

CHAPTER 1: SAMĀDHI PĀDA

Transcendence Accomplishment

Verse 1

अथ योगानुशासनम्
atha yogānuśāsanam

Now I give the explanation of yoga and its practice.

Verse 2

योगश्चित्तवृत्तिनिरोधः
yogaḥ cittavṛtti nirodhaḥ

The skill of yoga is demonstrated
by the conscious non-operation of the vibrational modes of the mento-
emotional energy.

Verse 3

तदा द्रष्टुः स्वरूपेऽवस्थानम्
tadā draṣṭuḥ svarūpe avasthānam

Then the perceiver is situated in his own form.

Verse 4

वृत्तिसारूप्यमितरत्र
vṛtti sārūpyam itaratra

At other times, there is conformity
with the mento-emotional energy.

Verse 5

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः
vṛttayaḥ pañcatayyaḥ klišṭā aklišṭāḥ

The vibrations in the mento-emotional energy
are five-fold being agonizing or none-troublesome.

Verse 6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः

pramāṇa viparyaya vikalpa nidrā smṛtayaḥ

They are correct perception, incorrect perception,
imagination, sleep and memory.

Verse 7

प्रत्यक्षानुमानागमाः प्रमाणानि

pratyakṣa anumāna āgamāḥ pramāṇāni

Correct perception may be acquired directly,
by correct analysis or by correct reference.

Verse 8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्

वपिरयायाḥ मतिहयज्ञजश्वनाम तादरूपा परतःḥहाम

Incorrect perception is based on false information
and on perception of what is not the true form.

Verse 9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः

śabdajñāna anupātī vastuśūnyaḥ vikalpaḥ

Verbal or written information
which is followed by concepts
which are devoid of reality, is imagination.

Verse 10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा

abhāva pratyaya ālambanā vṛttiḥ nidrā

Sleep is the vibrationial mode which is supported
by the absence of objective awareness.

Verse 11

अनभूतविषयासम्प्रमोषः स्मृतिः

anubhūta viṣaya asaṁpramoṣaḥ smṛtiḥ

Memory is the retained impression of experienced objects.

Verse 12

अभ्यासवैराग्याभ्यां तन्निरोधः

abhyāsa vairāgyābhyām tannirodhaḥ

That non-operation of the vibrational modes
is achieved by effective practice in not having an interest
in the very same operations.

Verse 13

तत्र स्थितौ यत्नोऽभ्यासः

tatra sthitau yatnaḥ abhyāsaḥ

In that case, practice is the persistent endeavor
(to cultivate that lack of interest).

Verse 14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः

sa tu dīrghakāla nairantarya

satkāra āsevitaḥ dṛḍhabhūmiḥ

But that is attained on the firm basis
of a continuous reverential sustained practice
which is executed for a long time.

Verse 15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसञ्ज्ञा वैराग्यम्

dṛṣṭa ānuśravika viṣaya vitṛṣṇasya

vaśīkārasañjñā vairāgyam

The non-interest in the operations
of the mento-emotional energy is achieved
by one who has perfect mastery in consciousness
and who does not crave
for what is perceived or what is heard of
in the mundane existence.

Verse 16

तत्परं पुरुषख्यातेर्गुणवैतृष्णाम्

tatparaṁ puruṣakhyāteḥ guṇavairṛṣṇyam

That highest non-interest occurs when there is
freedom from desire for the features of material nature
and thorough awareness of the spiritual person.

Verse 17

वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः
vitarka vicāra ānanda asmitārūpa anugamāt saṁprajñātaḥ

The observational linkage of the attention
 to a higher concentration force occurs with analysis,
 reflection and introspective happiness
 or with focus on self-consciousness.

Verse 18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽनयः
virāmapratyaya abhyāsapūrvāḥ saṁskāraśeṣaḥ anyāḥ

The other state is the complete departure
 from the level where the remaining impressions
 lie in the mento-emotional energy.

Verse 19

भवप्रत्ययो विदेहप्रकृतिलयानाम्
bhavapratyayaḥ videha prakṛtilayānām
 Of those who are diffused into subtle material nature
 and those who existing in a bodiless state,
 their psychology has that content.

Verse 20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्
śraddhā vīrya smṛti samādhiprajñā pūrvakāḥ itareṣām
 For others, confidence, stamina, introspective memory,
 the continuous effortless linkage of the attention
 to a higher concentration force, and profound insight,
 all being previously mastered, serves as the cause.

Verse 21

तीव्रसंवेगानामासन्नः
tīvrasaṁvegānām āsannaḥ
 For those who practice forcefully in a very intense way,
 the skill of yoga will be achieved very soon.

Verse 22

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः
mṛdu madhya adhimātratvāt tataḥ api viśeṣaḥ

Then there is even more ratings,
 according to intense, mediocre, or slight practice.

Verse 23

ईश्वरप्रणिधानाद्वा
Īśvara praṇidhānāt vā
 Or by the method of profound religious meditation
 upon the Supreme Lord.

Verse 24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः
kleśa karma vipāka āśayaiḥ
aparāmṛṣṭaḥ puruṣaviśeṣaḥ Īśvaraḥ
 The Supreme Lord is that special person
 who is not affected by troubles, actions, developments
 or by subconscious motivations.

Verse 25

तत्र निरतिशयं सर्वज्ञबीजम्
tatra niratiśayaṁ sarvajñabījam
 There, in Him, is found the unsurpassed origin of all knowledge.

Verse 26

स एषः पूर्वेषामपि गुरुः कालेनानवच्छेदात्
sa eṣaḥ pūrveṣām api guruḥ kālena anavacchedāt
 He, this particular person, being unconditioned by time
 is the guru even of the ancient teachers,
 the authorities from before.

Verse 27

तस्य वाचकः प्रणवः
tasya vācakaḥ praṇavaḥ
 Of Him, the sacred syllable Āum (Om) is the designation.

Verse 28

तज्जपस्तदथभावनम्
tajjapaḥ tadarthabhāvanam

That sound is repeated, murmured constantly
 for realizing its meaning.

Verse 29

ततः प्रत्यक्केतनाधिगमोऽप्यन्तरायाभावश्च
tataḥ pratyakcetana adhigamaḥ api antarāya abhāvaḥ ca

As a result there is inwardness of the sense consciousness
 and the disappearance of obstacles to progress.

Verse 30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्ति

दर्शनालब्धूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः
*vyādhi styāna saṁśaya pramāda ālasya avirati bhrāntidarśana
 alabdhabhūmikatva anavasthitatvāni cittavikṣepaḥ te antarāyāḥ*

These obstacles are disease, idleness, doubt, inattentiveness,
 lack of energy and proneness to sensuality, mistaken views,
 not being able to maintain the progress attained,
 unsteadiness in progression,
 scattered mental and emotional energy.

Verse 31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः
*duḥkha daurmanasya aṅgamejayatva
 śvāsapraśvāsāḥ vikṣepa sahabhuvaḥ*

Distress, depression, nervousness and labored breathing
 are the symptoms of a distracted state of mind.

Verse 32

तत्प्रतिषेधार्थमिकतत्त्वाभ्यासः
tatpratiṣedhārtham ekatattva abhyāsaḥ

For the removal of the obstacles,
 there should be the practice of a standard method
 used in the pursuit of the reality.

Verse 33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणाम्भावनातश्चित्तप्रसादनम्
maitrī karuṇā muditā upekṣaṇam
sukha duḥkha puṇya apuṇya
viṣayāṇām bhāvanātaḥ cittaprasādanam

The abstract meditation
 resulting from the serenity of the mento-emotional energy,
 comes about by friendliness, compassion, cheerfulness
 and non-responsiveness to happiness, distress, virtue and vice;

Verse 34

प्रच्छर्द्दन्विधारणाभ्यां वा प्राणस्य
pracchardana vidhāraṇābhyām vā prāṇasya
 or by regulating the exhalation and inhalation of the vital energy;

Verse 35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी
viṣayavatī vā pravṛttiḥ utpannā manasaḥ sthiti nibandhanī
 or by fusion and steadiness of the mind which is produced
 by the operation of the mento-emotional energy
 towards an object which is different to,
 but similar to a normal thing;

Verse 36

विशोका वा ज्योतिष्मती
viśokāh vā jyotiṣmatī
 or by sorrow-less and spiritually-luminous states;

Verse 37

वीतरागविषयं वा चित्तम्
vītarāga viṣayaṁ vā cittam
 or by fixing the mento-emotional energy
 on someone who is without craving;

Verse 38

स्वप्ननिद्राज्ञानालम्बनं वा
svapna nidrā jñāna ālambanam vā
 or by taking recourse to dream or dreamless sleep.

Verse 39

यथाभिमतध्यानाद्वा
yathābhimata dhyānāt vā
 Or it can be achieved from the effortless linkage of the mind
 to a higher concentration force which was dearly desired.

Verse 40

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः
paramāṇu paramamahattvāntaḥ asya vaśīkāraḥ
 The mastery of his psyche results in control of his relationship
 to the smallest atom or to cosmic proportions.

Verse 41

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनता समापत्तिः
*kṣīṇavṛtteḥ abhijātasya iva maṇeḥ grahītṛ
 grahaṇa grāhyeṣu tatstha tadañjanatā samāpattiḥ*
 In regards to the great reduction
 of the mento-emotional operations,
 there is fusion of the perceiver, the flow of perceptions
 and what is perceived, just like the absorption of a transparent jewel.

Verse 42

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः
*tatra śabda artha jñāna vikalpaiḥ
 saṅkīrṇā savitarkā samāpattiḥ*
 In that case,
 the deliberate linkage of the mento-emotional energy
 to a higher concentrating force occurs
 when a word, its meaning and the knowledge of the object
 alternate within the mind, blending as it were.

Verse 43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का
smṛtipariśuddhau svarūpaśūnya iva
arthamātranirbhāsā nirvitarka

Non-analytical linkage of his attention
 to a higher concentration force occurs
 when the memory is completely purified
 and the essential inquiring nature disappears as it were,
 such that the value of that higher force shines through.

Verse 44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता
etayaiva savicāra nirvicāra ca sūkṣmaviṣayā vyākhyātā

By this, the investigative and non-investigative linkage
 of one's attention to a higher concentration force
 consisting of subtler objects, was explained.

Verse 45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्
sūkṣmaviṣayatvaṁ ca aliṅga paryavasānam

The insight into the subtle nature of gross objects
 terminates when one becomes linked
 to the higher concentration force which has no characteristics.

Verse 46

ता एव सवीजः समाधिः
tā eva sabījaḥ samādhiḥ

The previous descriptions concern the effortless
 and continuous linkage of the attention
 to a higher concentration force,
 as motivated by the mento-emotional energy.

Verse 47

निर्विचारवैशारद्येऽध्यात्मप्रसादः

nirvicāra vaiśāradye adhyātmaprasādaḥ

On gaining competence in the non-investigative linkage of one's attention to the higher concentration force, one experiences the clarity and serenity which results from the linkage of the Supreme Soul and the limited one.

Verse 48

ऋतम्भरा तत्र प्रज्ञा

ṛtambharā tatra prajñā

There with that competence, the yogin develops the reality-perceptive insight.

Verse 49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्

śruta anumāna prajñābhyām anyaviṣayā viśeṣārthatvāt

It is different from the two methods of insight which are based on what is heard and what is reasoned out, because that is limited to a particular aspect of an object.

Verse 50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी

tajjaḥ saṁskāraḥ anyasaṁskāra pratibandhī

That impression which is produced from the reality-perceptive insight, acts as the preventer of the other impressions.

Verse 51

तस्यापि निरोधे सर्वानिरोधान्निर्विजस्समाधिः

tasyāpi nirodhe sarvanirodhāt nirbījaḥ samādhiḥ

The continuous effortless linkage of the attention to the higher concentration force which is not motivated by this mento-emotional energy, occurs when there is a non-operation, even of that preventative impression which caused the suppression of all other lower memories

CHAPTER 2: SĀDHANA PĀDA

Practice Accomplishment

Verse 1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः

tapaḥ svādhyāya īśvarapraṇidhānāni kriyāyogaḥ

Austerity, study of the psyche,
profound religious meditation on the Supreme Lord
is the dynamic kriya yoga practice.

Verse 2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च

samādhi bhāvanārthaḥ kleśa tanūkaraṇārthaś ca

It is for the purpose of producing
continuous effortless linkage of the attention
to a higher concentration force and for causing
the reduction of the mental and emotional afflictions.

Verse 3

अविद्याऽस्मितारगद्वेषाभिनिवेशाः पञ्चक्लेशाः

avidyā asmitā rāga dveṣa abhiniveśaḥ pañca kleśāḥ

The mental and emotional afflictions
are spiritual ignorance, misplaced identity,
emotional attachment, impulsive-emotional disaffection
and the strong focus on mundane existence,
which is due to an instinctive fear of death.

Verse 4

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्

avidyā kṣetram uttareṣāṃ

prasupta tanu vicchina udārāṇām

Spiritual ignorance is the existential environment
for the other afflictions, in their dormant, reduced,
periodic or expanded stages.

Verse 5

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या
anitya aśuci duḥka anātmasu nitya śuci
sukha ātma khyātiḥ avidyā

Spiritual ignorance is exhibited when what is temporary, impure, distressful and mundane, is identified as being eternal, pure, joyful and spiritual respectively.

Verse 6

दृग्दर्शनशक्त्योरेकात्मतेवाऽस्मिता
dṛg darśanaśaktyoḥ ekātmatā iva asmitā

Mistaken identity occurs when the supernatural vision and what is seen through it seems to be identical.

Verse 7

सुखानुशयी रागः
sukha anuśayī rāgaḥ

Craving results from a devoted attachment to happiness.

Verse 8

दुःखानुशयी द्वेषः
duḥkha anuśayi dveṣaḥ

Impulsive emotional disaffection results from a devoted attachment to distress.

Verse 9

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः
svarasavāhī viduṣaḥ 'pi tatha rūḍho 'bhiniveśaḥ

As it is, the strong focus on mundane existence, which is due to the instinctive fear of death, and which is sustained by its own potencies, which operates for self preservation, is developed even in the wise man.

Verse 10

ते प्रतिप्रसवहेयाः सूक्ष्माः

te pratiprasavaheyāḥ sūkṣmāḥ

These subtle motivations are to be abandoned
by reverting their expressions backwards.

Verse 11

ध्यानहेयास्तद्वृत्तयः

dhyānaheyāḥ tadvṛttayaḥ

Their vibrational modes are to be abandoned or ceased
by the effortless linkage of the attention
to a higher concentration force or person.

Verse 12

क्लेशमूलः कर्माशयो दृष्टजन्मवेदनीयः

kleśamūlaḥ karmāśayaḥ dṛṣṭa adrṣṭa janma vedanīyaḥ

The psychological storage of the impressions
left by performance of cultural activities
which is itself the cause of the mental
and emotional distress, is experienced
in realized and non-realized births.

Verse 13

सति मूले तद्विपाको जात्यायर्भोगाः

sati mūle tadvipākaḥ jāti āyuh bhogāḥ

In the case aforementioned, there exists the resulting effects
which manifest as a particular species of life
with certain duration of body and type of experiences
gained in that form.

Verse 14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्

te hlāda paritāpa phalāḥ puṇya apuṇya hetutvāt

They produce happiness and distress as results,
on the basis of merit and demerits.

Verse 15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः
pariṇāma tāpa saṁskāra duḥkaiḥ guṇavṛtti
virodhāt ca duḥkham eva sarvaṁ vivekinaḥ

The discriminating person knows
 that all conditions are distressful
 because of circumstantial changes, strenuous endeavor, impulsive
 motivations, clashing aspects
 and the vibrational modes of the mento-emotional energy.

Verse 16

हेयं दुःखमनागतम्
heyam duḥkham anāgatam
 Distress which is not manifested is to be avoided.

Verse 17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः
draṣṭṛdṛśyayoḥ saṁyogo heyahetuḥ
 The cause which is to be avoided is the indiscriminate
 association of the observer and what is perceived.

Verse 18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्
prakāśa kriyā sthiti śīlam bhūteन्द्रियात्मकं bhogāpavargārtham
dṛśyam

What is perceived is of the nature
 of the mundane elements and the sense organs
 and is formed in clear perception, action or stability.
 Its purpose is to give experience or to allow liberation.

Verse 19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपवर्गाणि
viśeṣa aviśeṣa liṅgamātra aliṅgāni guṇaparvāṇi
 The phases of the influences of material nature
 are those which are specific, regular, indicated or not indicated.

Verse 20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः

draṣṭā dṛśimātraḥ śuddhaḥ api pratyayānupaśyaḥ

The perceiver is the pure extent of his consciousness
but his conviction is patterned by what is perceived.

Verse 21

तदर्थ एव दृश्यस्यात्मा

tadārthaḥ eva dṛśyasya ātma

The individual spirit who is involved in what is seen,
exists here for that purpose only.

Verse 22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्

kṛtārthaṁ prati naṣṭam api

anaṣṭam tadanya sādharmaṇatvāt

It is not effective for one to whom its purpose is fulfilled
but it has a common effect on the others.

Verse 23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः

sva svāmiśaktyoḥ svarūpa upalabdhi hetuḥ saṁyogaḥ

There is a reason for the conjunction of the individual self
and his psychological energies. It is for obtaining
the experience of his own form.

Verse 24

तस्य हेतुरविद्या

tasya hetuḥ avidyā

The cause of the conjunction is spiritual ignorance.

Verse 25

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्
tad abhāvāt saṁyogā abhāvaḥ hānaṁ taddr̥śeḥ kaivalyam

The elimination of the conjunction which results
 from the elimination of that spiritual ignorance
 is the withdrawal that is the total separation
 of the perceiver from the mundane psychology.

Verse 26

विवेकख्यातिरविप्लवा हानोपायः
vivekakhyātiḥ aviṣṭavā hānopāyaḥ
 The method for avoiding that spiritual ignorance
 is the establishment of continuous discriminative insight.

Verse 27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा
tasya sapṭadhā prāntabhūmiḥ prajñā
 Concerning the development of his discriminative insight,
 there are seven stages.

Verse 28

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः
yogā ṅgānuṣṭhānāt aśuddhikṣaye
jñānadīptiḥ āvivekakhyāteḥ
 From the consistent practice of the parts of the yoga process,
 on the elimination of the impurity,
 the radiant organ of perception becomes manifest,
 until there is steady discriminative insight.

Verse 29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि
yama niyama āsana prāṇāyāma pratyāhāra
dhāraṇā dhyāna samādhayaḥ aṣṭau aṅgāni

Moral restrains, recommended behaviors, body posture,
 breath enrichment, sensual energy withdrawal,
 linking of the attention to higher concentration forces or persons,
 effortless linkage of the attention
 to higher concentration forces or persons,
 continuous effortless linkage of the attention
 to higher concentration forces or persons,
 are the eight parts of the yoga system.

Verse 30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः

ahiṁsā satya asteya brahmacarya aparigrahāḥ yamāḥ

Non-violence, realism, non-stealing, sexual non-expressiveness
 which results in the perception of spirituality (brahman)
 and non-possessiveness, are the moral restrains.

Verse 31

जातिदेशकालसमयानवच्छिन्नाः सावभौमा महाव्रतम्
jāti deśa kāla samaya anavacchinnāḥ
sārvabhaumāḥ mahāvratam

Those moral restrains are not to be adjusted
 by the status, location, time and condition.
 They are related to all stages of yoga, being the great commitment.

Verse 32

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः

śauca saṁtoṣa tapaḥ svādhyāya īśvarapraṇidhānāni niyamāḥ

Purification, contentment, austerity
 and profound religious meditation on the Supreme Lord
 are the recommended behaviors.

Verse 33

वितर्कबाधने प्रतिपक्षभावनम्

vitarkabādhane pratipakṣabhāvanam

In the case of the annoyance produced by doubts,
one should conceive of what is opposite.

Verse 34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रादुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्

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

Doubts which produce violence and related actions,
which are performed, caused to be done or endorsed,
and which are caused by greed, anger and delusion,
even if minor, mediocre or substantial,
cause endless distress and spiritual ignorance as the results. Therefore,
one should consider the opposite features.

Verse 35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः

ahiṃsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ

On being firmly established in non-violence,
the abandonment of hostility occurs in his presence.

Verse 36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्

satyapraṭiṣṭhāyām kriyāphalāśrayatvam

On being established in realism,
his actions serve as a basis for results.

Verse 37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्

asteyapraṭiṣṭhāyām sarvaratnopasthānam

On being firmly established in non-sealing,
all precious things wait to serve a yogin.

Verse 38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः

brahmacaryapraṭiṣṭhāyām vīryalābhaḥ

On being firmly established in the sexual non-expressiveness, which results in the perception of spirituality, vigor is gained.

Verse 39

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः

aparigrahasṭhairyē janmakathamtā sambodhaḥ

In being consistent in non possessiveness, there is manifested the reason and the correct perception regarding one's birth.

Verse 40

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः

śaucāt svāṅgajugupsā paraiḥ asaṁsargaḥ

From purification comes a disgust for one's own body and a lack of desire to associate with others.

Verse 41

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च

sattvaśuddhi saumanasya ekāgra indriyajaya

ātmadarśana योग्यत्वानि च

Purification of the psyche results in benevolence, the ability to link the attention to one concentration force or person, conquest of the sensual energy, vision of the spirit and fitness for abstract meditation.

Verse 42

सन्तोषादनुत्तमसुखलाभः

saṁtoṣāt anuttamaḥ sukhālābhaḥ

From contentment, the very best in happiness is obtained.

Verse 43

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः

kāya indriya siddhiḥ aśuddhikṣayāt tapasaḥ

Austerity, resulting in the elimination of impurity
produces perfection of the body and sensual energy.

Verse 44

स्वाध्यायादिष्टदेवतासम्प्रयोगः

svādhyāyāt iṣṭadevatā samprayogaḥ

From study of the psyche, comes intimate contact
with the cherished divine being.

Verse 45

समाधिसिद्धिरीश्वरप्रणिधानात्

samādhisiddhiḥ īśvarapraṇidhānāt

From the profound religious meditation
upon the Supreme Lord comes the perfection
of continuous effortless linkage of the attention to that Divinity.

Verse 46

स्थिरसुखमासनम्

sthira sukham āsanam

The posture should be steady and comfortable.

Verse 47

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्

prayatna śaithilya ananta samāpattibhyām

It results in relaxation of effort and the meeting with the infinite.

Verse 48

ततो द्वन्द्वानभिघातः

tataḥ dvandvāḥ anabhighātaḥ

From then on, there are no botherations
from the dualities like happiness and distress, heat and cold.

Verse 49

तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः
tasmin satiśvāsa praśvāsayoḥ gativicchedaḥ prāṇāyāmaḥ
 Once this is accomplished, breath regulation,
 which is the separation of the flow of inhalation and exhalation,
 is attained.

Verse 50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः
bāhya ābhyantara stambha vṛttiḥ deśa kāla
saṁkhyābhiḥ paridṛṣṭaḥ dīrgha sūkṣmaḥ
 It has internal, external and restrictive operations,
 which are regulated according to the place, time
 and accounting, being prolonged or hardly noticed.

Verse 51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः
bāhya ābhyantara viṣaya ākṣepī caturthaḥ
 That which transcends
 the objective external and internal breath regulation
 is the fourth type of pranayama.

Verse 52

ततः क्षीयते प्रकाशावरणम्
tataḥ kṣīyate prakāśa āvaraṇam
 From that is dissipated, the mental darkness which veils the light,

Verse 53

धारणासु च योग्यता मनसः
dhāraṇāsu ca योग्यता मनसः
dhāraṇāsu ca योग्यता मनसः
 ... and from that, is attained the state of the mind
 for linking the attention
 to a higher concentration force or person.

Verse 54

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः
svaviṣaya asaṁprayoge cittasya svarūpānukārah
iva indriyāṇām pratyāhārah

The withdrawal of the senses is as it were,
 their assumption of the form of mento-emotional energy
 when not contacting their own objects of perception.

Verse 55

ततः परमा वश्यतेन्द्रियाणाम्
tataḥ paramā vaśyatā indriyāṇām

From that accomplishment, comes the highest degree
 of control of the senses.

CHAPTER 3: VIBHŪTI PĀDA

Glory Displayed

Verse 1

देशबन्धश्चित्तस्य धारणा
deśa bandhaḥ cittasya dhāraṇā

Linking of the attention to a concentration force
 or person, involves a restricted location
 in the mento-emotional energy.

Verse 2

तत्र प्रत्ययैकतानता ध्यानम्
tatra pratyaya ekatānatā dhyānam

When in that location,
 there is one continuous threadlike flow
 of one's instinctive interest that is the effortless linking
 of the attention to a higher concentration force or person.