are dissolved in nature, they are inclined to be reborn.

I.20 *śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām*
śraddhā = faith; *vīrya* = energy, vigor; *smṛti* = memory, mindfulness; *samādhi* =
integration [of mind]; *prajñā* = wisdom; *pūrvaka* = preceded by; *itareṣām* = others
For all others, faith, energy, mindfulness, integration, and wisdom form the path to realization.

I.21 *tīvra-samvegānām āsannaḥ*
tīvra = extremely; *samvegānām* = intense, vehement; *āsannaḥ* = near
For those who seek liberation wholeheartedly, realization is near.

I.22 *mṛdu-madhyādhimātravāt tato 'pi viśeṣaḥ*
mṛdu = mild; *madhya* = moderate; *adhimātravāt* = extreme, intense;
tataḥ = therefore, from these; *api* = also; *viśeṣaḥ* = difference, distinction
How near depends on whether the practice is mild, moderate, or intense.

I.23 *īśvara-praṇidhānād vā*
īśvara = ideal of pure awareness; *praṇidhānāt* = surrender, alignment; *vā* = or
Realization may also come if one is oriented toward the ideal of pure awareness, *īśvara*.

I.24 *kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ*
kleśa = cause of suffering, corruption, hindrance, affliction, poison; *karma* =
action; *vipāka* = ripening, fruition; *āśayaiḥ* = store, residue; *aparāmṛṣṭaḥ* =
untouched, unaffected; *puruṣa* = pure awareness; *viśeṣa* = difference, distinction;
exemplary; *īśvaraḥ* = ideal of pure awareness
***īśvara* is a distinct, incorruptible form of pure awareness, utterly independent of cause and effect, and lacking any store of latent impressions.**

I.25 *tatra niratīśayaṃ sarvajñatva-bījaṃ*
tatra = there, in that; *niratīśayaṃ* = incomparable, unsurpassed; *sarva* = all;
jñatva = knowing; *bījaṃ* = seed, source
Its independence makes this awareness an incomparable source of omniscience.

I.26 *sa pūrveṣām api guruḥ kālenānavacchedāt*
sa = this, that; *pūrveṣām* = earlier; *api* = also; *guruḥ* = teacher, mentor;
kālena = by time, temporally; *anavacchedāt* = unbounded, continuous
Existing beyond time, *īśvara* was also the ideal of the ancients.

I.27 *tasya vācakaḥ praṇavaḥ*
tasya = of this, that; *vācakaḥ* = signifying, connoting; *praṇavaḥ* = “om”
***īśvara* is represented by a sound, *om*.**

I.28 *taj-japas tad-artha-bhāvanam*

tad = that; *japaḥ* = repetition, intonation; *tad* = its, that;
artha = meaning, purpose; *bhāvanam* = realizing, becoming
Through repetition its meaning becomes clear.

I.29 *tataḥ pratyak-cetanādhigamo 'pyantarāyābhāvaś ca*

tataḥ = therefore, from these; *pratyak* = inward; *cetanā* = consciousness;
adhigamaḥ = attainment; *api* = also; *antarāya* = obstacle;
abhāvaḥ = disappearance; *ca* = and

Then, interiorization develops and obstacles fall away.

I.30 *vyādhi-styāna-sanśaya-pramādālasya virati-bhrānti-darśanālabdha-*

bhūmikativānavasthitatvāni cittavikṣepās te 'ntarāyāḥ
vyādhi = sickness; *styāna* = apathy; *sanśaya* = doubt; *pramāda* = carelessness;
ālasya = laziness; *avirati* = sexual indulgence; *bhrānti* = false; *darśana* = vision,
perspective; *alabdha* = failing to attain; *bhūmikatva* = developmental stages;
navasthitatvāni = inconstancy, instability; *citta* = consciousness;
vikṣepāḥ = distraction, stirring up; *te* = these; *antarāyāḥ* = obstacles

Sickness, apathy, doubt, carelessness, laziness, hedonism, delusion, lack of progress, and inconstancy are all distractions, which by stirring up consciousness, act as barriers to stillness.

I.31 *duḥkha-daurmanasyāṅgam-ejayatva-śvāsa-praśvāsā vikṣepa-sahabhavaḥ*

duḥkha = distress, pain, suffering; *daurmanasya* = depression; *aṅgam* = limb;
ejayatva = trembling; *śvāsa* = disturbed inhalation; *praśvāsā* = disturbed
exhalation; *vikṣepa* = distraction, stirring up; *sahabhavaḥ* = accompanying

When they do, one may experience distress, depression, or the inability to maintain steadiness of posture or breathing.

I.32 *tat-pratiśedhārtham eka-tattvābhyāsaḥ*

tad = that, these; *pratiśedha* = subdue, ward off; *artham* = meaning, purpose,
approach; *eka* = one; *tattva* = thusness, elemental quality, principle; *abhyāsaḥ* =
practice, action, method

One can subdue these distractions by working with any one of the following principles of practice:

I.33 *maitrī-karuṇā-muditopekṣāṅgāṃ sukha-duḥkha-puṇyāpuṇya-viṣayāṅgāṃ*

bhāvanātaś citta-prasādanam

maitrī = friendliness; *karuṇā* = compassion; *mudita* = delight; *upekṣāṅgāṃ* =
equanimity; *sukha* = happiness; *duḥkha* = distress, pain, suffering; *puṇya* = good,
virtuous; *apuṇya* = bad, evil; *viṣayāṅgāṃ* = object (of experience); *bhāvanātaḥ* =
radiating, projecting; *citta* = consciousness; *prasādanam* = calming, clarification

Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad.

I.34 *pracchardana-vidhāraṇābhyām vā prāṇasya*

pracchardana = exhalation, expulsion; *vidhāraṇābhyām* = pause, retention;
vā = or; *prāṇasya* = breath, life force

Or by pausing after breath flows in or out.

I.35 *viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhanī*

viṣaya = object (of experience), phenomenon; *vatī* = having; *vā* = or; *pravṛttiḥ* =
arising of activity; *utpannā* = arisen, produced; *manasaḥ* = mind; *sthiti* = stability,
steadiness; *nibandhanī* = holds

Or by steadily observing as new sensations materialize.

I.36 *viṣokā vā jyotiṣmatī*

viṣokā = free of sorrow; *vā* = or; *jyotiṣmatī* = luminous

Or when experiencing thoughts that are luminous and free of sorrow.

I.37 *vītarāgaviṣayam vā cittam*

vīta = free from, without; *rāga* = desire, passion, attachment;
viṣayam = object (of experience); *vā* = or; *cittam* = consciousness

Or by focusing on things that do not inspire attachment.

I.38 *svapna-nidrā-jñānāmbanam vā*

svapna = dream; *nidrā* = sleep; *jñāna* = knowledge; *āmbanam* = resting on;
vā = or

Or by reflecting on insights culled from sleep and dreaming.

I.39 *yathābhīmata-dhyānād vā*

yathā = as; *abhīmata* = desired; *dhyānāt* = meditative absorption; *vā* = or

Or through meditative absorption in any desired object.

I.40 *paramāṅgu-parama-mahattvānto 'sya vaṣīkāraḥ*

parama = ultimate, highest, purest; *aṅgu* = minute, infinitesimal; *mahattva* =
greatness, magnitude; *antaḥ* = extending from...to; *asya* = his; *vaṣīkāraḥ* = mastery
One can become fully absorbed in any object, whether vast or infinitesimal.

I.41 *kṣīṇa-vṛtter abhijātasyeva maṇer grahīṭṛ-grahaṇa-grāhyeṣu*

tat-stha-tad-aṅjanatā samāpattiḥ

kṣīṇa = dwindled, decreased; *vṛtteḥ* = patterning, turnings, movements; *abhijātasya* = faultless, transparent; *iva* = like; *maṇeḥ* = jewel; *grahīṭṛ* = one who grasps, perceiver; *grahaṇa* = grasping, perceiving; *grāhyeṣu* = grasped, object of perception; *tad* = that; *stha* = abide; *aṅjanatā* = saturation, taking the form of something else; *samāpattiḥ* = coalescence, unified contemplation

As the patterning of consciousness subsides, a transparent way of seeing, called coalescence, saturates consciousness; like a jewel, it reflects equally whatever lies before it - whether subject, object, or act of perceiving.

I.42 *tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ*

tatra = there, in that; *śabda* = verbal, linguistic; *artha* = meaning, purpose; *jñāna* = knowledge; *vikalpaiḥ* = conceptualization; *saṅkīrṇā* = intermingled; *savitarkā* = thought; *samāpattiḥ* = coalescence, unified contemplation

So long as conceptual or linguistic knowledge pervades this transparency, it is called coalescence with thought.

I.43 *smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā*

smṛti = memory, mindfulness; *pariśuddhau* = wiping clean, purification; *svarūpa* = own form, identity; *śūnya* = empty; *iva* = like; *artha* = meaning, purpose; *mātra* = only; *nirbhāsā* = shining; *nirvitarkā* = beyond thought

At the next stage, called coalescence beyond thought, objects cease to be colored by memory; now formless, only their essential nature shines forth.

I.44 *etayaiva savicārā nirvicārā ca sūkṣma-viśayā vyākhyātā*

etaya = by this; *iva* = like, thus; *savicārā* = reflecting; *nirvicārā* = not reflecting; *ca* = and; *sūkṣma* = subtle; *viśayā* = object, phenomenon; *vyākhyātā* = described

In the same way, coalesced contemplation of subtle objects is described as reflective or reflection-free.

I.45 *sūkṣma-viśayatvaṃ cālīṅga-paryavasānam*

sūkṣma = subtle; *viśayatvaṃ* = the thing itself, thus-ness of an object; *ca* = and; *alīṅga* = without form; *paryavasānam* = ending, terminating

Subtle objects can be traced back to their origin in undifferentiated nature.

I.46 *tā eva sabījaḥ samādhiḥ*

tāḥ = these; *eva* = only, also; *sabījaḥ* = with seed; *samādhiḥ* = oneness, integration

These four kinds of coalescence are called integration that bears seeds of latent impressions.

I.47 *nirvicāra-vaiśāradye 'dhyātma-prasādaḥ*

nirvicāra = not reflecting; *vaiśāradye* = lucidity, purity; *adhyātma* = innermost self; *prasādaḥ* = calming, pacification, clarification

In the lucidity of coalesced, reflection-free contemplation, the nature of the self becomes clear.

I.48 *ṛtambharā tatra prajñā*

ṛtam = truth; *bharā* = bearing; *tatra* = in that; *prajñā* = wisdom

The wisdom that arises in that lucidity is unerring.

I.49 *śrutānumāna-prajñābhyām anyaviśayā viśeṣārthatvāt*

śruta = what has been heard, teachings; *anumāna* = inference; *prajñābhyām* = wisdom; *anya* = other; *viśayā* = object, phenomenon; *viśeṣa* = difference, distinction; *arthatvāt* = function, role

Unlike insights acquired through inference or teachings, this wisdom has as its object the actual distinction between pure awareness and consciousness.

I.50 *taj-jaḥ saṃskāro 'nya-saṃskāra-pratibandhī*

tad = that; *jaḥ* = born of; *saṃskāraḥ* = latent impressions; *anya* = other; *pratibandhī* = prevents, obstructs

It generates latent impressions that prevent the activation of other impressions.

I.51 *tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhiḥ*

tasya = of this; *api* = also; *nirodhe* = stilling, cessation, restriction; *sarva* = all; *nirodhān* = stilling, cessation, restriction; *nirbījaḥ* = seedless; *samādhiḥ* = integration

When even these cease to arise, and the patterning of consciousness is completely stilled, integration bears no further seeds.

2. *Sādhana-pādaḥ* | The Path To Realization

II.1 *tapaḥ-svādhyāyeśvara-praṇidhānāni kriyā-yogaḥ*

tapaḥ = heat, intensity of discipline, austerity; *svādhyāya* = self-study; *īśvara* = divine ideal of pure awareness; *praṇidhānāni* = dedication, application, alignment; *kriyā* = action; *yogaḥ* = process of yoking; union

Yogic action has three components - discipline, self-study, and orientation toward the ideal of pure awareness.

II.2 *samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca*

samādhi = oneness, integration; *bhāvanā* = realizing, becoming;
arthaḥ = meaning, purpose; *kleśa* = cause of suffering, hindrance, affliction,
poison; *tanū* = slender, weak; *karaṇa* = making; *arthaḥ* = purpose; *ca* = and
Its purposes are to disarm the causes of suffering and achieve integration.

II.3 *avidyāsmītā-rāga-dveṣābhiniveśāḥ kleśāḥ*

avidyā = lack of wisdom, not seeing things as they are; *asmītā* = the sense of 'I',
egoism; *rāga* = desire, passion, attachment; *dveṣa* = aversion; *abhiniveśāḥ* =
clinging to life, self-preservation; *kleśāḥ* = cause of suffering, corruption,
hindrance, affliction, poison

**The causes of suffering are not seeing things as they are, the sense of 'I',
attachment, aversion, and clinging to life.**

II.4 *avidyā kṣetram uttareṣām prasupta-tanu-vicchinodārāṇām*

avidyā = lack of wisdom, not seeing things as they are; *kṣetram* = field;
uttareṣām = other, following; *prasupta* = dormant; *tanu* = thin;
vicchinna = interrupted, intercepted; *udārāṇām* = activated, aroused

**Not seeing things as they are is the field where the other causes of suffering
germinate, whether dormant, activated, intercepted, or weakened.**

II.5 *anityāśuci-duḥkhānātmāsu nitya-śuci-sukhātma-khyātir avidyā*

anitya = impermanent; *śuci* = impure; *duḥkha* = distress, pain, suffering;
anātmāsu = not self; *nitya* = permanent; *śuci* = pure; *sukha* = happiness;
ātma = self, essence; *khyātiḥ* = seeing; *avidyā* = lack of wisdom, ignorance

**Lacking this wisdom, one mistakes that which is impermanent, impure,
distressing, or empty of self for permanence, purity, happiness, and self.**

II.6 *dṛg-darśana-śaktyor ekātmatevāsmītā*

dṛg = pure awareness, witness, see-er; *darśana* = vision, perspective; *śaktyoḥ* =
power; *eka* = one; *ātmātā* = selfhood; *iva* = as it were, like, thus; *asmītā* = the
sense of 'I', egoism

**The sense of 'I' ascribes selfhood to pure awareness by identifying it with the
senses.**

II.7 *sukhānuśayī rāgaḥ*

sukha = happiness, pleasure; *anuśayī* = following; *rāgaḥ* = grasping, attachment
Attachment is a residue of pleasant experience.

II.8 *duḥkhānuśayī dveṣaḥ*

duḥkha = distress, pain, suffering; *anuśayī* = following; *dveṣaḥ* = aversion
Aversion is a residue of suffering.

II.9 *sva-rasa-vāhī viduṣo 'pi tathārūḍho 'bhiniveśaḥ*

sva = own; *rasa* = taste; *vāhī* = flowing; *viduṣaḥ* = sage, wise person; *api* = also,
even; *tathā* = thus; *rūḍhaḥ* = rooted; *abhiniveśaḥ* = self-preservation
Clinging to life is instinctive and self-perpetuating, even for the wise.

II.10 *te pratiprasava-heyāḥ sūkṣmāḥ*

te = these; *prati* = with regard to, toward, reversing; *prasava* = flow, creation,
inception; *heyāḥ* = overcome, overwhelmed; *sūkṣmāḥ* = subtle

**In their subtle form, these causes of suffering are subdued by seeing where
they come from.**

II.11 *dhyāna-heyās tad-vṛttayaḥ*

dhyāna = meditative absorption; *heyāḥ* = overcome, overwhelmed; *tad* = its, that,
of these; *vṛttayaḥ* = patterning, turnings, movements

**In their gross form, as patterns of consciousness, they are subdued through
meditative absorption.**

II.12 *kleśa-mūlaḥ karmāśayo dṛṣṭādrṣṭa-jaṇma-vedanīyaḥ*

kleśa = cause of suffering, corruption, hindrance, affliction, poison; *mūlaḥ* = root;
karma = action; *āśayaḥ* = store, residuum; *dṛṣṭa* = seen, perceptible; *adrṣṭa* =
unseen; *jaṇma* = birth; *vedanīyaḥ* = to be experienced

**The causes of suffering are the root source of actions; each action deposits
latent impressions deep in the mind, to be activated and experienced later in
this birth, or lie hidden awaiting a future one.**

II.13 *satī mūle tad-vipāko jātyāyur-bhogāḥ*

satī = existing; *mūle* = root; *tad* = its, that; *vipākaḥ* = ripening, fruition;
jāti = birth, rank; *āyuh* = span of life; *bhogāḥ* = experience, enjoyment

**So long as this root source exists, its contents will ripen into a birth, a life,
and experience.**

II.14 *te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt*

te = they, these; *hlāda* = delight; *paritāpa* = anguish; *phalāḥ* = fruit;
puṇya = good, virtuous; *apuṇya* = bad, evil; *hetutvāt* = causality

**This life will be marked by delight or anguish, in proportion to those good or
bad actions that created its store of latent impressions.**

II.15 *pariṇāma-tāpa-saṃskāra-duḥkhaiḥ guṇa-vṛtti-virodhāc ca duḥkham eva sarvam vivekinaḥ*

pariṇāma = transformation; *tāpa* = anguish; *saṃskāra* = latent impressions; *duḥkhaiḥ* = distress, pain, suffering; *guṇa* = fundamental qualities of nature; *vṛtti* = patterning, turnings, movements; *virodhāt* = conflict, opposition; *ca* = and; *duḥkham* = distress, pain, suffering; *eva* = thus; *sarvam* = all; *vivekinaḥ* = a person of discrimination

The wise see suffering in all experience, whether from the anguish of impermanence, or from latent impressions laden with suffering, or from incessant conflict as the fundamental qualities of nature vie for ascendancy.

II.16 *heyaṃ duḥkham anāgatam*

heyaṃ = overcome; *duḥkham* = distress, pain, suffering; *anāgatam* = future
But suffering that has not yet arisen can be prevented.

II.17 *draṣṭṛ-dṛśyayoḥ saṃyogo heya-hetuḥ*

draṣṭṛ = seer, witness, pure awareness; *dṛśyayoḥ* = what is seen; *saṃyogaḥ* = union, coupling; *heya* = overcome, overwhelmed; *hetuḥ* = cause
The preventable cause of all this suffering is the apparent indivisibility of pure awareness and what it regards.

II.18 *prakāśa-kriyā-sthiti-śīlaṃ bhūvendriyātmakaṃ bhogāpavargārthaṃ dṛśyam*

prakāśa = brightness; *kriyā* = action; *sthiti* = stability, steadiness; *śīlaṃ* = character; *bhūta* = element; *indriya* = sensory apparatus; *ātmakaṃ* = self, essence; *bhoga* = experience, enjoyment; *apavarga* = emancipation, liberation; *arthaṃ* = meaning, purpose, approach; *dṛśyam* = what is seen

What awareness regards, namely the phenomenal world, embodies the qualities of luminosity, activity, and inertia; it includes oneself, composed of both elements and the senses; and, it is the ground for both sensual experience and liberation.

II.19 *vīśeṣāvīśeṣa-liṅgamātrāliṅgāni guṇa-parvāṇi*

vīśeṣa = difference, distinction; distinct; *avīśeṣa* = indistinct; *liṅga* = mark, characteristic; *mātra* = only; *aliṅgāni* = undifferentiated; *guṇa* = fundamental qualities of nature; *parvāṇi* = level, state

All orders of being - undifferentiated, differentiated, indistinct, distinct - are manifestations of the fundamental qualities of nature.

II.20 *draṣṭā dṛśi-mātraḥ śuddho 'pi pratyayānupaśyaḥ*

draṣṭā = awareness, witness, seer; *dṛśi* = seeing; *mātraḥ* = only; *śuddhaḥ* = pure; *api* = although; *pratyaya* = perception, representation; *anupaśyaḥ* = to behold
Pure awareness is just seeing, itself; although pure, it usually appears to operate through the perceiving mind.

II.21 *tad-artha eva dṛśyasātmā*

tad = its, that; *artha* = meaning, purpose, approach; *eva* = thus; *dṛśyasā* = of what is seen; *ātmā* = self, essence
In essence, the phenomenal world exists to reveal this truth.

II.22 *kṛtārthaṃ prati naṣṭam apyanaṣṭam tad anya-sādhāraṇatvāt*

kṛta = done, accomplished; *arthaṃ* = meaning, purpose, approach; *prati* = with regard to, toward, reversing; *naṣṭam* = ceased; *api* = also; *anaṣṭam* = not ceased; *tad* = its, that; *anya* = other; *sādhāraṇatvāt* = common experience

Once that happens, the phenomenal world no longer appears as such; it continues to exist as a common reality for everyone else, though.

II.23 *sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ saṃyogaḥ*

sva = own; *svāmi* = owner; *śaktyoḥ* = power; *sva* = own; *rūpa* = form; *upalabdhi* = acquisition; *hetuḥ* = cause, reason; *saṃyogaḥ* = union, coupling
It is by virtue of the apparent indivisibility of the phenomenal world and pure awareness that the former seems to possess the latter's powers.

II.24 *tasya hetur avidyā*

tasya = of this; *hetuḥ* = cause; *avidyā* = ignorance, not seeing things as they are
Not seeing things as they are is the cause of this phenomenon.

II.25 *tad-abhāvāt saṃyogābhāvo hānaṃ tad-dṛśeḥ kaivalyam*

tad = its, that; *abhāvāt* = non-existence, non-becoming, disappearance; *saṃyoga* = union, association, mingling; *abhāvaḥ* = non-existence, non-becoming, disappearance; *hānaṃ* = cessation; *tad* = its, that; *dṛśeḥ* = seeing; *kaivalyam* = emancipation, isolation of awareness

With realization, the appearance of indivisibility vanishes, revealing that awareness is free and untouched by phenomena.

II.26 *viveka-khyātir aviṣṭā hānopāyaḥ*

viveka = discrimination; *khyātiḥ* = seeing; *aviṣṭā* = continuous, uninterrupted; *hāna* = cessation; *upāyaḥ* = means

The apparent indivisibility of seeing and the seen can be eradicated by cultivating uninterrupted discrimination between awareness and what it regards.

II.27 *tasya saptadhā prānta-bhūmiḥ prajñā*

tasya = of this, that; *saptadhā* = sevenfold; *prānta* = last; *bhūmiḥ* = stage, level; *prajñā* = wisdom

At the ultimate level of discrimination, wisdom extends to all seven aspects of nature.

II.28 *yogāṅgānuṣṭhānād aśuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ*

yoga = process of yoking; *aṅga* = limb, component; *anuṣṭhānāt* = performance, practice; *aśuddhi* = impurity; *kṣaye* = decreasing; *jñāna* = knowledge; *dīptiḥ* = radiance; *a* = extending to; *viveka* = discrimination; *khyāteḥ* = seeing

When the components of yoga are practiced, impurities dwindle; then, the light of understanding can shine forth, illuminating the way to discriminative awareness.

II.29 *yama-niyamāsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni*

yama = external discipline; *niyama* = internal discipline; *āsana* = posture; *prāṇāyāma* = breath regulation; *pratyāhāra* = withdrawal of the senses; *dhāraṇā* = concentration; *dhyāna* = meditative absorption; *samādhayaḥ* = oneness, integration; *aṣṭāu* = eight; *aṅgāni* = limbs

The eight components of yoga are external discipline, internal discipline, posture, breath regulation, concentration, meditative absorption, and integration.

II.30 *ahimsā-satyāsteya-brahmacaryāparigrahā yamāḥ*

ahimsā = not harming; *satya* = truthfulness, truth; *asteya* = not stealing; *brahmacarya* = celibacy, impeccable conduct; *aparigrahā* = not being acquisitive; *yamāḥ* = external discipline

The five external disciplines are not harming, truthfulness, not stealing, celibacy, and not being acquisitive.

II.31 *ete jāti-deśa-kāla-samayānavacchinnāḥ sārva-bhaumā mahāvratam*

ete = these; *jāti* = birth, rank; *deśa* = place; *kāla* = time; *samaya* = circumstance; *anavacchinnāḥ* = irrespective of; *sārva* = all; *bhaumā* = at a level; *mahā* = great; *vratam* = vow, commitment

These universals, transcending birth, place, era, or circumstance, constitute the great vow of yoga.

II.32 *śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ*

śauca = purity; *santoṣa* = contentment; *tapaḥ* = heat, intensity of discipline, austerity; *svādhyāya* = self-study; *īśvara* = divine ideal of pure awareness; *praṇidhānāni* = surrender, dedication, alignment; *niyamāḥ* = internal discipline
The five internal disciplines are bodily purification, contentment, intensity, self-study, and orientation toward the ideal of pure awareness.

II.33 *vitarka-bādhane pratipakṣa-bhāvanam*

vitarka = analytical thinking, unwholesome thoughts; *bādhane* = repelling; *pratipakṣa* = opposite; *bhāvanam* = realizing, becoming

Unwholesome thoughts can be neutralized by cultivating wholesome ones.

II.34 *vitarkā himsādayaḥ kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā*

mṛdu-madhyādhimātrā duḥkhājñānānanta-phalā iti pratipakṣa-bhāvanam

vitarkā = analytical thinking, here: negative thoughts; *himsā* = harming; *ādayaḥ* = et cetera; *kṛta* = done, accomplished; *kārita* = caused to be done, instigated; *anumoditā* = approved; *lobha* = greed; *krodha* = anger; *moha* = delusion; *pūrvakā* = preceded by; *mṛdu* = mild; *madhya* = moderate; *adhimātrā* = extreme, intense; *duḥkha* = distress, pain, suffering; *ājñāna* = ignorance; *ananta* = endless, boundless; *phalā* = fruit; *iti* = thus; *pratipakṣa* = opposite; *bhāvanam* = realizing, becoming

We ourselves may act upon unwholesome thoughts, such as wanting to harm someone, or we may cause or condone them in others; unwholesome thoughts may arise from greed, anger, or delusion; they may be mild, moderate, or extreme; but they never cease to ripen into ignorance and suffering. This is why one must cultivate wholesome thoughts.

II.35 *ahimsā-pratiṣṭhāyāà tat-sannidhau vaira-tyāgaḥ*

ahimsā = not harming; *pratiṣṭhāyāà* = based on, grounded in; *tat* = that, these; *sannidhau* = presence; *vaira* = hostility; *tyāgaḥ* = abandonment

Being firmly grounded in non-violence creates an atmosphere in which others can let go of their hostility.

II.36 *satya-pratiṣṭhāyām kriyā-phalāśrayatvam*

satya = truthfulness, truth; *pratiṣṭhāyām* = based on, grounded in; *kriyā* = action; *phala* = fruit; *āśrayatvam* = rest on

For those grounded in truthfulness, every action and its consequences are imbued with truth.

II.37 *asteya-pratiṣṭhāyām sarva-ratnopasthānam*

asteya = not stealing; *pratiṣṭhāyām* = based on, grounded in; *sarva* = all; *ratna* = jewel; *upasthānam* = approach, materialize

For those who have no inclination to steal, the truly precious is at hand.

II.38 *brahmacarya-pratiṣṭhāyām vīrya-lābhaḥ*

brahmacarya = celibacy, impeccable conduct; *pratiṣṭhāyām* = based on, grounded in; *vīrya* = energy, vigor; *lābhaḥ* = acquired

The chaste acquire vitality.

II.39 *aparigraha-sthairye janma-kathantā-sambodhaḥ*

aparigraha = not being acquisitive; *sthairye* = being settled in; *janma* = birth; *kathantā* = understanding why; *sambodhaḥ* = insight

Freedom from wanting unlocks the real purpose of existence.

II.40 *śaucāt svāṅga-jugupsā parair asansargaḥ*

śaucāt = purity; *sva* = own; *aṅga* = limb, component; *jugupsā* = disinclination, detachment; *paraiḥ* = other; *asansargaḥ* = freedom from contact

With bodily purification, one's body ceases to be compelling, likewise contact with others.

II.41 *sattva-śuddhi-saumanasyaikāgryendriya-jayātma-darśana-yogyatvāni ca*
sattva = clarity, luminosity (a fundamental essence of nature, or *guna*); *śuddhi* = purity; *saumanasya* = gladness; *eka* = one; *agrya* = pointed; *indriya* = sensory apparatus; *jaya* = mastery; *ātma* = self, essence; *darśana* = vision, perspective; *yogyatvāni* = capability; *ca* = and

Purification also brings about clarity, happiness, concentration, mastery of the senses, and capacity for self-awareness.

II.42 *santoṣād anuttamaḥ sukha-lābhaḥ*

santoṣāt = contentment; *anuttamaḥ* = unsurpassed; *sukha* = happiness; *lābhaḥ* = acquired

Contentment brings unsurpassed joy.

II.43 *kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ*

kāya = body; *indriya* = sensory apparatus; *siddhiḥ* = perfection; *aśuddhi* = impurity; *kṣayāt* = dwindling, decreasing; *tapasaḥ* = heat, intensity of discipline, austerity

As intense discipline burns up impurities, the body and its senses become supremely refined.

II.44 *svādhyāyād iṣṭa-devatā-samprayogaḥ*

svādhyāyāt = self-study; *iṣṭa* = desired; *devatā* = deity; *samprayogaḥ* = contact

Self-study deepens communion with one's personal deity.

II.45 *samādhi-siddhir īśvara-praṇidhānāt*

samādhi = integration [of mind]; *siddhiḥ* = perfection; *īśvara* = divine ideal of pure awareness; *praṇidhānāt* = surrender, dedication, alignment

Through orientation toward the ideal of pure awareness, one can achieve integration.

II.46 *sthira-sukham āsanam*

sthira = steady, stable; *sukham* = happiness; *āsanam* = posture

The postures of meditation should embody steadiness and ease.

II.47 *prayatna-śaithilyānanta-samāpattibhyām*

prayatna = effort; *śaithilya* = relaxation; *ananta* = boundless; *samāpattibhyām* = coalescence

This occurs as all effort relaxes and coalescence arises, revealing that the body and the infinite universe are indivisible.

II.48 *tato dvandvānabhighātaḥ*

tataḥ = therefore, from these; *dvandva* = play of opposites, dualities; *anabhighātaḥ* = insulation, being beyond disturbance

Then, one is no longer disturbed by the play of opposites.

II.49 *tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ prāṇāyāmaḥ*

tasmin = in this; *sati* = existing; *śvāsa* = inhalation; *praśvāsayoḥ* = exhalation; *gati* = flow; *vicchedaḥ* = cessation, interruption; *prāṇāyāmaḥ* = breath regulation

With effort relaxing, the flow of inhalation and exhalation can be brought to a standstill; this is called *breath regulation*.

II.50 *bāhyābhyantara-stambha-vṛttir deśa-kāla-saṅkhyābhiḥ-paridṛṣṭo dīrgha-sūkṣmaḥ*

bāhya = external; *abhyantara* = internal; *stambha* = stationary; *vṛttiḥ* = patterning, turnings, movements; *deśa* = place; *kāla* = time; *saṅkhyābhiḥ* = number; *paridṛṣṭaḥ* = observed, measured; *dīrgha* = long; *sūkṣmaḥ* = subtle

As the movement patterns of each breath - inhalation, exhalation, lull - are observed as to duration, number, and area of focus, breath becomes spacious and subtle.

II.51 *bāhyābhyantara-viṣayākṣepī caturthaḥ*

bāhya = external; *abhyantara* = internal; *viṣaya* = object (of experience), phenomenon; *ākṣepī* = transcending; *caturthaḥ* = fourth

As realization dawns, the distinction between breathing in and out falls away.

II.52 *tataḥ kṣīyate prakāśāvaraṇam*

tataḥ = therefore, from these, from that; *kṣīyate* = disappears; *prakāśa* = brightness; *āvaraṇam* = covering, veil, layer

Then the veil lifts from the mind's luminosity.

II.53 *dhāraṇāsu ca yogyatā manasaḥ*

dhāraṇāsu = concentration; *ca* = and; *yogyatā* = capability; *manasaḥ* = mind

And the mind's potential for concentration is realized.

II.54 *sva-viṣayāsamprayoge cittasya svarūpānukāra ivendriyāṇām pratyāhāraḥ*

sva = own; *viṣaya* = object (of experience), phenomenon; *asamprayoge* = uncoupling; *cittasya* = consciousness; *sva* = own; *rūpa* = form; *anukāra* = imitation, following suit; *iva* = like, thus; *indriyāṇām* = sensory apparatus; *pratyāhāraḥ* = withdrawal of the senses

When consciousness interiorizes by uncoupling from external objects, the senses do likewise; this is called *withdrawal of the senses*.

II.55 *tataḥ paramā vaśyatendriyāṇām*

tataḥ = therefore, from these, from that; *paramā* = ultimate, highest, purest; *vaśyata* = obedience, subservience; *indriyāṇām* = sensory apparatus

Then the senses reside utterly in the service of realization.

3. *Vibhūti-pādaḥ* | The Extraordinary Powers

III.1 *deśa-bandhaś cittasya dhāraṇā*

deśa = place; *bandhaḥ* = binding; *cittasya* = consciousness; *dhāraṇā* = concentration

Concentration locks consciousness on a single area.

III.2 *tatra pratyayaika-tānatā dhyānam*

tatra = there, in that; *pratyaya* = perception, thought, intention, representation; *eka* = one; *tānatā* = extension, stretching; *dhyānam* = meditative absorption

In meditative absorption, the entire perceptual flow is aligned with that object.

III.3 *tad evārtha-mātra-nirbhāsaṃ svarūpa-śūnyam iva samādhiḥ*

tad = its, that; *eva* = thus; *artha* = meaning, purpose, approach; *mātra* = only; *nirbhāsaṃ* = shining; *sva* = own; *rūpa* = form; *śūnyam* = empty; *iva* = like; *samādhiḥ* = oneness, integration

When only the essential nature of the object shines forth, as if formless, integration has arisen.

III.4 *trayam ekatra saṃyamah*

trayam = these three; *ekatra* = as one; *saṃyamah* = constraint, perfect discipline

Concentration, meditative absorption, and integration regarding a single object comprise the perfect discipline of consciousness.

III.5 *taj-jayāt prajñālokaḥ*

tad = that; *jayāt* = mastery; *prajña* = wisdom; *ālokaḥ* = illumination, flashes

Once the perfect discipline of consciousness is mastered, wisdom dawns.

III.6 *tasya bhūmiṣu viniyogaḥ*

tasya = of this, that; *bhūmiṣu* = stage; *viniyogaḥ* = progression, application

Perfect discipline is mastered in stages.

III.7 *trayam antar-aṅgam pūrvebhyaḥ*

trayam = these three; *antar* = inner; *aṅgam* = limb, component; *pūrvebhyaḥ* = earlier

These three components - concentration, absorption, and integration - are more interiorized than the preceding five.

III.8 *tad api bahir-aṅgam nirbījasya*

tad = its, that; *api* = also; *bahiḥ* = external; *aṅgam* = limb; *nirbījasya* = seedless

Even these three are external to integration that bears no seeds.

III.9 *vyutthāna-nirodha-saṃskārayor abhibhava-prādur-bhāvau*

nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ

vyutthāna = emergence; *nirodha* = stilling, cessation, restriction; *saṃskārayoḥ* = latent impressions; *abhibhava* = subjugation, suppression, submergence; *prādur* = outside; *bhāvau* = being, becoming; *nirodha* = stilling, cessation, restriction; *kṣaṇa* = moment; *citta* = consciousness; *anvayaḥ* = connected to, permeated; *nirodha* = stilling, cessation; *pariṇāmaḥ* = transformation

The transformation toward total stillness occurs as new latent impressions fostering cessation arise to prevent the activation of distractive, stored ones, and moments of stillness begin to permeate consciousness.

III.10 *tasya prasānta-vāhitā saṃskārāt*

tasya = of this; *prasānta* = tranquil; *vāhitā* = flow, progression; *saṃskārāt* = latent impressions

These latent impressions help consciousness flow from one tranquil moment to the next.

III.11 *sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ*

sarva = all; *arthata* = regarding the meaning of something; *ekāgratayoḥ* = one-pointedness, focus; *kṣaya* = dwindling, decreasing; *udayau* = arising, appearance; *cittasya* = consciousness; *samādhi* = integration; *pariṇāmaḥ* = transformation

Consciousness is transformed toward integration as distractions dwindle, and focus arises.

III.12 *tataḥ punaḥśāntodītau tulya-pratyayau cittasyaikāgratā-pariṇāmaḥ*

tataḥ = therefore, from these; *punaḥ* = again; *śānta* = peaceful, subsided; *udītau* = arisen; *tulya* = similar, equal; *pratyayau* = perception, representation; *cittasya* = consciousness; *ekāgratā* = one-pointedness, focus; *pariṇāmaḥ* = transformation

In other words, consciousness is transformed toward focus as continuity develops between arising and subsiding perceptions.

III.13 *etena bhūtendriyeṣu dharmalakṣaṇāvasthā-pariṇāmā vyākhyātāḥ*

etena = by this; *bhūta* = element; *indriyeṣu* = sensory apparatus; *dharma* = property, experiential substance; *lakṣaṇa* = characteristic, time factors; *avasthā* = condition; *pariṇāmā* = transformation; *vyākhyātāḥ* = described, explained

Consciousness evolves along the same three lines - form, time-span, and condition - as the elements and the senses.

III.14 *śāntoditāvvyapadeśya-dharmānupātī dharmī*

śānta = quiescent; *udīta* = arisen; *avyapadeśya* = unmanifest; *dharma* = property, experience; *anupātī* = following, relying upon; *dharmī* = substrate, substance

The substrate is unchanged, whether before, during, or after it takes a given form.

III.15 *kramānyatvam pariṇāmānyatve hetuḥ*

krama = sequence, flow, succession; *anyatvam* = differentiation, variation; *pariṇāma* = transformation; *anyatve* = differentiation; *hetuḥ* = cause, reason

These transformations appear to unfold the way they do because consciousness is a succession of distinct patterns.

III.16 *pariṇāma-traya-saṃyamād atītānāgata-jñānam*

pariṇāma = transformation; *traya* = these three; *saṃyamāt* = constraint, perfect discipline; *atīta* = past; *anāgata* = future; *jñānam* = knowledge

Observing these three axes of change - form, time-span, and condition - with perfect discipline yields insight into the past and future.

III.17 *śabdārtha-pratyayānām itaretarādhyāsāt saṅkaras*

tat-pravibhāga-saṃyamāt sarva-bhūta-ruta-jñānam

śabda = verbal, linguistic; *artha* = meaning, purpose, approach; *pratyayānām* = perception, thought, intention, representation; *itaretara* = one another; *adhyāsāt* = superimposition; *saṅkaraḥ* = confusion, mixing up; *tad* = that, these; *pravibhāga* = distinction; *saṃyamāt* = constraint, perfect discipline; *sarva* = all; *bhūta* = element, being; *ruta* = language, sound; *jñānam* = knowledge

Word, meaning, and perception tend to get lumped together, each confused with the others; focusing on the distinctions between them with perfect discipline yields insight into the language of all beings.

III.18 *saṃskāra-sākṣāt-karaṇāt pūrva-jāti-jñānam*

saṃskāra = latent impressions; *sākṣāt* = direct, through the eye;

karaṇāt = making, doing; *pūrva* = earlier; *jāti* = birth, rank; *jñānam* = knowledge

Directly observing latent impressions with perfect discipline yields insight into previous births.

III.19 *pratyayasya para-citta-jñānam*

pratyayasya = perception, thought, intention, representation; *para* = other;

citta = consciousness; *jñānam* = knowledge

Focusing with perfect discipline on the perceptions of another yields insight into that person's consciousness.

III.20 *na ca tat sālambanaṃ tasyāviṣayī-bhūtatvāt*

na = not; *ca* = and; *tat* = that, these; *sālambanaṃ* = with support; *tasya* = of this, that; *aviṣayī* = not present, absent; *bhūtatvāt* = actuality, being

But not insight regarding the object of those perceptions, since the object itself is not actually present in that person's consciousness.

III.21 *kāya-rūpa-saṃyamāt tad-grāhya-śakti-stambhe*

caḥṣuḥ-prakāśāsamprayoge 'ntardhānam

kāya = body; *rūpa* = form; *saṃyamāt* = constraint, perfect discipline; *tad* = its, that; *grāhya* = to be perceived; *śakti* = power; *stambhe* = suspension; *caḥṣuḥ* = eye; *prakāśa* = brightness; *asamprayoge* = uncoupling; *antardhānam* = invisibility

When the body's form is observed with perfect discipline, it becomes invisible: the eye is disengaged from incoming light, and the power to perceive is suspended.

III.22 *etena śabdādyantardhānam uktaṃ*

etena = by this; *śabda* = sound; *adi* = others; *antardhānam* = invisibility, disappearance; *uktaṃ* = described, explained

Likewise, through perfect discipline other percepts - sound, smell, taste, touch - can be made to disappear.

III.23 *sopakramaṃ nirupakramaṃ ca karma tat-saṃyamād*

aparānta-jñānam ariṣṭebhyo vā

sopakramaṃ = immediately manifest; *nirupakramaṃ* = slow to manifest; *ca* = and; *karma* = action; *tat* = that, these; *saṃyamāt* = constraint, perfect discipline; *aparānta* = death; *jñānam* = knowledge; *ariṣṭebhyaḥ* = signs, omens; *vā* = or

The effects of action may be immediate or slow in coming; observing one's actions with perfect discipline or studying omens, yields insight into death.

III.24 *maitryādiṣu balāni*

maitrī = friendliness; *ādiṣu* = and the others, et cetera; *balāni* = powers, strengths

Focusing with perfect discipline on friendliness, compassion, delight, and equanimity, one is imbued with their energies.

III.25 *baleṣu hasti-balādīni*

baleṣu = powers; *hasti* = elephant; *bala* = powers, strengths; *ādīni* = and others

Focusing with perfect discipline on the powers of an elephant, or other entities, one acquires those powers.

III.26 *pravṛttyāloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam*

pravṛtti = arising of activity; *āloka* = illumination, flashes; *nyāsāt* = setting down; *sūkṣma* = subtle; *vyavahita* = hidden; *viprakṛṣṭa* = distant; *jñānam* = knowledge

Being absorbed in the play of the mind's luminosity yields insight about the subtle, hidden, and distant.

III.27 *bhuvana-jñānaṃ sūrye saṃyamāt*

bhuvana = world; *jñānaṃ* = knowledge; *sūrye* = on the sun; *saṃyamāt* = perfect discipline

Focusing with perfect discipline on the sun yields insight about the universe.

III.28 *candre tāṛā-vyūha-jñānam*

candre = on the moon; *tāṛā* = star; *vyūha* = arrangement; *jñānam* = knowledge

Focusing with perfect discipline on the moon yields insight about the stars' positions.

III.29 *dhruve tad-gati-jñānam*

dhruve = polestar; *tad* = its, that; *gati* = flow; *jñānam* = knowledge

Focusing with perfect discipline on the polestar yields insight about their movements.

III.30 *nābhi-cakre kāya-vyūha-jñānam*

nābhi = navel; *cakre* = wheel, energy center; *kāya* = body; *vyūha* = arrangement; *jñānam* = knowledge

Focusing with perfect discipline on the navel energy center yields insight about the organization of the body.

III.31 *kaṇṭha-kūpe kṣut-pipāsā-nivṛttiḥ*

kaṇṭha = throat; *kūpe* = pit, well, cavity; *kṣut* = hunger; *pipāsā* = thirst; *nivṛttiḥ* = cessation

Focusing with perfect discipline on the pit of the throat eradicates hunger and thirst.

III.32 *kūrma-nāḍyāṃ sthairyam*

kūrma = tortoise; *nāḍyāṃ* = channel, duct; *sthairyam* = being settled in

Focusing with perfect discipline on the 'tortoise channel', one cultivates steadiness.

III.33 *mūrdha-jyotiṣi siddha-darśanam*

mūrdha = head, crown; *jyotiṣi* = light; *siddha* = perfected one; *darśanam* = vision

Focusing with perfect discipline on the light in the crown of the head, one acquires the perspective of the perfected ones.

III.34 *prātibhād vā sarvam*

prātibhād = spontaneous illumination; *vā* = or; *sarvam* = all

Or, all these accomplishments may be realized in a flash of spontaneous illumination.

III.35 *hṛdaye citta-samvit*

hṛdaye = heart; *citta* = consciousness; *samvit* = understanding

Focusing with perfect discipline on the heart, one understands the nature of consciousness.

III.36 *sattva-puruṣayor atyantāsaṅkīrnayoḥ pratyayāviśeṣo bhogaḥ parārthāt svārtha-saṃyamāt puruṣajñānam*

sattva = clarity, luminosity (a *guna*); *puruṣayoḥ* = pure awareness; *atyanta* = absolutely; *asaṅkīrnayoḥ* = unmixed; *pratyaya* = perception, thought, intention, representation; *aviśeṣaḥ* = indistinct; *bhogaḥ* = experience, enjoyment; *para* = other; *arthāt* = function, role; *sva* = own; *artha* = meaning, purpose, approach; *saṃyamāt* = constraint, perfect discipline; *puruṣa* = pure awareness; *jñānam* = knowledge

Experience consists of perceptions in which the luminous aspect of the phenomenal world is mistaken for absolutely pure awareness. Focusing with perfect discipline on the different properties of each yields insight into the nature of pure awareness.

III.37 *tataḥ prātibha-śrāvaṇa-vedanādarśāsvāda-vārttā jāyante*

tataḥ = therefore, from this; *prātibha* = spontaneous illumination; *śrāvaṇa* = hearing; *vedanā* = feeling; *ādarśa* = seeing; *āsvāda* = tasting; *vārttāḥ* = smelling; *jāyante* = occur, are produced

Following this insight, the senses - hearing, feeling, seeing, tasting, smelling - may suddenly be enhanced.

III.38 *te samādhāv upasargā vyutthāne siddhayaḥ*

te = they, these; *samādhāu* = oneness, integration; *upasargā* = obstacle, impediment; *vyutthāne* = emergence; *siddhayaḥ* = perfection, attainment

These sensory gifts may feel like attainments, but they distract one from integration.

III.39 *bandha-kāraṇa-saithilyāt pracāra-saṃvedanāc ca cittasya para-śarīrāveśaḥ*

bandha = binding; *kāraṇa* = cause, making, perception; *saithilyāt* = relaxation; *pracāra* = movement, passage; *saṃvedanāt* = sensitivity; *ca* = and; *cittasya* = consciousness; *para* = other; *śarīra* = body; *āveśaḥ* = entering

By relaxing one's attachment to the body, and becoming profoundly sensitive to its currents, consciousness can enter another's body.

III.40 *udāna-jayāj jala-paṅka-kaṅṭhakādiśvasaṅga utkrāntiś ca*

udāna = uppermost region of energy flow, or *prana*; *jayāt* = mastery; *jala* = water; *paṅka* = mud; *kaṅṭaka* = thorn; *ādiṣu* = and the others, et cetera; *asaṅga* = without touching; *utkrāntiḥ* = rising up; *ca* = and

By mastering the flow of energy in the head and neck, one can walk through water, mud, thorns, and other obstacles without touching down, but rather floating over them.

III.41 *samāna-jayāj jvalanam*

samāna = energy based at the solar plexus; *jayāt* = mastery; *jvalanam* = radiance
By mastering the flow of energy through the solar plexus, one becomes radiant.

III.42 *śrotrākāśayoḥ sambandha-saṃyamād divyaṃ śrotram*

śrotra = of hearing; *ākāśayoḥ* = space, ether; *sambandha* = relationship; *saṃyamāt* = constraint, perfect discipline; *divyaṃ* = divine; *śrotram* = faculty of hearing

By focusing with perfect discipline on the way sound travels through the ether, one acquires divine hearing.

III.43 *kāyākāśayoḥ sambandha-saṃyamāl laghu-tūla-samāpatteś*

cākāśa-gamanam

kāya = body; *ākāśayoḥ* = space, ether; *sambandha* = relationship; *saṃyamāt* = constraint, perfect discipline; *laghu* = light; *tūla* = cotton; *samāpatteḥ* = coalescence; *ca* = and; *ākāśa* = space, ether; *gamanam* = travel

By focusing with perfect discipline on the body's relationship to the ether, and developing coalesced contemplation on the lightness of cotton, one can travel through space.

III.44 *bahir akalpitā vṛttir mahā-videhā tataḥ prakāśāvaraṇa-kṣayaḥ*

bahiḥ = external; *akalpitā* = not feasible, impossible; *vṛttiḥ* = patterning, turnings, movements; *mahā* = great; *videhā* = bodiless; *tataḥ* = therefore, from these, from that; *prakāśa* = brightness; *āvaraṇa* = covering, veil, layer; *kṣayaḥ* = disappearance

When consciousness completely disengages from externals - the 'great disembodiment' - then the veil lifts from the mind's luminosity.

III.45 *sthūla-svarūpa-sūkṣmānvayārthavattva-saṃyamād bhūta-jayaḥ*

sthūla = gross; *sva* = own; *rūpa* = form; *sūkṣma* = subtle; *anvaya* = pervasiveness, relation; *artha* = meaning, purpose; *vattva* = function; *saṃyamāt* = constraint, perfect discipline; *bhūta* = element, being; *jayaḥ* = mastery

By observing the aspects of matter - gross, subtle, intrinsic, relational, purposive - with perfect discipline, one masters the elements.

III.46 *tato 'ṇimādi-prādur-bhāvaḥ kāya-sampat tad-dharmānabhighātaś ca*

tataḥ = therefore, from these, from that; *aṇima* = the power to become minutely small; *ādi* = others; *prādur* = outside; *bhāvaḥ* = being, becoming; *kāya* = body; *sampat* = perfection; *tad* = its, that; *dharma* = property, visible form, experiential substance; *anabhighātaḥ* = insulation, being beyond disturbance; *ca* = and

Then extraordinary faculties appear, including the power to shrink to the size of an atom, as the body attains perfection, transcending physical law.

III.47 *rūpa-lāvaṇya-bala-vajra-saṃhananātvāni kāya-sampat*

rūpa = form; *lāvaṇya* = grace; *bala* = strength; *vajra* = diamond;
saṃhananātvāni = durability, firmness; *kāya* = body; *sampat* = perfection
This perfection includes beauty, grace, strength, and the durability of a diamond.

III.48 *grahaṇa-svarūpāsmitānvayārthavattva-saṃyamād indriya-jayaḥ*

grahaṇa = perceiving; *sva* = own; *rūpa* = form; *asmitā* = the sense of 'I'; *anvaya* = pervasiveness, relation; *artha* = meaning, purpose; *vattva* = function; *saṃyamāt* = constraint, perfect discipline; *indriya* = sensory apparatus; *jayaḥ* = mastery
By observing the various aspects of the sense organs - their processes of perception, intrinsic natures, identification as self, interconnectedness, purposes - with perfect discipline, one masters them.

III.49 *tato mano-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaś ca*

tataḥ = therefore, from that; *manaḥ* = mind; *javitvam* = quickness; *vikaraṇa* = without organs; *bhāvaḥ* = state; *pradhāna* = foundation; *jayaḥ* = mastery; *ca* = and
Then, free from the constraints of their organs, the senses perceive with the quickness of the mind, no longer in the sway of the phenomenal world.

III.50 *sattva-puruṣānyatā-khyāti-mātrasya sarva-bhāvādhiṣṭātrtvaṃ
sarva-jñātrtvaṃ ca*

sattva = clarity, luminosity; *puruṣa* = pure awareness; *anyatā* = difference, distinction; *khyāti* = seeing; *mātrasya* = merely; *sarva* = all; *bhāva* = condition, state; *adhiṣṭātrtvaṃ* = supremacy; *sarva* = all; *jñātrtvaṃ* = omniscience; *ca* = and
Once one just sees the distinction between pure awareness and the luminous aspect of the phenomenal world, all conditions are known and mastered.

III.51 *tad-vairāgyād api doṣa-bīja-kṣaye kaivalyam*

tad = its, that; *vairāgyāt* = dispassion, non-attachment; *api* = also; *doṣa* = imperfection, flaw; *bīja* = seed, source; *kṣaye* = dwindling, decreasing; *kaivalyam* = emancipation, isolation of pure awareness

When one is unattached even to this omniscience and mastery, the seeds of suffering wither and pure awareness knows it stands alone.

III.52 *sthānyupanimantraṇe saṅga-smayākaraṇam punar-anīṣṭa-prasaṅgāt*

sthāni = exalted, celestial; *upanimantraṇe* = invitation; *saṅga* = contact, attachment; *smayā* = pride, beaming; *akaraṇam* = without cause; *punaḥ* = again, repeated, renewed; *anīṣṭa* = undesirable; *prasaṅgāt* = inclination, recurrence
Even if the exalted beckon, one must avoid attachment and pride, or suffering will recur.

III.53 *kṣaṇa-tat-kramayoḥ saṃyamād viveka-jaṃ jñānam*

kṣaṇa = moment; *tat* = that, these; *kramayoḥ* = sequence, flow, succession; *saṃyamāt* = constraint, perfect discipline; *viveka* = discrimination; *jaṃ* = born; *jñānam* = knowledge

Focusing with perfect discipline on the succession of moments in time yields insight born of discrimination.

III.54 *jāti-lakṣaṇa-deśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ*

jāti = birth, rank; *lakṣaṇa* = characteristic, time factors; *deśaiḥ* = place; *anyatā* = distinction; *navacchedāt* = unbounded, continuous; *tulyayoḥ* = similar, equal; *tataḥ* = therefore, from these; *pratipattiḥ* = understanding

This insight allows one to tell things apart which, through similarities of origin, feature, or position, had seemed continuous.

III.55 *tārakaṃ sarva-viṣayaṃ sarvathā-viṣayam akramam ceti vivekajaṃ jñānam*

tārakaṃ = transcendent, delivering; *sarva* = all; *viṣayaṃ* = object (of experience); *sarvathā* = in all circumstances; *viṣayam* = object (of experience); *akramam* = not in sequence, deconstructed; *ca* = and; *iti* = thus; *viveka* = discrimination; *jaṃ* = born; *jñānam* = knowledge

In this way, discriminative insight deconstructs all of the phenomenal world's objects and conditions, setting them apart from pure awareness.

III.56 *sattva-puruṣayoḥ śuddhi-sāmye kaivalyam*

sattva = clarity, luminosity; a fundamental quality of nature; *puruṣayoḥ* = pure awareness; *śuddhi* = purity; *sāmye* = equality; *kaivalyam* = emancipation, isolation of pure awareness

Once the luminosity and transparency of consciousness have become as distilled as pure awareness, they can reflect the freedom of awareness back to itself.

4. Kaivalya-pādaḥ | Freedom

IV.1 *janmauśadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ*

janma = birth; *auśadhi* = herb; *mantra* = intonation; *tapaḥ* = heat, intensity of discipline, austerity; *samādhi* = oneness, integration; *jāḥ* = born of; *siddhayaḥ* = perfection, attainment

The attainments brought about by integration may also arise at birth, through the use of herbs, from intonations, or through austerity.

IV.2 *jātyantara-pariṇāmaḥ prakṛtyāpūrāt*

jāti = birth, rank; *antara* = other; *pariṇāmaḥ* = transformation;
prakṛti = nature, phenomenal world; *āpūrāt* = overflow

Being delivered into a new form comes about when natural forces overflow.

IV.3 *nimittam aprayojakam prakṛtīnām varaṇa-bhedas tu tataḥ kṣetrikavat*

nimittam = proximate cause; *aprayojakam* = not causing;
prakṛtīnām = nature, phenomenal world; *varaṇa* = choosing; *bhedas* = division, difference; *tu* = and, moreover, but; *tataḥ* = therefore, from these, from that;
kṣetrikavat = like a farmer

The transformation into this form or that is not driven by the causes proximate to it, just oriented by them, the way a farmer diverts a stream for irrigation.

IV.4 *nirmāṇa-cittānyasmitā-mātrāt*

nirmāṇa = forming; *cittāni* = consciousness; *asmitā* = the 'I'-feeling; *mātrāt* = only

Feeling like a self is the frame that orients consciousness toward individuation.

IV.5 *pravṛtti-bhede prayojakam cittam ekam anekeṣāṃ*

pravṛtti = arising of activity; *bhede* = division; *prayojakam* = causing;
cittam = consciousness; *ekam* = one; *anekēṣāṃ* = many

A succession of consciousnesses, generating a vast array of distinctive perceptions, appear to consolidate into one individual consciousness.

IV.6 *tatra dhyāna-jam anāśayam*

tatra = there, in that; *dhyāna* = meditative absorption; *jam* = born;
anāśayam = not involving the store of latent impressions

Once consciousness is fixed in meditative absorption, it no longer contributes to the store of latent impressions.

IV.7 *karmāśuklākṛṣṇaṃ yoginas trividham itareṣāṃ*

karma = action; *aśukla* = not white; *akṛṣṇaṃ* = not black; *yoginaḥ* = yogi;
trividham = threefold; *itareṣāṃ* = others

The actions of a realized yogi transcend good and evil, whereas the actions of others may be good, evil or both.

IV.8 *tatas tad-vipākānuguṇānām evābhivyaktir vāsanānām*

tataḥ = therefore, from these; *tad* = its, that; *vipāka* = ripening, fruition;
anuguṇānām = going with, following, accompanying; *eva* = thus; *abhivyaktiḥ* = manifestation; *vāsanānām* = latent properties

Each action comes to fruition by coloring latent impressions according to its quality: good, evil or both.

IV.9 *jāti-deśa-kāla vyavahitānām apyānantaryaṃ smṛti-saṃskārayor eka-rūpatvāt*

jāti = birth, rank; *deśa* = place; *kāla* = time; *vyavahitānām* = hidden, separated;
api = also; *ānantaryaṃ* = succession; *smṛti* = memory, mindfulness;
saṃskārayoḥ = latent impressions; *eka* = one; *rūpatvāt* = essential form

Because the depth memory and its latent impressions are of a piece, their dynamic of cause and effect flows uninterruptedly across the demarcations of birth, place, and time.

IV.10 *tāsām anāditvaṃ cāśiṣo nityatvāt*

tāsām = of these; *anāditvaṃ* = without beginning; *ca* = and;
āśiṣaḥ = primordial will to exist; *nityatvāt* = perpetuity, eternity

They have always existed, because the will to exist is eternal.

IV.11 *hetu-phalāśrayālambanaiḥ saṅgrhītatvād eṣāṃ abhāve tad-abhāvaḥ*

hetu = cause, reason; *phala* = fruit; *āśraya* = basis, foundation; *ālambanaiḥ* = support, object; *saṅgrhītatvāt* = connectedness; *eṣāṃ* = of these; *abhāve* = non-existence, non-becoming; *tad* = its, that; *abhāvaḥ* = non-existence, non-becoming, disappearance

Since its cause, effect, basis and object are inseparable, a latent impression disappears when they do.

IV.12 *atītānāgataṃ svarūpato 'stiyadhva-bhedād dharmāṇām*

atīta = past; *anāgataṃ* = future; *sva* = own; *rūpataḥ* = in form; *asti* = exist; *adhva* = path, route; *bhedāt* = division, difference; *dharmāṇām* = properties, visible forms, experiential substances

The past and future are immanent in an object, existing as different sectors in the same flow of experiential substances.

IV.13 *te vyaktasūkṣmā guṇātmānaḥ*

te = they, these; *vyakta* = manifest; *sūkṣmā* = subtle;
guṇa = fundamental qualities of nature; *ātmānaḥ* = self, essence

The characteristics of these sectors, whether manifest or subtle, are imparted by the fundamental qualities of nature.

IV.14 *pariṇāmaikatvād vastu-tattvam*

pariṇāma = transformation; *ekatvāt* = oneness; *vastu* = object, substance;
tattvam = thusness, elemental quality, principle

Their transformations tend to blur together, imbuing each new object with a quality of substantiality.

IV.15 *vastu-sāmye citta-bhedāt tayor vibhaktāḥ panthāḥ*

vastu = object, substance; *sāmye* = equality; *citta* = consciousness;
bhedāt = difference; *tayor* = of both; *vibhaktāḥ* = separation; *panthāḥ* = path

People perceive the same object differently, as each person's perception follows a separate path from another's.

IV.16 *na caika-citta-tantram vastu tad apramāṇakaṃ tadā kiṃ syāt*

na = not; *ca* = and; *eka* = one; *citta* = consciousness; *tantram* = dependent; *vastu* = object, substance; *tad* = that, these; *apramāṇakaṃ* = unobserved; *tadā* = then; *kiṃ* = what; *syāt* = could be

But the object is not dependent on either of those perceptions; if it were, what would happen to it when nobody was looking?

IV.17 *tad-uparāgāpekṣitvāc-cittasya vastu jñātājñātam*

tad = its, that; *uparāga* = coloring; *apekṣitvāt* = necessity; *cittasya* = consciousness; *vastu* = object, substance; *jñāta* = known; *ajñātam* = not known

An object is only known by a consciousness it has colored; otherwise, it is not known.

IV.18 *sadā jñātās citta-vṛttayas tat-prabhoḥ puruṣasyāpariṇāmitvāt*

sadā = always; *jñātāḥ* = known; *citta* = consciousness;
vṛttayaḥ = patterning, turnings, movements; *tad* = that, these; *prabhoḥ* = superior;
puruṣasya = pure awareness; *apariṇāmitvāt* = immutability

Patterns of consciousness are always known by pure awareness, their ultimate, unchanging witness.

IV.19 *na tat svābhāsaṃ dṛśyatvāt*

na = not; *tat* = that; *sva* = own; *ābhāsaṃ* = luminosity; *dṛśyatvāt* = seen-ness

Consciousness is seen not by its own light, but by awareness.

IV.20 *eka-samaye cobhayānavadhāraṇam*

eka = one; *samaye* = circumstance; *ca* = and; *ubhaya* = both; *anavadhāraṇam* = not perceiving

Furthermore, consciousness and its object cannot be perceived at once.

IV.21 *cittāntara-dṛśye buddhi-buddher atiprasaṅgaḥ smṛti-saṅkaraś ca*

citta = consciousness; *antara* = other; *dṛśye* = seen; *buddhi* = perception, cognition; *buddheḥ* = perception, cognition; *atiprasaṅgaḥ* = regress; *smṛti* = memory, mindfulness, depth memory; *saṅkaraḥ* = confusion, mixing up; *ca* = and
If consciousness were perceived by itself instead of awareness, the chain of such perceptions would regress infinitely, imploding memory.

IV.22 *citer apratisaṅkramāyās tad-ākārāpattau svabuddhi-samvedanam*

citeḥ = pure awareness; *aprasaṅkramāyāḥ* = immobile, unchanging; *tad* = its, that; *ākāra* = shape; *āpattau* = assumes, occurs; *sva* = own; *buddhi* = perception, intelligence; *samvedanam* = sensitivity

Once it is stilled, though, consciousness mirrors unchanging pure awareness, and can reflect itself being perceived.

IV.23 *draṣṭṛ-dṛśyoparaktam cittam sarvārtham*

draṣṭṛ = seer, pure awareness; *dṛśya* = what is seen; *uparaktam* = colored; *cittam* = consciousness; *sarva* = all; *artham* = meaning, purpose, approach, object

Then, consciousness can be colored by both pure awareness and the phenomenal world, thereby fulfilling all its purposes.

IV.24 *tad asaṅkhyeya-vāsanābhiś citram api parārtham saṃhatya-kāritvāt*

tad = that, these; *asaṅkhyeya* = countless; *vāsanābhiḥ* = latent properties, traits; *citram* = variegated, spotted; *api* = also; *para* = other; *artham* = meaning, purpose, approach, object; *saṃhatya* = compound; *kāritvāt* = activity

Even when colored by countless latent traits, consciousness, like all compound phenomena, has another purpose - to serve awareness.

IV.25 *viśeṣa-darśina ātma-bhāva-bhāvanā-vinivṛttiḥ*

viśeṣa = difference, distinction; *darśina* = one who sees; *ātma* = self, essence; *bhāva* = being, becoming; *bhāvanā* = realizing, becoming; *vinivṛttiḥ* = cessation
As soon as one can distinguish between consciousness and awareness, the ongoing construction of the self ceases.

IV.26 *tadā viveka-nimnaṃ kaivalya-prāg-bhāraṃ cittam*

tadā = then; *viveka* = discrimination; *nimnaṃ* = inclined toward; *kaivalya* = emancipation; *prāg* = before; *bhāraṃ* = load; *cittam* = consciousness

Consciousness, now oriented to this distinction, can gravitate toward freedom - the fully integrated knowledge that pure awareness is independent from nature.

IV.27 *tac-chidreṣu pratyayāntarāṇi saṃskārebhyaḥ*

tad = that, these; *chidreṣu* = gap; *pratyaya* = perception, thought, intention, representation; *antarāṇi* = other; *saṃskārebhyaḥ* = latent impressions

Any gaps in discriminating awareness allow distracting thoughts to emerge from the store of latent impressions.

IV.28 *hānam eṣām kleśavad uktam*

hānam = cessation; *eṣām* = of these; *kleśavat* = like the causes of suffering; *uktam* = explained

These distractions can be subdued, as the causes of suffering were, by tracing them back to their origin, or through meditative absorption.

IV.29 *prasaṅkhyāne 'pyakusīdasya sarvathā viveka-khyater*

dharmameghaḥ samādhiḥ

prasaṅkhyāne = elevation, summit; *api* = also; *akusīdasya* = one without greed; *sarvathā* = in all circumstances; *viveka* = discrimination; *khyateḥ* = seeing; *dharmā* = property, visible form, experiential substance; *meghaḥ* = cloud, rain showers; *samādhiḥ* = oneness, integration

One who regards even the most exalted states disinterestedly, discriminating continuously between pure awareness and the phenomenal world, enters the final stage of integration, in which nature is seen to be a cloud of irreducible experiential substances.

IV.30 *tataḥ kleśa-karma-nivṛttiḥ*

tataḥ = therefore, from these, from that; *kleśa* = cause of suffering, corruption, hindrance, affliction, poison; *karma* = action; *nivṛttiḥ* = cessation

This realization extinguishes both the causes of suffering and the cycle of cause and effect.

IV.31 *tadā sarvāvaraṇa-malāpetasya jñānasyānantyāḥ jñeyam alpam*

tadā = then; *sarva* = all; *āvaraṇa* = covering, veil, layer; *mala* = imperfection; *apetasya* = removed; *jñānasya* = knowledge, insight; *ānantyāt* = infinity, the boundless; *jñeyam* = to be known; *alpam* = little

Once all the layers and imperfections concealing truth have been washed away, insight is boundless, with little left to know.

IV.32 *tataḥkṛtārthānām pariṇāma-krama-samāptir guṇānām*

tataḥ = therefore, from these, from that; *kṛta* = done, accomplished; *arthānām* = meaning, purpose, approach, object; *pariṇāma* = transformation; *krama* = sequence, flow, succession; *samāptiḥ* = termination; *guṇānām* = fundamental qualities of nature

Then the seamless flow of reality, its transformations colored by the fundamental qualities, begins to break down, fulfilling the true mission of consciousness.

IV.33 *kṣaṇa-pratīyogī pariṇāmāparānta-nirgrāhyaḥ kramaḥ*

kṣaṇa = moment; *pratīyogī* = corresponding; *pariṇāma* = transformation; *apara* = other; *anta* = end; *nirgrāhyaḥ* = graspable; *kramaḥ* = sequence, flow, succession

One can see that the flow is actually a series of discrete events, each corresponding to the merest instant of time, in which one form becomes another.

IV.34 *puruṣārtha-śūnyānām guṇānām pratīprasavaḥ kāivalyaṃ svarūpa-pratiṣṭhā vā citi-śakter iti*

puruṣa = pure awareness; *ārtha* = meaning, purpose, approach, object; *śūnyānām* = empty; *guṇānām* = fundamental qualities of nature; *prati* = with regard to, toward, reversing; *prasavaḥ* = flow, motion, creation, inception; *kāivalyaṃ* = emancipation, isolation of pure awareness; *sva* = own; *rūpa* = form; *pratiṣṭhā* = foundation; *vā* = or; *citi* = pure seeing; *śakteḥ* = power; *iti* = end

Freedom is at hand when the fundamental qualities of nature, each of their transformations witnessed at the moment of its inception, are recognized as irrelevant to pure awareness; it stands alone, grounded in its very nature, the power of pure seeing. That is all.