

The Yoga Sūtra of Patañjali

A Buddhist translation by Khemarato Bhikkhu

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Chapter 1: Samādhi

1.1: *atha yogā nuśāsanam*

Yoga is now explained.

1.2: *yogaś citta-vṛtti nirodhaḥ*

Yoga is for the mind's whirling to cease.

1.3: *tadā draṣṭuḥ svarūpe 'vasthānam*

At that time, the seer rests in appearances.

1.4: *vṛtti-sārūpyam itaratra*

Otherwise, [the *citta*] conforms to the whirling.

1.5: *vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ*

There are five whirlings, defiled and not:

1.6: *pramāṇa viparyaya vikalpa nidrā smṛtayaḥ*

grasping, aversion, conceptualization, drowsiness, and recollection.

1.7: *pratyakṣānumānāgamāḥ pramāṇāni*

Grasping [can be based on] attention, inference, or hearsay.

1.8: *viparyayo mithyājñānam atadrūpapratīṣṭham*

Aversion is a false knowing, not materially established.

1.9: *śabdajñānānupātī vastuśūnyo vikalpaḥ*

Conceptualization isn't objective, following on from [mere] verbal knowledge.

1.10: *abhāvapratyayālambanā vṛttir nidrā*

Drowsiness is a whirling which embraces fading away.

1.11: *anubhūtavaiśayāsaṃpramoṣaḥ smṛtiḥ*

Recollection is not being deprived of experiences.

1.12: *abhyāsavairāgyābhyāṃ tannirodhaḥ*

Stopping this [whirling] is [achieved] by practice and renunciation.

1.13: *tatra sthitau yatno 'bhyāsaḥ*

Practice means striving for stability.

1.14: *sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ*

This is only firmly grounded when cultivated properly and for a long time uninterrupted.

1.15: *dṛṣṭānuśravikaviśayavitṛṣṇasya vaśīkārasaṃjñā vairāgyam*

Renunciation is knowing how to be without thirst for things seen or heard about.

1.16: *tat paraṃ puruṣakhyāter guṇavaitṛṣṇyam*

The higher [renunciation] is the non-thirst towards sense contact via self-possession.

1.17: *vitarka vicār' ānand' āsmitā rūpā-nugamāt saṃprajñātaḥ*

Effort, thought, joy, [and] conceit [make for] form-connected understanding.

1.18: *virāmapratyayābhyāsapūrvāḥ saṃskāraśeṣo 'nyaḥ*

Another [level of *samādhi*] has [merely] a residual of mental activity [left] after the attentive practice stops.

1.19: *bhavapratyayo videhaprakṛtilayānām*

Attention [then] becomes absorbed in a bodiless potential.

1.20: *śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām*

The final is preceded by faith, energy, recollection, concentration, and discernment.

1.21: *tīvrasaṃvegānām āsannaḥ*

Extreme world-weariness is close [to the goal].

1.22: *mṛdumadhyādhimātravāt tato 'pi viśeṣaḥ*

Mild, moderate, or excessive also differentiates.

1.23: *īśvarapraṇidhānād vā*

Or [*samādhi* can be gained] through devotion to *īśvara*.

1.24: *kleśakarmavipākāśayair aparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ*

īśvara is a different kind of person: untouched by defilements, *karma*, fruition, or tendency.

1.25: *tatra niratiśayaṃ sarvajñabījam*

Here is the unsurpassed seed of all there is to know.

1.26: *pūrveṣām api guruḥ kālenānavacchedāt*

The former [moment], also a teacher. Hence, temporal continuity.

1.27: *tasya vācakaḥ praṇavaḥ*

His name is a [mere] vocalization.

1.28: *tajjapas tadarthabhāvanam*

Say it, and you'll see what I mean.

1.29: *tataḥ pratyakcetanādhigamo 'py antarāyābhāvaś ca*

From that: mindfulness and the disappearance of the obstacles.

1.30: *vyādhi styāna saṃśaya pramādālasyaivirati bhrānti darśanālabdha bhūmikavānavasthitatvāni citta-vikṣepās te 'ntarāyāḥ*

Disease, torpor, doubt, carelessness, sloth, compulsion, confusion, seeing the unobtained, instability in the foundation, [and] an anxious *citta*: these are the obstacles.

1.31: *duḥkha daurmanasyāṅgame jayatvaśvāsaprasāvāsā vikṣepasahabhavaḥ*

The symptoms of anxiety are stress, depression, tremors in the limbs, and difficulty breathing.

1.32: *tat-pratiśedhārtham eka-tattvābhyāsaḥ*

The treatment is single-object practice.

1.33: *maitrī-karuṇā-mudit'-opekṣāṅgāṃ sukha-duḥkha puṇy'-āpuṇya viśayāṅgāṃ bhāvanātaś citta-prasādanam*

Loving-kindness, compassion, sympathetic joy and equanimity towards everything—pleasant, unpleasant, good and bad alike—pacifies the *citta*.

1.34: *pracchardanavidhāraṇābhyāṃ vā prāṇasya*

Or the exhaling and inhaling of the breath

1.35: *viśayavatī vā pravṛttir utpannā manasaḥ sthitinibandhanī*

Or something which arises out of experience and arrests the mind.

1.36: *viśokā vā jyotiṣmatī*

Or which is painless and enlightening

1.37: *vītarāgaviśayaṃ vā cittam*

Or something for which the *citta* is without passion

1.38: *svapnanidrājñānalambanaṃ vā*

Or [you can] hang on to dream knowledge

1.39: *yathābhimatadhyānād vā*

Or meditate on whatever suits you.

1.40: *paramāṇuparamamahattvānto 'sya vaśīkāraḥ*

Mastery is from the most minute to the most grand.

1.41: *kṣīṇavṛtter abhijātasyeva maṇer grahītrgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ*

The whirling abated—precious as a jewel!—the grasper, the grasping, and the grasped thus abiding and thus anointed: [this is] unification.

1.42: *tatra śabdārthajñānavikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ*

In that [state of] unification with effort, [there is still] sound, meaning, knowledge, and conceptualization.

1.43: *smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā*

With the purification of mindfulness, [the mind] appears to be empty except for the object shining forth effortlessly.

1.44: *etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā*

This also explains the subtle things [about *samādhi*] with and without thought.

1.45: *sūkṣmaviṣayatvaṃ cālīṅgaparyavasānam*

Even subtle “thingness” itself terminates in the featureless [absorptions].

1.46: *tā eva sabījaḥ samādhiḥ*

[But] even these [states] are “*samādhi* with [karmic] seeds.”

1.47: *nirvicāravaiśāradye ’dhyātmaprasādaḥ*

Thoughtless clarity is the heart of religiosity.

1.48: *ṛtaṃbharā tatra prajñā*

Truth born this way is discerning.

1.49: *śrutānumānaprajñābhyām anyaviṣayā viśeṣārthatvāt*

[Truths] which have been heard, inferred, or discerned are different things, [and have] different functions.

1.50: *tajjaḥ saṃskāro ’nyasaṃskārapratibandhī*

The [mental] activity born from that [absorption], [temporarily] obstructs other activity.

1.51: *tasyāpi nirodhe sarvanirodhān nirbījaḥ samādhiḥ*

With the cessation of even that, all ceases. This is the seedless *samādhi*.

Chapter 2: Practice

2.1: *tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ*

Austerity, recitation, [and] devotion to the present moment are active Yoga.

2.2: *samādhibhāvanārthaḥ kleśatanūkaraṇārthaś ca*

[These practices] cultivate *samādhi* and weaken the defilements.

2.3: *avidyāsmītārāgadveśābhiniveśāḥ kleśāḥ*

The defilements are: ignorance, conceit, greed, aversion, and inertia.

2.4: *avidyā kṣetram uttaraśāṃ prasuptatanuvicchinodārāṇām*

Ignorance is the field for the rest, whether they be dormant, suppressed, weakened, or aroused.

2.5: *anityāśuciduḥkhānātmasu nityāśucisukhātmakhyātir avidyā*

Ignorance is seeing as permanent, essential, satisfying, or self that which is really impermanent, inessential, unsatisfying, and not-self

2.6: *dr̥gdarśanaśaktyor ekātmatevāsmītā*

Conceit misidentifies the power of seeing as “a seer.”

2.7: *sukhānuśayī rāgaḥ*

Greed is chasing [after] pleasure.

2.8: *duḥkhānuśayī dveṣaḥ*

Aversion is chasing [away] pain.

2.9: *svarasavāhī viduṣo 'pi tathā rūḍho 'bhiniveśaḥ*

Inertia is rooted in relishing one’s own stream of consciousness.

2.10: *te pratiprasavaheyāḥ sūkṣmāḥ*

These are subtleties to be eliminated by going against the stream

2.11: *dhyānaheyās tadvṛttayaḥ*

Eliminated, that is, through meditation.

2.12: *kleśāmūlaḥ karmāśayo dṛṣṭādṛṣṭajanmavedanīyaḥ*

The tendency to act is rooted in the defilements and is felt throughout seen and unseen births.

2.13: *sati mūle tadvipāko jātyāyurbhogāḥ*

There being a root, there will be fruit: birth, aging, and experience.

2.14: *te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt*

These delightful and distressing fruits have merit and demerit as their cause.

2.15: *pariṇāmatāpasamṣkāraduḥkhair guṇavṛttivirodhāc ca duḥkham eva sarvaṃ vivekinaḥ*

Change, austerity, activity, pain, sense contact, whirling, and conflict—to the discerning, however, all is stressful.

2.16: *heyam duḥkham anāgatam*

Eliminate future stress!

2.17: *draṣṭṛdr̥śyayoḥ samyogo heyahetuḥ*

Eliminate its cause: conflating “seeing” with “a seer”!

2.18: *prakāśakriyāsthitiśīlam bhūtenḍriyātmakaṃ bhogāpavargārthaṃ dṛśyam*

“Seeing” is [merely] the continuous, “brightness” activity with the virtue of transforming the elements and the [visual] faculties into objects of experience.

2.19: *viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi*

Differentiated, undifferentiated, distinct or indistinct are just levels of sense contact.

2.20: *draṣṭā dṛśimātraḥ śuddho 'pi pratyayānupaśyaḥ*

“The seer” is only [the action of] seeing: pure attending and observing.

2.21: *tadartha eva dṛśyasyātmā*

“Seeing” is, essentially, just for that purpose.

2.22: *kṛtārthaṃ prati naṣṭam apy anaṣṭam tadanyasādhāraṇatvāt*

Its purpose done, it vanishes—though the object doesn’t, commonly speaking.

2.23: *svasvāmīśaktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ*

The power of ownership over things is a misunderstanding caused by this conflation.

2.24: *tasya hetur avidyā*

The cause of this is ignorance.

2.25: *tadabhāvāt saṃyogābhāvo hānaṃ taddṛśeḥ kaivalyam*

Eradicating it, the conflation is [also] eradicated. That letting go is seeing liberation.

2.26: *vivekakhyaṭir aviṣṭavā hānopāyaḥ*

Unremitting, detached awareness is the means for attaining detachment.

2.27: *tasya saptadhā prāntabhūmiḥ prajñā*

It has seven parts and its final stage is wisdom.

2.28: *yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir ā vivekakhyaṭeḥ*

The “limbs” of Yoga, the wearing away of impurities, and the brilliance of *jhana* lead to detached awareness.

2.29: *yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyānasamādhayo ’ṣṭāv aṅgāni*

The eight “limbs” are: restraint, observance, posture, watching the breath, guarding the senses, meditation and *samādhi*.

2.30: *ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ*

Harmlessness, honesty, non-stealing, chastity and non-addiction are restraint.

2.31: *jātideśakālasamayānavacchinnāḥ sārvabhaumā mahāvratam*

[Holding to these five precepts] in all spheres, [regardless of] birth, place, time, and mitigating circumstances constitutes the Great Vow.

2.32: *śaucasaṃtoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ*

Purity, contentment, austerity, recitation, and devotion to the present are the observances.

2.33: *vitarkabādhane pratipakṣabhāvanam*

Afflicted effort implies cultivating the opposite.

2.34: *vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam*

The effort to harm, [lie, steal,] etc.—whether done [personally], caused to be done, or [simply] approved of; whether arising from greed, hatred, or delusion; whether subtle, medium, or extreme—has suffering and unending ignorance as its fruit. Therefore, their opposites should be cultivated.

2.35: *ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyāgaḥ*

Being firmly grounded in non-harm, enmity is abandoned in that presence.

2.36: *satyapraṭiṣṭhāyāṃ kriyāphalāśrayatvam*

Being firmly grounded in honesty ensures that actions are fruitful.

2.37: *asteyapraṭiṣṭhāyāṃ sarvaratnopasthānam*

Being firmly grounded in non-stealing draws you close to all the [world's] treasures.

2.38: *brahmacaryapraṭiṣṭhāyāṃ vīryalābhaḥ*

Being firmly grounded in chastity, vitality is obtained.

2.39: *aparigrahasṭhairye janmakathaṃtāsaṃbodhaḥ*

Being settled on non-addiction awakens us to the process of rebirth.

2.40: *śaucāt svāṅgajugupsā parair asaṃsargaḥ*

Through purity, the protection of your own limbs and the non-contamination of others.

2.41: *sattva-śuddhi-saumanasya-ikāgryendriya-jayātma-darśana-yogyatvāni ca*

[The higher] purity of mind is [achieved through] gladness, one-pointedness, mastery of the faculties, and the ability to know one's self.

2.42: *saṃtoṣād anuttamaḥ sukhālābhaḥ*

Contentment is the highest pleasure.

2.43: *kāyendriyasiddhir aśuddhikṣayāt tapasaḥ*

Austerity is the wearing away of [mental] impurities through the power of the body's faculties.

2.44: *svādhyāyād iṣṭadevatāsaṃprayogaḥ*

Through recitation, contact with the chosen deity.

2.45: *samādhisiddhir īśvarapraṇidhānāt*

Through devotion to the present, the attainment of *samādhi*.

2.46: *sthirasukham āsanam*

A stable, comfortable posture

2.47: *prayatnaśaithilyānantasamāpattibhyām*

by deliberate relaxation and nonstop unification

2.48: *tato dvandvānabhighātaḥ*

From that, one is not bothered by dualities

2.49: *tasmin sati śvāsapraśvāsayor gativicchedaḥ prāṇāyāmaḥ*

Mindful of inhalation and exhalation in this way, while cutting off [other] activities, is watching the breath.

2.50: *bāhyābhyantarastambhavṛttir deśakālasaṃkhyābhiḥ paridr̥ṣṭo dīrghasūkṣmaḥ*

Externally or internally, with a fixed or moving point [of awareness], for a duration or for a count, watch long and short [breaths].

2.51: *bāhyābhyantaraviśayākṣepī caturthaḥ*

The fourth [*jhana*] transcends in and out.

2.52: *tataḥ kṣīyate prakāśāvaraṇam*

There, the covering of the light [of the *citta*] disappears.

2.53: *dhāraṇāsu ca yogyatā manasaḥ*

And it is there that the mind is [finally] fit for application.

2.54: *svaviśayāsaṃprayoge cittasvarūpānukāra ivendriyāṇāṃ pratyāhāraḥ*

Its things disunite [from it], just as appearances did from the faculties during sense restraint.

2.55: *tataḥ paramā vaśyatendriyāṇāṃ*

From this: full control of the faculties.

Chapter 3: Breaking Through

3.1: *deśabandhaś cittasya dhāraṇā*

Application is directing the *citta*.

3.2: *tatra pratyayaikatānatā dhyānam*

Meditation is one-way-going attention.

3.3: *tad evārthamātranirbhāsaṃ svarūpaśūnyam iva samādhiḥ*

Samādhi is when only that intention shines forth and all appearances are seen as empty.

3.4: *trayam ekatra saṃyamaḥ*

The three [application, meditation, and *samādhi*] come together in revelation.

3.5: *tajjayāt prajñālokaḥ*

That conquest: the shining forth of discernment.

3.6: *tasya bhūmiṣu viniyogaḥ*

It proceeds by stages,

3.7: *trayam antaraṅgaṃ pūrvebhyaḥ*

the three being the inner parts of the practice.

3.8: *tad api bahiraṅgaṃ nirbījasya*

Yet they are (all three) external to the seedless.

3.9: *vyutthānanirodhasaṃskārayor abhibhavaprādurbhāvau nirodhakṣaṇacittānvayo nirodhapaniṇāmaḥ*
When exuberance ceases and [burdensome] mental activity lifts, manifesting stops and the pull of the divided heart too: this is [real] change.

3.10: *tasya praśāntavāhitā saṃskārāt*
This calm flow is [conditioned] by [certain, prior] mental actions.

3.11: *sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ*
The fading away of all objectives and the arising of one-pointedness is the change-of-heart called *samādhi*.

3.12: *tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ*
From there, higher tranquility with matching attention is the change-of-heart called [full] one-pointedness.

3.13: *etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ*
This explains [why] the quality, character, and appearance of the [sense] objects and faculties change.

3.14: *śāntoditāvyapadeśyadharmānupātī dharmī*
[Yet] the *dharmā* of the three times conforms to the teachings.

3.15: *kramānyatvaṃ pariṇāmānyatve hetuḥ*
Different sequences cause different changes.

3.16: *pariṇāmatrayasaṃyamād atītānāgatajñānam*
Knowing the three changes reveals the past and future.

3.17: *śabdārthapratyayānām itaretarādhyāsāt saṃkaras tatpravibhāgasamānyamāt sarvabhūtarutajñānam*
Attending to words and confusing them with meaning is [delusional] mental activity. Discerning this difference reveals the nature of all the world's languages.

3.18: *saṃskārasākṣātkaraṇāt pūrvajātijñānam*
Through the direct perception of the mind-stream, [the yogin can gain] knowledge of [their] past lives

3.19: *pratyayasya paracittajñānam*
Through attention, the minds of others.

3.20: *na ca tat sālambanaṃ tasyāviśayībhūtatvāt*
Such [insights] are, however, conditioned because they are subjective.

3.21: *kāyarūpasamānyamāt tadgrāhyaśaktistambhe cakṣuḥprakāśāsamprayoge 'ntardhānam*
[Meditating on] the physical body reveals its disappearance through arresting the grasping faculty and through disconnecting the eye from light.

3.22: *sopakramaṃ nirupakramaṃ ca karma tatsamānyamād aparāntajñānam ariṣṭebhyo vā*
Knowing ripe and unripe karma—or [reading] the signs—reveals how things end.

3.23: *maitryādiṣu balāni*

Loving-kindness, etc are [also] powers.

3.24: *baleṣu hastibalādīni*

[And] from [psychic] power, physical power, etc.

3.25: *pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam*

Focusing on the experience of light [reveals] knowledge of things subtle, hidden, and far away

3.26: *bhuvanajñānaṃ sūrye saṃyamāt*

[Just as] the sun reveals the earth

3.27: *candre tāravyūhajñānam*

The moon, the arrangement of the stars

3.28: *dhruve tadgatijñānam*

The north star, knowledge of their motion

3.29: *nābhicakre kāyavyūhajñānam*

The navel wheel, knowledge of the arrangement of the body

3.30: *kaṇṭhakūpe kṣutpipāsānivṛttiḥ*

The throat well, the [cause and] cessation of hunger and thirst

3.31: *kūrmanāḍyāṃ sthairyam*

[Or] the way of the tortoise, [reveals] steadiness

3.32: *mūrdhājyotiṣi siddhadarśanam*

[so too,] the light in the head reveals the divine eye

3.33: *prātibhād vā sarvam*

Or, in a flash, everything.

3.34: *hṛdaye cittasaṃvit*

In the heart, understanding of the *citta* [arises]

3.35: *sattvapuruṣayor atyantāsaṃkīrṇayoḥ pratyayāviśeṣo bhogaḥ parārthāt svārthasaṃyamāt puruṣajñānam*

[Understanding] distinguishes between the meaning of “person” and the function of the mind which reveals knowledge of the person. Normal experience is attention which conflates one with the other.

3.36: *tataḥ prātibhaśrāvaṇavedanādarśāsvādavārtā jāyante*

This produces flashes of hearing, feeling, seeing, tasting, [and] smelling.

3.37: *te samādhāv upasargā vyutthāne siddhayaḥ*

Which are obstacles to *samādhi*, but are powers upon emerging.

3.38: *bandhakāraṇaśaithilyāt pracārasaṃvedanāc ca cittasya paraśarīrāveśaḥ*

The mind enters a body when the causes binding it loosen and it is compelled that way.

3.39: *udānajayāj jalapaṅkakaṅṭakādīṣv asaṅga utkrāntiś ca*

[But] vanquishing cries, [the conqueror] rises out of the mud and water, untouched by [such] thorns.

3.40: *samānajayāj jvalanam*

Conquering existence, [the victor] shines.

3.41: *śrotrākāśayoḥ saṃbandhasaṃyamād divyaṃ śrotram*

The relationship between ear and air reveals divine hearing.

3.42: *kāyākāśayoḥ saṃbandhasaṃyamāl laghutūlasamāpatteś cākāśagamanam*

The relationship between the body and air, and how cotton attains its lightness, reveal [how] the body goes through the air.

3.43: *bahir akalpitā vṛttir mahāvīdehā tataḥ prakāśāvarenaḥkṣayaḥ*

When the mind moves to the formless state, beyond the body, the covering of the light [of the citta] is weakened.

3.44: *sthūlasvarūpasūkṣmānvayārthavattvasaṃyamād bhūtajayaḥ*

The grossness, appearance, subtlety, constitution, and purposefulness of objects reveal their conquest.

3.45: *tato 'ṇimādiṣvābhāvāḥ kāyasaṃpat taddharmānabhigātaś ca*

From this come [the insights] such as the atomization of objects, etc, and the direct, pristine [knowledge] of the Dharma's indestructibility.

3.46: *rūpalāvaṇyabalavajrasaṃhananātvāni kāyasaṃpat*

Graceful in form, strong and unbreakable like a diamond: this is a perfect body.

3.47: *grahaṇasvarūpāsmiṭānvayārthavattvasaṃyamād indriyajayaḥ*

Conceit, grasping at appearances, and the tug of meaning reveal how to conquer the faculties.

3.48: *tato manojavitvaṃ vikaraṇabhāvāḥ pradhānajayaś ca*

From this comes fleetness, independent of the senses: the conquest of mind over matter.

3.49: *sattvapuruṣānyatākhyātīmātrasya sarvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca*

Even just once seeing this distinction between the mind and the person can lead to a supreme, omniscient existence.

3.50: *tadvairāgyād api doṣabījakṣaye kaivalyam*

[But] through dispassion towards even this, [and] with the [prior] weakening of the seeds of delusion, [instead comes] liberation.

3.51: *sthānyupanimantraṇe saṅgasmayākaraṇaṃ punar aniṣṭaprasaṅgāt*

Though able to attain a high rebirth [from that point, the yogin,] inclined to disinterest, gives rise [instead] to no more attachment or pride.

3.52: *kṣaṇatatkramayoḥ saṃyamād vivekajaṃ jñānam*

Knowledge born of seclusion reveals the sequence of moments.

3.53: *jātilakṣaṇadeśair anyatānavacchedāt tulyayos tataḥ pratipattiḥ*

From this, [the yogi] differentiates between similar things previously indistinguishable by origin, characteristic, or position.

3.54: *tāraḥ sarvaviśayaṃ sarvathāviśayam akramaṃ ceti vivekajaṃ jñānam*

[This] knowledge-born-of-seclusion of all objects everywhere and of all times is the liberator.

3.55: *sattvapuruṣayoḥ śuddhisāmye kaivalyam iti*

Mind and self thus purified, [the meditator attains] liberation.

Chapter 4: Liberation

4.1: *janmauśadhimantratapaḥsamādhiḥ siddhayaḥ*

Altered states of consciousness can come from *samādhi*, austerities, prayer, herbs or naturally.

4.2: *jātyantarapariṇāmaḥ prakṛtyāpūrāt*

Diversity and change are nature's bounty.

4.3: *nimittam aprayojakaṃ prakṛtīnām varaṇabhedas tu tataḥ kṣetrikavat*

Like a farmer, nature picks and chooses, but doesn't directly cause.

4.4: *nirmāṇacittāny asmitāmātrāt*

Beings are created by conceit alone.

4.5: *pravṛttibhede prayojakaṃ cittam ekam anekeṣām*

The one *citta* is diversified by its various activities.

4.6: *tatra dhyānajam anāśayam*

Of these, only the meditation-born is fruitless.

4.7: *karmāśuklākṛṣṇaṃ yoginas trividham itareṣām*

The karma of [such] a *yogi* is neither white nor black; [but] for others is threefold,

4.8: *tatas tadvipākānuguṇānām evābhivyaktir vāsanānām*

the fruition of which corresponds to the tendency on display at that time.

4.9: *jātideśakālvavahitānām apy ānantaryaṃ smṛtisaṃskārayor ekarūpatvāt*

The uniformity between [subconscious] activity and memory ensures the correspondence [of cause and effect] despite distance in time, space, and rebirths

4.10: *tāsām anāditvaṃ cāśiṣo nityatvāt*

which are without beginning, being based on never-ending desires.

4.11: *hetuphalāśrayālabhanaiḥ saṃgrhītatvād eṣām abhāve tadabhāvaḥ*

Because of the connection between cause and effect, basis and support, [it follows that] if one goes, the other must too.

4.12: *atītānāgataṃ svarūpato 'sty adhvabhedād dharmāṇām*

So, past and future do exist, in their own way.

4.13: *te vyaktasūkṣmā guṇātmānaḥ*

Gross or subtle, [things] are [merely] composed of sense-impressions.

4.14: *pariṇāmaikatvād vastutattvam*

The “that-ness” of an object is [merely the perception of] homogeneous change.

4.15: *vastusāmye cittabhedāt tayoḥ vibhaktaḥ panthāḥ*

Materialism and idealism are two, divergent paths [for describing reality].

4.16: *na caikacittatantraṃ vastu tadapramāṇakaṃ tadā kiṃ syāt*

If an object were [merely] the construction of a single consciousness, how could it be measured? [If not objective,] what could it be?

4.17: *taduparāgāpekṣitvāc cittasya vastu jñātājñātam*

[Yet,] an object can only be known if it excites the *citta*.

4.18: *sadā jñātās cittavṛttayas tatprabhoḥ puruṣasyāpariṇāmitvāt*

The [idea of an] unchanging “self” arises from continuously knowing this whirling *citta*.

4.19: *na tat svābhāsaṃ drśyatvāt*

[But] it cannot see itself as an object.

4.20: *ekasamaye cobhayānavadhāraṇam*

Never cognizing both [seer and seen] simultaneously,

4.21: *cittāntaradrśye buddhibuddher atiprasaṅgaḥ smṛtisaṃkaraś ca*

[the best it can do] is to see a previous mind moment by becoming aware of awareness’s impact on memory and mental activity.

4.22: *citer apratisaṃkramāyās tadākārāpattau svabuddhisamvedanam*

Unmoving awareness assumes the shape of the particular conscious experience.

4.23: *draṣṭṛdrśyoparaktam cittam sarvārtham*

Any object inflames the *citta* with the seer and the seen.

4.24: *tad asaṃkhyeyavāsanābhiś citram api parārtham saṃhatyakāritvāt*

Activity combines that object with others, along with the countless underlying tendencies.

4.25: *viśeṣadarśina ātmabhāvabhāvanānivṛttiḥ*

[Directly] seeing this distinction between “being a Self” and “[the process of] becoming” is the counter-whirling.

4.26: *tadā vivekanimnaṃ kaivalyaprāgbhāraṃ cittam*

The *citta* then inclines towards detachment and is therefore borne onwards towards liberation.

4.27: *tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ*

Activity is a gap in our attention.

4.28: *hānam eṣāṃ kleśavad uktam*

Calming [all activity] is as described for the *kilesas*.

4.29: *prasamkhyāne 'py akusīdasya sarvathā vivekakhyāter dharmameghaḥ samādhiḥ*

Ever intent yet aloof through the second attainment of detachment, [the meditator eventually attains] the “Dharma Cloud” *samādhi*.

4.30: *tataḥ kleśakarmanivṛttiḥ*

This is a break from the *kilesas* and from *karma*.

4.31: *tadā sarvāvaraṇamalāpetasya jñānasyānantyāḥ jñeyam alpam*

When the imperfection covering “the all” is removed that which remains to be known is little.

4.32: *tataḥ kṛtārthānāṃ pariṇāmakramasamāptir guṇānām*

Their purposes served, sense-contact and the sequences of change end.

4.33: *kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ*

“A sequence” [because] an end to change is attainable.

4.34: *puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktir iti*

Going against the stream of the senses, empty of purpose for a self, the liberation of appearances from being established is the ultimate power of awareness.

Here ends the Yoga Sūtra of Patañjali