

The following document is a translation from Sanskrit and commentaries of the master in Kriya Yoga **Shibendu Lahiri**, grand son of the famous house holder Yogi **Lahiri Mahasaya**, of the Yoga Sutras of Patanjali extracted from the website - <http://www.kriyayogalahiri.com>.

(Messages 55 to 58)

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YOGA SUTRAS OF PATANJALI

SAMADHI PADA

Freedom is the first step

Freedom is in the beginning. It is not an end result of any endeavour or effort or ego trips in any form. It is the energy of seeing and understanding, not seeking and undertaking. Enlightenment is not entanglement with any pre-concept or predetermined postulate, "it is" - not "it will be" or "should be".

Doing anything for freedom from the mind while using the mind is the very denial of this freedom. To be able to comprehend this, is the supreme confirmation of this freedom. To perceive this freedom directly by and for oneself, all pursuits and paradoxes about freedom must come to an end. Freedom exists in disembodied and non-mental intelligence and energy, not in the intellect and ego.

1. *Ataha yoganushasanam*

Yoga (the subtle disciplining of the apparent self, and thus being connected to the real self) is now i.e. in the energy of the presence of life and not in the past or in the future which is the residence of the mind. Mind is the expression of life, but not life's euphoria or ecstasy. Mind is the bondage and burden of life, not its bliss and benediction.

2. *Yogaschitta vrtti nirodhah*

Occasional pauses in the circulation of the traits and tendencies of the mind (*gunas*) leads to yoga - the connection of the personal intellect with universal intelligence.

3. *Tada drastuh swarupeavasthanam*

Sight of these discontinuities is the vision of the divine or real self i.e. being established in one's natural self.

4. *Vrtti sarupyamitarata*

All else is mind, the separative consciousness, and its forms and formulations.

5. *Vrittayah panchatayyah klistaklistah*

The five constituents of the mind are responsible for suffering and non-suffering.

6. *Pramana viparyaya vikalpa nidra smritayah*

These are:

- 1) evidence
- 2) beliefs
- 3) choices
- 4) inertness
- 5) memory

(The field of memory is the ground on which the other four constituents occur. Evidence is at the top since it causes no suffering because of its availability to direct derivations and deductions without giving scope to delusions or deceptions).

7. *Pratyakshanumanagamah pramanani*

Evidence is direct perception and deduction therefrom.

8. *Viparyayo mithyajnanamatadrupaprathistham*

Belief systems are disastrous delusions and dogmas since they are based on false knowledge and what should be (fancies and fantasies).

9. *Shabda jnananupati vastu shunyo vikalpah*

Choices (psychological ones not technical ones) are substance-less activities that occur in proportion to conventional, cultural and verbal inputs.

10. *Abhava pratyayalambana vrttirnidra*

Insufficient reliance on direct perception ensnares us in postulates and paradoxes. This is the dimension of the mind that is dull and non-wakeful.

11. *Anubhutavisayasampramosah smrtih*

Memory does not allow what is experienced to escape. Natural memory does not get obsessed, it is not inhibited, nor does it have any psychological residues such as influences or involvement.

12. *Abhyasavairagyabhyam tannirodhah*

Vairagya is perseverance in detachment. *Vairagya* is the refusal to be involved with attraction and aversion. This eventually leads to discontinuity in the constant churning of thought and to occasional pauses in the circulation of the traits and tendencies of the mind.

13. *Tatra sthitau yatno'bhyasah*

Thereby be established in a wholehearted and careful process (of detachment).

14. *Sa tu dirghakala nairantaryasatkarasevito dridhabhumih*

This process of detachment is firmly grounded in a long, dedicated and uninterrupted reverential attitude.

15. *Dristanushravika visayavitrishnasya vashikara sanjna vairagyam*

Detachment (*vairagya*) comes through having complete attention (*vashikara sanjna*). This is a result of aloofness from sense objects (*visaya vitrishna*) i.e. when sensory perceptions are not converted into sensuality by classification as pleasant or unpleasant.

16. Tat param purusakhyatergunavaitrisnyam

The highest intelligence (*purusha*) is then understood as a consequence of maintaining aloofness (*vitrishna*) from the *gunas* (traits of the mind, *chittavritti*).

17. Vitarka vicharanandasmitanugamat samprajnatah

Equanimity in consciousness emerges when rationalisation and contemplation occur in an atmosphere of blissful uniqueness i.e. without conforming and becoming.

18. Virampratyayabhyasapurvah samskarashesonyah

The process of perceiving discontinuity (in the churning of mind) precedes the ending of all kinds of conditioning (*samskara-shesa-anyaah*).

19. Bhavapratyayo videhaprakritilayanam

Direct perception of disembodied intelligence (*chaitanya* or *purusha*) occurs with the dissolution of the traits and tendencies of the mind (*gunas* or *prakritti*).

20. Shraddhaviryasmritisamadhiprajnapurvaka itaresam

Before the dissolution of the *gunas* occurs (leading to the natural state), the following merits are needed:

- 1) Trust or dedication
- 2) Energy or vigour
- 3) Memory or intellect
- 4) Choice-less perception or equanimity (*samadhi prajna*).

21. Tivrasamveganamasannah

An intense urge (for the natural state) will now arise.

22. *Mridu madhyadhimatratvattatopi visesah*

The urge evolves from mild to medium to strong and to even more uniqueness and excellence.

23. *Ishvarapranidhanadva*

Leading to the direct and immediate perception of the wholeness.

24. *Kleshakarmavipakashayairhaparamristah purusavishesa Isvarah*

In wholeness, the divinity is the highest intelligence (*purusha vishesa*), uncontaminated by suffering resulting from entanglement with, or expectation of the fruits of actions. The fragmented activities of the mind are suffering. The wholeness, the intelligence, is untouched by mind.

25. *Tatra niratishayam sarvajna bijam*

In wholeness (i.e. in no-mind) is the seed of limitless, holistic perception (*purusha*).

26. *Purvesamapi guruh kalenanavacchedat*

Holistic perception, free from time (mind), is the greatest teacher of all.

27. *Tasya vachakah pranavah*

If at all this holistic perception of the cosmic consciousness (*purusha* or *chaitanya purna*) can be given sound, it can only be OM (*pranava*).

28. *Tajjapastadarthabhavanam*

OM can be chanted and contemplated upon.

29. *Tatah pratyakchetanadhigamopyantarayabhascha*

OM is the centring of consciousness that overcomes all obstacles (arising out of centrifugal tendencies).

*30. Vyadhityanasamsayapramadalasyaaviratibhrantidarsanalabdhahumikatvanavasthit
atvanichittaviksepasteantarayah*

The following are obstacles to holistic perception:

- 1) Ill health
- 2) Dullness or inertness
- 3) Doubt or apprehension
- 4) Disorderly activities
- 5) Laziness
- 6) Craving
- 7) Illusory or erroneous observation
- 8) Not to remain grounded in the silence of the mind, the dimension of "no-thought" or "no-mind" (not thoughtlessness nor mindlessness)
- 9) Instability
- 10) Tension and distraction

31. Duhkhadaurmanasyangamejayatvashvasaprashvasaviksepasahabhuvā

The suffering that accompanies the separative consciousness (mind) is:

- 1) Pain
- 2) Depression
- 3) Body not in control, hysteria or going berserk
- 4) Breathing not in harmony.

32. (I) Tatpratisedharthamekatattvabhyasah

The antidote for obstacles to holistic perception (for freedom from mind) is to persevere towards freedom without any diversion whatsoever.

33. (II) *Maitrikarunamuditopeksanam sukhaduhkhapunyapunyavisayanam
bhavanataschittaprasadanam*

Holistic consciousness is actually a benevolence that involves:

- 1) Equanimity in matters of happiness-misery, pleasant-unpleasant, virtue-vice
- 2) Friendliness
- 3) Compassion
- 4) Joyfulness
- 5) Renunciation

34. (III) *Prachchhardana vidharanabhyam va pranasya*

The regulation of breath also leads to stillness and thus to holistic awareness.

35. (IV) *Visayavati va pravrittirutpanna manasah sthitinibandhani*

Freedom from the state of mental bondage (which results in the natural functioning of sensory organs) leads to the ending of the infatuation of the mind with objects and obsessions.

36. (V) *Vishoka va jyotismati*

The ending of sorrow or inner illumination (insight) will also lead to freedom from time (i.e. mind).

37. (VI) *Vitaragavisayam va chittam*

Detachment from material possessions is also holistic consciousness (*chaitanya chitta*).

38. (VII) *Svapnanidrajnanalambanam va*

Understanding the true nature of sleeping and dreaming results in freedom from fragmented consciousness.

39. (VIII) *Yathabhimatadhyana*

Any meditation in accordance with one's own understanding and intuition would lead to the essential freedom. (There is no method of meditation).

40. *Paramanuparamamahattvaantosya vasikarah*

Meditation (which converts borrowed knowledge into one's own knowing) brings about a mastery over everything from the highest to the lowest phenomenon.

41. *Ksinavritterabhijatasyaeva manergrahitirgrahanagrahyesu tatsthatadanjanata samapattih*

In an accomplished one, wherein traits and tendencies (*gunas* and *vrittis*) are disappearing (*ksina*), the cogniser and the object of cognition become one unitary movement due to the purity of sensory perception that remains untouched by sensuality (mind), just as a clear crystal takes the colour of that on which it rests.

(A brief comment on the meaning of the word *samapatti* which is often substituted by *samadhi*:

Samapatti = *sama* + *apatti* = equal/choice-less + aloofness. This means equally aloof from all centrifugality. In other words complete absorption in equanimity. The difference between choice-less awareness and choice-less aloofness is that in choice-less awareness one is still available to the exterior whereas "equally aloof" indicates total absorption in the interior. So *samapatti* can be substituted by *samadhi*.)

42. *Tatra shabdarthajnanavikalpaih samkirna savitarka sama pattih*

Thereafter, the shallow and argumentative consciousness, arising out of choices and flowing from words with their interpretation and associated concepts and conclusions, is completely absorbed.

43. *Smritiparishuddhau svarupashunyevarthamatranirbhasa nirvitarka*

The ending of all images about oneself (*svrupashunyeva*) leads to deconditioning (*smritiparishuddhau*) and the ending of argumentative consciousness resulting in subtle simulation of reality (*arthamatra-nirbhasa*).

44. *Etayaiva savichara nirvichara cha sukshmaisaya vyakhyata*

Thus subtle matters of mind and "no-mind" are explained and understood.

45. *Sukshmaisayatvam chaalingaparyavasana*

Understanding these subtle matters leads to the ending of all forms and formulations of the mind (*alinga*).

46. *Ta eva sabijah samadhih*

Even in all this freedom, the seeds of mind may still be present.

47. *Nirvichara-vaisharadye adhyatma-prasada*

The excellence and perfection of "no-mind" (pure intelligence) results in the benediction of knowing the 'otherness' (*adhyatma*).

48. *Ritam bhara tatra prajna*

In "no-mind" is the wisdom of cosmic intelligence - the otherness - *ritam*.

49. *Shruta-anumana-prajnabhyam amanya-visaya vishesa-arthatvat*

This *ritam* has very special significance, it is beyond intellectual matters or the knowledge that the mind acquires through testimony and inference.

50. *Taj-jah samskaro-anya-samskara-pratibandhi*

Cosmic intelligence (*ritam*) generates pure consciousness and this keeps us free from conditioning and fragmentation.

51. *Tasyapi nirhodhe sarva-nirodhan nirbijah samadhih*

Absolute and unconditional freedom without any seed of the mind is the ending of all endings.

SADHANA PADA

Living practices without longing (*sadhana*) are the second step

1. *Tapah-swadhyaya-ishwara-pranidhanani kriya-yoga*

Kriya Yoga is the perception (*pranidhanani*) of the wholeness (*ishwara*) through meditation on the ego-mind (*swadhyay*) and the burning out of all conditioning (*tapah*), using certain practices.

2. *Samadhi-bhavana-arthaklesha-tanu-karana-arthashcha*

It (*kriya yoga*) reduces conflict and develops equanimity in attitude and sentiments (*samadhi bhavana*).

3. *Avidya-asmita-raga-dwesa-abhiniveshah kleshah*

Indulgence (*abhiniveshah*) in the following are the root causes of suffering (*kleshah*):

- 1) Incapacity to learn (*avidya*)
- 2) I-ness and ego (*asmita*)
- 3) Attachments (*raga*)
- 4) Aversions (*dwesa*)

4. *Avidya-ksetram-uttarasam prasupta-tanu-vichchhino-daranam*

The incapacity to learn (*avidya*) is the inability to see what is. *Avidya* can be manifested subtly (*tanu*) or appear dormant (*prasupta*) and can be scattered unevenly (*vichchhina*) or ever present (*daranam*).

5. *(I) Anitya-ashuchi-duhkha-anatmasu nitya-shuchi-sukha-atma-khyatir avidya*

Avidya is the non-understanding of “what is”. *Avidya* is the illusion that results in the ephemeral appearing as eternal, of the profane appearing as sacred, of suffering as pleasure, of self ignorance as self-knowledge.

6. (II) *Drig-darshana-shaktyor-eka-atmata-eva-asmita*

The dichotomy between the eternal self (*atma*) and the ego (*asmita*) occurs due to the separation of the observer from the observed (*drig-darshana*).

7. (III) *Sukha-anushayi ragah*

Seeking gratification leads to attachment (*ragah*).

8. (IV) *Duhkha-anushayi dwesah*

Suffering is a consequence of aversion and hostility (*dwesha*).

9. (V) *Swarasa-vahi vidusoapi tatha rudho abhinivesa*

Indulgence in the continuity of I-ness and ego (*swarasa-vahi*) is sustained by conditioning and cultural inputs which dominate even the learned (*vidusoapi*).

10. *Te pratiprasavah-heyah suksmah*

Subtle (psychological) suffering is diminished by inward observation/reflection (*pratiprasavah*).

11. *Dhyana-heyas tad-vrittayah*

The movement of mental suffering can be reduced by meditative awareness.

12. *Klesa-mulah karma-ashayo drista-janma-vedaniyah*

The root cause of suffering is the reservoir of conditioning (*karma*) obviously or unwittingly collected since birth.

13. *Sati mule tadvipako jatya-ayur-bhogah*

The existence of this root (this reservoir of conditioning) sets off the whirlpool of life's trials and tragedies.

14. *Te hlada-paritapa-phala punya-apunya-hetutvat*

And the result is pleasure and pain, virtue and vice.

15. *Parinam-tapa-samskara-dukhair guna-vritti-virodhch cha dukkham eva sarvam vivekinah*

For one who understands (*vivekinah*), pleasure and pain are both painful. They are the consequence of impressions and influences (*samskara*), of pain arising from traits, tendencies (*gunas*), mind (*vritti*) and the mind's everlasting indulgence in duality (*virodhah*) (and opposites) - all leading to sorrow only.

16. *Heyam dukkham anagatam*

Sorrow that is yet to come can be reduced or avoided.

17. *Drasta-drishyayoh samyogo heya-hetuh*

This is possible through a fusion between the observer and the observed.

18. *Prakasha-kriya-sthiti-shilam bhutendriya-atmakam bhoga-aparvargartham drishyam*

Pure observation (*drishyam*) leads to the emergence of a unitary movement between matter and sense organs (*bhutendriyatmakaram*). The purpose of this is to be liberated from experience (*bhoga-aparvarga-artham*) and to be established in the perfect order of enlightened action.

19. *Vishesa-avishesa-linga-matra-alingani guna-parvani*

There are four stages of traits and tendencies (*gunas*), from profound (*vishesha* i.e. *gunatit*), to not so profound (*avishesha* i.e. *satvic*), to only a trace of profoundness (*lingamatra* i.e. *rajasic*), to none at all (*alinga* i.e. *tamasic*).

20. *Drasta drshi-matrah suddhoapi pratyaya-anupashyah*

The real observer (no-mind) is only pure observation, without contamination from the separative observer (mind). Pure observation subtly sees through direct perception (*pratyaya*).

21. *Tad-artha eva drishyaya-atma*

The purpose of pure observation is the dissolution of the separative observer and the emergence of the eternal observer.

22. *Krita-artham prati nastam apyanastam tad anya-sadharanatvat*

A glimpse of the otherness (*kritartham*) destroys everything although nothing is destroyed (*anya-sadharanatvat*) in relation to all the common cognitive activities.

23. *Swa-swami-shaktayoh swa-rupopalabdhi-hetuh samyogah*

The purpose of the fusion of the separative observer (*swa*) and the real observer (*swami*) is to be in one's natural state (*swa-rupopalabdhi*).

24. *Tasya hetur avidya*

This fusion is blocked by a lack of inner awareness (*avidya*).

25. *Tad-abhavat samyoga-abhavo hanam tad-drishteh kaivalyam*

Bondage (*hanam*) is due to the absence of this fusion, which in turn is a lack of awareness of the "otherness", whereas a glimpse of "the otherness" is liberation (*kaivalyam*).

26. *Viveka-khyatir aviplava hanopayah*

Discrimination, wakefulness and non-fluctuation are means of avoiding bondage.

27. *Tasya saptadha pranta-bhumih prajna*

There are seven stages towards wisdom - intelligence (i.e. *purusha*).

28. *Yoga-anga-anusthanad ashuddhi-ksaye jnana-diptir a viveka-kyateh*

These are :

1) Living in yoga

2) Ceremony (celebration)

- 3) Reducing impurity (mental and physical pollution)
- 4) Subtle knowledge
- 5) Radiance
- 6) Discrimination
- 7) Wakefulness

29. *Yama-niyama-asana-pranayama-pratyahara-dharana-dhyana-samdhya asta-angani*

Eight aspects of yoga life are as follows:

- 1) *Yama*: behavioural regulations
- 2) *Niyama*: ethical recommendations
- 3) *Asana*: posture (sitting in stillness)
- 4) *Pranayama*: breath-regulation
- 5) *Pratyahar*: detachment
- 6) *Dharana*: glimpses of universal intelligence (*chaitanya*)
- 7) *Dhyana*: meditation without mental activity
- 8) Samadhi: established in equanimity, neither intoxicated nor comatose, but in a state that is immune from mental problems (*samadhan*)

30. *Ahimsa-satya-asteya-brahmacharya-aparigraha yamah*

Five *Yamas*:

- 1) Truthfulness (*satya*)
- 2) No over-indulgence or addiction (*asteya*)
- 3) No acquisitiveness or stealing (*aparigraha*)
- 4) No malice or animosity, i.e. non-violence (*ahimsa*)
- 5) No sensual or sexual misconduct (*brahmacharya*).

31. *Jati-desha-kala-samaya-anavachchhinnah sarva-bhauma mahavratam*

Regardless of birth, place or circumstances *yamas* are important commitments (*mahavratam*).

32. *Shaucha-santosa-tapah-swadhyaya-iswara-pranidhanani niyamah*

The five *niyamas* are:

- 1) Cleanliness (*soucha*)
- 2) Contentment (*santosha*)
- 3) Restraint or austerity (*tapah* or *dama*)
- 4) Giving up borrowed knowledge in order to be open to knowing the ego-self (*swadhyay* or *daan*)
- 5) The perception of wholeness or compassion for all (*ishwara pranidhan* or *daya*)

33. *Vitarka-badhane pratipaksa-bhavanam*

To be trapped in argumentative consciousness generates adversaries and conflict.

34. *Vitarka himsa-adayah krita-karita-anumodita lobha-krodha-moha-purvaka mridu-madhy-adhimatra duhkha-ajnana-ananta-phala iti pratipaksa-bhavanam*

Whether mild, medium or intense; argument, greed, anger, illusion and violence (whether approved of, or by oneself, or done through others) will lead to unlimited sorrow, ignorance and hostility.

35. *Ahimsa-pratisthayam tat-sanidhau vaira-tyagah*

There is a cessation of hostility in the vicinity of one who is installed in non-violence.

36. *Satya-pratisthayam kriya-phala-ashrayatvam*

The consequence of actions by one who is established in truthfulness forms a good basis for right living.

37. *Asteya-pratisthayam sarva-ratno-pasthanam*

All the gems of living are available to those who are installed in non-addiction.

38. Bramacharya-pratisthayam virya-labhah

Indomitable energy is gained when one is established in sky-consciousness (*bramacharya*).

39. Aparigraha-sthairye janma-kathanta sambodhah

One who is steady in non-acquisitiveness is available to the supreme wisdom that leads to the perception of the wonders of birth and death.

40. Shauchat swa-anga-jugupsa parair samsargah

Cleanliness in all ways leads to freedom from body-consciousness and attachment to other bodies.

41. Sattva-shuddhi-saumanasya-ekaagrya-indriya-jaya-atma-darshana-yogyatvani cha

Through pure being (rather than becoming) emerges equanimity, freedom from distractions and sensuality, and glimpses of the eternal self.

42. Santosad anuttamah sukha-labhah

Contentment (non-craving) gives rise to supreme happiness.

43. Kaya-indriya-siddhir ashuddhi-ksayat tapasah

Living with austerity and restraint causes the disappearance of disharmony in the structure of body-mind and the emergence of perfection.

44. Swadhyayad ista-devata-samprayogah

Meditation on the nature of the ego-self causes its melting into benediction and sanctity.

45. Samadhi-siddhir ishwara-pranidhanat

Being established in equanimity is perfection Then holistic perception begins.

46. *Sthira-sukham asanam*

Stillness and steadiness are only possible when one's posture is comfortable.

47. *Prayatna-shaithilya-ananta-samapattibhyam*

Eternal freedom (*ananta*) is the release (*shaithilya*) from expectations and effort (*prayatna*). This means being equally indifferent.

48. *Tato dvandva-anabhighatah*

Then conflict and agitation can have no impact.

49. *Tasmin sati shvasa-prashvasayor gati-vichchedah pranayamah*

Then consolidate this freedom from mind by practising *pranayam*. This is inhalation and exhalation with an intervening pause (an internalisation process).

50. *Bahya-abhyantara-stambha-vrittir desha-kala-sankhyabhih paridristo dirgha-sukmah*

The health and age of the body determine the duration, subtlety and frequency of *pranayam*. *Pranayam* can be classified as follows:

Internal (as indicated above)

External (*anulom-vilom-vastrika*)

Retention (*stambha* or *kumbhaka*)

Or, it may happen in rounds (*vrittih*) of inhalation, retention and exhalation.

51. *Bahya-abhyantara-visaya-aksepi chaturthah*

Another kind of *pranayam* concerns watching outer influences and inner conditioned reflexes in rhythm with the breath and thus transcending such influences and reflexes (this is called *adjapajap* or *anapanasati*).

52. *Tatah ksiyate prakasa-avaranam*

Thereby that which covers the light starts disappearing (this is meditation – *dhyana* – that removes the cover of borrowed knowledge and ushers us into the light of our own knowing).

53. Dharanasu cha योग्यात मानसाह

The separative consciousness is then eligible to be available to that which holds all life.

54. स्वा-विषया-असम्प्रयोगे चित्तस्या स्वा-रूपा-अनुकारा इवा इन्द्रियानाम् प्रत्याहारः

Detachment (*pratyahar*) implies avoiding involvement in selfishness (*swavisaya asamprayoge*) and sensual (*indriyanam*) indulgences (*anukarah*) of the mind.

55. तदा परमा वश्यते इन्द्रियानाम्

Thereafter occurs the supreme mastery over sensuality (mind).

VIBHUTI PADA

Reducing mind into ashes is the third step

[The ashes are the *vibhuti* of Shiva. By mind is meant craving, fear and dependency, not memory and intellect.]

1. *Desa-bandhas chittasya dharana*

Pauses and spaces in the movement of the mind is that which holds life.

2. *Tatra pratyayi-'katanata dhyanam*

In such pauses is the uninterrupted perception of what is. This is meditative insight.

3. *Tad eva-artha-matra-nirbhasam swarupa-sunyamiva samadhih*

With meditative insight the natural state appears as emptiness. And this is *Samadhi*.

4. *Trayam ekatra samyamah*

Dharana, Dhyana, Samadhi – this trinity constitutes perfect order (*samyama*).

5. *Taj jayat prajna alokah*

From that emerges enlightenment.

6. *Tasya bhumisu viniyogah*

Enlightenment transforms the basis of the separative consciousness.

7. *Trayam-antar-angam purvebhyah*

This trinity is inward-orientated in comparison with the previous ones (*yama, niyama, asana, pranayama, and pratihar*).

8. *Tad api bahir-angam nirbijasya*

Even this trinity can be regarded as centrifugal in relation to absolute freedom without any seed of the mind (*neerbija samadhi*).

9. *Vyutthana-nirodha-samskarayor abhirbhava-pradurbhavau nirodha-ksana-chitta-anvayo nirodha-parinamah*

The occurrence, appearance and disappearance of conditioning should also become discontinuous along with breaks in the constant churning of thought. This will be considered as the complete consolidation of discontinuity (*nirodha parinamah*).

10. *Tasya prasanta vahita samskarat*

Benediction flows therefrom in spite of all conditioning.

11. *Sarva-arthatai-'kagratayoh ksayo 'dayam chittasya samadhi-parinamah*

The consolidation of equanimity (*samadhi parinamah*) is possible through unwavering holistic attention (choiceless wakefulness) in spite of mind's waxing and waning (*kshyodayam*).

12. *Tatah punah shanto 'ditau tulya-pratyayau chittasyai 'kagrata-parinamah*

Following the consolidation of equanimity the consolidation of an unwavering attention (*ekagrata-parinamah*) is possible through non-dualistic perception (*tulya pratyayau*) in sleep and while awake (*shantoditau*).

13. *Etena bhute-indriyesu dharma-laksana-avastha-parinama vya khyatah*

Thus is explained the consolidation of natural state (dharma), and the transformation of both mental and physical characteristics (*laxana*) and conditioning (*avastha* or *bhutendriya*).

14. *Shanto-'dita-avyapadeshya-dharma-anupati-dharmi*

Whether latent and peaceful (*shanta*), manifest (*udita*) or unmanifest (*avyapadesha*) there is accordance in their properties, they share a common ground (*dharmi*).

15. *Krama-ayatvam parinama-anyatve hetuh*

Different sequence of *Gunas* (*Krama*) cause various consolidations (*parinamah*).

16. *Parinama-traya-samyamad atita-anagata-jnanam*

From the perfect order of the trinity (*nirodha, samadhi, ekagrata*) arises knowing of the past and the future (*atitanagata*). Mind is past and future. Life is presence.

17. *Shabda-aritha-pratyayanam itare-itara adhyasat samskaras tat pravibhaga-samyamat sarva- bhuta-ruta-jnanam*

Imposing (*adhyasat*) pre-formed concepts (*itara*) on words and understanding of their meanings (*shabdaritha-pratyayanam*) creates confusion (*samkar*). If this is restrained, it is possible to communicate with all beings.

18. *Samskara-saksat karanat purva-jati-jnanam*

By watching conditioning, it is possible to trace it's origins.

19. *Pratyasya para-chitta-jnanam*

By direct perception, it is possible to know others' motives.

20. *Na cha tat sa-lambanam tasya avisayi bhutatvat*

But this is not based on any mental images about others.

21. *Kaya-rupasamyamat tad grahya-shakti-stambhe chaksuh prakasha-asamyoge antardhanam*

By restraining our absorption with the body, by suspending unnecessary concerns about it, and by refusing to notice all its goings-on, it is possible to be free from body-infatuation.

22. Etena shabdady antardhanam uktam.

In this manner the verbalizations and patterns of experience that arise from body-infatuation disappear. This reveals *tanmatras* - the ability to directly perceive through the senses without converting these perceptions into sensuality.

23. *Sopakranam nirupakramam cha karman tat samyamad aparanta-jnanam aristebhyo va*

By restraining involvement in [mental] activities, and also by not getting involved in them when they occur, it is possible to know their outcome (*aparanta*), whether good or bad.

24. *Maitriyadisu balani*

Friendliness generates strength.

25. *Balesu hasti-bala-adini*

Imagining an elephant's strength makes one feel strong.

26. *Pravrtti-aloka-nyasat suksma-vyavahita-viprakrista-jnanam*

It is possible to develop [x-ray-like and telescopic] vision that enables one to know about hidden and distant objects.

27. *Bhuvana-jnanam surye samyamat*

Knowledge of astronomy is possible through meditation on the sun.

28. *Chandre tara-vyuha -jnanam*

Knowledge about clusters of stars is possible through meditation on the moon.

29. *Dhruve tad gati-jnanam*

Knowledge about the movement of stars is possible through meditation on the pole-star.

30. *Nabhi-chakre kaya-vyuha-jnanam*

Meditation on the navel reveals a phenomenon that dispels fear and brings wisdom.

31. *Kantha-kupe ksut-pipasa-nivrittih*

Meditation on the *vishuddha* (the pit of the throat) reduces hunger and thirst.

32. *Kurma-nadyam sthairyam*

Steadiness comes through *Jalandhar Bandh* (*Kurma-nadi*). [*Jalandhar Bandh* is pressing the chin on the chest]

33. *Murdha-jyotisi siddha-darshanam*

Meditation on the crown chakra reveals the light of authentic vision.

34. *Pratibhad va sarvam*

Or a wholeness through radiance.

35. *Hrdaye chitta-samvit*

The ways of the mind are fully understood through perception by the heart.

36. *Sattva-purusayor atyanta-asamkirnayoh pratyaya-avisheso bhogah para-arthatvat swa- artha-samyamat purusa-jnanam*

Divine intelligence (*purusha*) is infinite (*atyanta-asankirnayoh*). Vague (*avishesha*) perception (*pratyay*) of this intelligence is experience (*bhogah*). When there is movement from centrifugal awareness (*pararthatwa*) to a centripetal knowing process (*swa-artha-samyama*) then the wisdom of this intelligence (*purusha-jnanam*) will flow.

37. *Tatah pratibha-shravana-vedana-adarsha-asvada-varta jayante*

This (wisdom) produces (*jayanta*) a faculty of holistic consciousness (*prathiba*) that directly perceives at the level of the ears (*shravana*), touch (*vedana*), eyes (*adarsha*), taste (*asvada*) and smell (*varta*). And thus teaching by the divine intelligence (*purusha*) may now be possible.

38. *Te samadhav upasargah vyutthane siddhayah*

A symptom of the energy of equanimity (*samadhav upasargah*) can emerge (*vyutthane*) as erratic powers (*siddhis*). [But the ending of such powers i.e. *siddhanta* is the most profound principle].

39. *Bandha-karana-shaithilyat prachara-samvedanach cha chittasya para-sharira-avesah*

Bondage-less-ness and causeless-ness spread and expand (*prachar*) sensitivity. This purified consciousness can influence other bodies (*parashariravesha*).

40. *Udana-jayaj jala-panka-kantaka-adishv asanga ukrantish cha*

It is possible to uplift oneself from natural adversities by transcending certain basic vibrations of life.

41. *Samana-jayaj jvalanam*

The body may blaze through some other vibrations.

42. *Shrotra-akashayoh sambandha-samyamad divyam srotram*

A harmony (*sanyama*) in the connection (*sambandha*) between listening and emptiness (*shrotraakashayoh*) leads to hearing the cosmic intelligence (*divyam*).

43. *Kaya-akashayoh sambandha-samyamal laghu-tula-samapattesh cha akasha-gamanam*

A harmony in the connection between the body and nature through equal [choiceless] aloofness makes one feel light (*laghu*) as if floating in space.

44. *Bahir akalpita vrittir maha-videha tatah prakasha-avarana-ksayah*

In the supreme state of existence (*maha videha*) the burden and bondage of experience is absent, and the indulgence of the mind (*vrittih*) in the external is ceased. This destroys the covering that obscures us from enlightenment (*prakash-avarana-ksayah*).

45. *Sthula-swarupa-suksma-anvaya-arthavattva-samyamad bhuta-jayah*

By using restraint (*samjayamat*) to bring harmony (*anvaya arthavattva*) between "what should be" (*sthula*), "what is" (*swarupa*) and one's most subtle motives (*suksma*), it is possible to overcome the past [i.e. mind, conditioning and karmic effect].

46. *Tato animadi pradur bhavah kaya sampat tad dharma anaabhighatash cha*

From freedom from the past emerges much bliss and benediction (*animadi-pràdurbhàva*). Then the body is in the natural state, it is in a state of well-being (*kaya sampat tad dharma*) and obstructions to the process of freedom also cease (*ana-abhighata*).

47. *Rupa-lavanya-bala-vajra-samhananatvanikaya-sampat*

The treasures of the body (*kaya-sampat*) are beauty (*rupa*), grace (*lavanya*), energy (*bala*), and strength (*vajra-samhananatwani*).

48. *Grahana-swarupa-ashmita-anvaya-arthavattva-samyamad indriya-jaya*

Availability (*grahana*) to the natural state (*swarupa*) occurs through understanding the ego-self (*asmita*). This leads to the overcoming of sensuality (*indriya*) [by not converting sensory perceptions (life) into sensuality (mind)].

49. *Tato mano-javitvam vikarana-bhavah pradhana-jayash cha*

Freedom from the sense-organs (*vikarana bhava*) and from domination by the mind (*manojavitvam*) is the greatest victory (*Pradhanajayash*).

50. *Sattva-purusa-anyata-khyati-matrasya sarva-bhava-adhistha-tritvam sarva-jnatritvam cha*

The very awareness (*khyati matrasya*) of the difference (*anyata*) between intelligence (*purusha*) and intellect (*sattwa*) can establish (*adhistha-tritvam*) an all-pervading state of existence (*sarvabhava*) and all-encompassing wisdom (*sarvajnatritvam*).

51. *Tad-vairagyad api dosa-bija-ksaye kaivalyam*

When one remains disinterested in such achievements (*tad-vairagyat-api*), a state of aloofness (*khaivalyam*) is possible through the destruction of the seeds of malice (*dosa beeja kshyaye*).

52. *Sthany-upanimantrane asanga-smaya-akaranam punar anista-prasangat*

A Yogi is respectfully invited to many places (*sthani-upanimantrane*), but a Yogi does not get into (*akaranam*) any attachment (*sanga*) or pride (*asmaya*) as this may once again (*punah*) establish a harmful situation (*anista-prasangat*).

53. *Ksana-tat-kramayoh samyamad viveka-jam jnanam*

By careful and conscientious awareness (*samyamat-vivekajam*) from moment to moment (*Ksana-tat-kramayoh*) it is possible to be available to the perception of reality [not experience].

54. *Jati-laksana-deshair anyata anavachchedat tulyayos tatah pratipattih*

One becomes respected and reputed when one treats all equally (*tulyayoh*), without discrimination (*an-avachchedat*) despite differences (*anyata*) in birth (*jati*), characteristics (*laxana*) or origins (*deshaih*).

55. *Tarakam sarva-visayam sarvatha visayam akramam cha iti viveka-jam-jnanam*

Knowing is only possible by a direct perception (*vivekajam*) that transcends (*tarakam*) everything (*sarva visayam*), every place (*sarvatha*), and is beyond all disorders (*akramam*).

56. *Sattva-purusayoh shuddhi-sumye kaivalyam-iti*

Pure harmony (*shuddhisamye*) between intellect (*sattwa - ego-self*) and intelligence (*purusha*) is the state of *kaivalya* [absolute aloneness, not loneliness nor isolation, but total freedom].

KAIVALYA PADA

Aloneness is the fourth and the final step

1. *Janmau-'sadhi-mantra-tapah-samadhi-jah siddayah*

Perfection and excellence (*Siddhayah*) are the outcome of birth, herbs, sacred sounds, burning mental conditioning and finally equanimity (*samadhi*).

2. *Jati-antara-parinamah prakritya-apurat*

It is the overflowing grace of nature (*Prakriti-apurat*) that results in the transformation of one trait (*guna*) to the other (*jati-antara*).

3. *Nimittam aprayojakam prakritinam varana-bhedas tu tatah ksetrikavat*

Like a farmer (*Ksetrikavat*) who merely removes obstacles (*varana-bheda*) to natural growth; although one's activities may seem important (*nimittam*), they are not really necessary (*aprayojakam*) for the traits (*gunas*) or nature (*prakriti*) to perform eventually.

4. *Nirmana-chittani asmita-matrat*

All the concoctions of the mind are just aspects of ego (*asmita-matra*).

5. *Pravritti-bhede prayojakam chittam ekam anekesam*

It is different conditioned responses (*pravritti-bhede*) that produce the various fragmentations of the mind (*chittam-ekam-anekesam*).

6. *Tatra dhyana-jam anashaya*

Freedom from accumulation (*anashayam*) is the beginning of meditation (*dhyana-jam*).

7. *Karma-ashukla-akrisnam yoginas trividham itaresam*

The actions of yogis are neither good nor bad because they are free from opposites [as a result of direct perception], whereas the activities of others are of three kinds - good, bad and mixed [as a result of concepts and conditioning].

8. *Tatas tad-vipaka-anugunanam eva vasananam*

Cravings and desires requiring fulfillment manifest themselves in accordance with the turbulence of one's traits and tendencies (*gunas*). [This turbulence or immense intensification is the I-ness].

9. *Jati-desha-kala-vyavahitanam apy anantaryam smrti-samskararayor eka rupatvat*

The structure of experience and conditioning is similar in all humanity despite differences of birth, place and time. The existential eternity is outside this structure

10. *Tasam anaditvam cha ashiso nityatvat*

Existential eternity is beginninglessness (*anaditvam*), benediction (*ashisah*) and endlessness (*nityatvat*).

11. *Hetu-phala-ashraya-alambanaih samgrihitatvad esam abhave tad abhavah*

The absence of accumulated habitual reactions (*hetu-phala*) in which a cause always leads to a particular effect (*ashraya-alambanaih*), results in freedom from the structure of experience and conditioning (*tat-abhavah*).

12. *Atita-anagatam svarupato asty adhva-bhedad dharmanam*

In the natural state, beyond past and future [the domains of the mind], one is available to a penetrating insight into that which holds life (*adhwabhedad dharmanam*).

13. *Te vyakta-sukshmah gunaatmana*

And thus the subtle aspects of the mind's conditioning are revealed.

14. Parinamai-ekadvad vastu-tattvam

The consequence (*parinam*) of these revelations is non-duality and that is the existential reality (*vastu-tatvam*).

15. Vastu-samyeh chitta-bhedat taylor vibhaktah panthah

Harmony with existential reality then manifests (*panthah*) by transcending all the differences, dualities and divisions of the separative consciousness (*chittabhedat-taylor vibhaktah*).

16. Na cha eka-chitta-tantram vastu tad-apramanakam tada kim syat

Existential reality is not concerned with the matters of the separative consciousness (*na cha eka chitta tantram vastu*). What would happen if (*tada kim syat*) cognition by the separative consciousness (*chitta*) did not take place (*tad-apramanakam*)?

17. Tad-uparaga-apeksitvat chittasya vastu jnata-ajnatam

Existential reality remains known and unknown (*vastu jnata-ajnatam*) depending on one's degree of involvement in the mind's mechanisms (*tad-uparaga-apeksitvat chittasya*).

18. Sada jnanatah chitta-vrittayah tat-prabhoh purusasya aparinamitvat

Cosmic intelligence is consequence-less, change-less, choice-less and eternal (*purusasya aparinamitvat*). Only it can always see (*sada jnatah*) the protective mechanisms of the mind and ego (*chitta-vrittayah*) and can supercede them (*tat-prabhoh*). [That is, can set us free from mind-ego in spite of it remaining available for practical functioning].

19. Na tat svaabhasam drishyatvat

This (*chitta* - separative consciousness) cannot observe itself, nor can it understand itself (*svaabhasam*).

20. Eka-samaye cho 'bhaya-anavadharanam

Cosmic intelligence and ego-mind (*ubhaya*) cannot be held (*anavadharanam*) simultaneously (*eka-samaye*).

21. *Chitta-anantaradrishye buddhi-buddher atiprasangah smrti-samskarah cha*

Disorders in the field of memory and in the structure of experience (*smrti-samskarah cha*) occur when perception (*buddhi-buddheh*) is confused (*atiprasangah*) by mental images and investments (*chitta-anantaradrishye*).

22. *Chitter apratisamkramayas tad-akara-apattau svabuddhi-samvedana*

When the mind ceases to contaminate perception (*chitteh-aprati samkramaya*), then 'what is' (*tat-akara*) arises (*apattau*). This leads to perception (*samvedanam*) and insight (*swa-buddhi*).

23. *Drastri-drishyya-aparaktam chittam sarva-artham*

To transcend beyond (*aparaktam*) mind's division between the observer and the observed (*drastri-drishyya*) reveals the wonder of all existence (*sarvartham*).

24. *Tad-asamkhyeya-vasanabhish-chitram api para-artham samhatya kariyvat*

Then harmoniousness (*samhatyakariyvat*) with the otherness (*Parartham*) is possible despite (*api*) the continued existence of innumerable (*asamkhyeya*) images (*chitram*) produced by motives (*vasanas*).

25. *Vishesa-darshina atma-bhava-bhavana-vinivrittih*

When the total annihilation of the feeling of I-ness takes place (*atma-bhava-bhavana-vinivrittih*), an indefinable yet immanent seeing (*vishesa-darshinah*) is possible.

26. *Tada hi vivekanimnam kaivalya-pragbharam chittam*

Then separative consciousness (*chittam*) becomes inclined to a profound conscience (*vivekanimnam*) and is thus tilted towards aloneness (*kaivalya-pragbharam*).

27. *Tad-chidresu pratyaya-antarani samskarebhyah*

Holes in this conscience (*tad-chidresu*) may still appear because of conditioning (*samskarebhyah*), other feelings and emotions (*pratyayantarani*).

28. *Hanam esam kleshavad ukta*

Negating (*hanam*) such (*esam*) conditioning is said to (*uktam*) remove many kinds of suffering (*kleshavad*).

29. *Prasamkhyane'pi akusidasya sarvatha viveka-khyater dharma-megha samadhih*

In equanimity (*samadhi*) there is an increasing intensification (*megha*) of the natural state of being (*dharma*). The climax of a conscientious consciousness (*viveka-khyateh*) is always (*sarvatha*) a state of tranquil wakefulness. And this happens when there are no aspirations whatsoever, even (*api*) for *samkhyā* knowledge, that is, when one is totally disinterested (*akusidasya*) in all pursuits.

30. *Tath klesha-karma-nivrittih*

Thereafter arises freedom from affliction and suffering (*klesha*) and from the cycle of cause and effect (*karma*).

31. *Tada sarva-avarana-mala-apetasya jnanasya anantyat jneyam alpam*

Then by the denial (*apetasya*) of all veils and impurities (*sarva-avarana-mala*), wisdom becomes infinite (*jnanasya anantyat*) and hardly anything is left to be curious about (*jneya*).

32. *Tatah krita-arthanam parinama-krama-samaptir gunanam*

Thereafter, for the blessed ones (*kritarthanam*), the consequences (*parinama*) of the phenomenon (*krama*) of conditioned reflexes disappear (*Samaptih*). An absolute freedom indeed.

33. *Ksana-pratigyogi parinama-aparanta-nirgrahyah kramah*

The veracity of the phenomenal consequences of conditioned mind is to be perceived (*nirgrahyah*) from moment to moment (*ksana-pratigyogi*).

34. *Purusha-artha-shunyanam gunanam pratiprasavah kaivalyam svarupa-pratistha va chiti-shakter iti*

The elimination of the entity appearing as self (*purusa-artha*) leads to involution and the absorption (*pratiprasavah*) of all conditioning (*gunanam*). This consolidates the natural state and gives rise to total aloneness (*kaivalyam svarupa-pratistha*). Now one is wholly available to cosmic intelligence (*chiti*) and energy (*shakti*). Now silence (*iti*).

OM TAT SAT