



YOGA SŪTRAS of Patañjali



The new yoga with all traditions in mind



CHAPTER 1: SAMĀDHI PĀDA Transcendence Accomplishment

Verse I-1

atha yogānuśāsanam

Now I give the explanation of yoga and its practice.

Verse I-2

yogaḥ cittavṛtti nirodhaḥ

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

Verse I-3

tadā draṣṭuḥ svarūpe avasthānam

Then the perceiver is situated in his own form.

Verse I-4

vṛtti sārūpyam itaratra

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

Verse I-5

vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ

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

Verse I-6

pramāṇa viparyaya vikalpa nidrā smṛtayaḥ

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

Verse I-7

pratyakṣa anumāna āgamāḥ pramāṇāni

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

Verse I-8

viparyayaḥ mithyājñānam atadrūpa pratiṣṭham

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

Verse I-9

śabdajñāna anupātī vastuśūnyaḥ vikalpaḥ

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

Verse I-10

abhāva pratyaya ālambanā vṛttiḥ nidrā

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

Verse I-11

anubhūta viṣaya asaṁpramoṣaḥ smṛtiḥ

Memory is the retained impression of experienced objects.

Verse I-12

abhyāsa vairāgyābhyāṁ tannirodhaḥ

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

Verse I-13

tatra sthītau yatnaḥ abhyāsaḥ

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

Verse I-14

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 I-15

dṛṣṭa ānuśravika viṣaya vitṛṣṇasya vaśīkārasamjñā 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 I-16

tatparaṁ puruṣakhyātēḥ 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 I-17

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 I-18

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 I-19

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 I-20

śraddhā vīrya smṛti samādhiprajñā pūrvakaḥ 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 I-21

tīvrasaṁvegānām āsannaḥ

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

Verse I-22

mṛdu madhya adhimātratvāt tataḥ api viśeṣaḥ

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

Verse I-23

Īśvara praṇidhānāt vā

Or by the method of profound religious meditation upon the Supreme Lord.

Verse I-24

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 I-25

tatra niratiśayaṁ sarvajñabījaṁ
There, in Him, is found the unsurpassed origin of all knowledge.

Verse I-26

sa eṣaḥ pūrveṣāṁ api guruḥ kālena anavacchedāt
He, this particular person, being unconditioned by times, is the guru even of the ancient teachers, the authorities from before.

Verse I-27

tasya vācakaḥ praṇavaḥ
Of Him, the sacred syllable Āuṁ (Om) is the designation.

Verse I-28

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

Verse I-29

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 I-30

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 I-31

duḥkha daurmanasya aṅgamejayatva śvāsapraśvāsāḥ vikṣepa
sahabhavaḥ

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

Verse I-32

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 I-33

maitrī karuṇā muditā upekṣaṇam sukha duḥkha puṇya apuṇya
viṣayāṇāṁ 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 I-34

pracchardana vidhāraṇābhyāṁ vā prāṇasya

or by regulating the exhalation and inhalation of the vital energy;

Verse I-35

viṣayavaatī 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 I-36

viśokāḥ vā jyotiṣmatī
or by sorrow-less and spiritually-luminous states;

Verse I-37
vītarāga viṣayaṁ vā cittam
or by fixing the mento-emotional energy on someone who is
without craving;

Verse I-38
svapna nidrā jñāna ālambanaṁ vā
or by taking recourse to dream or dreamless sleep.

Verse I-39
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 I-40
paramāṇu paramamahattvāntaḥ asya vaśīkāraḥ
The mastery of his psyche results in control of his relationship to
the smallest atom or to cosmic proportions.

Verse I-41
kṣīṇavṛtteḥ abhijātasya iva maṇeḥ grahīṭṛ 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 I-42
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 I-43

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 I-44

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 I-45

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 I-46

tā eva sabījaḥ samādhīḥ
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 I-47

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 I-48

ṛtaṁbharā tatra prajñā

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

Verse I-49

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 I-50

tajjaḥ saṁskāraḥ anyasaṁskāra pratibandhī

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

Verse I-51

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 II-1

tapasḥ svādhyāya Īśvarapraṇidhānāni kriyāyogaḥ

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

Verse II-2

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 II-3

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 II-4

avidyā kṣetram uttareṣāṁ prasupta tanu vicchina udārāṇām

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

Verse II-5

anitya āsuci 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 II-6

dr̥g darśanaśaktyoḥ ekātmatā iva asmitā

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

Verse II-7

sukha anuśayī rāgaḥ

Craving results from a devoted attachment to happiness.

Verse II-8

duḥkha anuśayi dveṣaḥ

Impulsive emotional disaffection results from a devoted attachment to distress.

Verse II-9

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 II-10

te pratiprasavaheyāḥ sūkṣmāḥ

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

Verse II-11

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 II-12

kleśamūlaḥ karmāśayaḥ dṛṣṭa adṛṣṭa 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 II-13

sati mūle tadvipākāḥ jāti āyuh bhogaḥ

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 II-14

te hlāda paritāpa phalāḥ puṇya apuṇya hetutvāt

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

Verse II-15

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 II-16

heyaṁ duḥkham anāgatam

Distress which is not manifested is to be avoided.

Verse II-17

draṣṭṛdṛśyayoḥ saṁyogo heyahetuḥ

The cause which is to be avoided is the indiscriminate association of the observer and what is perceived.

Verse II-18

prakāśa kriyā sthiti śīlaṁ bhūtendriyātmakaṁ
bhogāpavargārthaṁ 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 II-19

viśeṣa aviśeṣa liṅgamātra aliṅgāni guṇaparvāṇi

The phases of the influences of material nature are those which are specific, regular, indicated or not indicated.

Verse II-20

draṣṭā dṛṣimātraḥ śuddhaḥ api pratyayānupaśyaḥ

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

Verse II-21

tadarthaḥ eva dṛśyasya ātma

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

Verse II-22

kṛtārthaṁ prati naṣṭam api anaṣṭaṁ tadanya sādharmaṇatvāt

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

Verse II-23

sva svāmīśaktyoḥ 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 II-24

tasya hetuḥ avidyā

The cause of the conjunction is spiritual ignorance.

Verse II-25

tad abhāvāt saṁyogā abhāvaḥ hānaṁ taddṛśeḥ 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 II-26

vivekakhyātiḥ aviṣṭavā hānopāyaḥ

The method for avoiding that spiritual ignorance is the establishment of continuous discriminative insight.

Verse II-27

tasya saptadhā prāntabhūmiḥ prajñā

Concerning the development of his discriminative insight, there are seven stages.

Verse II-28

yogā ṅgānuṣṭhānāt asuddhikṣaye 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 II-29

yama niyama āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayaḥ aṣṭau aṅgāni

Moral restraints, 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 II-30

ahiṃsā 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 restraints.

Verse II-31

jāti deśa kāla samaya anavacchinnāḥ sārvaḥśaumaḥ mahāvratam

Those moral restraints 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 II-32

śauca sañtoṣa tapaḥ svādhyāya īśvarapraṇidhānāni niyamāḥ
Purification, contentment, austerity and profound religious meditation on the Supreme Lord are the recommended behaviors.

Verse II-33

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

Verse II-34

vitarkaḥ himsādayaḥ kṛta kārta 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 II-35

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

Verse II-36

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

Verse II-37

asteyapraṭiṣṭhāyām sarvaratnopasthānam

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

Verse II-38

brahmacaryapraṭiṣṭhāyām vīryalābhaḥ

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

Verse II-39

aparigrahasṭhairye janmakathamtā sambodhaḥ

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

Verse II-40

śaucāt svāṅgajugupsā paraiḥ asaṁsargaḥ

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

Verse II-41

sattvaśuddhi saumanasya ekāgra indriyajaya ātmadarśana
yogyatvāni ca

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 II-42

saṁtoṣāt anuttamaḥ sukhālābhaḥ

From contentment, the very best in happiness is obtained.

Verse II-43

kāya indriya siddhiḥ aśuddhikṣayāt tapasaḥ

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

Verse II-44

svādhyāyāt iṣṭadevatā saṁprayogaḥ

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

Verse II-45

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 II-46

sthira sukham āsanam

The posture should be steady and comfortable.

Verse II-47

prayatna śaithilya ananta samāpattibhyām

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

Verse II-48

tataḥ dvandvāḥ anabhighātaḥ

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

Verse II-49

tasmin satīśvāsa praśvāsayoḥ gativicchedaḥ prāṇāyāmaḥ

Once this is accomplished, breath regulation, which is the separation of the flow of inhalation and exhalation, is attained.

Verse II-50

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 II-51

bāhya ābhyantara viṣaya ākṣepī caturthaḥ

That which transcends the objective external and internal breath regulation is the fourth type of pranayama.

Verse II-52

tataḥ kṣīyate prakāśa āvaraṇam

From that is dissipated, the mental darkness which veils the light,

Verse II-53

dhāraṇāsu ca yogyatā manasaḥ

... and from that, is attained the state of the mind for linking the attention to a higher concentration force or person.

Verse II-54

svaviṣaya asaṁprayoge cittasya svarūpānukāraḥ iva

indriyāṇām pratyāhāraḥ

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 II-55

tataḥ paramā vaśyatā indriyāṇām

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

CHAPTER 3: VIBHŪTI PĀDA Glory Displayed

Verse III-1

deśa bandhaḥ cittasya dhāraṇā

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

Verse III-2

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.

Verse III-3

tadeva arthamātranirbhāsaṁ svarūpaśūnyam iva samādhiḥ

That same effortless linkage of the attention when experienced
as illumination of the higher concentration force or person, while
the yogi feels as if devoid of himself, is samadhi or continuous
effortless linkage of his attention to the special person, object, or
force.

Verse III-4

trayam ekatra saṁyamah

The three as one practice is the complete restraint.

Verse III-5

tajjayāt prajñālokaḥ

From the mastery of that complete restraint of the
mento-emotional energy, one develops the illuminating insight.

Verse III-6

tasya bhūmiṣu viniyogaḥ

The practice of this complete restraint occurs in stages.

Verse III-7

trayam antaraṅgaṁ pūrvebhyaḥ

In reference to the preliminary stages of yoga, these three higher states concern the psychological organs.

Verse III-8

tadapi bahiraṅgaṁ nirbījasya

But even that initial mastership of the three higher stages of yoga, is external in reference to meditation, which is not motivated by the mento-emotional energy.

Verse III-9

vyutthāna nirodha saṁskārayoḥ abhibhava prādurbhāvau

nirodhakṣaṇa cittānvayaḥ nirodhapaṇiṇāmaḥ

When the connection with the mento-emotional energy momentarily ceases during the manifestation and disappearance phases when there is expression or suppression of the impressions, that is the restraint of the transforming mento-emotional energy.

Verse III-10

tasya praśāntavāhita saṁskārāt

Concerning this practice of restraint, the impressions derived cause a flow of spiritual peace.

Verse III-11

sarvārthatā ekāgratayoḥ kṣaya udayau cittasya

samādhipaṇiṇāmaḥ

The decrease of varying objectives in the mento-emotional energy and the increase of the one aspect within it, is the change noticed in the practice of continuous effortless linking of the attention to higher concentration forces, objects or persons.

Verse III-12

tataḥ punaḥśānta uditau tulya pratyayau cittasya
ekāgratāpariṇāmaḥ

Then again, when the mind's content is the same as it was when it is subsiding and when it is emerging, that is the transformation called "having one aspect in front of, or before the attention".

Verse III-13

etena bhūṭendriyeṣu dharma lakṣaṇa avasthā pariṇāmāḥ
vyākhyātāḥ

By this description of changes, quality and shape, the changing conditions of the various states of matter as well as those of the sensual energy, was described.

Verse III-14

śānta udita avyapadeśya dharma anupātī dharmī

When the collapsed, emergent and latent forces reach full retrogression, that is the most basic condition.

Verse III-15

karma anyatvaṁ pariṇāma anyatve hetuḥ

The cause of a difference in the transformation is the difference in the sequential changes.

Verse III-16

pariṇāmatraya saṁyamāt atīta anāgatajñānam

From the complete restraint of the mento-emotional energy in terms of the three-fold transformations within it, the yogi gets information about the past and future.

Verse III-17

s»rStTàivÉags<ymaTsvRéUtét}anm! śabda artha pratyayānām
itaretarādhyāsāt saṅkaraḥ tatpravibhāga saṁyamāt sarvabhūta
rutajñānam

From the complete restraint of the mento-emotional energy in relation to mental clarity, regarding the intermixture resulting from the superimposition one for the other, of sound, it's meaning and the related mentality, knowledge about the language of all creatures is gained.

Verse III-18

saṁskāra sāṁśātkaṛaṇāt pūrvajātijñānam

From direct intuitive perception of the subtle impressions stored in the memory, the yogi gains knowledge of previous lives.

Verse III-19

pratyaśyasya paracittajñānam

A yogi can know the contents of the mental and emotional energy in the mind of others.

Verse III-20

na ca tat sālabanarṁ tasya aṁṣayī bhūtatvāt

And he does not check a factor which is the support of that content, for it is not the actual object in question.

Verse III-21

kāya rūpa saṁyamāt tadgrāhyaśakti stambhe cakṣuḥ prakāśa asaṁprayoge antardhānam

From the complete restraint of the mento-emotional energy in relation to the shape of the body, on the suspension of the receptive energy, there is no contact between light and vision, which results in invisibility.

Verse III-22

etena śabdādi antardhānam uktaṁ

By this method, sound and the related sensual pursuits, may be restrained, which results in the related perceptibility.

Verse III-23

sopakrama— nirupakrama— ca karma
tatsaṁyamādaparāntajñānamariṣṭebhyo vā

Complete restraint of the mento-emotional energy in relation to current and destined cultural activities results in knowledge of entry into the hereafter. Or the same result is gained by the complete restraint in relation to portents.

Verse III-24

maitryādiṣu balāni

By complete restraint of the mento-emotional energy in relation to friendliness he develops that very same power.

Verse III-25

baleṣu hasti balādīni

By complete restraint of the mento-emotional energy in relation to strength, the yogin acquires the strength of an elephant. The same applies to other aspects.

Verse III-26

pravṛtti āloka nyāsāt sūkṣma vyavahita viprakṛṣṭajñānam

From the application of supernatural insight to the force producing cultural activities, a yogi gets information about what is subtle, concealed and what is remote from him.

Verse III-27

bhuvanajñānam sūrye saṁyamāt

From the complete restraint of the mento-emotional energy in relation to the sun god or the sun planet, knowledge of the solar system is gained.

Verse III-28

candre tārāvyūhajñānam

By complete restraint of the mento-emotional energy, in reference to the moon or moon-god, the yogi gets knowledge about the system of stars.

Verse III-29

dhruve tadgatijñānam

By the complete restraint of the mento-emotional energy in relation to the Pole Star, a yogi can know of the course of planets and stars.

Verse III-30

nābhicakre kāyavyūhajñānam

By complete restraint of the mento-emotional energy in relation to the focusing on the navel-energy-gyrating center, the yogi gets knowledge about the layout of his body.

Verse III-31

kaṇṭhakūpe kṣutpipāsā nivṛttiḥ

By the complete restraint of the mento-emotional energy in focusing on the gullet, a yogi causes the suppression of hunger and thirst.

Verse III-32

kūrmanāḍyām sthairyam

By the complete restraint of the mento-emotional energy in focusing on the kurmanadi subtle nerve, a yogi acquires steadiness of his psyche.

Verse III-33

mūrdhajyotiṣi siddhadarśanam

By the complete restraint of the mento-emotional energy as it is focused on the shining light in the head of the subtle body, a yogi gets views of the perfected beings.

Verse III-34

prātibhāt vā sarvam

By complete restraint of the mento-emotional energy while focusing on the shining organ of divination in the head of the subtle body, the yogin gets the ability to know all reality.

Verse III-35

hṛdaye cittasaṃvit

By the complete restraint of the mento-emotional energy as it is focused on the causal body in the vicinity of the chest, the yogi gets thorough insight into the cause of the mental and emotional energy.

Verse III-36

prawRTvaTSvawRs<yamat! pué;}anm! sattva puruṣayoḥ
atyantāsaṃkīrṇayoḥ pratyaya aviśeṣaḥ bhogaḥ parārthatvāt
svārthasaṃyamāt puruṣajñānam

Experience results from the inability to distinguish between the individual spirit and the intelligence energy of material nature, even though they are very distinct. By complete restraint of the mento-emotional energy, the yogi gets information about the individual spirit.

Verse III-37

tataḥ prātibha śrāvaṇa vedana ādarśa āsvāda vārtāḥ jāyante
From that focus is produced smelling, tasting, seeing, touching and hearing, through the shining organ of divination.

Verse III-38

te samādhau upasargāḥ vyutthāne siddhayaḥ

Those divination skills are obstacles in the practice of continuous effortless linkage of the attention to a higher concentration force, object or person. But in expressing, they are considered as mystic perfectional skills.

Verse III-39

bandhakāraṇa śaithilyāt pracāra saṃvedanāt ca cittasya
paraśarīrāveśaḥ

The entrance into another body is possible by slackening the
cause of bondage and by knowing the channels of the
mento-emotional energy.

Verse III-40

udānājayāt jala paṇka kaṇṭakādiṣu asaṅgaḥ utkrāntiḥ ca
By mastery over the air which rises from the throat into the head,
a yogi can rise over or not have contact with water, mud or sharp
objects.

Verse III-41

samānājayāt jvalanam
By conquest of the samana digestive force, a yogi's psyche
blazes or shines with a fiery glow.

Verse III-42

śrotra ākāśayoḥ saṃbandha saṃyamāt divyaṃ śrotram
By the complete restraint of the mento-emotional energy, while
focusing on the hearing sense and space, a yogin develops
supernatural and divine hearing.

Verse III-43

kāya ākāśayoḥ saṃbandha saṃyamāt laghutūlasamāpatteḥ ca
ākāśagamanam
By the complete restraint of the mento-emotional energy, while
linking the mind to the relationship between the body and the sky
and linking the attention to being as light as cotton fluff, a yogi
acquires the ability to pass through the atmosphere.

Verse III-44

bahiḥ akalpitā vṛttiḥ mahāvidehā tataḥ prakāśa āvaraṇakṣayaḥ
By the complete restraint of the mento-emotional energy which is
external, which is not formed, a yogi achieves the great bodiless

state. From that, the great mental darkness which veils the light, is dissipated.

Verse III-45

sthūla svarūpa sūkṣma anvaya arthavattva saṁyamāt bhūtajayaḥ
By the complete restraint of the mento-emotional energy, while linking the attention to the gross forms, real nature, subtle distribution and value of states of matter, a yogi gets conquest over them.

Verse III-46

tataḥ aṇimādi prādurbhāvaḥ kāyasaṁpat taddharma
anabhighātaḥ ca
From minuteness and other related mystic skills come the perfection of the subtle body and the non-obstructions of its functions.

Verse III-47

rūpa lāvaṇya bala vajra saṁhananatvāni kāyasaṁpat
Beautiful form, charm, mystic force and diamond-like definition come from the perfection of the subtle body.

Verse III-48

grahaṇa svarūpa asmitā anvaya arthavattva saṁyamāt
indriyajayaḥ
From the continuous effortless linkage of the attention to sensual grasping, to the form of the sensual energy, to its identifying powers, to its connection instinct and to its actual worth, a yogi acquires conquest over his relationship with it.

Verse III-49

tataḥ manojavitvaṁ vikaraṇabhāvaḥ pradhānajayaḥ ca
Subsequently, there is conquest over the influence of subtle matter and over the parting away or dispersion of the mento-emotional energy, with the required swiftness of mind.

Verse III-50

sattva puruṣa anyatā khyātimātrasya sarvabhāva adhiṣṭhātṛtvaṃ
sarvajñātṛtvaṃ ca

Only when there is distinct discrimination between the clarifying perception of material nature and the spiritual personality, does the yogi attain complete disaffection and all-applicative intuition.

Verse III-51

tadvairāgyāt api doṣabījakṣaye kaivalyam

By a lack of interest, even to that (discrimination between the clarifying mundane energy and the self) when the cause of that defect is eliminated, the absolute isolation of the self from the lower psyche of itself, is achieved.

Verse III-52

sthānyupanimantraṇe saṅgasmayākaraṇaṃ punaraniṣṭa
prasaṅgāt

On being invited by a person from the place one would attain if his body died, a yogi should be non-responsive, not desiring their association and not being fascinated, otherwise that would cause unwanted features of existence to arise again.

Verse III-53

kṣaṇa tatkramayoh samyamāt vivekajam jñānam

By the continuous effortless linkage of the attention to the moment and to the sequence of the moments, the yogi has knowledge caused by the subtle discrimination.

Verse III-54

jāti lakṣaṇa deśaiḥ anyatā anavacchedāt tulyayoh tataḥ
pratipattiḥ

Subsequently, the yogi has perception of two similar realities which otherwise could not be sorted due to a lack of definition in

terms of their general category, individual characteristic and location.

Verse III-55

tārakaṁ sarvaviṣayaṁ sarvathāviṣayaṁ akramaṁ ca iti
vivekajaṁ jñānam

The distinction caused by subtle discrimination is the crossing over or transcending of all subtle and gross mundane objects in all ways they are presented, without the yogi taking recourse to any other sequential perceptions of mind reliance.

Verse III-56

sattva puruṣayoḥ śuddhi sāmye kaivalyam iti

When there is equal purity between the intelligence energy of material nature and the spirit, then there is total separation from the mundane psychology.

ITI meaning "end" we do not include chapter 4