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The translated books maintain that an almost literal translation of the Bengali words of the original author best serves both seekers and Kriyavans. No attempt has been made for the translations to be poetic or interpretive for the above mentioned reason. If the reader notices irregular English grammar (including non-traditional sentence structure, punctuation, etc) please understand that it is intentional. The translator has tried as best as he could to keep the work as close to the Bengali phrasing in the original without it being unreadable or incomprehensible.

Pranam, The Translator: Yoga Niketan Team



## PATANJALI YOGA SUTRAS

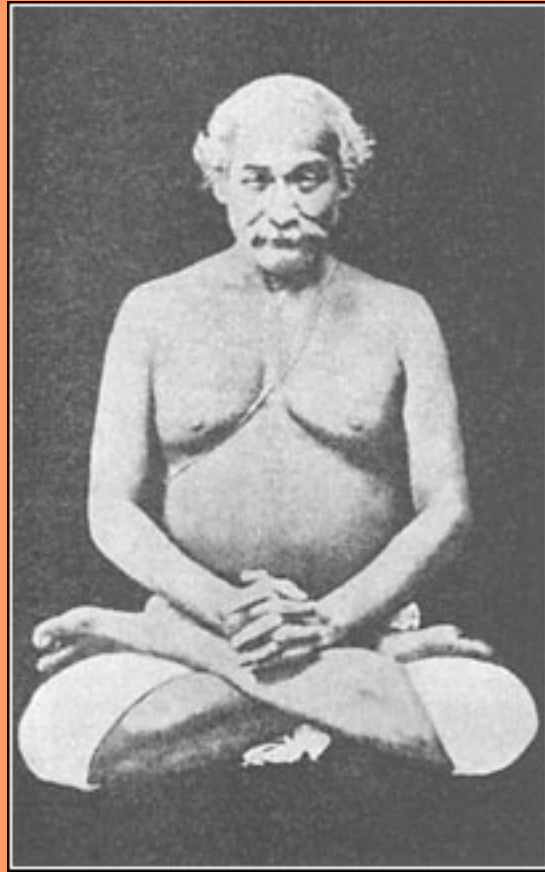
Spiritual Commentary  
by

**YOGIRAJ SRI SRI SHYAMACHARAN LAHIRI  
MAHASAYA**

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**Yogiraj Lahiri Mahasaya**

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# PATANJAL JOGA SUTRA

TEXT AND ITS EXPLANATION

IN

BENGALEE

Calcutta

[Bengali Year] 1806

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## INTRODUCTION

Because of having to experience the fruits of accumulated karma resulting from having been succumbed to vasanas [deep desires], jivas take birth over and over, and go on experiencing old age, death and other such suffering. Vasana is the very foundation of life in the world, and although suffering is not desired, the experience of pleasure from samsara is inevitably accompanied by the experience of suffering. Because of the disparity of experience in good and bad actions, pleasure and pain varies [only] in proportion [in different actions]. Thus, if one wants to enjoy pleasure in samsara, one inevitably has to experience suffering. If there is no disengagement from vasana, there is no escape from the clutches of suffering. True Pleasure exists only in Peace. How can one attain such Peace? There is no way other than the practice of yoga to realize that. It is by the power of yogic practice that the unruly mind becomes peaceful. Not only peace of mind, but expansion of life-span, bodily health and Infinite Wisdom also come about. Who can say for how long a human being is capable of staying alive? Let us not even talk about yogis; even ordinary human beings have been known to live for 100-150 years and even more. Yet we certainly have to concede that human beings die from untimely deaths, whether babies in the womb or persons eighty years old or more. What is the evident cause of such untimely deaths? And how can it be prevented? Those who are fortunate enough to not have inherited infirmities from father and mother, or those who do not face death by accident [or violence] are themselves the cause of their own deaths. Desiring pleasure and taken over by restlessness - the actions that they perform [from such a state] -- that the fruits of all such things comprise the cause of such untimely death - that can be comprehended by just a little investigative observation.

What can be more desirable than the experience of the pleasure of Peace in a tranquil heart? "No matter what happens in worldly life, I will remain tranquil" - this is not an easy matter. And where is that happening? Where is there such rulership over the mind? That rulership has to be established through a method. For that reason, yogic practice is imperative.

The body and mind have such a relationship with each other that one's pleasure is the other's pleasure, and one's affliction is the other's affliction. Still the mind, and one will see that all of the activities of

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the body have virtually stopped. On the other hand, stop the activities of the body by a certain method, and one will see that the mind has become still. To save one's life, one has to stop the activities of body and mind through yogic practice. The "Patanjal" is dear to those who have taken up a path such as this or those who wish to take up such a path. This is one of the philosophies within the "Sharadarshana" [six philosophies]. Bhagavan Patanjali, the creator of "Panini-Tika," "Mahabhashya" and such writings, is the author of this work. This small yet substantial book is divided in four sections. In the first part, the teaching is on the signs of yoga and its extension, samadhi; in the second part - the sadhana of the five external yogic practices such as "kriyayoga" and "yama" in order to have an aware and calm mind; in the third - dhyana, dharana, samadhi, the three internal practices - samyama and its subsequent fruit, revelation; and in the fourth part - the Ultimate Substance of Kaivalya. Thus, exposition of the matters of yogic science is the intention of this book.

To be able to completely take in the essence of Patanjali is extremely difficult for anyone other than Guru-initiated persons. Although it is possible that an intelligent reader can come to some understanding of the gross matters upon reading [the work] two or three times with a concentrated mind, but the techniques of sadhana, and certain terms that seem to be easy to understand but whose meanings are deep and hidden -- comprehending the meanings of those [techniques and] terms are, in a way, impossible. The commentaries on all of the sutras that are presented here -- all of those were received from, and by the Grace of, a Certain Great Saint, and because the language of [those commentaries] was very complex, [those commentaries] are presented here in as simple a language as was possible, and is extended in some places where it was necessary. Thus, it can be hoped that these simplified commentaries can be of use to both initiated and uninitiated people. But if any part of the fundamental essence is destroyed, that is no doubt my fault, done by me. To the best of my abilities, I have taken care to make it understandable for ordinary people; inasmuch as I have been able to accomplish that - that is how much I will feel that the effort has been successful. I did not pay that much attention to explain all the terms that can be found in dictionaries; I ask the readers to please forgive me for this.

The [original Bengali edition] Publisher

20th Shravan, 1806 [Bengali calendar]

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## INTRODUCTION TO THE ENGLISH EDITION

Although the wisdom on the Yoga Sutras of Patanjali presented here were received directly from Sri Sri Shyama Charan Lahiri Mahasaya, unlike His commentaries on the Srimad Bhagavad Gita, Manu Samhita, and the "Bindu" Upanishads where the Yogiraj's words were taken down verbatim, just as He had spoken them, this commentary on the Yoga Sutras do not contain the exact recorded words of Lahiri Baba. The original publisher makes it clear he simplified and extended Lahiri Baba's thoughts where necessary. Hence this Yoga Sutra commentary has a little different feel from the previously mentioned commentaries of Lahiri Baba. Please see the Introduction of the original Bengali Publisher in which the following is noted by him:

*"The commentaries on all of the sutras that are presented here -- all of those were received from, and by the Grace of, a Certain Great Saint, and because the language of [those commentaries] was very complex, [those commentaries] are presented here in as simple a language as was possible, and is extended in some places where it was necessary. Thus, it can be hoped that these simplified commentaries can be of use to both initiated and uninitiated people. But if any part of the fundamental essence is destroyed, that is no doubt my fault, done by me. To the best of my abilities, I have taken care to make it understandable for ordinary people; inasmuch as I have been able to accomplish that - that is how much I will feel that the effort has been successful."*

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## PATANJAL YOGASUTRA

### FIRST PADA

#### Samadhi

#### **atha yoganushasanam -1-**

Now, he [Bhagavan Patanjali] is speaking about that which is known as "yoga." Stilling the intellect and keeping mind transfixed in the Bindu, the stoppage that comes about from continuously gazing on the one Star is called "samadhi." When that [samadhi] is subject to analysis and understanding, it is called "samprajnata" and if it is beyond understanding, it is called "asamprajnata." -1-

#### **yogashchittavrittinirodhah -2-**

The extinguishing and stoppage, that come about automatically, of all of the movements [or attributes] of the chitta [individual consciousness, heart, mind] is called "yoga." -2-

#### **tada drastuhsvarupehvasthanam -3-**

Then, with the self staying in the Self, one sees the Supreme Soul. In the state of samadhi, one is established in the Witness Person Itself - meaning the Supreme Consciousness. -3-

#### **vritti sarupyamitaratra -4-**

In states of being other than samadhi, a person experiences feelings resulting from the movement [of individual consciousness]. Just as when a person sees his own reflection on the waves of tremulous water and thinks that someone is looking back, but cannot tell who it is, and it seems that because of the agitation in the water that the seer himself has taken on another form, in the same way, in states other than samadhi, the restlessness of the chitta manifests as the restlessness of the person. -4-

#### **vrittayah panchatayah klishtha aklishtha -5-**

Engaged or disassociated from worldly matters, there are altogether

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five types of "vritti" [movements or attributes of consciousness]. In actions, accumulations, it is of the phenomena of the "field" [world] and therefore "klishta" - meaning: causing misery; when disassociated from worldly matters, it is "aklishta" [without misery]. -5-

### **pramana viparyaya vikalpa nidrasmrityah -6-**

"Pramana," [knowing from evidence] "viparyaya," [contentious/contradictory experience] "vikalpa," [conceptual experience] "nidra" [sleep] and "smriti" [remembrance] -- these are the five types of vritti. -6-

### **tatra pratyakshanumanagamah pramanani -7-**

"Pratyaksha" [direct knowing], "anumana" [surmising] and "agama" [hypothesizing] - meaning: experiencing via the senses and such comprise "pramana" [knowing from evidence]. -7-

### **viparyayo mithyajnanamatadrupa pratishtham -8-**

Not saying that the false is false - meaning: cognizing the false as truth -- such type of delusion is called "viparyaya" or contentious/contradictory thinking. -8-

### **shabdajnananupativastushunyo vikalpah -9-**

Following knowledge from words and such - meaning that it is substantial as far as words, but the actual thing is empty -- that is what is known as "vikalpa" or concept/imagination only. -9-

### **abhavapratyayalambana vrittirnidra -10-**

The stoppage of the experience of the body is called "nidra" [sleep]. In the state of "sushupti" [dreamless or deep sleep], even though there is no knowledge of anything, the state of sushupti is experienced. -10-

### **anubhuta vishayasampramoshah smritih -11-**

Contemplating that which has been experienced before as present is called "smriti" [remembrance]. -11-

**abhyasavairagyabhyantannirodhah -12-**

All of the above-mentioned vrittis must be arrested via practice and non-attachment. -12-

**tatrasthitau yatnobhyasah -13-**

What is "abhyasa" [practice]? In order to still the mind, attending to always stay in Kutastha is that which is known as "abhyasa." -13-

**sa tu dirghakalanairantaryasatkarasevito dridha bhumih -14-**

Continuing that for many days - meaning gradually more and more each day - via Kriya, the unmoving foundation is formed. -14-

**dristanushravika vishaya vitrishnasya vashikara samjnavairagyam -15-**

Visible (temporal)\* and audible (concerning the unseen, which is only heard about and not directly experienced),\*\* renouncing all such vasanas of the world and remaining in the Void in samadhi is called "vairagya" [non-attachment]. -15-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

**tatparampurushakhyatergunavaitrishnyam -16-**

Later, upon being entranced from abiding in the wondrous Vision of the Supreme Person, disinterest comes about for guna-bound existence. -16-

**vitarka vicharanandasmita rupanugamat samprajnatah -17-**

Samprajnata samadhi - containing: question, analysis, Bliss and awareness of oneself -- witnessing the Subtle Atom -- seeing the Form of the One Self Alone -- there are four types of samadhi: 1st: with analysis - meaning: what I saw, is this actually the thing? 2nd: with analytical understanding - meaning: shedding the covering of Maya,

what is this that I saw? Analyzing such. 3rd: with Bliss - meaning the attainment of Bliss alone. 4th: with self-awareness - meaning: seeing without the body. -17-

### **virama pratyayabhyasa purvah samskarasheshohnyah -18-**

With the continuous practice of resting (nivritti [disengagement])\* and attaining the above-mentioned samprajnata samadhi, when the end of samskaras [latent impressions/tendencies] is reached, another type of samadhi happens - meaning "asamprajnata samadhi." -18-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **bhavapratyayo videha prakriti layanam -19-**

For those who are without the pride of body and those who are enjoined with Nature, Knowledge Itself is the impetus to samadhi. For those who are enjoined with Nature, even with the practice of techniques such as kumbhak, the attainment of merging remains only until the chitta stirs again. -19-

### **shraddhavirya smritisamadhi prajnapurvaka itaresham -20-**

Samadhi happens with reverence towards others, inner strength [or, continence], contemplation, samadhi (as a part of yoga)\* and inner wisdom. Reverence manifests from the continuous practice of Kriya, and perseverance in that [Kriya] brings inner strength [or, continence], and via the contemplation of a single thing, mind comes to equipoise, by which, samprajnata samadhi happens. Practicing that, non-attachment gradually comes, by which, asamprajnata samadhi happens. -20-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **tivrasamveganamasannah -21-**

Via intense [yogic] friction, samadhi is attained quickly. -21-

### **mridumadhyadhimatratvattatohpi visheshah -22-**

In that too [types of yogic friction], there are particular gradations; as in: gentle intense friction, medium intense friction, and extremely intense friction. -22-

### **ishvara pranidhanadva -23-**

Samadhi also happens if one truly abides with deep devotion in Ishvara [God]. -23-

### **klesha karmavipakashayaiva paramrishtah purusha vishesha ishvarah -24-**

Kutastha Isvara is devoid of afflictions and of the fruits of good and bad karma. -24-

### **tatra niratishayam sarvajna bijam -25-**

The seed of Omniscience is ever-present in Ishvara. Meaning: if one remains absorbed in Him, Omniscience is born. This is called "kashtha."

### **sa esha purveshamapiguruh kalenanavacchedat -26-**

That Ishvara is the Creator of Time and is Without End - meaning: without beginning, and because of this, is greater even than Brahma [the creator aspect, distinguished from Brahman, the Absolute] and such others. -26-

### **tasya vachakah pranavah -27-**

The Sound by which He is distinguished is Pranava [OM]. Just as a lit lamp becomes revealed by itself, in the same way, in this state of samadhi, the Omkar Sound becomes audible automatically. -27-

### **tajjvapistadarthabhavanam -28-**

Continue to listen to that Omkar Sound and contemplate Its meaning as God Itself. Pranava is Itself God. -28-

**tatah pratyakchetanadhigamohpyantarayabhavashcha -29-**

Then, coming out of unconsciousness, that Ishvara will be known, and one will be devoid of the troubles that cause the chitta to be thrown about. -29-

**vyadhistyana samshaya pramadadasya viratibhranti darshanlabdhabhumikatvanavasthitatvani chittavikshepastehantariyah -30-**

The following problems cause the chitta to be thrown about: 1) ailment - the irregularity of the movement of vayu; 2) indolence - the useless state of mind; 3) doubt; 4) indulgence; 5) laziness - heaviness of body and mind causing disengagement from yoga; 6) [lack of] continuity - particularly with the mind not remaining connected; 7) delusional seeing; 8) non-attainment of the field - non-attainment of the ground of samadhi; 9) non-settledness - even after attaining the ground, the mind still not settling. -30-

**dukhha daurmanasyangame jayatva shvasaprashvasavikshepasahabhuvah -31-**

"Adhyatmik" [causal], "adhibhautik" [physical] and "adhidaivik" [subtle] - these comprise the triumvirate of sorrow. Restlessness of chitta, motion, in-breath and out-breath are signs of chitta being thrown about. One should arrest all of these, be in the state of non-doing and thereafter be in samadhi. -31-

**tat pratishedhakarthatamekatattvabhyasah -32-**

To prevent all of those [problems], it is imperative that one practice one-pointedness of mind. -32-

**maitri karunamuditopekshanam sukhaduhkha punyapunya vishayanam bhavanatashchittaprasadanam -33-**

Upon having affability, compassion, contentment and disassociation in regards to the matters of pleasure, sorrow, virtue and sin [respectively] - meaning: experiencing affability [or: sharing, congeniality] in pleasure, compassion in events of sorrow,

contentment in virtuous work and disassociation regarding sinful things, meditating with total one-pointedness of mind in Pure Brahman brings about spiritual delight. -33-

### **pracchardanavidharanabhyamba pranasya -34-**

Stillness is accomplished also by pranayam. Pulling - constantly attending to move the upward moving vayu via the nose - meaning: drawing the breath in a special way, and dropping - meaning: releasing the breath via a special method -- this is known as pranayam. One can know this method from initiation and teaching of Guru. -34-

### **vishayavati va pravrittirutpannamanasah sthitinibandhani -35-**

The Stillness of chitta also happens with the arising of [seemingly] sensory events - meaning: the awareness of Divine Scent, Divine Taste and such. -35-

### **vishokavajyotishmati -36-**

The stoppage of all sensory things - meaning the Form of the Atom of Brahman -- the emergence of this type of Profound Peace is called "vishoka" (oneself only)\* -- this is that which is known as Luminescence. Yogis attain the state of Stillness by this also. -36-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **vitaramvishayachittam -37-**

Yogis also attain the state of Stillness by becoming disinterested in sensory and worldly matters. -37-

### **svapnanidrajanalambanamba -38-**

One can also attain the state of Stillness by taking recourse in states similar to dream and sleep.

### **yathabhimatadhyanaadva -39-**

It also happens by merging mind into something. -39-

### **paramanu parama mahattvantohsya vashikarah -40-**

In this way, the yogi becomes one who has control over the subtlest particle (meaning the smallest)\* to the most immense thing (biggest).

\*\* The manifestation of this type of attainment in the Stillness of chitta is being described. -40-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

### **kshinavritterabhijatasyevamanergrahitri grahanagrahyeshutatstha tadanjanata samapatti -41-**

The related events -- meaning: the spiritual practitioner's total focus of senses and elements, state of absorption and his visage become transformed. Just as jewels made of crystal and such take on the radiance of the light shining upon them, in the same way, the Cosmos-samsara becomes the Manifestation of Brahman by the Radiance of Brahman. One becomes liberated by being in the Liberated Person, and with Repose in that Brahman-Being, one becomes like That. -41-

### **tatrashabdārtha jñānavikalpāih sankirna savitarka samapattih - 42-**

Samadhi that can be spoken about happens via word, meaning, knowing and contemplating. That is small. Later, samadhi beyond description or analysis happens eventually. He [Bhagavan Patanjali] is speaking of that. -42-

### **smritiparishuddhau svarupa shunyevarthamatra nirbhasani vitarka -43-**

When memory is absolutely purified, there is samadhi beyond analysis and description. In that, one experiences only the Void Substance.\* -43-

[\*Translator's note: This sentence in Bengali as written by the publisher can also be translated thusly: In that, one experiences all reality of substances as Void only.]

**etayaiva savichara nirvichara cha sukshma vishaya vyakhyata -  
44-**

Thus, with the conclusion of gross elements of the forms of [samadhi of] analysis and non-analysis, the subtle matters of the forms of ascertainment and non-ascertainment are being explained. -44-

**sukshma vishayatvamchalinga paryavasanam -45-**

What is "subtle"? The essence of scent of earthly particles is only that, the essence of the liquidity of water, the essence of visibility of fire, the essence of the sensation of touch of air, and the essence of the sound of space are subtle things. In this [furthermore], the linga is subtle; and within that, the non-linga is subtle. There is nothing subtler than the non-linga; therefore, subtleness is itself the essence. And the Supreme Person is Subtle. -45-

**ta eva savijah samadhih -46-**

With analysis and beyond-analysis, along with the subtle form of ascertainment and non-ascertainment -- these are the four types of "sabija [seed] samadhi." -46-

**nirvichare vaisharadyehdhyatmaprasadah -47-**

In the pure samadhi of non-ascertainment, spiritual delight is born. -47-

**ritambharatatrapprajna -48-**

In this state, the Inner Perception becomes aware of meanings. When the intellect is stilled, it is possible to truly know everything. -48-

**shrutanumana prajnaabhyamanya vishayavishesharthatvat -49-**

All essential meanings are known by the Inner Perception born of spiritual delight and all matters are known by the Inner Perception born of Sound and Awareness. -49-

**tajjah samskarohnya samskara pratibandhi -50-**

When Inner Perception born of samadhi is established, it is impossible for any other impressions [samskaras] to establish themselves. -50-

**tasyapi nirodhe sarva nirodhannirbijah samadhih -51-**

Gradually, that establishment of Inner Perception is also ended, and upon all merging in Brahman, "nirbija [seedless] samadhi" happens. Meaning: when no impressions remain [spiritual or otherwise], then the Supreme Person Itself presides. This is that which is known as "Pure Liberation." -51-

**iti patanjale samadhi padah**

[Thus concludes the Samadhi Pada of Patanjali.]

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## SECOND PADA

### Sadhana Nirdesha

[Teachings on sadhana]

#### tapahsvadhyayeshvara pranidhananikriyayogah -1-

Now, he [Bhagavan Patanjali] is giving instructions on how to do sadhana. But this is dependent upon initiation and teaching from Guru.

Kriya Yoga - practice, spiritual study and deep meditation on God.  
Pranava - meaning Omkar, which can be heard by oneself automatically -- doing japa of That, being established in the God-Being, and surrendering all actions to God (that it is He Who is doing everything - truly knowing in this way)\* comprise Kriya Yoga. -1-

[\*Translator's note: The parentheses and the text within them are in the original.]

#### sa hi kriyayogah samadhibhavanarthah kleshatanukaranarthashcha - 2-

This Kriya Yoga is the method for bringing about samadhi and for destroying misery. Meaning: continuing to bring about samadhi via Kriya in this way, the afflictions of body and mind are eroded away. Gradually, one can truly hear the Divine Sound, by which, the mind stops imagining any forms. Later, the True Person is attained and there is Subtle Inner Perception [Sukshma Prajna]. -2-

#### avidyasmitaragadveshabhiniवेशah panchakleshah -3-

"Avidya" [ignorance], "asmita" [egotism], "raga" [attraction or liking], "dvesha" [hatred or disliking] and "abhinivesha" [engrossment] -- these are the five types of afflictions. -3-

#### avidya kshetramuttaresham prasuptatanu vicchinodaranam -4-

Ignorance [avidya] is the root element of all of the other afflictions. Whether it is like or dislike and such, or deep sleep, weakness, dissoluteness or loftiness - no matter what type - all rise out of ignorance.

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**anityashuchi dukkhanatmasu nitya shuchisukahtmakhyatiravidya -5-**

Discerning the temporary as everlasting, discerning the impure as pure, discerning sorrow as pleasure and discerning the non-self as the Self is called avidya [ignorance]. -5-

**drigadarshanaktyorekatmataivasmita -6-**

The union of the seen and the power of seeing is called asmita [egotism]. Meaning: [non-awareness of] the Supreme Person Who is within oneself as the Witness -- the false I-ness that causes delusion through the senses and such instead of experiencing Him is called egotism. -6-

**sukhanushayiragah -7-**

Because of the desire for pleasure, attraction/liking [raga] (attraction with attachment [anuraga])\* is born. -7-

[\*Translator's note: The parentheses and the text within them are in the original. The bracketed -[ ]- term within the parenthetical is the translator's, provided for the purposes of clarification.]

**dukkhanushayi dveshah -8-**

The anger and such that come about upon experiencing sorrow/pain -- that is called dvesha [hatred/dislike]. -8-

**svarasavahi bidushohpitatharudhohbhinibeshah -9-**

That which knowledgeable people continue to be engaged in even while knowing about birth, death and sorrow -- it is that which is called abhinibesha [engrossment]. -9-

**tepratiprasavaheyah sukshmah -10-**

The subtle aspect of these five afflictions - meaning: one must destroy [the subtle aspect of the aforementioned five afflictions] by causing a

transformative reversal in the state in which the seed is on fire. Via this, one goes towards Brahman. -10-

### **dhyanaheyastadvrittayah -11-**

He [Bhagavan Patanjali] is saying that vritti[s] [activities and attributes of mind] destroy everyone's physical state. If one abides in dhyana, mind does not go to all those vrittis. -11-

### **kleshamulah karmashayo drishtadrishta janmabedanayah -12-**

The effects of good and bad actions of the visible (this)\* life, and all of the unseen lives comprise the root cause of the afflictions of lust, anger and such. -12-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **satimuletadvipako jatyaayurbhogah -13-**

The consequences from the root cause of the afflictions affect life-span and bhoga [enjoyments/partakings] and such. -13-

### **tehlada paritapaphalah punyapunya hetutvat -14-**

The fruits of virtue and sin cause pleasure and sorrow. The fruits of good actions bring pleasure; the fruits of bad actions bring sorrow. -14-

### **parinamatapa samskara dukkhaiguna vrittivirodhaccha dukkhameva sarvam vivekinah -15-**

But for the discriminating person, the differences [good or bad] are only changes in suffering, and the vrittis of all the gunas are in opposition to oneself, and thus all are concluded to be sorrow only. -15-

### **heyam dukkhamanagatam -16-**

Yogis know that suffering that has not yet manifested is avoidable. -16-

### **drashtu drishyayoh samyogo heya hetuh -17-**

The Seer is of Consciousness-substance and the seen is of the mind/ intellect-substance; the undiscriminating and ego-oriented enjoined [samyoga] mentioned is the cause of sorrow. If there is disengagement from that, sorrow and such do not remain. -17-

### **prakasha**

**kriyasthitishilambhutendriyatmakambhogapavargarthamdrishyam - 18-**

What is the "seen"?

The light-attribute (sattva),\* the motion-attribute (raja),\*\* and the stasis-attribute (tama),\*\*\* element-basis and sense-basis, manifestation and dissolution - comprise the "seen." -18-

[\*, \*\* and \*\*\*Translator's note: The parentheses and the text within them are in the original.]

**visheshavishesha linga matralinganigunaparvani -19-**

The particular, non-particular, linga and non-linga -- these are all states of gunas. The five tanmatras [essences] such as sound and such are non-particulars and the five elements such as space and such are particulars etc. Linga is "mahattatva" [primal causal element] only. Non-linga -- the subtlety beyond. After this, he [Bhagavan Patanjali] speaks about what the Seer is. -19-

**drashtadrishimatrahshuddhoopi pratyayanupashya -20-**

The Seer (Person)\* is Consciousness only, and although It is Immaculate (because It is beyond the influence of mutation, It is Self-Manifesting),\*\* it is the attesting Witness. The seeing-ness of the Person is due to being in contact with mind engaged in the above-mentioned sensory matters. -20-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

**tadārtha eva drishyasātma -21-**

What is the relationship of these two?

The "seen" is the manifestation of the fulfillment of the Person's bhog-ness [attribute of enjoying or partaking]. -21-

### **kritarthamprati nashtamapyanashtastadanyasadharanatvat -22-**

Although gratification [or, feeling of success] (the field of accomplishment)\* is basically a corrupt thing for the Person, it is viewed as good by ordinary people. Ordinary people cannot perceive the unsubstantial nature of the seen. -22-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **sva svami shaktyoh svarupopalabdhihetuh samyogah -23-**

The innate power (the nature of the seen)\* and the Power of Swami (the Witness Being's)\*\* unite [samyoga] for experience. The Seer and the seen exist as Perceiver and perceived, as that which is to be partaken of and the Partaker's ability to partake and the partaking - fulfilling for time immemorial -- this is what is known as "samyoga." -23-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

### **tasyaheturheyamavidya -24-**

For these reasons, destruction of ignorance is imperative. -24-

### **tadabhavat samyogabhavo hanantardrisheh kaivalyam -25-**

With the emergence of discrimination, one no longer has that ignorance, and indiscriminateness and samyoga of pride automatically cease to be. And the destruction of samyoga [enjoinment with the false] is itself "Kaivalya." -25-

### **viveka khyatiraviplava hanopayah -26-**

The emergence of discrimination without any disparity is the way to such destruction [of samyoga]. -26-

**tasya saptadha prantabhumiḥ prajña -27-**

Upon the dawning of Knowledge, seven types of Prajña [Inner Perception] manifest. Four types bring about freedom from the effects of actions. As in: 1) the effect of Knowledge makes one know the dreadful nature of the imagined afflictions; 2) stoppage; 3) samadhi; and 4) discrimination. Three types bring about freedom of chitta: 1) the fall and dissolution of all human qualities; 2) because of there not being any need for them, their non-reappearance; 3) later, going beyond all guṇas and attaining the Pure Light-Being of the Person. -27-

**Yogānushthānādāśuddhikṣaye jñānādiptiravivekākhyate -28-**

With the performance of the eight-limbed yoga, impurities will be eradicated, the Radiance of Beatific Knowledge beyond the guṇas will expand and discrimination will come forth. -28-

**yama niyamasana pranayama pratyahara  
dharanādhyānasamādhayoṣṭāvāṅgāni -29-**

"Yama," "niyama," "asana," "pranayama," "pratyahara," "dharana," "dhyana" and "samadhi" -- these are the eight limbs of yoga. -29-

**tatrahimsasatyasteya brahmacharyaparigraha yamaḥ -30-**

Non-aggression [non-violence], truthfulness, non-stealing, "brahmacharya" (abiding in Brahman upon having controlled the senses)\* and non-acceptance of unnecessary things -- all of these are called "yama."

[\*Translator's note: The parentheses and the text within them are in the original.]

**jāti deśakāla samānavacchinnāḥ sarvabhāumā mahāvratamā -31-**

Keeping all of those observances wholly, whether in regards to race, space, time (of the "fourteen" and such)\* and necessity, is the great discipline of this entire earthly existence. -31-

[\*Translator's note: The parentheses and the text within them are in the original.]

**shaucha santosha tapah svadhyayayeshvara pranidhanani niyamah - 32-**

Cleanliness (purity of body),\* contentment (purity of mind and heart),\* austere spiritual practice (passed on at the feet of Guru),\* spiritual study (listening to Omkar Sound)\* and abiding in God, the Supreme Guru, comprise "niyama." -32-

[\*Translator's note: All of the parentheticals in the above commentary to sloka 32 of Sadhana Nirdesha are in the original.]

**etesham yamaniyamanam vitarka badhane pratipaksha bhavanam - 33-**

To have clarity from confusion about these yamas and niyamas and such, one should consider the opposite aspects. -33-

**vitarkahimsadayah krita karitanumodita lobha krodha mohapurvaka mridumadhyadhimatra dukkhajnananta phala iti pratipaksha bhavanam -34-**

Aggression and such - whether created by oneself, done by someone else, or even if ordered by someone; whether connected with greed, anger or delusion; whether a little, or somewhat more, or a great deal; and whose fruit is endless suffering and ignorance -- all of these elements arise out conflict and are of opposing nature. -34-

**ahimsa pratishthayam tatsannidhauvairatyagah -35-**

Non-aggressive [non-violent] people do not have malicious feelings. - 35-

**satya pratishthayam kriya phalashrayayatvam -36-**

When truthfulness is established, there is recourse in the fruits of Kriya. Even without Kriya, one can receive the fruits of yajna and such. -36-

**asteya pratishthayam sarvaratnopasthanam -37-**

When non-stealing [not taking things unlawfully] is established, all

riches appear. -37-

### **brahmacharya pratishtayam viryalabhah -38-**

When brahmacharya is established, one becomes valorous. If one establishes oneself in the Guru-initiated Kriya, one attains powers of perfection. -38-

### **aparigrahesthairye janmakathantasambodhah -39-**

With non-acceptance of unnecessary things, the knowledge emerges of what I was, what I have become, and what I will be. -39-

### **shauchat svangajugupsaparairasamsargah -40-**

With purity (with the understanding of impurity)\* in one's own body, one becomes disinterested in worldly attachments and becomes detached from others. -40-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **kimchasattva shuddhi**

### **saumanasyaikagrarendriyajayatmadarshanayogyatvanicha -41-**

From purity comes sattvic immaculateness, dignified calmness, one-pointedness, and victory over the senses, and one becomes fit to witness the Self. -41-

### **santoshadamuttama sukhlabhah -42-**

From contentment, one has endless happiness. -42-

### **kayendriyasiddhirashuddhikshayattapasah -43-**

By austere spiritual practice, the body and senses gain power and impurities are eradicated. By knowing the teachings of Guru and abiding constantly in Kutastha Brahman, mind is purified. Later, powers such as "anima" and such - meaning the power of becoming tiny and such, and seeing and hearing events far away and such happen. 43-

**svadhyayadishta devata samprayogah -44-**

By spiritual study, one unites with the Divine Lord. By listening to the Omkar Sound, one witnesses deities, sages and perfected beings, and when necessary, one receives benefits via that. -44-

**samadhisiddhirishvara pranidhanat -45-**

By keeping mind in Kutastha Ishvara, one attains samadhi and all types of powers of perfection, and one gains knowledge of and beyond space and time. -45-

**tatrasthirasukhamasanam -46-**

One should take the asana [posture] in which the mind will remain steady. It is for the sake of steadiness that asana is necessary. -46-

**prayatnashaithillyanantya samapattibhyam -47-**

One must attend to asana in order to not be lackadaisical, and to settle oneself in Infinite Brahman. -47-

**tatodvandvanabhigatah -48-**

When one attains perfection in such asana, one no longer experiences cold, heat, hunger, thirst and other such afflictions. -48-

**tasmin satishvasaprashvasayogrgaticchedah pranayamah -49-**

After being ensconced in asana, pranayam happens when the movement of in-breath and out-breath comes to a stop [naturally]. If one becomes practiced at siddhasana (sitting on the root of the sex organ by [a particular] use of the feet),\* one becomes aware of the movement of vayu outside. -49-

[\*Translator's note: The parentheses and the text within them are in the original.]

**satubahyabhyantara stambha vrittirdeshakala  
samkhyabhih paridrishtodirghasukshmah -50-**

The attributes of the external or body, the attributes of the internal or mind, and the aspect of stillness, are perceivable in great and subtle forms via time, space and enumeration. Drawing air from the outside - meaning: with stoppage after exhalation - the aspect of the external or body; with no movement [of breath] after inhalation - the aspect of the internal or mind; and the aspect of stillness – when neither [inhalation nor exhalation] is there. It can be known via the teachings of Guru. -50-

**bahyabhyantara vishayakshepi chaturthah -51-**

Other than the above-described three types of pranayam via time, space and enumeration -- in regards to the matters of external and internal attributes, when one is without movement of the sensory world -- that is the fourth. -51-

**tatah kshiyate prakashavaranam -52-**

Later (because of the effect of the practice of yoga),\* the veil covering Light is removed, and thereby, afflictions no longer remain. -52-

[\*Translator's note: The parentheses and the text within them are in the original.]

**dharanasu cha yogyatamanasah -53-**

With continuous practice of pranayam, the mind also attains the power of concentration [dharana]. -53-

**sva vishayasamprayoge chittasya  
svarupanukaraivendriyanampratyaharah -54-**

The innate nature of the senses is engagement with others - meaning: the eyes, tongue etc. are engaged in use with sight, taste and such. When the chitta does not go to these and only reflects the Self, it is called "pratyahar." -54-

**tatah paramavashyatendriyanam -55-**

Via that, the senses are brought under complete control. -55-

**iti patanjale sadhana nirdeshah**

[Thus concludes the Sadhana Nirdesha of Patanjali.]

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## THIRD PADA

### Vibhuti

#### **deshabandhashchittasya dharana -1-**

After [speaking about] the five external aspects of sadhana, he [Bhagavan Patanjali] is speaking on the matter of dharana. In the nabhi-chakra, in the heart, in the head, in Light (Kutastha),\* at the root of the nose, at the tip of the tongue, or with some bodily thing -- if the chitta has total focus on [any of these], breath comes to a stop. This is called "dharana." -1-

[\*Translator's note: The parentheses and the text within them are in the original.]

#### **tatra pratyayaikatanatadhyanam -2-**

Everything becoming harmonious [or, in concert] in the above-written place[s] (that in which the chitta has attained dharana)\* - meaning, continuous and unified settledness - is called "dhyana." -2-

[\*Translator's note: The parentheses and the text within them are in the original.]

#### **tadevartha matra nirbhasam svarupa shunyamiva samadhih -3-**

Experiencing the meditator (mind),\* the object of meditation (Brahman)\*\* and meditation as one and the same, attaining the stoppage of knowing in meditation and such, and experiencing the Self as the Void is called "samadhi." -3-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

#### **trayamekatra samyamah -4-**

The union of these three sadhanas - dhyana, dharana and samadhi - meaning: unifying on one thing - is called "samyama." -4-

#### **tajjayatprajnalokah -5-**

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By conquering [mastering] this samyama, one can attain the Light of Inner Perception [prajna]. Wherever [on whatever subject] one applies samyama, the Light of Knowledge is revealed in [or, about] that area. -5-

### **tasyabhumishu viniyogah -6-**

Samyama must be attained because of the fluctuations of the chitta. Upon having conquered the field of chitta, gradually afterwards, all fields are conquered. The Knowledge of yoga happens by yoga itself; yoga itself engages one in yoga; and when one becomes intoxicated in yoga, one enjoys the Romance in yoga itself. -6-

### **trayamantarangapurvebhyah -7-**

Other than [or, differing from] the previously mentioned five types [of sadhana] such as yama, niyama etc., the remaining dhyana, dharana and samadhi comprise the internal parts of samprajnata samadhi. -7-

### **tadapibahirangannirbijasya -8-**

The above-mentioned dharana and such are also without power [in asamprajnata samadhi] - meaning: they are the external parts of asamprajnata (without Omkar)\* samadhi. -8-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **byutthana-nirodhasamskarayorabhibhavapradurbhavau nirodha lakshana, chittanvayo nirodha parinamah -9-**

The complete defeat of the ethos of restless knowledge [byutthana] and the manifestation of the ethos of stopping is the indication of "nirodha" [arresting, ending], and [thereby], the chitta proceeds and is ultimately transformed in nirodha. "Byutthana" (the excitedness of chitta vrittis)\* is the dharma of chitta; therefore, when there is stoppage in chitta via nirodha, no other ethos/impressions [samskaras] arise in the chitta. In this way, samadhi happens. -9-

[\*Translator's note: The parentheses and the text within them are in the original.]

**tasya prashanta vahita samskarat -10-**

When the ethos of nirodha is born (upon blocking out the ethos of byutthana),\* the chitta becomes profoundly Peaceful. -10-

[\*Translator's note: The parentheses and the text within them are in the original.]

**sarvarthartaikagratayoh kshayodayau chittasya samadhi parinamah -11-**

The ending of the significance of everything and the emergence of total one-pointedness [unified experience] comprise the form that ultimately becomes samadhi. -11-

**shantoditau tulyapratyayau chittasyaikagrata parinamah -12-**

Peace and the state of equipoise during the state when things arise ultimately become the state of "ekagrata" [total one-pointedness]. -12-

**etena bhutendriyeshu dharma lakshanavasthaparinama vyakhyatah -13-**

Via the above-mentioned transformations of chitta, one can pierce through and know about the three types of transformative aspects of dharma [fundamental ways], lakshana [signs] and avastha [states] in the five elements and the ten sense-organs [of perception and action]. Like: earth leaves its dharma of being an unformed clod and takes up the dharma of being a vessel -- this is [a type of] mutation of dharma. In this way, one can also become aware of the transformations of lakshana and such. -13-

**tatra shantoditavyapadeshya dharmanupati dharmi yogyatavacchinna dharminah shaktireva dharmah -14-**

"Shanta" [peace], "udita" [arising] and "avyapyadesha" [non-pretext] act as the set causal forms for the particular ways of dharma; thus, [the only] Dharma [Way] is the Ever-Flowing Shakti Herself. Shanta - disengagement; udita - energized; avyapadeshya - not fit for pretext/condition -- the dharmic entity [is] according to [its] dharma.

As in: although a bangle [of gold] and an earring [of gold] have taken on different and specific forms, they are mutations of gold only. -14-

### **kramanatvam parinamanyatvehetuh -15-**

How is it possible for one dharma to become mutated into many forms? The differences of state cause the differences in mutation. Upon coming to know the essence of the differences of the above-mentioned forms, there is transformation into Brahman. -15-

### **parinamatraya samyamadatitanagatajnanam -16-**

In the above-written three types of transformation, the knowledge of all things past, present and future is born via samyama. -16-

### **shabdārtha pratyayanamitaradaradhyasat samkastatpravibhaga samyamāt sarvabhutarutajnanam -17-**

By analyzing via sound [or, word, happening], meaning [or, significance] and belief [or, conviction], there is half-knowledge. But by doing samyama on every aspect one can know about the sounds of every jiva - meaning: one can know the meanings of their sounds. The [meanings of the] sounds of joy and pain of every animal are revealed naturally. -17-

### **samskara sakshat karanat purva jatijnanam -18-**

What type of group human beings and such belong to, and from what type of group they have arisen - by knowing the structure of such via nirodha, one can know the conditions of past lives and such. The very cause of this birth is the essential behavior of previous lives. -18-

### **pratyayasya para chittajnanam -19-**

Doing samyama on "pratyaya" [belief or conviction], the knowledge of another's chitta is known. -19-

### **na tat salambanam tasyavishayi bhutatvat -20-**

[But] takeover of another's chitta is not of the nature of samyama,

and because of this, takeover of another's chitta does not happen when one has knowledge of another's chitta. -20-

### **kayarupasamyamattadgrahyashakti stambhe chakshuprakasha samprayogehntardhanam -21-**

If one does samyama on the physical form - because of the effect Stillness not allowing the senses to grasp such body, and because of the absence of exposure not allowing the eyes to see [such body], one can disappear - meaning: the yogic person can make and keep himself invisible. -21-

### **etena shabdadyantardhanamuktam -22-**

Via this, the above-mentioned disappearance also applies to sound and such - meaning: in this state, one's own sound and such are also not perceived by others' hearing. -22-

### **sopakramannirupakramamcha karma, tatsamyamadaparantajnanamarishtebyova -23-**

Karma [action] is of two types: "sopakrama" (with expectation of its fruits)\* and "nirupakrama" (without expectation of its fruits).\*\* Doing samyama on that, one can know about all events, such as death etc., and the causal and subtle reasons for such events. Birth, old age and death are only fruits of actions. By the power of samyama, the knowledge emerges of the future fruits of actions. -23-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

### **maitradishubalani -24-**

Via empathy [amiability], compassion and such, strength [might] comes about. -24-

### **baleshuhastibaladini -25-**

If one does samyama on the strength of elephants and such, one becomes as mighty as that. -25-

**pravrityalokanyasatsukshama vyavahita viprakrishta jnanam - 26-**

Inner Luminescence and other such things previously mentioned -- by doing samyama on those luminous places (via pranayam)\* things that are hidden within subtle and gross forms etc., or things far away, can be thoroughly known. -26-

[\*Translator's note: The parentheses and the text within them are in the original.]

**bhuvana jnanam surya samyamat -27-**

By doing samyama on the sun, knowledge of the seven worlds emerges. -27-

**chandre tarabyuhajnanam -28-**

If one does samyama on the moon, one gains knowledge of the stars. -28-

**dhruve tadagatijnanam -29-**

By doing samyama on the North Star, knowledge of the movement of the above-mentioned stars emerges. -29-

**nabhichakre kayabyuhajnanam -30-**

By doing samyama on the nabhi-chakra, one has thorough knowledge of the body. -30-

**kanthakupe kshutpipasa nivritti -31-**

By doing samyama in the pit of the throat - meaning: below the throat and above the chest, one no longer has thirst and hunger. -31-

**kurmanadyam sthairyam -32-**

By doing samyama on the "kurma nadi," mind becomes still. -32-

**murdha jyotishi siddhadarshanam -33-**

By doing samyama on the Light in the forehead (Yoni Mudra),\* one sees the perfected beings. -33-

[\*Translator's note: The parentheses and the text within them are in the original.]

**pratibhadva sarvam -34-**

By doing samyama on Venus, one has knowledge of all. -34-

**hridaye chitta samvit -35-**

By doing samyama on the heart, one has knowledge of the chitta. -35-

**sattva purushayoratyantasamkirnayoh pratyayavishesha bhogah pararthatvatsvartha samyamat purushajnanam -36-**

Although there are differences between manifestation (the substance of intellect/mind),\* that which is to be enjoyed/experienced by the Person [bhogya] and the ability to partake [bhoktritva], and forms of unconsciousness and consciousness, the feeling that there is no distinction between manifestation and the Person is called "bhoga" [worldly experience, enjoyment, partaking]. This is other-related [parartha]. From this other-relation there is division. The Person is the Self only. By doing samyama on self-relation [svartha] (via the Knowledge of Brahman),\*\* one attains the Knowledge of the Person. -36-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

**tatah pratibha shravana vedana darshasvadavartajayante -37-**

From the samyama of the above-mentioned self-relation [svartha], there is the knowledge from samyama of Venus - meaning: one has knowledge of the subtle, the distant, the hidden, that which is in the future and that which is inaccessible, and the Eternal Knowledge of Divine Sound, Touch, Sight, and Taste and such. -37-

**te samadhabupasarga byutthanesiddhayah -38-**

All of the fruits of the above-mentioned yogic powers can be obstacles to samadhi. They will definitely create [negative] results/more karma if used recklessly. -38-

**bandha karana shaithilyam prachara samvedanaccha chittasya parasharirabeshah -39-**

If one has controlled vayu, has attained samadhi by arresting the restless chitta, and is completely relaxed [natural] in that, one has the knowledge of the chittas within other bodies and one can enter into that [other bodies]. If mind enters the body of another, the senses and such also follow the mind. -39-

**udanajayajjala pankakantakadishvasanga utkrantishcha -40-**

If one can conquer the udana vayu in the throat, the vayu in the upper part of the body is stopped, by which all of the vayus in the lower part of the body are stopped and the body becomes extremely light, and water, mud, thorns etc. cannot touch the body, and one can easily spring above them. -40-

**samanajayajjvalanam -41-**

Conquering the samana vayu of the navel, which pervades the body (bringing the fire down from above),\* one can become as if one is in flames. -41-

[\*Translator's note: The parentheses and the text within them are in the original.]

**shrotrakashayoh sambandha samyamaddivya shrotram -42-**

If one does samyama on the relationship between the hearing-sense and space, one attains the power of Divine Hearing. One has the knowledge of subtle and distant sounds and such. Sound is the subtle tanmatra [essence] of space, and is grasped by the hearing-sense. -42-

**kayakashayaoh sambandha samyamallaghutula  
samatteshchakasha gamanam -43-**

By doing samyama on the relationship between the body and space, one becomes light like cotton, and one has the power of traveling in space. -43-

**bahirakalpitaavrittirmahavidehattatah prakashavarana kshayah -  
44-**

The sense of body-existence comes from thought in the outward moving mind; the sense of the body's non-existence happens when there is no thought in the outward moving mind (independent).\* If one does samyama on that - meaning: samyama on that great disembodiment eradicates the covering of [bodily] exposition, and all earthly impurities are destroyed. -44-

[\*Translator's note: The parentheses and the text within them are in the original.]

**sthula svarupa sukshmanvayarthavatvasamyamadbhuta jayah -  
45-**

By doing samyama on the five particular states - physical substance, form, subtle aspects, class/type/grouping, and functioning aspect - of the group of elements/phenomena such as earth etc., one can conquer all elements/phenomena. 1) The physical manifestations of all phenomena are endowed with the qualities of the five essential elements. 2) Next, there is earth-ness, heat etc. as the form. 3) Next, in the particulars of causality, there is scent and other such tanmatras as the subtle form. 4) Existence is revealed by the exposition/light, and thus it [exposition/light] contains all groupings. 5) The realization of bhoga with the above-mentioned qualities happens through the function of Shakti Herself. By doing samyama on these qualities of any [all] phenomena, one can bring them to manifest in any state/form that one wishes. -45-

**tatohnimadi pradurbhavah  
kayasampattaddharmanabhigatashcha -46-**

Later, powers such as "anima" - meaning: "anima" - smallness; continuously seeing the Small Star everywhere, one can gradually

become that small and subtle, and go about unseen; "laghima" - extreme lightness; "mahatva" - largeness; the ability to touch the moon and such; "prapti" [acquisition of anything]; "prakamyā" [the ability to move or enjoy anything]; "ishitva" [supremacy]; "bashitva" [the ability to charm everyone]; and "kamavasayita" [the ability to fulfill one's desires at will] -- the treasure of these eightfold powers appear, as well as all of the riches of the body and bodily immortality - meaning: bringing everything under one's control. And one becomes devoid of fear associated with fire, water etc., and the power to delight in the Void is born. -46-

### **rupalabanyabalavajrasamhananatvanikayasampat -47-**

Beauty, grace, strength, the ability to withstand lightning and such comprise the riches of the body. -47-

### **grahanasvarupasmitanvayarthavattva samyamadindriyajayah - 48-**

Samyama of perception (sense-functions),\* form of oneself, self-consciousness, type, and the functioning aspect - meaning: if one does samyama on all of these together, one conquers the senses. -48-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **tatomanojavittvam vikaranabhavah pradhana jayashcha -49-**

Via this, one attains the ability move like [or, with the speed of] the mind, has control over all of the mutations [manifestations] of Nature, and conquers the primary [manifestation] (Prakriti).\*

[\*Translator's note: The parentheses and the text within them are in the original.]

### **sattva purushanyatakhyatimatrasya sarvabhavadhishtatritvam sarvajnatritvamcha -50-**

It is when the knowledge of the particulars of existence and the Person arise that one can keep everything under one's control, and omniscience is born. When one experiences the True Person

everywhere (vishoka),\* omniscience dawns. -50-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **tadvairagyadapi doshabijakshayekaivalyam -51-**

When one attains non-attachment even in that [omniscience], the seed of all wrongness (thought/imaginings)\* is even destroyed - meaning: by becoming completely devoid of all vasanas [latent desires], one attains the state of Kaivalya. -51-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **sthanyupanimantrane**

### **sangasmayakaranampunaranishtaprasangat -52-**

One should not be in amazement or attached to the bringing about of anything amazing. Even after abiding in the Atom of Brahman (the state of Kaivalya),\* if mind falls under the control of the senses, one again becomes a slave of samsara. Therefore, the yogic person must not become enslaved by greed [desire] and must not in any way display his lordship. -52-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **kshanatatkramayoh samyamadvivekajam jnanam -53-**

By gradually doing samyama on the moment (fraction of time)\* and its aspects before and after, one attains knowledge with discrimination. Meaning: if one regularly becomes Still in the Unmoving Brahman-Atom and the Form of the Small Star, discrimination emerges. -53-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **jatilakshanadeshairanyatanavacchedattulyayostatah pratipattih -54-**

The differences caused by class, distinction, and country are under the power of both of them [see previous sutra]. -54-

**tarakam sarvavishayam**

**sarvathavishayamakramanchetivivekajamjnanam -55-**

Knowledge that is self-revealed and all-encompassing is verily knowledge with discrimination. All is in the Small Star; when knowledge of That is there, there will knowledge with discrimination. -55-

**satvapurushayoh shuddhisamyekakavalyam -56-**

The purification and union of existence and the Person is Kaivalya. -56-

**iti patanjale vibhuti padah**

[Thus concludes the Vibhuti Pada of Patanjali.]

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## FOURTH PADA

### Kaivalya

#### **janmaushadhimantratapah samadhijah siddhayah -1-**

In the present birth (connected with previous births),\* powers can be attained via medicine, mantra, austerity and samadhi. -1-

[\*Translator's note: The parentheses and the text within them are in the original.]

#### **tatrakayendriyanamanyajatiyaparinatedanjatyantaraparinamahprakrityapurat -2-**

[Bhagavan Patanjali] is speaking about the causes of powers in the present birth. One type of body with senses changes to another type because of being under the power of Prakriti. Meaning: as the inner attributes [vrittis] are, the senses and such are transformed accordingly into that form. Thus, powers earned in the previous life manifest themselves automatically in the present life. -2-

#### **nimittamaprayojakamprakritinam varanabhedastu tatahkshetrikavat -3-**

All of the things surrounding dharma and such are not necessary for Prakriti. By only breaking the veil - meaning: only by destroying bondage, Prakriti Herself accomplishes intended deeds. Like this: the owner of a farm does not have to trouble himself by carrying water from one field to another field. Simply by breaking the ridge [channeling the water], the water will enter the field by itself. In that same way, when one becomes devoid of extraneous coverings of dharma and non-dharma and such, mind goes from one body into another body. Nandikeshvar becoming a deity and King Nahush taking on the form of a python are examples. -3-

#### **nirmanacittanyasmitamatrat -4-**

The cause of the appearance of many chittas is ego only. -4-

#### **pravrittibhede prayojakamchittamekamanekesham -5-**

When "pravritti" [outward movement] is cut, then it is seen that all of those chittas have/are the same fundamental chitta. -5-

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**tatradhyanaajamanashayam -6-**

Among the chittas coming from the five types such as the present birth etc. [see Kaivalya Pada Sutra 1], only the chitta coming from meditation is "anashaya" - meaning: without expectation of the fruits of actions, and therefore is the greatest. -6-

**karmashuklakrishnam yoginastrividhamitaresham -7-**

Action [karma] is of three types: 1) "white" - characteristic of saints, with charity, austerity etc.; 2) "black" - characteristic of unsaintly beings; 3) "white and black" - outwardly like saints, but the fruits later cause problems and the action is from [ordinary] human perspective]; and 4) "not black and not white" - coming from having renounced good and bad fruits of actions. Among these types of actions, the actions of yogis are "not black and not white," and the other three types of actions belong to the range of ordinary people, both high and low. -7-

**tatastadvipakanugunanamevabhivyaktirvasanam -8-**

The above-mentioned threefold actions are simply the consequential expressions of vasanas [latent desires] existing in subtle form. -8-

**jatideshakalavyavahitanamapyanantaryam smriti samskarayorekarupatvat -9-**

Memory and samskaras [latent tendencies] have one form, and thus, they remain evident in the many manifestations of race, country and time. Memory and samskaras remain evident through many lives as well. -9-

**tasamanaditvam chashisho nityatvat -10-**

The above-mentioned vasanas and such are from time immemorial, and thus, there is "ashisha" - meaning the eternal desire for beneficence -- perpetually in the present. -10-

**hetu phalashrayalambanaih samgrihitatvadeshambhave tadabhavah -11-**

Vasanas [latent desires] attributed to purpose [reasons or needs], results, recourse and adoption are a collective, thus when there are no reasons, results and such, there are no vasanas either. When [attributes] such as: this is the purpose for this action,

the result of this action is this etc. do not appear, vasanas also cease. -11-

### **atitanagatam svarupatohstyadvabhedaddharmanam -12-**

But for the differentiation of the movement of dharma, future and past are actually here in the present. -12-

### **te vyaktasukshmagunatmanah -13-**

All of those manifested subtle things are guna-endowed - meaning: filled with gunas such as sattva etc. -13-

### **parinamaikatvadvastutattvam -14-**

The essential substances of things come about from the unification of mutation. In the end, all things automatically become the One Brahman-Substance. -14-

### **vastusamyeh chittabhedattayorvittapanthah -15-**

The chitta is divided even on just one thing, and thus the paths to knowledge and meaning [or, function] are different. One Brahman is verily everywhere, and thus, although all are actually One Thing only, things are perceived as different because of the lack of Brahman-Knowledge. -15-

### **taduparagapekshitvacchittasya vastujnatajnatam -16-**

Because of that, the chitta is endowed with attraction and it has understanding of things. When there is no knowledge that all things subjects of one consciousness - meaning Brahman only -- when this type of [false] understanding prevails, there is awareness of [different] things because of conformity to vasanas. -16-

### **sadajnatashchittavrittayastat prabhoh purushasyaparinamitvat -17-**

Because of the Immutability of the Person, the Lord of the chitta, all attributes/ fluctuations of the chitta are always known [to the Person]. -17-

### **na tatsvabhasam drishyatvat -18-**

Because of their visibility [chitta vrittis], they do not radiate/reflect [Supreme Consciousness]. The Radiance/Reflection, which is Par-Brahman Himself, cannot

be seen with these eyes. One can know It by the Grace of Guru. -18-

### **ekasamayechobhayanavadharanam -19-**

Brahman and things cannot both be cognized [as real] at the same time. -19-

### **chittantaradrishyebuddhibuddheratiprasangah smriti samkarashcha -20-**

If intellect could be known from within the intellect, then that inner intellect would be necessary for the [functioning or existence] of such [outer] intellect; thus, it would be necessary to have eternal intellect. And there is corruption of [or, half-knowing in] memory as well. When Brahman is experienced in every thing, then the intellect/mind can become still. -20-

### **katham chitterapрати samkramayastadakarayatausvabuddhi samvedanam - 21-**

When the Consciousness-Person's mind settles down, being unconditioned/unattached (stops moving in other directions)\* - when this state is attained, the mind becomes aware of the Self. Regardless of things having form, one sees that as the Atomic Form of Brahman is within and without [all things], things are themselves Brahman, or the manifestation of Brahman is happening in/through things. -21-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **drashtridrishyoparaktam chittam sarvartham -22-**

Because of the presence of the Seer-Person, there is attainment of Him, and the chitta has full realization and understanding of the states of mutation and stasis of the matters of the seen. Both the Seer and the seen - meaning the Person and things - are both Brahman; thus, in the knowledge of that, full realization and understanding is born. -22-

### **tadasamkhyeyavasanaabhishchittamapi parartham samhatyakaritvat -23-**

Even though the chitta is engaged in innumerable vasanas, they [the Person and chitta] unite with each other, and because of there being a doer, it is "parartha" [other-significance]- meaning: because of Brahman. -23-

### **vishesha darshina atmabhavabhavananivrittih -24-**

The Great Seer - meaning the True Person - loses the [separated] sense of self that a person who sees things as differentiated has. The vanity of being the doer, being the enjoyer and such depart from the person who knows the Brahman-Self. - 24-

### **tadavivekanimnam kaivalyapragbharam chittam -25-**

Then, the chitta that has been weighed down by worldly things because of non-discrimination, attains discrimination and turns to the direction of the state of Kaivalya (having received the Grace of Guru).\* -25-

[\*Translator's note: The parentheses and the text within them are in the original.]

### **tacchidreshu pratyayantarani samskarebhyah -26-**

Because of previous samskaras [latent impressions], beliefs [perceptions of mind] arise even in Kaivalya. -26-

### **hanamesham kleshavaduktam -27-**

All of these samskaras must be destroyed via the previously-stated methods used for the destruction of ignorance and other such afflictions. -27-

### **prasamkhyanepyakusidasyasarvatha vivekakhyaterdharmameghah samadhih -28-**

Having Essential [Divine or Primal] Knowledge without any expectation of results, and upon the arising of discrimination, one attains "dharma-megha" [dharma-cloud] samadhi. -28-

### **tatahklesha karmanivrittih -29-**

Then the afflictions and actions associated with ignorance are gone. -29-

### **tadasarvavarana malapetasyajnanam syat jneyamalpam -30-**

Then all coverings and impurities will be destroyed and Knowledge will arise; thus, there will be nothing that is to be known. -30-

**tatah kritarthanamparinamakrama samaprirgunanam -31-**

Then the previously-written mutations of gunas such as sattva etc. gradually (by the method)\* end for the accomplished (realized)\*\* persons. -31-

[\* and \*\*Translator's note: The parentheses and the text within them are in the original.]

**kshanapratiyogi parinamaparantanirgrahyahkramah -32-**

Gradually, one ceases to hold on to the perceptions of mutations [manifestations] during their momentary happening (when the Star is seen everywhere).\* -32-

[\*Translator's note: The parentheses and the text within them are in the original.]

**purusharthashunyanangunanampratiprasavah kaivalyam svarupa pratishtha va chitishaktiriti -33-**

The liberation from bhoga [partakings] in the form of the Realization of the Person with the reverse transformation of all gunas into the Void, or the establishment of the Being of Supreme Consciousness-Power - meaning: ending all vrittis is called Kaivalya. When, via pranayam, the chitta becomes Still and all of the gunas have dissipated, the Consciousness-Spirit Person Himself becomes realized/established automatically. This is that which is called "Kaivalya." -33-

**iti patanjale kaivalya padah****sampurna**

[Thus concludes the Kaivalya Pada of Patanjali.]

Complete.

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**“Dadu”**

Acharya Sri Sailendra Bejoy Dasgupta  
(1910-1984)

Exalted direct disciple of Swami Sriyukteshvar Giriji Maharaj

Dadu,  
We are your children surrendered at your feet. Thank you for guiding us with your light.  
Please accept our quiet offering.