The Yoga Darshana

Translation and Commentary by John Wells

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Introduction

It will be immediately apparent to anyone familiar with the Yoga Darshana that the present translation is substantially different from the many that are based on the work of a certain fifth century scholar called Vyasa. Those translations unquestioningly trust his authority as to the organisation of the sutras, their complete authenticity, and their general meaning. Some do little more than paraphrase others, while some focus so much on the voluminous commentary of the translator as to overshadow the original text.

Organization

As with the other Darshanas, a thoughtful examination of the entire text with an eye for patterns, contextual cohesion, and continuity, reveals a clear organization of the statements, generally by threes. There are three "sutras" to a statement, three statements to a section, and two sections to a chapter, with nine (3x3) chapters altogether. The habit of translating each sutra separately, each as a starting point for a lengthy lecture by the translator breaks up the continuity and along with it the sensibility of the text as a whole. Vyasa's division of the work into four "books" is completely artificial and incorrect, though to his credit he seems to have read the divisions of the sutras themselves, from the source he had, more or less correctly, at least better than in the available translations of some of the other Darshanas.

Authenticity

As the 3x3 patterns began to become apparent to me, interpolative material (also generally in groups of three sutras), already clearly evident by differences in style and substance, began to stand out even more in bold relief to the original text. Especially in the latter part of the work, these interpolations often occur at the junctions between the authentic nine-sutra sections. They can always be clearly identified as interruptions to the flow of the surrounding material, taking the form of either a short commentary or addition to the previous material, usually along the lines of supernatural powers or in support of the doctrine of transmigration, or most obviously as an introductory outline listing and enumerating the points to be made in the following original text. Memorization and recitation of lists does nothing to advance one's understanding, but it is ideal for schools. Indeed, this is how the work came to be known as aṣṭa-aṅga ("eight-limbed") yoga. (See 2.29)

Meaning

The other Darshanas (except the Vaisheshika) are written in one way or another as a dialectic, with an imagined opponent presenting an objection to the thesis and the author answering it. In some, the objections are presented as "iti cet" ("if you
object that ...") clauses, and in some, the alternating thesis and antithesis are evident from the context alone. In the Yoga Darshana, however, the author presents the opposing view in his own voice, saying, "There is this opposing religious view as a lower way, and then there is the Yoga view as the higher way." In all the Darshanas, the opposing view consists of the traditional Indian religious doctrines of the time as a backdrop for and contrast to the teaching of the Yoga philosophy. In every case, these doctrines are: the faithful practice of Vedic rites (karmas), the cycle of death followed by reincarnation in a more advanced form as a reward for dutifully performing the sacrifices, and the general division of society by the caste system.

It is evident to me that the medieval scholars on whose work the modern translations are based were devout religious men who were motivated to present all mention of these doctrines as part of the author's thesis, no matter how grotesquely they had to manipulate the Sanskrit. I truly believe it is high time this muddle was corrected by independent translations. For me, the Indian philosophy I have pondered for decades, though still burdened by the desire of the faithful to protect their religious doctrines, fairly begs to be recognized as a dualism incorporating, along with the traditional objective view of life, the principles of subjective idealism and true solipsism. (Be clear, this is not the ridiculous straw man, "I am the only one with a mind" corruption of solipsism.)

In more modern times there has developed a belief system where the ardent practice of meditation and purity of life can result, over many lifetimes, in an individual gaining enlightenment. There are those who would gladly present themselves as enlightened gurus, worshipped by their devoted followers, who consider them not only infallible, but in some cases possessed of mystical powers. Many of us have been exposed to or immersed in this culture. Many have been delighted to read in the Yoga Sutra about these methods they hope will elevate them to that revered status, methods including virtuous attitudes and practices, austerities, and eventually supernatural abilities, all centered around the coveted state of consciousness they call samādhi. But neither the revered status, nor powers, nor any state of consciousness denoted by the word samādhi is presented in the Darshanas.

Samādhi

In sutra 1.15 we find the first of eight instances of the word "samādhi" in this work (excluding the non-authentic material). Its meaning in the Yoga can be understood by knowing its derivation and by knowing the context wherever it is used. It comes from the stem ādhi from the verb root dhī, dhyā, or dhyai via ādhī, ādhyā, or ādhyai meaning to think on, reflect, contemplate, or hold in mind. The
prefix "ā" indicates comprehensiveness or all-inclusiveness, reaching up to and including a certain limit. The prefix "sam" means together with or collected together, or it expresses thoroughness or completeness. This word is not to be read as the sacred name of a glorious advanced state of consciousness, but rather as similar to words like "belief in", "understanding of", or "view of", all of which require further definition. That further definition is always supplied, either in connection with the worldly materialist view or the liberating subjectivist view, which is consistent with the balance of comprehension required in understanding the dualism taught in the Yoga and the other Darshanas. Nowhere in the Yoga is samādhi presented as a state of consciousness. In this work, there is no mystical trance-like state with various stages of depth and quality named by technical terms derived from combining the base word "samādhi" with nearby dvandvas like nirbīja-sābīja, nirvikalpa-sāvikalpa, nirvicara-sāvicara, etc. There are no such "stages" to be achieved one by one through years or even lifetimes of arduous spiritual effort.

**Saṁyama**

The one meditative practice prescribed by the Yoga is something the author calls "saṁyama" ("focusing" in my translation. See Chapter Six.) Deep in meditation, it is a cyclic threefold contemplation of 1.) the objective view of a thought object as the only reality, 2.) the subjective view of it as the only reality, and 3.) the validity of both (i.e., the dualism), then back to the objective view, etc. In the Nyaya Darshana (8.18 in my numbering system) there is also a clear description of this cycle followed by the words, "This is the discipline of Yoga they teach in the forests, in the caves, and on the banks of the river (Ganges)". The author of the Yoga gives some examples of thought objects to be used in saṁyama, purely for enriching one's understanding of yoga, but the word has been corrupted in translations to indicate a technique for acquiring supernatural abilities, wrongly called "siddhis". Supernatural ability is a religious notion, not a philosophical one, and the gross mistranslation does much to obscure the true meaning of this work.

These religious and mystical beliefs have no place in the philosophy of the darshanas and they are not supported by a correct reading of the texts. For me, understanding the dualism of the author's thesis, identification of the authentic material as it stood out in clear contrast to the poor interpolations, and recognition of the ordered structure of the sutras, were vital in extracting a correct and sensible translation of the Yoga Darshana.

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Chapter One
Dispassion vs. the Three Ways of Thought

अथ योगानुशासनम्। योगाधिक्षृत्वत्रृतिनिरोधं। तदा द्रष्टः स्वरूपेववस्थानम्।

३८६। वृत्तिसाति-प्रभृतिर्त्र। वृत्तियः पदः तकः क्षात्रकिंतु। प्रमाणविपयायविक्षयनिर्द्रास्मृत्यः।

प्रत्यक्षानुमाननवः: प्रमाणान्। विपर्ययो मिथ्याज्ञानमतू। प्रतिष्ठाम्।

(1.1) atha now yoga-anuśāsanam union – instruction 1.1 (1.2) yogaḥ union
citta-vṛtti-nirodhaḥ thinking – mode, way – restraint, containment, confinement (not cessation) 1.2 (1.3) tadā then draṣṭuḥ (gen. of) the witness svārupe (loc. in) his own form avasthānam abiding in a state or condition (1.4) vṛtti-sārupyam ways – being identified with itaratra rather than [(1.5) taken from Sankhya 10.4) vṛttayaḥ the ways pañcatayyaḥ fivefold kliṣta-akliṣṭāḥ afflicted – unafflicted (1.6) pramāṇa-viparyaya-vikalpa-nidrā-smṛtyaḥ (1.7) pratyaṇaṃ-anumāṇa-āgamāḥ perception – inference – testimony pramāṇāni standards of proof; The ways are fivefold whether afflicted or unafflicted. 1.6 They are proved knowledge, wrong knowledge, imagination, sleep, and memory. 1.7 The standards of proof are perception, inference, and testimony. (Sutras 1.5-7 are interpolation. The ways are three, not five.) 1.3 (1.8) viparyayaḥ opposite mithyā wrongly, mistakenly jñānam understanding a-tat-rūpa-pratisthām not – one's – form – abiding

Now, Instruction in Yoga

1.1 Yoga (union) is the containment of one's ways of thought. 1.2 Then, rather than being identified with those ways, there is the abiding of the witness in its own form. 1.3 Not abiding in one's form is the opposite (of yoga), (i.e.,) a mistaken understanding, ...

शब्दज्ञानानुपाती वस्तुवृत्तियो विकल्पः। अभावप्रत्ययालम्बना

वृत्तिनिरदा। अनुभूतिविषयासः। स्मृतिः।

1.4 (1.9) śabda-jñāna-anupātī word(s) – understanding – following from vastu-śūnyaḥ anything real – devoid vikalpaḥ manifoldness 1.5 (1.10) abhāva-pratyaya-ālambanā non-existence – belief – supporting vṛttiḥ way nidrā slumbering 1.6 (1.11) anubhūta-viṣaya-asampramoṣaḥ followed as a consequence – personal worldly sphere of objective experience – failure to let go (from muc, not muṣ) smṛtiḥ memory
1.4 ... which is 1.) a manifoldness (of thought) that follows from understanding based (only) on words, (but) devoid of anything that is real, 1.5 2.) a slumbering way (of thought) that supports the (religious) belief that one could ever not exist, 1.6 (and) 3.) the remembrance (of thought), which is the failure to let go of one's personal worldly sphere of experience as a (supposed) consequence (of past karma).

अभगासवैराग्यां तत्विरोधः। तत्र स्थिति यलोऽभ्यासः।
स तु दीर्घकालनर्त्यसत्तकारासेवितो हठभूमिः।

1.7 (1.12) abhyāsa-vairāgyābhyām (abl. through) discipline – dispassion tat-nirrodhaḥ these – containment 1.8 (1.13) tatra (loc.) there, in that state sthitau (loc. regarding, for) staying yatnaḥ will, effort, resolve abhyāsaḥ repetition, discipline 1.9 (1.14) saḥ that tu however dīrgha-kāla-nairantaryā-satkāra-āsevitaḥ long – time period – uninterrupted – earnest attention – dwelt on dṛḍha-bhūmiḥ established – a place where (ifc in many compounds)

1.7 The containment of these (ways) is through discipline and dispassion, 1.8 'discipline' (being) the resolve for staying in that (present own-form) state. 1.9 The place where that (containment) is established, however, is dwelt on with earnest attention to (that state) being uninterrupted over a long period of time (not just the present).

दृष्टानुश्रविशिष्यवितृषणस्य वैशीकारसंत्स्थानां वैराग्यमः। तत्परं पुरुषाः-
तेर्गुणवैतृषणम्। वितक्क्विचारान्तर्प्रज्ञातम्

1.10 (1.15) dṛṣṭa-ānuśravika-viṣaya – vitṛṣṇasya (gen. of) learned knowledge – traditional religious knowledge – the sphere of perceived objects – non-thirst, non-desire vaśī-kāra-saṁjñā (through) will – application – clear realization vairāgam dispassion 1.11 (1.16) tat-param its – ultimate form puruṣa-khyāteḥ (gen. belonging to) person(s) – renown guṇa-vaitṛṣṇyam (ṣyañ abstract) merit – his being without thirst ("Guṇa" as the initial member of a compound most often means "merit". "Puruṣa" means "person" here, not a great mystical cosmic entity. "Khyāti", like "khyāta", often ifc (in fine compositi), means celebrity or renown.)

1.12 (1.17) vitarka – vicāra-ānanda – asmitā – rūpa-anugamāt (abl. adverbial; as) arguing, reasoning – (see √vicar MW "to practice, perform, accomplish ...") – bliss, delighting in (very commonly ifc) – "I-am-ness", personal identity – form – subsequent to samprajñātaḥ discerned, known
1.10 'Dispassion' is the clear realization in so applying one's will, of non-thirst for 1.) that common learned (verbal) knowledge, 2.) that traditional religious knowledge, and 3.) that personal worldly sphere of experience; 1.11 Its ultimate form is one's being without thirst (even) for the merit that belongs to a person renowned for them. 1.12 It (the dispassion) is discerned as a form subsequent to 1.) that reasoning, 2.) that delighting in (religious) practices, and 3.) that sense of personal identity.

1.13 (1.18) virāma-pratyaya-abhyāsa-pūrvaḥ cessation, end – belief – discipline – previous saṁskāra-śeṣaḥ construct – remaining, lingering anyaḥ other 1.14 (1.19) bhava-pratyayaḥ beings – belief (w/gen. loc. or in compound. MW) videha – prakṛti-layānām (gen. pl. (w/pratyaya) in) without bodies, incorporeal – dissolution into nature 1.15 (1.20) śraddhā-vīrya-smṛti – samādhi – prajñā-pūrvakaḥ confidence – power (It is certain that in the context of the surrounding material, of the Yoga Sutra as a whole, and of the thesis of all the Darshanas, that this term does not mean physical strength, but rather the power and venerability of one's status or merit in life, relative to others, based on caste, etc.) – remembrance – contemplating – knowledge – previous itareṣām (gen. on the part of, for) the others

1.13 The other (the desire for merit) is the lingering of a construct that is the previous discipline of (religious) belief in cessation (of worldly life see 1.5). 1.14 It is the belief in beings, (i.e.) in those (souls) without their bodies, which (bodies) have been absorbed into nature (see SD 6.11, 9.10, 12.15). 1.15 For the others (the living, with bodies), it is the previous (traditional) knowledge, contemplating 1.) one's confidence (in verbal authority), 2.) one's (relative) power (in the world), and 3.) the (personal) remembrance.

1.16 (1.21) tīvra-saṁvegānām (gen. pl. on the part of) intense – those people possessed of fervor āsannaḥ reached or obtained 1.17 (1.22) mṛdu-madhya-adhimātratvāt (abl. ind.) mild – medium – beyond measure, supreme – being tataḥ inferred from that api indeed viśeṣaḥ difference 1.18 (1.23) īśvara-prapīḍhanāt (abl. comparative w/vā) supreme governor – placing in front, putting foremost vā alternatively
1.16 That (power, etc.) is (thought) to be obtained on the part of those of intense fervor; 1.17 their being either meek, mid-level, or supreme level (of merit, caste 1.11). Indeed it is from that (difference in caste) that they infer the difference (in the quality of the souls). 1.18 (This) alternatively to putting foremost a (single) supreme being.

Chapter Two

The Supreme Being vs. the Obstacles

2.1 This supreme being is the preeminent human spirit who is not assailed by that seat (the body) of afflictions, actions, and consequences, 2.2 which (body), in that (own-form see 1.8) state, is created by the all knowing (Īśvara), who is without a superior. 2.3 This very one outweighs in importance those previous things (in 1.16-1.17) because he is not delimited by time.
2.4 The prime sound is the enunciation of him, 2.5 the intoning of it revealing his meaning, 2.6 and indeed (here is the difference), there arises from that, the realization that he is the very consciousness inward (of the enunciator), without all the obstacles.

2.7 These, the obstacles, scattering ("throwing asunder") thought, are a confusion of views involving lethargy vs. (rajasic) illness, skepticism vs. insouciance, and sloth vs. excessiveness, (all) being without the abiding (of the witness see 1.2), that place (see 1.9) being yet unfound. 2.8 Accompanying the scattering (there may be) despair over rough going, or unsteadiness of the limbs with hard breathing out and in, 2.9 (but) there is a discipline in an equivalent principle for the purpose of dispelling (both of) them.

This relates to the three divisions of knowledge given previously (1.10-12) as follows: 1.) Lethargy and rajasic illness are disorders resulting from strong identification with the physical sphere 2.) Imbalance of intellectual function, caused by the constant doubt and skepticism from analyzing too hard or the blithe attitude of analyzing not at all, are disorders related to worldly learning and reasoning 3.) Imbalance in spiritual efforts (karmas), either by lack of diligence or excessive zeal, is a disorder related to the religious sphere. Unsteadiness and hard breathing are opposed to āsana and prāṇāyāma, respectively (see 5.16-18).
2.10 (1.33) maitrī-karuṇā-muditā-upekṣāṇām (gen. of) affection – compassion – rejoicing – overlooking sukha-duḥkha-puṇya-apuṇya-viṣayāṇām (gen. belonging to) easy going, pleasantness, happiness – hard going, suffering – propriety – impropriety – spheres bhāvanātaḥ (tasil by) conceptualization citta-prasādanam thought – calming, clearing, settling 2.11 (1.34) pracchardana-vidhāraṇābhyām (abl. by) outflowing – retention vā or prāṇasya (gen. of) breath 2.12 (1.35) viṣayavatī (dual; those two)(vatup; consisting of) the sphere of object perception vā either, or praṇṛttiḥ active life utpannā having come forth manasaḥ (abl. from) the mind sthiti-nibandhanī (f.) maintaining – bond (1.36) viśokā free from grieving or sorrow vā or jyotiṣmatī (dual; those two) (matup; consisting of) light

2.10 (For the first,) there is clearing of those thoughts by the conceptualization of affection, compassion, rejoicing, and overlooking, belonging (respectively) to the spheres of happiness, suffering, what is right, and what is not right; 2.11 or (for the second,) expulsion and suppression of breath. 2.12 One's life is either those two (thought and body) as consisting of the sphere of object perception, the continuing bond (to it) having come forth from the mind; or those two as consisting of light, free of sorrow, …

He says the "counteracting" remedy for physical unsteadiness is to attend to the breaths, whereas that for despair is a feeling of comradeship or friendliness associated with happiness, compassion where there is suffering, rejoicing in right, and overlooking wrong. These principles of virtuous attitudes and breathing are further expanded in Chapter Five.
2.13 … (i.e.,) the thought, either (of) that sphere where passion has gone away (the dispassion 1.10), 2.14 or supporting an understanding based on the dreamy sleep (of 1.5), 2.15 in which way, alternatively (to 2.10-11), it is through meditation on what is desired.

2.16 Applying one's will for that (meditation) ranges from the ultimate atomic to the ultimate greatness (comprehensiveness), 2.17 For one whose way is (thus) spent, it is like (the analogy of) a nobleman's jewel; (i.e.,) 2.18 with regard to the one who grasps (this truth), the grasping (itself), and that (truth) which is to be grasped, there is the abiding in that (clarity of the greatness), (yet) the falling into a state of coloring by that (atomism).

Chapter Three

The Three Lower Spheres vs. the Fourth

3.1 (1.42) tatra (loc. in) that state śabda-artha-jñāna-vikalpaiḥ (inst. with) word(s) – meaning – understanding – manifoldness saṁkīrṇā-savitarkā-samāpattiḥ confusion – dispute – falling into 3.2 (1.43) smṛti-pariśuddha (loc. as if it were) remembrance – completely free of sva-rūpa-śūnya own – form – devoid iva as if artha-mātra-nirbhāsa-nirvitarkā object – on its own – appearance – without dispute [(1.44) etayā iva savicārā nirvicārā ca sūkṣma-viṣayāḥ vyākhyāta] (“vyākhyāta”=interpolation) 3.3 (1.45) sūkṣma-viṣayatvam lesser – sphere(s) – state ca and even aliṅga-paryavasānam no indicator – terminating
3.1 In that (coloring) state, there is the falling into dispute with its confusion, with its manifoldness of understanding based on the meaning of words (see 1.4), 3.2 (but) without dispute (commonly acknowledged) as to the appearance of an object on its own, as if it were devoid of one's own form, as if it were completely free of one's memory (see 1.6), 3.3 and the state of those lesser spheres terminating when there is no more indicator (body) (see 1.5).

These three sutras outline again the three divisions: reasoning, the sphere of objects, and religious belief in final termination.

ता एव सवीजः समाधिः। निविचारवेशार्येणध्यातमप्रसादः। ऋतम्भरा तत्र प्रज्ञा।

3.4 (1.46) tāḥ those eva (emphatic) exact, very sabījaḥ including the seed or originating function samādhiḥ contemplation 3.5 (1.47) nir-vicāra-vaiśāradye (loc. where) without – practices – familiarity adhi-ātma-prasādaḥ over, above, transcending – individual self – clarity 3.6 (1.48) ṛtam-bharā truth, right – bearing tatra there prajñā knowledge

3.4 Those very things (the three, 3.1-3) are a contemplation that includes the seed (of karma), 3.5 (but) there is a clarity that transcends individual souls, where there is familiarity with that which is without their (religious) practices. 3.6 There is the knowledge that bears real truth.

श्रुतानुमानप्रज्ञामन्यविषयविशेषार्थवत्। तज्जभस्मकरोन्यसंस्कारप्रतिवन्धी।
तत्त्वायपि निरोधे सवीनिरोधान्तर्र्ज्ञां। समाधिः।

3.7 (1.49) śruta-anumāṇa-prajñābhyām (abl. dual; coming from) heard – inference – knowledge anya-viṣayāḥ other – spheres viṣeṣa-arthatvāt (abl. because) particular – for the sake of – being 3.8 (1.50) tat-jaḥ from which – born saṁskāraḥ (mind) construct anya-saṁskāra-pratibandhī other – construct – impeding, obstructing 3.9 (1.51) tasya of that api however nirodhe (loc. when) containment sarva-nirodhāt (abl. because) all – containment nir-bījaḥ without, not including – seed samādhiḥ contemplation

3.7 Because of their being for the sake of the particular, those other spheres come from a knowledge based on inference and one based on what is heard (testimony, scripture), 3.8 from which is born a (mind) construct that impedes the other construct (truth-bearing knowledge). 3.9 When, however, there is containment of that (impeding construct), the contemplation does not include that seed because there is containment of all (thought 1.1).

3.11 (2.2) *samādhi-bhāavana-arthaḥ* contemplation – effecting – for the purpose of, intended to *kleśa-tanū-karaṇa-arthaḥ* affliction – attenuation – to make or bring about – intended *ca* and *{(2.3) avidyā-asmitā-rāga-dveṣa-abhiniveśāḥ}* kleśāḥ (a typical interpolation in the form of a list.)

3.12 (2.4) *avidyā-kṣetram* ignorant, without the higher knowledge – field *uttareśām* (gen. of) higher, latter, *prasupta-tanu – vičhinna-udārāṇām* (gen. on the part of) fallen asleep – attenuated – torn asunder – exalted

3.10 Austerity, private recitation, and the putting foremost of a supreme being is an action-based yoga 3.11 intended to effect that (karma-free) contemplation (see 3.9) and intended to bring about attenuation of afflictions.

3.12 Belonging to those who are (figuratively) fallen asleep vs. those of attenuated (afflictions), those torn asunder (of thought) vs. those exalted ones (masters), it is the field without the higher knowledge of the latter (vs. "previous" 2.3) things.


3.14 (2.6) *dṛś-darśana-śaktyoḥ* (loc. where) what one understands – understanding – (two) abilities *eka-ātmatā* being a single individual *iva* as if *asmitā* "I-am-ness", personal identity

3.15 (2.7) *sukha-anuśayī* happiness – sustaining the consequence *rāgaḥ* desire for

3.13 That lack of higher knowledge, (i.e.,) (the notion of) a renowned individual being eternal, pure, and happy, while there are others who are non-eternal, impure, and suffering, 3.14 is the sense of personal identity, as if being a single individual (among many), where there are the abilities of seeing and what one sees (see 1.10-18 etc.), 3.15 the desire (intention 3.11) for sustaining the consequence of happiness (happiness being the consequence), …
3.16 (2.8) dukkha-anuśayī suffering – sustaining the consequence dveṣah revulsion for, hatred 3.17 (2.9) sva-rasa-vāhi own – taste, inclination – bearing, driving, causing viduṣah (gen. of vidvas) learned, wise api actually tathā in that way, thus rūḍhaḥ risen up abhiniveśaḥ intense resolve 3.18 (2.10) te these pratiṇrasava-heyāḥ counteracting – abandoned śūṣmāḥ trifling, lesser

3.16 ... the revulsion for sustaining the consequence of suffering (affliction), 3.17 such intense resolve having thus risen up, actually driving those inclinations of the wise (the exalted 3.12). 3.18 These (3.10-17) are (all) the lesser things, which are to be abandoned by counteracting them.

Chapter Four

Abandoning the Three Through Distinguishing

4.1 (2.11) dhyāna-heyāḥ through meditation – they are to be rejected tat-vṛttayaḥ (corresponding to) them – ways (of thought) 4.2 (2.12) kleśa-mūlaḥ afflictions – root karma-āśayaḥ actions – seat drṣṭa-adṛṣṭa-janma-vedanīyāḥ known – unknown – life – to be denoted or meant or expressed by (MW), to be known by 4.3 (2.13) sati-mūle (loc. in regard to, according to) existence, presence – root tat-vipākaḥ that – fruition jāti-āyus-bhogāḥ birth rank – health – enjoyment

4.1 Those to be abandoned through meditation (however) are the ways (of thought) corresponding to them, 4.2 that (way) which is expressed by a life, known or unknown (present or past), the seat of karma, which is the root of afflictions, (or) 4.3 (high) birth rank, health, and enjoyment of life, which are the fruition of that (karma), being according to the presence of their root.

ते हाद्धरतिपपलात्‌: पुष्पपुष्पहेतुत्तुच्यात्‌। परिणामतापपस्तकार्तु:ैः-गुणवृत्तिविरोधाच्छ तु:खमेव सर्वं विवेकितः। हेयं दु:खमनागतम्‌।
4.4 (2.14) te these hāda-paritāpa-phalāḥ delight – torment – results puṇya-apuṇya-hetu-tvāt (abl. because) propriety – impropriety – reason – being 4.5 (2.15) pariṇāma-tāpa-saṁskāra-duḥkhaiḥ (inst. along with, including) transformation – pain, torment – constructs – sufferings guṇa-vṛtti-virodhāt (abl. because) merit – way – inconsistency ca and duḥkham suffering eva absolutely sarvam all that vivekinaḥ (gen. point of view; for … seen as) one who has distinguishing 4.6 (2.16) heyam to be abandoned (always refers to a belief) duḥkham suffering anāgatam future, yet to come

4.4 There are these delights vs. torments as the results that arise from propriety vs. impropriety as the reason; 4.5 (but) for one possessed of 'distinguishing' ("viveka" see SD 13.18, etc.), absolutely all of that is seen as suffering because of the inconsistency of the merit way (of thought), including the instances of suffering associated with constructs of transformation (reincarnation) and torment. 4.6 That (belief in) suffering yet to come is to be abandoned.


4.7 The reason it is to be abandoned is that there would be conjoining (identification 1.2) of the witness with what is witnessed, 4.8 what is witnessed (being) for the purpose of a final end to an enjoyment of a life that consists of elements and powers of sense, conspicuously maintaining the practice of (proper) actions, 4.9 the divisions of merit (ranging) from the particular (life) to the universal (Brahman), from the indicator (body) on its own, to the (final) absence of that indicator.
4.10 Reflecting on those beliefs and yet pure, a lone consciousness, is that witness (see 1.2), 4.11 whose very meaning is that he is the essence of what is seen, 4.12 as opposed to the (final) purpose of what is done, (i.e.,) being perished, and yet not perished, that (purpose) being the dharma common to (him and) those other than him.

4.13 That conjoining (4.7) is the reason to comprehend one's own form, in the power of being one's own owner, 4.14 the lack of such higher knowledge (being) the reason for that (conjoining). 4.15 From the absence of that (lack of higher knowledge) comes the absence of the conjoining, the abandoning of seeing that way, the being the only one.
Chapter Four – Abandoning the Three Through Distinguishing

4.16 (2.26) viveka-khyātiḥ distinguishing – known as, called āviplavā not adrift, without confusion hāna-upāyaḥ abandoning – means 4.17 (2.27) tasya (gen. of) it saptadhā sevenfold, manifold prānta-bhūmiḥ border, end – place, region prajñā knowledge 4.18 (2.28) yoga – aṅga-anuṣṭhānāt (abl. through) union – subordinate or supplemental undertaking(s) (equivalent to aṅga-karman or aṅga-kriyā MW) aśuddhi-kṣaye (loc. where) impurity – diminution (not elimination) jñāna-dīptiḥ understanding – brightness, splendor, light ā-viveka-khyāteḥ (abl. with ā; extending right up to) – distinguishing – known as

4.16 The means of that abandoning, being without the confusion, is the thing renowned as "distinguishing" (see 4.5). 4.17 The border region of it is a sevenfold (manifold) knowledge, 4.18 extending right up to what is called "distinguishing", the light of understanding where impurity is diminished through undertakings (SD 23.1) that are supplemental to yoga:

|| यमनियमासनन्यमण्यमप्रत्याहारायणायानसामायोगाभविनाम्।
|| तत्राहिंससात्यसाद्यथ्याभास्त्र्यापरियोऽषवङ्गगाय।
|| (2.31 displaced)


[(2.29) The limbs are eight: observances, vows, posture, refining the life-breath, withdrawing, holding, meditation, and contemplation. (2.30) The observances are: (being) non-hurtful, good, non-stealing, attending to Veda, and non-possessive. (2.32) The vows are: purity, contentedness, austerity, private recitation, and the putting foremost of a supreme being.]} (Again, these lists are surely interpolation. From here on, there are typically three sutras of interpolation in between the authentic nine-sutra sections.)
Chapter Five

The Lower Three Means

1.) Establishing the Foundations

5.1 (2.31) jātideśakāla-samayānānsvačchitaḥ: sarvāṁma mahāvartam. viṣṭarpaḥdne pratiṣṭhānānām. 

वितक्ष्य हिन्दी: कुस्तकारितानुमोदिता लोभकोष्ठोषवृत्तका मृदुमध्याधिमात्रा:

5.1 This great way of life applies to all (three 5.3) realms regardless of birth-rank, place, time, or custom 5.2 (but) when one is afflicted by arguing, there is a manifestation of adversaries; 5.3 meek, mid-level, and high-level ones, corresponding (respectively) to one's greed, anger, and confusion, the arguments (becoming) hurtful, etc., whether done, caused to be done, or approved of.

The "hurtful" in sutra 5.3 is the opposite of the "non-hurtful", the first principle treated in 5.5-5.9, and the word "etc." refers to the opposites of the other principles; vice as the opposite of virtue, taking responsibility that does not belong to you as the opposite of non-stealing, wallowing in ignorance as the opposite of attending to Vedic knowledge, and material and social attachment as the opposite of non-possession.
5.4 (2.34b) duḥkha-ajñāna-ananta-phalāḥ (pl. those things) suffering – ignorance – endless – resulting in iti thus (referring to the points in the previous sutra) pratipakṣa-bhāvanam opponents, adversaries – a showing, display, or manifestation 5.5 (2.35) ahiṁsā-pratisthāyām (loc. in) non-hurtful – establishing tat-saṁnidhau (loc. in) it – vicinity, presence vaira-tyāgaḥ hostility – abandoning 5.6 (2.36) satya-pratisthāyām (loc. in) virtue, truth – establishing kriyā-phala-āśraya-tvam actions – fruits – seat, substratum – being

5.4 Thus is the manifestation of adversaries, resulting in continuous ignorance and suffering, 5.5 (but) in establishing the non-hurtful (way) there is abandoning of hostility in the presence of it. 5.6 In establishing virtue, there is being the seat of action and its result (at once).

Here in sutras 5.5 to 5.9 the author gives five principles of establishing a foundation (pratiṣṭhā) named by the ancient commentator as "yama" and introduced in every case by a word in the locative case, i.e., "in establishing this there is the following complementary principle (not an effect):")

एस्तेयप्रतिष्ठायां सर्वरतनोपस्थानम्। ब्रह्मचर्यप्रतिष्ठायां
वीर्यत्तमः। अपरिमितस्येऽजन्मकर्यं सम्बोधः।।

5.7 (2.37) asteya-pratisthāyām (loc. in) not stealing – establishing sarvaratna-upasthānam everything – gift – in the vicinity 5.8 (2.38) brahmacarya-pratisthāyām (loc. in) brahman – attending to vīrya-lābhaḥ power – finding 5.9 (2.39) aparigraha-sthairye (loc. in) non-possession – being steadfast janmakathānta-sambodhaḥ life – "the how", mystery – perfect knowledge

5.7 In establishing non-stealing, there is considering everything in one's vicinity as a gift. 5.8 In establishing attendance to Brahma (Veda), one finds true power, 5.9 (and) in being steadfast in non-possession, there is perfect understanding of the mystery of life.

2.) The Effects

शाचात्सामज्ञुपसा परीरस्रस्सर्गः। सत्तवशुद्भिसौमनस्येकाम्यन्त्रद्रज्ञवतः
दर्शनंययज्ञयानि च। संतोषदत्ततुत्तमः सुख्लभः।।

5.10 (This set of six sutras expands on the previous set of six. This is a familiar technique also seen on a smaller scale in SD 8.13-14 and YD 2.10) (2.40) śaucāt (abl. from) cleansing svāṅga-jugupsā one's own – limbs, body – protection (The
desiderative "jugupsā" refers to the natural impulse or reflex in the limbs to protect one's own body from any exterior threat.) paraṇāḥ (instr. pl. with) others asaṁsargan not associated 5.11 (2.41) sattva-śuddhi- goodness, trueness – purification, purity -saumanasya- being cheerful -aikāgrya- one-pointedness, intentness -indriya-jaya- winning the powers of sense and action -ātma-darśana-yogyatvāni self – examination – being competent or fit ca as well as 5.12 (2.42) saṁtoṣāt contentment anuttamaḥ unsurpassed sukha-lābhāḥ happiness – finding

5.10 From that cleansing (of hostility 5.5) comes protection of one's body, unassociated with those others (the adversaries), 5.11 as well as the purity of sattva, cheerfulness, one-pointedness, winning the sensory powers, and being fit for self-examination. 5.12 From the contentment (in being the seat of action and result at once 5.6) comes finding a happiness that is unsurpassed.

Here, in sutras 5.10 to 5.15, the author gives the "effect" principles named by the ancient commentator as "niyama", in every case introduced by a word in the ablative case: "from establishing this arises the following effect:"

Avoiding association with adversaries for self protection (sutra 5.10) relates to abandoning hostility in the presence of adversaries (sutra 5.5), and the points made in sutra 5.11 correspond to those in sutra 5.3-4 as follows: purity of sattva or being clear of desire (rajas) is opposed to greed or being full of desires, while cheerfulness is opposed to anger, and one-pointedness to confusion (again the three levels). Winning the five senses (which is further expanded in sutras 8.1-2) and being qualified for self-examination are opposed to being stuck in the endless ignorance and suffering. Thus the first of the effect principles called "niyama" by the ancient commentator corresponds to the first of the foundation principles, which he calls "yama".

Similarly, finding supreme happiness through contentment, upon abandoning the desire for superficial happiness is like unifying activity (kriya) and its result in one place and time, remaining established in inner virtue, independent of externally imposed rules and consequences, good or bad. Thus the second effect principle corresponds to the second foundation principle.

कार्यनिद्रययसिद्धिरशुद्धिक्ष्यात्तपस:। स्वाध्यायादिष्टंदेवतासम्प्रयोगः।
समाधिशिद्रिस्त्रचरणर्धानात्।
5.13 (2.43) kāya-indriya-siddhiḥ body – senses – perfection asūddhi-kṣayāt (abl. from) impurities – diminution tapasaḥ (abl. through) heat, austerity 5.14 (2.44) svādhyāyāt (abl. from) private recitation īṣṭa-devatā-saṁprayogaḥ desired – god, deity – conjunction 5.15 (2.45) samādhi-siddhiḥ contemplation – perfection īśvara-praṇidhānāt (abl. from) supreme being – putting foremost

5.13 From diminution of those impurities through tapas (as opposed to appropriating ownership of them 5.7) comes perfection of body and senses. 5.14 From private recitation (in attendance to Veda (Brahma) 5.8) comes conjunction with the desired devatā. 5.15 From putting foremost the supreme being (rather than family and belongings 5.9) comes perfection of that contemplation.

Tapas literally means heat or pain, physical or mental (not the traditional "austerity" of self-inflicted pain), but here, in my view, it refers to a twofold technique of first fully owning the pain—but as a product of one's awareness rather than a product of the body or the world—and then letting it vanish by transcending it. This technique can also be applied to the distractions and obstacles that may arise during deep relaxation or meditation. Repeatedly facing and owning these events within oneself, rather than taking them upon oneself, as something that originates in and "belongs" to the physical world (figuratively "stealing"), will perfect the body and senses. Thus the third effect principle corresponds with the third foundation principle.

Private recitation corresponds with attendance to Brahma or study of the Veda (sutra 5.8). The author is revealing a new dimension to religious practices. The word "devatā" means not only the gods Agni, Vayu, Prthivī, etc., but also the senses associated with them: sight, feel, smell, etc., or the organs belonging to those senses (see devatā MW). These "gods" are lower than the yogin in status, and turning the attention to their names and functions in the light of his own governance results in an intimate intuitive awareness of them. (See the Mimansa) (This point is expanded further in 6.6 and 7.11-16.) Thus the fourth effect principle corresponds to the fourth foundation principle.

Putting foremost the supreme being corresponds with non-possession (sutra 5.9), which is turning away from the habit of putting possessions and social attachments foremost (see parigraha MW), and thus answering life's deepest question by the perfect contemplation, revealing that the supreme being is actually one's own native consciousness (2.6). Thus the fifth effect principle corresponds to the fifth foundation principle.
3.) Posture and Breath

5.16 (2.46) sthira-sukham (see SD 22.18) motionless – contentment āsanam posture (2.47) prayatna-śaithilya-ananta-samāpattibhyām (inst. dual; including both) effort – relaxation – unending, steady – falling into 5.17 (2.48) tataḥ as a result of it dvandva-an-abhighātah pair of opposites – without – inflicting injury or conflict 5.18 (2.49) tasmin sati when that is the case śvāsa-praśvāsayoh (gen. of) exhalation – inhalation gati-vicchedah motion – interruption, suspension prāṇa-āyāmah life-breath – 1.) expanding or 2.) restraining

5.16 The posture that is a motionless contentment (see SD 22.18) includes both the effort and the falling into steady relaxation 5.17 without causing conflict in those two opposites as a result of it. 5.18 When that is the case, there is refinement of the life-breath, which is a suspension of the motion of exhalation and inhalation.

The previous two sections were about attitudes, expanding on sutra 2.10 but this section is about the breath, expanding on sutra 2.11. According to the Vaisheshika, breath is the manifestation of feel, which is the foundation of all the gross elements. The settling of this breath complex represents on a physical level the drawing inward of the mind toward the contemplation of the union of the yogin's "own-form" with his creation. "Settling" does not necessarily mean restraining (āyāma MW 2.), but perhaps also extending or expanding (āyāma MW 1. and 3.) full breaths (prāṇa) by the attendance of awareness. Posture (āsana) is the physical counterpart of the settling of breath.

Chapter Six

The Higher Means – Focusing

6.1 (2.50) bāhya-abhyantara-stambha-vṛttih outer – inner – torpor – way deśa-kāla-saṁkhyābhīh (inst. by) place – time – reckoning pari-dṛṣṭah all around – known dirgha-sūkṣmah lofty – trifling 6.2 (2.51) bāhya-abhyantara-viṣaya-ākṣepī outer – inner – sphere – throwing off caturthaḥ the fourth 6.3 (2.52) tataḥ as a result kṣīyate it is diminished prakāśa-āvaraṇaṁ light – veil
6.1 Whether lofty or trifling, what is commonly known is by reckoning place and time, whether the way (of thought) is the external (reasoning), the internal (religion), or the torpor (stuck in the sphere of objects), 6.2 (but) the fourth is the one throwing off that outer, inner, and object sphere, 6.3 as a result of which the veil over the light (see 2.28) is diminished, ...

6.4 (2.53) dhāraṇāsu (loc. plural as to, for) instances of holding ca and yogyatā fitness, capability manasaḥ (gen. of) mind 6.5 (2.54) sva-viṣaya-asaṁprayoge (loc. where) one's – sphere – no contact cittasya (gen. of) thought sva-rūpa-anukārah own – form – semblance iva as if indriyānām (gen. of) powers pratyāhārah drawing back 6.6 (2.55) tataḥ resulting from that paramā ultimate vaśyatā capability of being willed indriyānām (gen. of) powers

6.4 ... and there is the capability of the mind for instances of holding, 6.5 which is a drawing back of its powers, as if a semblance of a thought in one's own form (but) where there is no contact with one's object-sphere, 6.6 resulting from which there is the ultimate capability of the powers' being subject to one's will (see indriya-jaya 5.11).

6.7 (3.1) deśa-bandhaḥ place – binding cittasya (gen. of) thought dhāraṇā retaining, holding 6.8 (3.2) tatra (loc.) whereupon pratyaya-ekatānatā beliefs – state of being one and the same (see "equal" w/pratyaya 6.18, 7.10) dhyānam meditation 6.9 (3.3) tat (ind.) then, there, thus (The context of a succession, along with placement at the beginning with the emphatic "eva" indicates that this is not the ordinary third person pronoun.) eva actually ārtha-mātra-nirbhāsam (see also 3.2) objects – on their own – appearance sva-rūpa-śūnyam own – form – devoid iva as if samādhiḥ contemplation

6.7 The 1) holding (see 6.4) is a binding of the thought in that place, 6.8 whereupon there is 2) meditation, a state where those (two (6.1 and 6.2-6)) beliefs are one and the same. 6.9 Then, there is the 3) contemplation that there actually is the appearance of objects (of the sensory powers 6.5-6) on their own, as if devoid of one's own form.
6.10 (3.4) trayam (not acc.) the three ekatra being in one place saṁyamaḥ focusing 6.11 (3.5) tat-jayāt (abl. according to) those – conquering (The pronoun refers to "indriya-jaya" in 5.11 and vaśyatā indriyāṇām in 6.6, not to saṁyama in 6.10.) prajñā-ālokaḥ (that) knowledge – considering 6.12 (3.6) tasya (gen. of) it (each) bhūmiṣu (loc. according to) places viniyogāḥ application (Sutras 6.10 and 6.11 are two opposites, as we have often seen before, and sutra 6.12 confirms it. Bhūmi does not mean "stage", but "place" as in 1.9, 2.7, and 4.17.)

6.10 Those three being in one place we call 'focusing'; 6.11 (or) one may consider the knowledge according to (the idea of) conquering those (powers 6.5); 6.12 the application of each according to their places.

Sutras 6.10-12 are similar to 2.12-15 (where the word "or" is abundant). Both sections express a dual approach to resolving the gross world into the subtle; an outer way and an inner way.

6.13 (3.7) trayam three, triad antaraṅgam essential aspect purvebhyaḥ (abl. out of) the previous ones 6.14 (3.8) tat which api though bahiraṅgam outer, unessential nirbījasya (gen. of) without seed 6.15 (3.9) vyutthāna-nirodha-saṁskārayoḥ (loc. dual; where there are both) rising up and outward (from ud- stha) – containment – constructs abhībhava-prādurībhāva (dual acc. to) overcoming – appearance of things nirodha-kṣaṇa-citta-anvayaḥ containment – moment – thought – succession nirodha-pariṇāmaḥ containment – transformation

6.13 That triad is the essential (inner) aspect of the previous things (the lower three means of Chapter Five), 6.14 though it is an outer aspect of the one without the seed (see 3.9). 6.15 The transformation from the containment (in meditation), which is the succession of a thought from the moment of its containment where there are (balanced) constructs of both rising and containment, is to that appearance of things (on their own 6.9) and the overcoming of them.
In sutras 6.13-14 the "places" (6.12) are described: the outer, the inner, and the central. The word "previous" refers to what has already been discussed as the foundation principles (5.5-9), the effect principles, (5.10-15) and the breath complex (5.16-18). The fourth is separate, a state of self-awareness with sattva predominating and with rajas and tamas diminishing to nearly nothing. It may be considered as the core, with the threefold 'focusing' as a surrounding sphere and the other three—foundations, effects, and breath—as an outer sphere.

Sutra 1.1 equates containment with the union or connection of two things, and sutra 6.8 describes meditation in the same way. Both are consistent with the use of the word "containment" in 6.15 and in the Sankhya 22.18. Meditation is a containment or confinement of the outer ways such that there is a balance of the inner and outer, and that balanced condition is called yoga.

Sutras 6.15-18 describe the three changes that occur in considering successively the three elements of focusing. It starts with yoga or containment, where there is a co-existence of belief in independently existing objects that are to be conquered or pacified, and those objects being produced or risen from one's own consciousness. The first change, the transformation from that "containment", which is the balanced meditation state (6.8), is the progression of that state into the...
"contemplation" (6.9) of "objects on their own", where they appear and then have to be subdued. The second, the "transformation from that "contemplation" is the progression from that many-pointed state where there is an explainable real world of objects and an explainable history of events, to the holding state (6.7) where there is only the single point of the thought in one's own form. The third, the transformation "from being one point", is the contemplation that the independent-object reality and the own-form reality of a thought are essentially one and the same thing; and from there the cycle repeats:

1.) Containment in *Meditation*, "two equal beliefs", "one and the same" (6.8).

Transformation from that containment to:

2.) *Contemplation* of objects on their own, as if *devoid* of one's own-form (6.9).

Transformation from that contemplation, away from all objects, to:

3.) *Holding* a single-point state, as if *in* one's own-form (6.5).

Transformation from the single point state, back to two equal beliefs

Simply put, it is the balance, the materialist view, the solipsist/subjectivist view, and then back to the balance. (The Nyaya also describes this in ND 4.2.35-42.) Thus the mind in the self-reflection sphere functions in a cyclic way. But it also functions that way in the lower spheres, the lethargic tendency of tamas constantly thwarted by the restless tendency of rajas, and vice-versa, with sattva as the witness. The comprehension of this cyclic way of mind, and of the notion of progress, all extending in the same way even into the physical environment, manifests as the construct of time. The three transformations or changes outlined in sutras 6.15-18 require a cyclic progression through time, and that description of them serves as a preparation for the teaching of the first technique of resolving misconceptions, taught in sutra 7. 1, the understanding of past and future.
(3.13) By that are explained the transformations (a wrong interpretation of the word. See ND 4.7 with vikāra for "transformation"). of dharma, defining qualities and life circumstance in terms of the gross elements and the powers of sense (3.14) where one is endowed with that quality following from a dharma that has been fulfilled, one that has risen up, or one that is not yet designated, (3.15) the reason behind these other transformations being the other steps. (Again there are three sutras of interpolation in between the nine-sutra sections)

Chapter Seven
Resolving Misconceptions by Focusing

The Belief in Past and Future

परिणामग्यौत्तरतात्ततीतात्ततानागततंत्रानम्। शब्दरूपप्रत्ययाधिकारित्यमिति-

तत्रएतरेकार्थावसरसंस्क्रियाविविधानसंयथानामवृत्तरतःहत्रानस्त्

7.1 (3.16) pariṇāma-traya-saṁyamāt (abl. by) transformations – three – focusing atīta-anāgata-jñānam past – future – understanding 7.2 (3.17a) śabda-artha-pratyayānām (gen. of) word – meaning – beliefs itara-itara-adhyāsāt (abl. resulting from) one against the other – imposing saṁkaraḥ mixture, jumble 7.3 (3.17b) tat-pravibhāga-saṁyamāt (abl. by) their – splitting up, distribution (like bheda or bhidya SD 7.13-14) – focusing sarva-bhūta-ruta-jñānam all – living beings (not animals!) – clamor (metaphorical) – understanding

7.1 By focusing on those three transformations (changes), there comes an understanding of past and future. 7.2 There is (also) a jumble of beliefs in the meaning of words (see 3.1) resulting from their imposing themselves one against the other, 7.3 By focusing on their distribution, comes the understanding that that (jumble) is the clamor of all the living beings (people).

This section presents methods for resolving the confusion regarding two of the cornerstones of the opposing view; first, in sutra 7.1 the belief in a real past and future, and second, in sutras 7.2 and 7.3 the belief in a multiplicity of individual souls. These two points are treated together just as they are in the Sankhya (SD 7.13 to 8.4). Sutras 7.2-3 also relate strongly to VD 2.16-17.
Understanding of past and future here is not a mystical ability of divining past and future events. It is simply an understanding of how it is that we think of past and future as reality, even though they don't really exist in the present, except as mental constructs. This new understanding is gained through the practice of focusing up-close on one's immediate awareness, and especially on the process where a thought object seems to appear out of nowhere and then disappear, only to be replaced by another. The author says that by focusing on how this string of thought-objects seems to constitute a complex multi-form reality with a lengthy history, versus the clear knowledge that each thought exists only here and now, a true understanding of the notions of past and future can be realized.

The Belief in Souls

7.4 (3.18) saṁskāra – sākṣāt-karaṇāt (abl. understood by) (as a) construct – making something perceptible, real pūrva-jāti-jñānam previous, past – birth – understanding 7.5 (3.19) pratyayasya (gen. of, as to) belief para-citta-jñānam other – thought – understanding (3.20) na_ca though there is nothing tat-sālambanam that (refers to para-citta) – having as a support, sustaining tasya his aviṣayībhūvatvāt (abl. arising from) not being an object of sense perception 7.6 (3.21) kāya-rūpa-saṁyamāt (abl. effected by) body – form – focusing tat-grāhya-śakti – stambhe (loc. hypothetical; where, as if) that – to be acknowledged – capability (could be) – a rigid fixed post, column, or trunk, (similar to stamba "clump, tuft" here, representing the gross non-sentient physical body) cakṣuḥ-prakāśa-asānprayoge (loc. where) physical sight – inner light – without contact antardhānam disappearance

7.4 The understanding that there is past (see 7.1) birth happens by making an actual perceptible thing out of a (mental) construct. 7.5 The understanding that there is thought on the part of another as to some belief—though there is nothing to support that—arises from the notion of his not being just an object of sense perception. 7.6 By focusing on the physical form of his body, as if that trunk (of flesh) could be acknowledged as that (non-physical being), without contact of one's physical sight with any such inner light (see 6.3, 7.18), that (understanding) disappears.
Chapter Seven – Resolving Misconceptions by Focusing

The belief in a body having consciousness and intelligence is never eliminated because without it life would become absurd, so the author says it "disappears" in the process of focusing on the subjective reality. The word "prakāśa" in sutra 7.6 does not mean light of the kind reflected off someone's body and thus seen by someone else, and "stambha" does not mean suppressing it, magically turning one's body invisible, though the clever proximity of the words "disappearance" and "no contact of sight with the light" might raise some fanciful hopes.

एते शब्दाध्यत्तर्यामुक्तम्

[(3.22a) etena by that śabda-ādi sound and the others antardhānam disappearance uktam declared] (This word always indicates commentary.) (3.22)
By that, he has declared the disappearance of sound and the others! (No.)

7.7 In addition to that action which happens without one's undertaking it, there is also that which is undertaken (begun). (See the Vaisheshika, Chapter five on 'action')
By focusing on that, there comes an understanding that there are subsequent boundaries (to one's acts), 7.8 that alternatively to being (merely) harmless (see 5.5), these (acts) are (inner) strengths, having to do with affection and the others (see 2.10), 7.9 among those strengths, elephant strength and so on. (see 5.5, etc.)

In addition to actions observed in the environment, there are many that one does routinely and without much deliberation. These are all neutral actions, and at the very least, they are not intended to hurt anyone, but beyond that there are many actions that are deliberately intended to affect a result. There are, however, limits to the sphere of effectiveness of these actions. Ultimately one can realize that these
boundaries are just as much an inner thing as the original intention itself. This applies even to actions founded on strength and integrity, whose ends tend to support others. Our strengths are in affection, compassion, etc., as outlined in 2.10, or in the spiritual fortitude of brahmacarya mentioned in sutra 5.8, which is referred to figuratively here as elephant strength, considering the elephant not as a powerful brute (no one is interested in miraculously lifting heavy logs) but as a symbol of inner strength and nobility.

[3.25] pravṛtti-āloka-nyāsāt (abl. by) the (celestial) progression – lights (the commentator's meaning) – putting down, fixing, ordering, defining sūkṣma-vyāvahita-viprakṛṣṭa-jñānam minute – placed off and away, hidden – drawn away, distant – understanding (3.26) bhuvana-jñānam the (sunlit) world – understanding sūrye (loc. on) the sun sānyamāt (abl. by) focusing (3.27) candre (loc. on) the moon tārā-vyūha-jñānam stars – arrangement, array – understanding (3.28) dhruve (loc. on) the polestar tat-gati-jñānam its – motion – understanding (3.29) nābhi-cakre navel – disc, wheel kāya-vyūha-jñānam body – arrangement – understanding (3.30) kaṇṭha-kūpe throat – well kṣut-pipāṣā-nivṛttiḥ hunger – thirst – stopping, relief of ("jñānam" was abbreviated out)(3.31) kūrma-nāḍyām (loc. on) turtle – tube sthairyam steadiness (3.32) mūrdha-jyotiṣi (loc. on) head – light siddha-darśanam perfected – seeing (3.33) prātibhāt (abl. from) intuition vā or sarvam all (3.34) hṛdaye (loc. in) heart citta-saṁvit thought – comprehensive knowing, the deepest knowledge]

[3.25] By defining the lights of the (celestial) progression, comes understanding of those minute, hidden and distant things: (3.26) by focusing on the sun, understanding of its world (the day world); (3.27) on the moon, understanding of the arrangement of stars; (3.28) on the polestar, understanding of the movement of those (lights); (3.29) on the navel disc, understanding of the arrangement of the body; (3.30) on the throat well (understanding of) the cessation (by satisfaction) of its hunger and thirst; (3.31) on the bronchial ("turtle") tube, the calming of it; (3.32) on the light of the head, seeing it perfected, (3.33) or from intuition, all of these, (3.34) (for) in the heart lies the deepest knowledge of the thought.]
These sutras, interrupting the flow between 7.9 and 7.10, and all matching in an abbreviating style that is not the author's, are indeed not authentic, as interesting as they are. Some intelligent commentator, expanding on the mention of light and bodily form in sutra 7.6 simply gives some useful examples of investigations into the border region of consciousness, suggesting focusing on certain points of light in the sky and certain focal points in the body. By this practice one may explore concepts of expansion and contraction, axial polarity and rotation, as well as condensation, linear contained passage (through wells, tubes, etc.), and subsequent diffusion, etc., and how the body and the cosmos are created from these concepts.

The sun's world here is not the one we know as the "solar system", but the one the ancients knew as the sunlit world of daily life. The night world, on the other hand, belongs to the moon and the constellations, their circular axial progression defining not days, but months and years. To the ancients, it was not just the sun that was thought to have a great influence on human life, but all those other celestial lights as well, though distant, seemingly minute, and hidden half the time.

Even from this interpolation, some mistakenly read that supernatural powers can be acquired by "performing" sāṁyama on these things.

The Belief in "Conquering"

सत्त्वपुरुषोत्तर्तात्संकीर्णिः प्रत्ययविशेषो भोगः परार्थत्वावर्थ- संयमपुरुषवादनम्। तत् प्रातिमायववेदनान्दर्शाववद्वर्त्ती जायन्ते।

ते समाधवुपस्वर्गयमुस्तने सिद्धवः।

7.10 (3.35) sattva-puruṣayoḥ (loc. in) (his) experience of reality – the human spirit atyanta-asāṁkīrṇayoḥ (loc. dual; in those two) extremely – incompatible pratyaya-aviśeṣaḥ belief – non-difference, equality (see tulya-pratyayau 3.12)
bhogaḥ enjoyment para-arthatvāt (abl. apart from) (The abl. of comparison or separation can be read when there two adjacent terms that contain the same word but are opposite in meaning.) others – meaning, purpose – being sva-artha-saṁyamāt (abl. by) one's own – meaning – focusing puruṣa-jñānam the human spirit – understanding 7.11 (3.36) tataḥ from that prātibha-śrāvaṇa-vedana-ādarśa-āsvāda-vārtāḥ intuitive – hearing – feeling – sight – taste – smell jāyante (pass.3rd.pl.) they are won 7.12 (3.37) te these samādhau (loc. upon) contemplation upasargāḥ letting loose on, (see chardi SD 22.18) vyutthāne (loc. when) rising up (see 3.9) siddhayāḥ accomplishments
7.10 Understanding of the human spirit is by focusing on one's own meaning, apart from its being the meaning of those others, enjoyment (in life) (being) an equality of belief in two completely incompatible things, (i.e.) in the human spirit and his experience of reality. 7.11 As a result of that (equality of belief) are won intuitive hearing, feeling, sight, pleasurable taste, and smell. 7.12 When one rises up, these (object perceptions) that are let loose upon that contemplation (7.10), become (instead) accomplishments.

The senses here relate to sattva, the bliss level of consciousness, so bhoga is not the overly generalized "experience", but actual enjoyment of the pleasures of life, experiencing without suffering. The choice of words the author makes to denote the five sensations in 7.11 confirms this, because they all convey a sense that is more comprehensive and abstract than physical. In Yoga, the rising up of inner sensory experience in all five varieties is considered a siddhi (perfection or accomplishment. See also SD 12.7) rather than an obstacle to be conquered in mastering contemplation. The word "siddhi" here does not mean a supernatural power, but rather an accomplishment of understanding, or even a perfection of it.


7.13 (Understanding) the entrance (of spirit) into the body of another (as in 7.5-6) is by (in turn) letting loose those causes of bondage (obstacles) and by considering one's own inner sense of the physical manifestation of thought, 7.14 Indeed, winning the emptying breath, wherever there is frigid water, mud, prickles, etc. (figuratively), one rises above it unattached. 7.15 Winning the filling breath, one shines.

The word "para" meaning (in compound) "another" in the first sutra of this group is also either present or implied in the first sutra of the previous three groups as well. He says that the true relationship between consciousness and the body, be
Chapter Seven – Resolving Misconceptions by Focusing

it one's own or another's, can be realized by feeling the body's manifestation in consciousness as opposed to considering it to be somehow a container of consciousness. In this group of three sutras, expanding on the previous three, and in the next one, all five kinds of sense and element are addressed, in terms of the beauty of attending to them at their inception rather than the unpleasantness of seeing them as preexisting objects to be sensed and ultimately conquered in the struggle to achieve detachment as a means of freeing oneself from the cause of bondage.

His "water" represents taste, "mud" (earth) smell, and "prickles" feel, those three all rather on the unpleasant side as the "letting loose" of distractions. His "shining" or self-luminance represents sight and is creative (see "arcan" BU 1.2.1b), as is the filling breath, whereas "rising above" represents abandoning, as does the emptying breath. In BU. 1.5.23 (5.45 in my translation) there is mention of these two breaths, along with "winning" a union with the worlds.

His ākāśayoh represents taste, kāya-ākāśayoḥ (loc. between) body – the ether sambandha-saṁyamāt (abl. by) relation – focusing divyam celestial, divine ākāśram hearing 7.17 (3.42) kāya-ākāśayoḥ (loc. between, of) body – the ether sambandha-saṁyamāt (abl. known by) relation – focusing ākās-gamanam (3.43) bahis external akalpitā not imagined, solid, real vṛttiḥ mode, way mahā-videhā (nom. sing. of mahat) the great, comprehensive – bodiless, incorporeal 7.18 tataḥ (typically begins a new sutra) resulting from it prakāśa-āvaraṇa-kṣayaḥ light of consciousness – veil – diminution, wearing away

7.16 Divine hearing is known by focusing on the relation between hearing and the ether, 7.17 and movement in the ether is known by focusing on the relationship of the body with the ether, becoming (figuratively) light cotton, the external non-imagined way (becoming) the bodiless mahat (see SD Chapter 3). 7.18 Resulting from that (all of Chapter Seven) is the thinning out of the veil over the light (of realization).

Finally he addresses mahat as the ether, related to hearing. Hearing is treated separately from the other senses here, as it is in Vaisheshika, and "divine hearing" in sutra 7.16 refers back to the intuitive or divinatory hearing mentioned in sutra 7.11. Here it is seen as originating in the sattvic consciousness of the hearer as
opposed to originating in the external environment and then traveling through the air to the physical ear of the hearer. In this and other Darshanas the ether (ākāśa), is identified with mahat, as the all-pervading ethereal medium of the yogin's consciousness. According to the Vaisheshika, the primal sound successively manifests feel, form, taste, smell, and the others, and from them, all nine physi
cals starting with those that build the organic "body" (7.17) out of breath, and culminating in the individual (see VD Chapter Two).

Having thus addressed all five powers of knowing, he then turns to those of action, represented by the word "movement" (gamanam), which is forward-directed. He says that for the yogin, the body that acts can be seen as an ethereal one made of consciousness, light and diffuse like cotton fluff, as opposed to a solid object in a hard physical environment.

It should be mentioned again at this point that even though in Yoga the external and the internal views are held simultaneously, there is a boundary between them that should be respected. The levitation or flying of the physical body that some translations of sutra 7.17 propose is accomplished through aviation technology, not magical mantras; and neither will there be found in these sutras any instruction for those interested in walking on water, entering the body of another, or any other supernatural power.

[(3.44) Conquering the gross elements is by focusing on the meaningfulness of the gross elements as a succession of one's own form as atomic. (3.45) From that, the manifestation of becoming as small as an atom etc. (the eight supernatural powers), perfection of the body, and being unafflicted by its dharma. (3.46) Perfection of the body means beauty, charm, strength, hardness, and muscularity.] (another interpolation in between the nine-sutra sections)
This group is a comment on the beginning of Chapter Eight, paraphrasing its first sutra. The commentator knew of a system that accepted eight supernatural powers, including becoming minute (animan), huge (mahiman), or weightless (laghiman), obtaining anything (prāpti), supremacy (īśitva), and the power of will (vaśitva). Perhaps he was only pointing out the similarity of those concepts with the subjectivist principles found in this vicinity along with word stems like lagh and maha (7.17), as well as vaś and īś earlier in the work.

The notion of physical man defying natural law works well for stories, mysticism, religion, etc., but the author's description of winning the powers of sense and action here is not by the development of supernatural powers, but by comprehension. Ideas like supremacy, greatness, comprehensiveness, lightness of cotton, etc., are only meaningful in the context of subjectivism.

### Chapter Eight

#### The One vs. the Others and their Merit

| 8.1 (3.47) | grahaṇa – svarūpa-asmitā-anvaya – arthavat-tva – saṁyamāt (abl. by) grasping, knowing (see also 2.17) – one's own form – "I-am-ness", personal identity – succession – "the fact that it has the meaning" – focusing indriya-jayaḥ the powers of sense and action – winning 8.2 (3.48) tataḥ resulting from that there arises manojavītvam mind – facility vikaraṇa-bhāvah transforming – (ifc) state of pradhāna-jayaḥ most essential part (ibc MW) – winning ca and 8.3 (3.49) sattva-puruṣa-anyatā experience of reality – (on the part of) the human spirit – the being the alternative khyāti-mātrasya (gen. of) renown – mere sarva-bhāva-adhiṣṭhātṛ-tvam all – existing – governor – the state of being sarva-jīnātṛ-tvam all – comprehender – state of being ca and |
| 8.1 Winning of the powers is by focusing on the fact that it ("winning") has the meaning of comprehending, as a succession of the personal identity arising out of one's own form, 8.2 and from that, there arises a facility of mind, a true state of transforming (the powers), the very essence of winning. 8.3 This state of the human spirit and his experience of reality being the alternative of mere renown is the state of being the comprehender of all and the governor of all that exists. |
8.4 (3.50) tat-vairāgyat (abl. coming from) it – dispassion api indeed doṣa-bīja-kṣaye (loc. upon) degraded – origination – diminution kaivalyam being the only one 8.5 (3.51) sthāni-upanimantraṇe (loc. in) appropriate – inviting, invoking saṅga-smaya-akaraṇam attachment – pride – without creating punah once again aniṣṭa-prasaṅgāt (abl. because) undesired – occurrence 8.6 (3.52) kṣaṇa-tat-kramayoḥ moment – its – succession saṁyamāt (abl. by) focusing viveka-jam distinguishing – born jāñnam understanding

8.4 Being the only one, upon diminution of the seed of degradation comes indeed from the dispassion in that (focusing 8.1), 8.5 without creating pride and attachment in invoking the appropriate (desired deities 5.14), because (with that) there is recurrence of what is not desired. 8.6 Understanding born of distinguishing comes from focusing on a moment and its succession.

8.7 (3.53) jāti-lakṣaṇa-deśaiḥ (inst. according to) birth-rank – distinguishing quality – place anyatā-anavacchedāt (abl. from) otherness, difference – not discerning tulyayog (loc. dual; where the two) equal things tataḥ arising from that pratipattiḥ knowledge 8.8 (3.54) tārakam salvation sarva-viṣayam all, any – sphere sarvathā-viṣayam in every (any) way – sphere akramam without series ca and iti according to viveka-ja-jñānam distinguishing – born – understanding 8.9 (3.55) sattva-puruṣayoh experience of reality – human being śuddhi-sāmye (loc. where) purity – equality kaivalyam being the only one

8.7 The knowledge arising from that (focusing), where the two things are equal, comes from not discerning any difference according to birth-rank, quality, and place. 8.8 According to the understanding born of distinguishing, there is salvation without the series (of incarnations), a sphere for any way (of life), a sphere for any (life), 8.9 being the only one there is, where there is an equality of purity between the human being and his experience of reality. (see 2.41).
Chapter Eight – The One vs. the Others and Their Merit

8.10 (4.4) māṇa-cittāni making up constructs – thinking beings asmitā-mātrāt (ablative singular) personal identity – only, alone
8.11 (4.5) pravṛtti-bhede (loc. wherever) life progress (SD 7.13-14) – division prayojakam bringing about cittam thinking ekam the one anekeśām (gen.pl. of) those many
8.12 (4.6) there dhyānajam born in meditation an-āśayam without – seat, body

8.10 (The notion) that there are (other) thinking beings making up their own constructs comes out of the personal identity alone. 8.11 Wherever there is such a division as to life-progress, the one thinking of those many is the one bringing them about. 8.12 There, born in meditation, he is that bodiless one (mahat 7.17).

The Sankhya also speaks of "the notion of sets of constructs"(SD 20.18), happening at the level of the personal identity, where the inner clamor of words ("ruta" 7.3) is distributed into all the individuals.
8.13 (4.7) **karma** action **aśukla-aṅkṛṣṇam** neither black nor white **yogināḥ** (gen. of) one possessed of union **trividham** threefold **itaresām** (gen. pl. belonging to) the others 8.14 (4.8) **tataḥ** out of that **tat-vipāka-anugṛṇāṇām** (gen. pl.) that – fruit, result, consequence – suitable to, deserved **eva** actual **abhivyaktih** manifestation **vāsanānām** (gen. of) imagine notions 8.15 (4.9) **jāti-deśa-kāla-vyavahitānām** (gen. pl.) birth-rank – place – time – separate instances **api** even **ānantaryam** sequence, succession **smṛti-saṁskārayoḥ** (gen. between) memory – construct **eka-rūpatvāt** (abl. arising from) being the same form or the same thing

8.13 (While) the action of one possessed of yoga is neither black nor white, the threefold belongs to those others. 8.14 From that there arises the manifestation of imagined notions of actual deserved consequences of that (action), 8.15 even a succession of separate instances of birth-rank, place, and time, arising from the construct being (thought) the same thing as a (real) memory, ...

8.16 (4.10) **tāsām** (gen. pl. referring to vyavahitānām 8.15) their **anāditvam** without beginning – being **ca** and **āśiṣaḥ** (gen. of) asking for, prayer, wish, desire **nityatvāt** (abl. because) constancy 8.17 (4.11a) **hetu-phala-āśraya-ālambanaiḥ** (inst. by) cause – result – seat (=āśaya 8.12) – dependence **saṁgrhītatvāt** (abl. because) grasped, seized, caught – being **eṣām** (gen. pl.) their 8.18 (4.11b) **abhāve** (loc. upon) non-existence, absence **tat-abhāvaḥ** those – non-existence (The statement here that there would be non-existence of this upon non-existence of that is practically identical in form and meaning to the last two terms in SD 3.3 "tat-hāne hānam". (The explicit pronoun and the implicit reflexive pronoun seem to be interchangeable.)

8.16 ... and their (the instances) being without beginning because of the constancy of desire, 8.17 because of their being caught up by dependence on the seat of that cause (desire) and its result 8.18 (and) that there would be the non-existence of those (instances) upon the non-existence of that (desire).

In his view for "others" (8.13), the reason or motive for action is desire, its result is further karma, and the seat (āśraya) where both reside is the body, which is just one instance in a beginningless series of births, each with its own particular time, place, and caste ranking.
[(4.12) atīta-anāgatam (a samahara dvandva compound, singular) past and future, the progression through time, transmigration svarūpataḥ (tasil because) own – form (misread) asti it exists adhva-bhedāt road, way, path; journey, course – division dharmāṇām (gen. of) courses of duty, destinies (4.13) te vyakta-sūkṣmāḥ caused to appear, manifested – atoms guṇa-ātmāṇaḥ (nom. pl. irreg.) merit – essence, nature, character (the sense is ablative causal) (4.14) pariṇāma-ekatvāt change, transformation – singularity vastu-tattvam actual reality]

[(4.12) A past and future does exist, because of the division into the paths of the dharmas resulting from their own particular forms. (4.13) These are the atoms made manifest (the incarnations), their essential characters determined by merit, (4.14) their actual reality due to the individuality of the transformations (see 3.13).] (Interpolation in between the nine-sutra sections.)

Chapter Nine

Being the Only One

वस्तुसाम्ये चित्तभेदात्योर्विभेदः पन्था: || न चैतत्तत्र वस्तु तदृष्टवर्त्तमाने
तदा किं प्रकाशः || तदुपरागापेक्षितवचिच्छतस्य वस्तु ज्ञाताज्ञातमाने सदा ज्ञाताधिक-
तब्रत्तवस्तत्तथोऽ पुरुषस्यापरिणामातः।

9.1 (4.15) vastu-sāmye (loc. in regard to) reality – being the same citta-bhedāt (abl. because) thought – division tayoḥ (loc. dual) between the two vibhaktaḥ divided panthāḥ (nom. sing. of panthan irreg.) path [(4.16) na ca not though eka-citta-tantram just one – thinking – (ifc) depending on {alt. source inserts cet here} vastu (vastuḥ) reality tat-apramāṇakam it – without proof {alt. has tat-pramāṇakam} tadā then kim syāt what would it be? Reality is not dependent on the thought of just one (thinker) though. Then what would it be without that proof of it?] (Interrogative is not authentic.) 9.2 (4.17) tat-uparāga-apekṣitvāt (abl. due to) it – coloring, influence – expectation cittasya (gen. of) the thought vastu (vastuḥ neut.) the real, reality jñāta-ajñātam understood – not understood 9.3 (4.18) sadā always jñātāḥ things that are understood citta-vṛttayāḥ thinking – ways tat-prabhoḥ (abl. out of) for it – power, capability puruṣasya (gen. of) a human being apariṇāmāt (abl. arising out of) absence of transformation
9.1 The path is divided between the two because of the division of thought in regard to reality being the same (as a construct 6.16, 8.15). 9.2 Whether it is understood or not understood as reality is due to the thought's expectation in the coloring of it (risen vs. to be pacified). 9.3 The ways of thought are in every case things that are understood as arising out of the absence of any transformation (see 6.15-18), (simply) out of the human being's capability for it, ...

न तत्स्वभासं दुस्यत्वात्। एकसमये चोभ्यानवादारणम्।

चित्तान्तरस्ये बुद्धिबुद्धित्विप्रसः स्मृतिसंक्षर्थ

9.4 (4.19) na not tat-sva-ābhāsam that – its own – appearing drṣyatvāt (abl. adv. as) to be seen 9.5 (4.20) eka-samaye (loc. while) one – common acknowledgment ca even ubhāya-anavadhāraṇam (between) both – no certainty 9.6 (4.21) citta-antara-drṣye (loc. where) thought – the other way – to be seen buddhi-buddheḥ (gen. on the part of) knowing – knowing (a kind of bahuvrīhi compound, a "knowy-knowy") atiprasāṅgaḥ excessive attachment smṛti-saṅkaraḥ memory – mixture, confusion ca and 9.4 ... not as the appearance of that (reality) on its own as something to be (passively) seen. 9.5 Even while there is common agreement on that one (way), there is no such certainty of both (ways 9.1). 9.6 Where it is to be seen as something other than thought, on the part of one who knows just because he knows, there is excessive attachment and confusion with memory.

चित्तेर्गतिसंक्षमायास्तदाकारापत्तो स्वबुद्धिस्वेदनम्। द्विप्रस्तर्योपरर्कः

चित्तं सर्वार्थम्। तदसंवेयवासनाभिधिधित्मपि परार्थं सहस्त्यकारित्वात्।

9.7 (4.22) citteḥ (gen. of) thinking apratisaṃkramāyāḥ (f. abl. resulting from) lack of stepping back tat-ākāra-āpattau (loc. happens upon) of that – form, outward expression – falling into sva-buddhi-saṃvedanam one's own – knowing – common perception (see saṃvid derivatives MW) 9.8 (4.23) draṣṭṛ – drṣya-uparaktam seer – seen – colored in cittam thought sarva-artham all – meaning 9.9 (4.24) tat thus asaṃkhyeya innumerable vāsanābhiḥ (inst. by means of) imagined notions citram picture api actually just para-artham other – meaning saṃhatya-kārītvāt (abl. from) aggregation – state of making or doing, process 9.7 (The notion) that there is such a common perception (see Vaisheshika 3.1-3) of one's own knowing happens upon falling into the outward expression of that, which results from a lack of stepping back of the thinking, 9.8 (but)
the true meaning of all things is the thought—what is to be witnessed, colored in by the witness. 9.9 Thus, the meaning of that which is other (than the witness), the innumerable, coming from the process of aggregation (of atoms), is actually just a picture done by means of his imagined notions (vs. non-imagined 7.17).

9.10 (4.25) viśeṣa-darśinaḥ (gen. point of view; for) distinction – one who sees ātma-bhāva-bhāvanā-vinivṛttiḥ individual souls – existence – notion – cessation
9.11 (4.26) tadā then (there emerges) viveka-nimnam distinguishing – low ground (not the MW ifc def.) kaivalya – prāg-bhāram being the only one – "forward-bearing", inclination, prospect cittam thought (I believe this word was originally "citram").
9.12 (4.27) tat-chidreṣu (loc. whenever) that – holes, weak points pratyaya-antarāṇi beliefs – other saṃskārebhyaḥ (abl.) coming from constructs, construct-based ](4.28) hānam abandoning esāṁ of them kleśavat (vati like) the afflictions utkam (he has) declared] (The word "uktam" indicates an interpolation.) He has declared the abandoning of them, like the afflictions.

9.10 For one who sees that distinction there is cessation of the notion of the existence of individual souls. 9.11 Then there emerges a thought (picture) that is the low ground of distinguishing, the prospect of being the only one. 9.12 Whenever there are such weak points in that (distinguishing) there arise the other construct-based beliefs.

9.13 (4.29) prasaṁkhyāne (loc. when) "counting out" or reckoning of payment api still akusīdasya (gen. point of view; for) one without interest-bearing debt sarvathā in every case, always viveka-khyāteḥ (abl. arising out of) distinguishing – known as dharma-meghaḥ duty, responsibility – (dark) rain cloud samādhiḥ contemplation
9.14 (4.30) tataḥ resulting from which kleśa-karma-nivṛttiḥ afflictions – actions – cessation 9.15 (4.31) tadā then, in those times sarva-āvaraṇa-mala-apetasya (gen. belonging to one) all – obscuring – impurities – gone away jñānasya (gen. of) understanding ānantyāt (abl. apart from, compared to) infinity jñeyam to be understood alpam little, trifling
9.13 When there is still a reckoning of payment, (even) for one who has no debt to be repaid, there always arises out of the celebrated "distinguishing", the contemplation of the dark cloud of a dharma 9.14 that would result in the cessation of one's actions and afflictions; 9.15 (but) whatever there is to be understood in those times is trifling compared to that (dharma of) infinity of understanding (jñāna) belonging to one in whom all the impurities obscuring it have gone away.

9.16 Therefore, whether it is completion of a progression of transformations (incarnations) on the part of those of merit whose purpose is fulfilled, 9.17 (or) whether that progression is realized as the ultimate end of the transformations (of thought) that are mutually dependent on a moment; 9.18 whether it is the counteracting on the part of those of merit, on the part of those who are yet unfulfilled in the purpose of the human spirit, or whether it is the being the only one, established in one's own form, (either way) it is the power of thinking. Thus it is said.