

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 altering 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 conscious 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.

Samyama

The one meditative practice prescribed by the Yoga is something the author calls "samyama" ("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 samyama, 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.

John Wells

Chapter One

Dispassion vs. the Three Ways of Thought

अथ योगानुशासनम्। योगश्चित्तवृत्तिनिरोधः। तदा द्रष्टुः स्वरूपेऽवस्थानम्।

वृत्तिसारूप्यमितरत्र ॥ वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः। प्रमाणविपर्ययविकल्पनिद्रास्मृतयः।

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्।

(1.1) **atha** now **yoga-anusāsanam** 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 **svarūpe** (loc. in) his own form **avasthānam** abiding in a state or condition (†4) **vṛtti-sārupyam** ways – being identified with **itaratra** rather than [(1.5) (*taken from Sankhya 10.4*) **vṛttayah** the ways **pañcatayyah** fivefold **kliṣṭa-akliṣṭāḥ** afflicted – unafflicted (1.6) **pramāṇa-viparyaya-vikalpa-nidrā-smṛtayah** (1.7) **pratyakṣa-anumāna-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-pratiṣṭham** 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 वस्तुशून्यो विकल्पः। अभावप्रत्ययालम्बना

वृत्तिर्निद्रा। अनुभूतविषयासम्प्रमोषः 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-viśaya-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).

अभ्यासवैराग्याभ्यां तन्निरोधः। तत्र स्थितौ यत्नोऽभ्यासः।

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः।

1.7 (1.12) *abhyāsa-vairāgyābhyām* (abl. through) discipline – dispassion *tat-nirodhaḥ* 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-nairantarya-satkāra-āsevitaḥ* long – time period – uninterrupted – earnest attention – dwelt on *dr̥ḍha-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).

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्। तत्परं पुरुषखा-

तेर्गुणवैतृष्यम्। वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः।

1.10 (1.15) *dr̥ṣṭa-ānuśravika-viṣaya – vitṛṣṇasya* (gen. of) learned knowledge – traditional religious knowledge – the sphere of perceived objects – non-thirst, non-desire *vaśī-kāra-samjñā* (through) will – application – clear realization *vairāgyam* 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.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः। भवप्रत्ययो विदेहप्रकृतिलयानाम्।

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्।

1.13 (1.18) **virāma-pratyaya-abhyāsa-pūrvah** cessation, end – belief – discipline – previous **saṁskāra-śeṣah** construct – remaining, lingering **anyah** other **1.14** (1.19) **bhava-pratyayah** 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-pūrvakah** 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.

तीव्रसंवेगानामासन्नः। मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः। ईश्वरप्रणिधानाद्वा।

1.16 (1.21) **tīvra-saṁvegānām** (gen. pl. on the part of) intense – those people possessed of fervor **āsannah** reached or obtained **1.17** (1.22) **mṛdu-madhya-adhimātratvāt** (abl. ind.) mild – medium – beyond measure, supreme – being **tatah** inferred from that **api** indeed **viśeṣah** difference **1.18** (1.23) **īśvara-praṇidhānāt** (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

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः। तत्र निरतिशयं

सर्वज्ञबीजम्। स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात्।

2.1 (1.24) **kleśa-karma-vipāka-āśayaiḥ** (inst. pl. by) afflictions – actions – ripening, consequences – seat **aparāmṛṣṭaḥ** unassailed **puruṣa-viśeṣaḥ** spirit – distinguished, preeminent (*not "particular" here*) **īśvaraḥ** supreme being 2.2 (1.25) **tatra** (loc.) in that state (*see tatra 1.8*) **niratiśayam** (n.=) without superior **sarvajña**-(=n.) – **bījam** all knowing one – (ifc *see MW*) produced by, created by 2.3 (1.26) **sa** (emphatic) the very one **eṣa** this **pūrveṣām** (gen. of) previous things **api** however **guruḥ** weighty, important (w/gen. the weighty one of them or among them) **kālena** (inst. by) time **an-avacchedāt** (abl. because) not – delimited

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.

तस्य वाचकः प्रणवः। तज्जपस्तदर्थभावनम्। ततः

प्रत्यक्रेतनाधिगमोऽप्यन्तरायाभावाच्च।

2.4 (1.27) **tasya** of him **vācakaḥ** declaring, voicing, enunciating **praṇavaḥ** sounding forth or prime sound (Om) 2.5 (1.28) **tat-japaḥ** of it – silent repetition, intoning **tat-artha-bhāvanam** his – meaning – producing, manifesting, revealing 2.6 (1.29) **tataḥ** arising from that **pratyāñc-cetana-adhigamaḥ** inward – consciousness – learning, discovery, realization **api** indeed **antarāya-abhāvaḥ** interventions, obstacles – absence, being without **ca** and

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.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्त-
विक्षेपास्तेऽन्तरायाः। दुःखदौर्मनस्याङ्गमेजयत्वश्वासा विक्षेपसहभुवः। तत्प्रतिषेधार्थमे-
कतत्त्वाभ्यासः।

2.7 (1.30) vyādhi-styāna- (from vyadh) (rajasic) illness – (tamasic) denseness, lethargy **-saṁśaya-pramāda-** doubt, skepticism – carelessness, insouciance **-ālasya-avirati-** sloth, lassitude – non-stopping, excessiveness (*These three pairs of dvandvas stand out.*) **-bhrānti-darśana-** confusion of views **a-labdha-bhūmika-tva-** not (yet) – found – the place – being **-an-avasthita-tvāni** (pl. "these") without – situated, abiding – being **citta-vikṣepaḥ** thought – throwing asunder, scattering **te** these **antarāyāḥ** obstacles **2.8 (1.31) duḥkha-daurmanasya-** (ṣyañ state of) rough going, suffering – despair, depression **-aṅgam-ejayatva-śvāsa-praśvāsāḥ** limb – unsteadiness – noisy exhalation and inhalation **vikṣepa-sahabhavaḥ** scattering – accompanying (*see sahabhāva etc. MW*) **2.9 (1.32) tat-pratiṣedha-artham** them – dispelling – for the purpose **eka-tattva-abhyāsaḥ** same, equivalent – principle – discipline

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).

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणाम् भावनातश्चित्तप्रसादनम्।

प्रच्छेदनविधारणाभ्यां वा प्राणस्य। विषयवती वा प्रवृत्तिरुत्पन्ना मनसः

स्थितिनिबन्धनी। विशोका वा ज्योतिष्मती।

2.10 (1.33) **maitrī-karuṇā-muditā-upekṣāṅām** (gen. of) affection – compassion – rejoicing – overlooking **sukha-duḥkha-puṇya-apuṇya-viṣayāṅām** (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 **pravṛttiḥ** 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 comradery 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.

वीतरागविषयं वा चित्तम्। स्वप्ननिद्राज्ञानालम्बनं वा। यथाभिमतध्यानाद्वा।

2.13 (1.37) **vīta-rāga-viṣayam** gone away – passion – sphere **vā** either **cittam** thought **2.14** (1.38) **svapna-nidrā-jñāna-ālambanam** dream – sleep – understanding – supporting **vā** or **2.15** (1.39) **yathā** in which way **abhimata-dhyānāt** (abl. through) desired – meditation **vā** alternatively

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.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः। क्षीणवृत्तेरभिजातस्येव
मणोर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जना समापत्तिः।

2.16 (1.40) **parama-aṇu-parama-mahatva-antaḥ** ultimate atomic – ultimate greatness – ranging to **asya** (gen. for) that **vaśī-kāraḥ** will – applying (*w/ gen.* MW) 2.17 (1.41a) **kṣīṇa-vṛtteḥ** (gen. for) spent – way (of thought) **abhijātasya** (gen. of) nobleman **iva** like that **maṇeḥ** (gen. of) jewel 2.18 (1.41b) **grahīṭṛ-grahaṇa-grāhyeṣu** (loc. with regard to) grasper, grasping, to be grasped **tat-stha-tat-añjanatā-samāpattiḥ** abiding in that – state of coloring by that – falling into

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

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः। स्मृतिपरिशुद्धौ
स्वरूपशून्ये-वार्थमात्रनिर्भासा निर्वितर्का ॥ एतयैव सविचारा निर्विचारा च
सूक्ष्मविषया व्याख्याता ॥ सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्।

3.1 (1.42) **tatra** (loc. in) that state **śabda-artha-jñāna-vikalpaiḥ** (inst. with) word(s) – meaning – understanding – manifoldness **saṁkīrṇā-savitarkā-sam-āpattiḥ** confusion – dispute – falling into 3.2 (1.43) **smṛti-parisuddhau** (loc. as if it were) remembrance – completely free of **sva-rūpa-śūnyā** own – form – devoid **iva** as if **artha-mātra-nirbhāsā-nirvitarkā** object – on its own – appearance – without dispute [(1.44) *etayā iva savicārā nirvicārā ca sūkṣma-viśayāḥ vyākhyātā* ("vyākhyātā"=interpolation) 3.3 (1.45) **sūkṣma-viśayatvam** 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 सबीजः समाधिः । निर्विचारवैशारद्येऽध्यात्मप्रसादः । 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.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् । तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ।

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ।

3.7 (1.49) śruta-anumāna-prajñābhyām (abl. dual; coming from) heard – inference – knowledge **anya-viśayāḥ** other – spheres **viśeṣa-arthatvāt** (abl. because) particular – for the sake of – being **3.8 (1.50) tat-jaḥ** from which – born **saṃskāraḥ** (mind) construct **anya-saṃskāra-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).

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः। समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्।

3.10 (2.1) **tapah-sva-adhyāya-iśvara-praṇidhānāni** austerity – self, private – recitation, study – supreme governor – putting foremost **kriyā-yogaḥ** action – union **3.11** (2.2) **samādhi-bhāvana-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 **uttareṣām** (gen. of) higher, latter, **prasupta-tanu** – **vicchinna-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.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या।

दृग्दर्शनशक्त्योरेकात्मैवास्मिता। सुखानुशयी रागः।

3.13 (2.5) **anitya-aśuci-duḥkha-anātmasu** (loc. pl. while) non-eternal – impure – suffering – non-selves, others **nitya-suci-sukha-ātma-khyātiḥ** eternal – pure – happy – himself – renowned (see "puruṣa-khyāti" 1.16) **avidyā** lack of higher knowledge **3.14** (2.6) **dṛṣ-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), ...

दुःखानुशयी द्वेषः। स्वरसवाही विदुषोऽपि तथा

रूढोऽभिनिवेशः। ते प्रतिप्रसवहेयाः सूक्ष्माः।

3.16 (2.8) **duḥkha-anuśayī** suffering – sustaining the consequence **dveṣaḥ** revulsion for, hatred **3.17** (2.9) **sva-rasa-vāhī** own – taste, inclination – bearing, driving, causing **viduṣaḥ** (gen. of vidvas) learned, wise **api** actually **tathā** in that way, thus **rūḍhaḥ** risen up **abhiniveśaḥ** intense resolve **3.18** (2.10) **te** these **pratiprasava-heyāḥ** counteracting – abandoned **sūkṣmāḥ** 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

ध्यानहेयास्तद्वृत्तयः। क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः।

सति मूले तद्विपाको जात्यायुर्भोगाः।

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 **dr̥ṣṭa-adr̥ṣṭa-janma-vedanīyaḥ** 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 ह्यादपरितापफलाः पुण्यापुण्यहेतुत्वात्। परिणामतापसंस्कारदुःखै-

र्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः। हेयं दुःखमनागतम्।

4.4 (2.14) **te** these **hlāda-paritāpa-phalāḥ** delight – torment – results **puṇya-apuṇya-hetu-tvāt** (abl. because) propriety – impropriety – reason – being 4.5 (2.15) **pariṇāma-tāpa-saṃskāra-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.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः। प्रकशक्रियास्थितिशीलं भूतेन्द्रियात्मकं
भोगापवर्गार्थं दृश्यम्। विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि।

4.7 (2.17) **draṣṭṛ-dṛśyayoḥ** (gen. of) witness – what is witnessed **saṃyogaḥ** connecting together, conjoining, (w/gen.) absorption of one in the other **heya-hetuḥ** abandoned – reason 4.8 (2.18) **prakāśa-kriyā-sthiti-śīlam** openly, conspicuously (*see "prakāśa" ibc MW*) – action – maintaining – habit, practice, custom **bhuta-indriya-ātmakam** elements – powers – consisting of **bhoga-apavarga-artham** enjoyment of life – final end – for the purpose of, intended for **dṛśyam** seen, witnessed 4.9 (2.19) **viśeṣa-aviśeṣa – liṅgamātra-aliṅgāni** (pl. things) particular – non-particular (universal) – indicator only – without indicator **guṇa-parvāṇi** merit – divisions

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.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः। तदर्थ एव दृश्यस्यात्मा।

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्।

4.10 (2.20) **draṣṭā** the witness **dr̥ṣi-mātraḥ** seeing, consciousness – sole, lone **śuddhaḥ** pure **api** and yet **pratyaya-anupaśyaḥ** belief – considering, reflecting on 4.11 (2.21) **tat-arthaḥ** (masc.) whose – meaning **eva** very **dr̥śyasya** (gen. of) what is seen **ātmā** essence, being 4.12 (2.22) **kr̥ta-artham** (neuter) done, accomplished – purpose **prati** opposed to **naṣṭam** perished **api** and yet **anaṣṭam** not perished **tat-anya-sādhāraṇa-tvāt** (ind.) than him – other – common to all – being

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.

स्वस्वामिशक्त्योः स्वरूपोपलाब्धिहेतुः संयोगः। तस्य

हेतुरविद्या। तदभावात्संयोगाभावो हानं तद्दृशोः कैवल्यम्।

4.13 (2.23) **sva-svāmi-śaktyoḥ** (loc. in) own – owner – power, ability **sva-rūpa-upalabdhi-hetuḥ** own – form – comprehending – reason, motive **saṁyogaḥ** conjoining 4.14 (2.24) **tasya** (gen. of, for) **hetuḥ** reason **avidyā** lack of higher knowledge 4.15 (2.25) **tat-abhāvāt** (abl. coming from) that – absence **saṁyoga-abhāvaḥ** conjoining – absence **hānam** the abandoning **tat-dr̥śeḥ** (gen. of) that way – seeing **kaivalyam** (ṣyañ abstract; the being) the only one

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.

विवेकख्यातिरविप्लवा हानोपायः। तस्य सप्तधा प्रान्तभूमिः प्रज्ञा।

योगज्ञानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः।

4.16 (2.26) **viveka-khyātiḥ** distinguishing – known as, called **aviplavā** 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:

॥ यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाध्योऽष्टवङ्गानि।

तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः॥ (2.31 displaced)

॥ शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः॥

[(2.29) **yama-niyama-āsana-prāṇāyāma-pratyāhāra-** observances – vows – posture – refining the life-breath – withdrawing, abstraction **-dhāraṇā-dhyāna-samādhayaḥ** holding – meditation – contemplation **aṣṭau** the eight **aṅgāni** the limbs, subdivisions, aspects (2.30) **ahiṃsā-satya-asteya-brahmacarya-aparigrahāḥ** non-hurtful – good – non-stealing – attending to Veda – non-possessive **yamāḥ** observances (2.32) **śauca-** self-purification **-saṃtoṣa-** contentedness, satisfaction **-tapaḥ-** austerity **-svādhyāya-** reciting, repeating **-īśvara-praṇidhānāni** supreme being – putting foremost **niyamāḥ** restrictions [(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

जातिदेशकालसमयानवच्छिन्नाः सर्वभौमा महाव्रतम्। वितर्कबाधने प्रतिपक्षभावनम्।

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्राः

5.1 (2.31) **jāti-deśa-kāla-samaya-anavacchinnāḥ** birth-rank – place – time – convention – without discrimination, regardless **sārvabhaumā** relating or applying to all realms **mahā-vratam** great, comprehensive – way of life, conduct (*Sutra 2.32 clearly belongs with 2.29-30. See the previous section.*) **5.2** (2.33) **vitarka-bādhanē** (loc. when) speculation, arguing – afflicted **pratipakṣa-bhāvanam** adversary – manifestation **5.3** (2.34a) **vitarkāḥ** arguments **himsa-ādayaḥ** hurtful – etc. **kṛta-kārita-anumoditāḥ** done – caused to be done – approved of **lobha-krodha-moha-pūrvakāḥ** (pl. those) greed – anger – bewilderment, confusion – corresponding to (*ifc MW*) **mṛdu-madhya-adhimātrāḥ** (pl. those) the weak or meek – the middle – the superior (*The reason sutra 2.34 was uncharacteristically long, containing twenty words, more than double the average length, is that it was originally two sutras.*)

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.

दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्। अहिंसाप्रतिष्ठायां

तत्संनिधौवैरत्यागः। सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्।

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) **ahimsā-pratiṣṭhāyām** (loc. in) non-hurtful – establishing **tat-saṁnidhau** (loc. in) it – vicinity, presence **vaira-tyāgaḥ** hostility – abandoning **5.6** (2.36) **satya-pratiṣṭhāyām** (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)."

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्। ब्रह्मचर्यप्रतिष्ठायां
वीर्यलाभः। अपरिग्रहस्थैर्ये जन्मकथंता सम्बोधः।

5.7 (2.37) **asteya-pratiṣṭhāyām** (loc. in) not stealing – establishing **sarva-ratna-upasthānam** everything – gift – in the vicinity **5.8** (2.38) **brahmacharya-pratiṣṭhāyām** (loc. in) brahman – attending to **vīrya-lābhaḥ** power – finding **5.9** (2.39) **aparigraha-sthairye** (loc. in) non-possession – being steadfast **janma-kathamtā-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

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः। सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्म-
दर्शनयोग्यत्वानि च। संतोषादनुत्तमः सुखलाभः।

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.) paraiḥ (instr. pl. with) others asamsargaḥ not associated 5.11 (2.41) sattva-suddhi- 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) saitoṣāt contentment anuttamaḥ unsurpassed sukha-lābhaḥ 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.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः। स्वाध्यायादिष्टदेवतासम्प्रयोगः।

समाधिसिद्धिरीश्वरप्रणिधानात्।

5.13 (2.43) **kāya-indriya-siddhiḥ** body – senses – perfection **aśuddhi-kṣayāt** (abl. from) impurities – diminution **tapasaḥ** (abl. through) heat, austerity **5.14** (2.44) **svādhyāyāt** (abl. from) private recitation **iṣṭa-devatā-saṁprayogaḥ** desired – god, deity – conjunction **5.15** (2.45) **samādhi-siddhiḥ** contemplation – perfection **īśvara-prapīdhānāt** (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, Pṛthivī, 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 Mimamsa) (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

स्थिरसुखमासनम्। प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्। ततो द्वन्द्वानभिघातः

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-abhighātaḥ** pair of opposites – without – inflicting injury or conflict **5.18 (2.49) tasmin sati** when that is the case **śvāsa-praśvāsayoḥ** (gen. of) exhalation – inhalation **gati-vicchedaḥ** motion – interruption, suspension **prāṇa-āyāmaḥ** 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

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः।

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः। ततः क्षीयते प्रकाशावरणम्।

6.1 (2.50) bāhya-abhyantara-stambha-vṛttiḥ outer – inner – torpor – way **deśa-kāla-saṅkhyābhiḥ** (inst. by) place – time – reckoning **pari-dṛṣṭaḥ** all around – known **dīrgha-sūkṣmaḥ** 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-āvaraṇam** 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, ...

धारणासु च योग्यता मनसः। स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार
इवेन्द्रियाणां प्रत्याहारः। ततः परमा वश्यतेन्द्रियाणाम्।

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-asamprayoge** (loc. where) one's – sphere – no contact **cittasya** (gen. of) thought **sva-rūpa-anukāraḥ** own – form – semblance **iva** as if **indriyāṇām** (gen. of) powers **pratyāhāraḥ** drawing back **6.6 (2.55) tataḥ** resulting from that **paramā** ultimate **vaśyatā** capability of being willed **indriyāṇām** (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).

देशबन्धश्चित्तस्य धारणा। तत्र प्रत्ययैकतानता ध्यानम्।

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधि।

6.7 (3.1) deśa-bandhaḥ place – binding **cittasya** (gen. of) thought **dhāraṇā** retaining, holding **6.8 (3.2) tatra** (loc.) whereupon **pratyaaya-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.

त्रयमेकत्र संयमः। तज्जयात्प्रज्ञालोकः। तस्य भूमिषु विनियोगः।

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 indriyāṅām 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 **viniyogaḥ** 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.

त्रयमन्तरङ्गं पूर्वैभ्यः। तदपि बहिरङ्गं निर्बीजस्य। व्युत्थाननिरोधसंस्का-

रयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः।

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 **nirbijasya** (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 **abhibhava-prādurbhāvau** (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.

तस्य प्रशान्तवाहिता संस्कारात्। सर्वार्थैकाग्रतयोः क्षयोदयौ चित्तस्य समा-
धिपरिणामः। ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः।

6.16 (3.10) *tasya* (gen. of) that **praśānta-vāhitā** calmed or pacified – being made to flow **samskāṛāt** (abl. proceeding from) construct **6.17** (3.11) **sarva-arthatā** – **eka-agratayoḥ** (loc. dual considered as) being all objects – being one point **kṣaya-udayau** (dual acc. to) decay, diminution – rising, becoming visible **cittasya** (gen. of) the thought **samādhi-pariṇāmaḥ** contemplation – transformation **6.18** (3.12) **tataḥ** from that **punaḥ** back again **śānta-uditau** (dual acc.) pacified – risen **tulya-pratyayau** (dual acc. to the two) equal – beliefs **cittasya** (gen. of) thought **ekāgratā-pariṇāmaḥ** one-point state – transformation

6.16 From that construct (of appearance, i.e.), what has been pacified being made to flow (again), 6.17 proceeds a transformation of the thought from that contemplation (see 6.9), to the diminution and rising considered as being one point (the drawing back 6.5) vs. its being all those (independent) objects, 6.18 From that, there is a transformation of the thought from its being one point, back again to the two equal beliefs, pacified and risen.

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.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याता। तत्र शान्तो-

दिताव्यपदेश्यधर्मानुपाती धर्मी। क्रमान्यत्वं परिणामान्यत्वे हेतुः

[(3.13) *etena* by that **bhūta-indriyeṣu** (loc.) gross elements – powers **dharmalakṣaṇa-avasthā-pariṇāmāḥ** duty – defining qualities – circumstance – transformation **vyākhyātāḥ** explained (This word always indicates interpolation.)
 (3.14) *tatra* there, (where) **sānta-udīta-avyapadeśya-dharma-anupātī** having been pacified – risen up – not designated – dharma – following **dharmī** having duty
 (3.15) **krama-anythingam** steps (meaning incarnations) – other – being **pariṇāma-anythingam** (loc. behind) transformations – other – being **hetuḥ** reason]

(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

परिणामत्रयसंयमादतीतानागतज्ञानम्। शब्दार्थप्रत्ययामि-

तरेतराध्यासात्संकरस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम्

7.1 (3.16) **pariṇāma-traya-saṁyamāt** (abl. by) transformations – three – focusing **aṭīta-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 bhidyā 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.

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम्। प्रत्ययस्य परचित्तज्ञानम्।

न च तत्सालम्बनं तस्याविषयीभूतत्वात्। कायरूपसंयमात्तद्ग्राह्य-
शक्तिस्तम्भे चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम्।

The Belief in Souls

7.4 (3.18) **saṃskāra** – **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 **aviṣayībhūtatvāt** (abl. arising from) not being an object of sense perception 7.6 (3.21) **kāya-rūpa-saṃyamāt** (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*) **caḥṣuḥ-prakāśa-asamprayoge** (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.

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.

एतेन शब्दाद्यन्तर्धान्मुक्तम्

[*(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.)

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा। मैत्र्यादिषु बलानि
बलेषु हस्तिबलादीनि। प्रवृत्त्या लोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्।

7.7 (3.22b) **sa-upakramam** "with undertaking", having a planned commencement, deliberate **nir-upakramam** without undertaking **ca** in addition to, also **karma** action / **tat-saṁyamāt** (abl. by) on that – focusing **apara-anta-jñānam** latter, subsequent – boundaries (*Finally abandoning the definition of "death" for this compound was the key to making sense of this passage.*) – understanding 7.8 (3.23) **ariṣṭebhyaḥ** (abl. w/vā comparative) those without hurt **vā** alternatively to **maitrī-ādiṣu** (loc. having to do with) affection – etc. **balāni** strengths 7.9 (3.24) **baleṣu** (loc. among those) strengths **hasti-bala-ādīni** elephant – strength – etc.

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 brahmacharya 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.

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्। भूवनज्ञानं सूर्ये संयमात्। चन्द्रे ताराव्यूहज्ञानम्।
 ध्रुवे तद्गतिज्ञानम्। नाभिचक्रे कायव्यूहज्ञानम्। कण्ठकूपे क्षुत्पिपासानिवृत्तिः। कूर्मनाड्यां स्थैर्यम्।
 मूर्धज्योतिषि सिद्धदर्शनम्। प्रातिभाद्वा सर्वम्। हृदये चित्तसंवित्।

[(3.25) *pravṛtti-āloka-nyāsāt* (abl. by) the (celestial) progression – lights (the commentator's meaning) – putting down, fixing, ordering, defining *sūkṣma-vyavahita-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 *sāmyamāt* (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) *kaṅṭha-kūpe* throat – well *kṣut-pipāṣā-nivṛtiḥ* hunger – thirst – stopping, relief of ("jñānam" was abbreviated out)(3.31) *kūrma-nāḍyām* (loc. on) turtle – tube *sthairyam* steadiness (3.32) *mūrdha-jiyotiṣi* (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" *sāmyama* on these things.

The Belief in "Conquering"

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययविशेषो भोगः परार्थत्वात्स्वार्थ-
संयमात्पुरुषज्ञानम्। ततः प्रातिभश्रावणवेदनादर्शास्वादवर्ता जायन्ते।
ते समाधवुपसर्गा व्युत्थने सिद्धयः।

7.10 (3.35) **sattva-puruṣayoḥ** (loc. in) (his) experience of reality – the human spirit **atyanta-asamkīrṇayoḥ** (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-sāmyamāt** (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*) **vyyuthāne** (loc. when) rising up (*see 3.9*) **siddhayaḥ** 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.

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः। उदा-
नजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रातिश्च। समानजयाज्ज्वलनम्।

7.13 (3.38) bandha-kāraṇa-śaithilyāt (abl. by) bondage – cause – loosening **pracāra-saṁvedanāt** (abl. by) physical manifestation – considering the inner sense **ca** and **cittasya** (gen. of) thought / **para – śarīra-āveśaḥ** another – entrance into a body **7.14 (3.39) udāna-jāyāt** (ind.) emptying breath – winning **jala-paṅka-kaṅṭaka-ādiṣu** (loc. wherever) water – mud – prickles – etc. **asaṅgaḥ** unattached **utkrāntiḥ** rising above **ca** indeed **7.15 (3.40) samāna-jayāt** (ind.) filling breath – conquering **jvalanam** shining

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

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.

श्रोत्राकाशयोः सम्बन्धसंयमादिव्यं श्रोत्रम्। कायाकाशयोः सम्बन्धसंयमल्लघुतूल-

समापत्तेश्चाकाशगमनम्। बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः।

7.16 (3.41) *śrotra-ākāśayoḥ* (loc. between) hearing – the ether **sambandha-saṁyamāt** (abl. known by) relation – focusing **divyam** celestial, divine **śrotram** hearing **7.17** (3.42) *kāya-ākāśayoḥ* (loc. between, of) body – the ether **sambandha-saṁyamāt** (abl. known by) relation – focusing **laghu-tūla-samāpatteḥ** (abl. adverbial) light – cotton – falling into, becoming **ca** and **ākāśa-gamanam** (3.43) **bahis** external **akalpita** 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 physicals 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.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः। ततोऽणिमादिप्रदुर्भावः

कायसम्पत्तद्धर्मानभिघातश्च। रूपलावण्यबलज्रसंहनत्वानि कायसम्पत्

[(3.44) *sthūla – svarūpa-sūkṣma-anvaya – arthavattva-saṁyamāt* (abl. by) the gross – one's own form – minute, atomic – succession – the having meaning, meaningfulness – focusing *bhūta-jayah* (3.45) *tataḥ* from that *aṇima-ādi-prādurbhāvaḥ* the (eight) supernatural powers – manifestation *kāya-sampat* body – perfection *tat-dharma-anabhīghātaḥ* its – qualities – unhurt ca and (3.46) *rūpa-lāvaṇya-bala-vajra-saṁhananātvāni* beauty – charm – strength – hardness – muscularity *kāya-sampat* body – perfection]

[(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 (*aṇiman*), 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

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः। ततो मनोजवित्वं विकरणभावः
प्रधानजयश्च। सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वंच।

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 **manojavitvam** mind – facility **vikaraṇa-bhāvaḥ** 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-jñātṛ-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.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्। स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं

पुनरनिष्टप्रसङ्गात्। क्षानतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्।

8.4 (3.50) **tat-vairāgyāt** (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 **punaḥ** 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 **jñānam** 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.

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः। तारकं सर्वविषयं

सर्वथाविषयमक्रमं चेति विवेकजज्ञानम्। सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम्।

8.7 (3.53) **jāti-lakṣaṇa-deśaiḥ** (inst. according to) birth-rank – distinguishing quality – place **anyatā-anavacchedāt** (abl. from) otherness, difference – not discerning **tulyayoḥ** (loc.. dual; where the two) equal things **tataḥ** arising from that **pratipattiḥ** knowledge **8.8** (3.54) **tāraḥ** 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-puruṣayoḥ** 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).

जन्मौषधिमन्त्रतपः समाधिजाः सिद्धयः। जात्यन्तरपरिणामः प्रकृत्यापूरात्।

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रकवत्

[(4.1) *janma-auśadhi-mantra-tapas-samādhijāḥ* birth status – drugs – incantations – austerities – trance – born of *siddhayaḥ* achievements, supernatural powers (4.2) *jāti-antara-pariṇāmaḥ* births, incarnations – other – transformation *prakṛti-āpūrāt* (abl. from) nature – filling up, fulfillment (4.3) *nimittam* a purposeful cause *aprayojakam* not effecting *prakṛtīnām* (gen. of) natures *varaṇa-bhedaḥ* irrigation ridges, dams, obstacles – dividing, breaking up *tu* but just *tataḥ* therefore, so *kṣetrikavat* (vati like) of (relating to) the fields

[(4.1) *The supernatural powers are brought about by birth rank, drugs, incantations, austerities, or trance. (4.2) The transformation into other incarnations results from the fulfillment of their natures, (4.3) so it (supernatural power) is not purposely effecting any cause but just breaking up the dams of their natures like those of the (irrigated) fields.*]

निर्माणचित्तान्यस्मितामात्रात्। प्रवृत्तिभेदे प्रयोजकं

वित्तमेकमनेकेषाम्। तत्र ध्यानजमनाशयम्।

8.10 (4.4) *nirmāṇa-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 *anekeṣām* (gen.pl. of) those many 8.12 (4.6) *tatra* 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.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्। ततस्तद्विपाकानुगुणानामेवाभिव्यक्ति-
र्वासनानाम्। जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्।

8.13 (4.7) **karma** action **aśukla-akṛṣṇam** neither black nor white **yoginaḥ** (gen. of) one possessed of union **trividham** threefold **itareṣām** (gen. pl. belonging to) the others **8.14** (4.8) **tataḥ** out of that **tat-vipāka-anuguṇānām** (gen. pl.) that – fruit, result, consequence – suitable to, deserved **eva** actual **abhivyaktiḥ** 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-saṃskārayoḥ** (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, ...

तासामनादित्वं चाशिषो नित्यत्वात्। हेतुफलाश्रयालम्बनैः

संगृहीतवादेशामभावे तदभावः।

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 (=āśraya 8.12) – dependence **saṃgr̥hitatvāt** (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.

अतीतानागतं स्वरूपतोऽस्त्यध्वेदाद्दर्माणाम्। ते
व्यक्तसूक्ष्मा गुणात्मानः। परिणामैकत्वाद्वस्तुत्वम्

[(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-sūksmāḥ* 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).J* (interpolation in between the nine-sutra sections.)

Chapter Nine

Being the Only One

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ न चैकचित्ततन्त्रं वस्तु तद् अप्रमाणकं
तदा किं स्यात् ॥ तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्। सदा ज्ञाताश्चि-
त्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामात्।

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-vṛttayaḥ* 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 तत्स्वाभासं दृश्यत्वात्। एकसमये चोभयानवधारणम्।

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च

9.4 (4.19) *na* not *tat-sva-ābhāsam* that – its own – appearing *dr̥śyatvāt* (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-dr̥śye* (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"*) *atiprasaṅgaḥ* excessive attachment *smṛti-saṁkaraḥ* 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.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्। द्रष्टृदृश्योपरक्तं

चित्तं सर्वार्थम्। तदसंख्येयवासनाभिश्चित्तमपि परार्थं संहत्यकारित्वात् ।

9.7 (4.22) *citteḥ* (gen. of) thinking *apratisaṁkramāyāḥ* (f. abl. resulting from) lack of stepping back *tat-ākāra-āpattau* (loc. happens upon) of that – form, outward expression – falling into *sva-buddhi-saṁvedanam* one's own – knowing – common perception (see *saṁvid* derivatives MW) 9.8 (4.23) *draṣṭṛ* – *dr̥śya-uparaktam* seer – seen – colored in *cittam* thought *sarva-artham* all – meaning 9.9 (4.24) *tat* thus *asaṁkhyeya* innumerable *vāsanābhiḥ* (inst. by means of) imagined notions *citram* picture *apī* actually just *para-artham* other – meaning *saṁhatya-kāritvāt* (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).

विशेषदर्शन आत्मभावभावनाविनिवृत्तिः। तदा विवेकनिम्नं कैवल्यप्राग्भारं
चित्तम्। तच्छिद्रेषु। प्रत्ययान्तराणि संस्कारेभ्यः। हानमेषां क्लेषवदुक्तम्।

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 **saṁskārebhyaḥ** (abl.) coming from constructs, construct-based [(4.28) **hānam** abandoning **eṣāṁ** of them **kleṣavat** (*vati* like) the afflictions **uktam** (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.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः। ततः

क्लेशकर्मनिवृत्तिः। तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ञेयमल्पम्।

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 **dharmameghaḥ** 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 **ānantiyāt** (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.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणनाम्। क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः

क्रमः। पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ।

9.16 (4.32) **tataḥ** therefore **kṛta-arthānām** (gen. pl. on the part of those) done, fulfilled – purpose **pariṇāma-krama-samāptiḥ** transformations – progression – completion **guṇānām** (gen. pl. on the part of those) merit 9.17 (4.33) **kṣaṇa-pratiyogī** moment – having mutual dependence **pariṇāma-aparānta-nirgrāhyaḥ** transformation(s) – ultimate end – to be realized **kramaḥ** series, progression 9.18 (4.34) **puruṣa-artha-śūnyānām** (gen. pl. on the part of those) human spirit – purpose – devoid, unfulfilled **guṇānām** (gen. pl. on the part of those) great merit **pratiprasavaḥ** counteracting **kaivalyam** being the only one **svarūpa-pratiṣṭhā** in one's own form – established **vā** or (*very meaningful here*) **citi-śaktiḥ** (*cit-śakti cf. cicchakti MW*) the power of thinking **iti** thus, said (*end of the Yoga Darshana*)

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.

End of the Yoga Darshana