



9

MEMORIZATION OF VIBHUTI PADA AND KAIVALYA PADA OF PATANJALI YOGA SUTRAS

Patanjali Yoga Sutra's are a Sutra's which was written by Maharshi Patanjali. It has a 196 Sutra's which is divided into four chapters - Samadhi Pada, Sadhana Pada, Vibhuti Pada and Kaivalya Pada. Samadhi pada talks about - what is Yoga, Sadhana Pada talks about - how to reach the state of Yoga, Vibhuti Pada tells about the benefits of Yoga practice and the Kaivalya Pada about freedom from pain and sufferings which is the ultimate goal or result of a regular practice. These Yoga Sutra's gives a clear understanding of Yoga with the practical aspect. Sutra means "thread," and the Patanjali Yoga Sutras are attempted to weave knowledge, threadlike, around and into their few simple words. In other words, Sutras are brief and easy to memorize. Memorizing these Sutras will help you understand the Yogic principles better as and when you advance in Yoga practices. Practitioners of Yoga find it useful to meditate on or chant the Sanskrit sutras during their practice.



OBJECTIVES

After studying this lesson, you will be able to:

- memorize the Sutras of Vibhuti Pada;
- memorize the Sutras of Kaivalya Pada, and
- explain the Sutras of Vibhuti and Kaivalya Pada.

9.1 VIBHUTI PADA

तृतीयोऽध्यायः ॥ ॥ विभूति-पादः ॥
 || tātéyo'dhyāyaù || || vibhüti-pādaù ||

Sutra: 1

देशबन्धश्चित्तस्य धारणा ॥ ३ ॥१ ॥
 deṣabandhaçcittasya dhāraëä || 3.1||

Meaning:

Dharana is holding the mind on to some particular object.

Sutra: 2

तत्र प्रत्ययैकतानता ध्यानम् ॥ ३ ॥२ ॥
 tatra pratyayaikatānatā dhyānam || 3.2||

Meaning:

An unbroken flow of knowledge to that object is Dhyana.

Sutra: 2

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥३ ॥

tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ ॥ 3.3॥

Meaning:

When that, giving up all forms, reflects only the meaning, it is Samadhi.

Sutra: 3

त्रयमेकत्र संयमः ॥ ३ ॥४ ॥

trayamekatra saṁyamaḥ ॥ 3.4॥

Meaning:

(These) three (when practised) in regard to one object is Samyama.

Sutra: 4

तज्जयात्प्रज्ञालोकः ॥ ३ ॥५ ॥

tajjayātprajñālokaḥ ॥ 3.5॥

Meaning:

By the conquest of that comes light of knowledge.

Sutra: 5

तस्य भूमिषु विनियोगः ॥ ३ ॥६ ॥

tasya bhūmiṣu viniyogaḥ ॥ 3.6॥



Notes



Meaning:

That should be employed in stages. This is a note of warning not to attempt to go too fast.

Sutra: 6

त्रयमन्तरङ्गं पूर्वैभ्यः ॥ ३ ॥७ ॥

trayamantaraṅgaṅ pūrvebhyaṁ || 3.7||

Meaning:

These three are nearer than those that precede.

Sutra: 7

तदपि बहिरङ्गं निर्बीजस्य ॥ ३ ॥८ ॥

tadapi bahiraṅgaṅ nirbējasya || 3.8||

Meaning:

But even they are external to the seedless (Samadhi).

Sutra: 8

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो
निरोधपरिणामः ॥ ३ ॥९ ॥

vyutthānanirodhasaṅskārayorabhibhavaprādurbhāvau
nirodhakṣṇācittānvayo nirodhapariṅgamaṁ || 3.9||

Meaning:

By the suppression of the disturbed modifications of the mind, and by the rise of modifications of control, the mind is said to

attain the controlling modifications - following the controlling powers of the mind.

Sutra: 9

तस्य प्रशान्तवाहिता संस्कारात् ॥ ३ ॥१० ॥

tasya praçäntavähitā saṅskārāt || 3.10||

Meaning:

Its flow becomes steady by habit.

Sutra: 10

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ३ ॥११ ॥

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ
|| 3.11||

Meaning:

Taking in all sorts of objects and concentrating upon one object, these two powers being destroyed and manifested respectively, the Chitta gets the modification called Samadhi.

Sutra: 11

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥ ३ ॥१२ ॥

tataḥ punaḥ çāntoditau tulyapratyayau
cittasyaikāgratāpariṇāmaḥ || 3.12||

Meaning:

The one-pointedness of the Chitta is when it grasps in one, the past and present.



Notes



Notes

Sutra: 12

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥ ३ ॥१३ ॥

etena bhütendriyeṣu dharmalakṣṇāävasthāpariëämā
vyākhyätäu || 3.13||

Meaning:

By this is explained the threefold transformations of form, time and state, in fine or gross matter, and in the organs.

Sutra: 13

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥ ३ ॥१४ ॥

çäntoditāvyaapadeçyadharmānupäté dharmé || 3.14||

Meaning:

That which is acted upon by transformations, either past, present or yet to be manifested, is the qualified.

Sutra: 14

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥ ३ ॥१५ ॥

kramānyatvaè pariëämānyatve hetuè || 3.15||

Meaning:

The succession of changes is the cause of manifold evolution.

Sutra: 15

परिणामत्रयसंयमाद् अतीतानागतज्ञानम् ॥ ३ ॥१६ ॥

pariëāmatrayasaâyamād atétānāgatajñānam || 3.16||

Meaning:

By making Samyama on the three sorts of changes comes the knowledge of past and future.



Notes

Sutra: 16

शब्दार्थप्रत्ययानामितरेतराध्यासात्
सघरस्तत्प्रविभागसंयमात्सर्वभूतरुतज्ञानम् ॥ ३ ॥१७ ॥

śabdārthapratyayānāmītaretarādhyāsāt
saikarastatpravibhāgasāyamātsarvabhūtarutajñānam || 3.17||

Meaning:

By making Samyama on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

Sutra: 17

संस्कारसाक्षात्करणात्पूर्वजातिज्ञानम् ॥ ३ ॥१८ ॥
saaskārasākñātkarāḍṅātpūrvajātijñānam || 3.18||

Meaning:

By perceiving the impressions, knowledge of past life.

Sutra: 18

प्रत्ययस्य परचित्तज्ञानम् ॥ ३ ॥१९ ॥
pratyayasya paracittajñānam || 3.19||



Meaning:

By making Samyama on the signs in another's both knowledge of that mind comes.

Sutra: 19

न च तत्सालम्बनं तस्याविषयीभूतत्वात् ॥ ३ ॥२० ॥

na ca tatsälambanaà tasyäviñayébhütatvät || 3.20||

Meaning:

But not its contents, that not being the object of the Samyama.

Sutra: 20

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥ ३ ॥२१ ॥

käyarüpasaàyamättadgrähyaçaktistambhe
cakñuèprakäçasamprayoge'ntardhänam || 3.21||

Meaning:

By making Samyama on the form of the body the power of perceiving forms being obstructed, the power of manifestation in the eye being separated, the Yogi's body becomes unseen.

Sutra: 21

सोपक्रमं निरुपक्रमं च कर्मतत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ ३ ॥२२ ॥

sopakramaà nirupakramaà ca karma
tatsaàyamädaparäntajñänamariñöebhyo vä || 3.22||

Meaning:

By this the disappearance or concealment of words which are being spoken is also explained.

Sutra: 22

मैत्र्यादिषु बलानि ॥ ३ ॥२३ ॥

maitryādiṣu balāni || 3.23||

Meaning:

By making Samyama on friendship, etc., various strength comes.

Sutra: 23

बलेषु हस्तिबलादीनि ॥ ३ ॥२४ ॥

baleṣu hastibalādēni || 3.24||

Meaning:

By making Samyama on the strength of the elephant, etc., that strength comes to the Yogi.

Sutra: 24

प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकघष्टज्ञानम् ॥ ३ ॥२५ ॥

pravṛtṭyālokananyāsātsūkṣmavyavahitaviprakāṣṭjñānam || 3.25||

Meaning:

By making Samyama on that effulgent light comes the knowledge of the fine, the obstructed, and the remote.



Notes



Sutra: 25

भुवनज्ञानं सूर्ये संयमात् ॥ ३ ॥२६ ॥

bhuvanajñānaḥ sūrye saāyamāt || 3.26||

Meaning:

By making Samyama on the sun, (comes) the knowledge of the world.

Sutra: 26

चन्द्रे ताराव्यूहज्ञानम् ॥ ३ ॥२७ ॥

candre tāravūhajñānam || 3.27||

Meaning:

On the moon, (comes) the knowledge of the cluster of stars.

Sutra: 27

ध्रुवे तद्गतिज्ञानम् ॥ ३ ॥२८ ॥

dhruve tadgatijñānam || 3.28||

Meaning:

On the pole star (comes) the knowledge of the motions of the stars.

Sutra: 28

नाभिचक्रे कायव्यूहज्ञानम् ॥ ३ ॥२९ ॥

nābhicakre kāyavyūhajñānam || 3.29||

Meaning:

On the navel circle (comes) the knowledge of the constitution of the body.

Sutra: 29

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥ ३ ॥ ३० ॥

kaëöhaküpe kñutpipäsänivåttiù || 3.30||

Meaning:

On the hollow of the throat (comes) cessation of hunger.

Sutra: 30

कूर्मनाड्यां स्थैर्यम् ॥ ३ ॥ ३१ ॥

kürmanäöyää sthairyam || 3.31||

Meaning:

On the nerve called Kurma (comes) fixity of the body.

Sutra: 31

मूर्धज्योतिषि सिद्धदर्शनम् ॥ ३ ॥ ३२ ॥

mürdhajyotiñi siddhadarçanam || 3.32||

Meaning:

On the light emanating from the top of the head sight of the Siddhas.



Notes

**Sutra: 32**

प्रातिभाद्वा सर्वम् ॥ ३ ॥३३ ॥
 prätibhädvä sarvam || 3.33||

Meaning:

Or by the power of Pratibha all knowledge.

Sutra: 33

हृदये चित्तसंवित् ॥ ३ ॥३४ ॥
 hãdaye cittasaàvit || 3.34||

Meaning:

In the heart, knowledge of minds.

Sutra: 34

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो
 भोगःपरार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम् ॥ ३ ॥३५ ॥

sattvapuruñayoratyantäsaikérëayouè pratyayäviçeño bhogaè
 parärthatvätsvärthasaàyamätpuruñajñanam || 3.35||

Meaning:

Enjoyment comes by the non-discrimination of the very distant soul and Sattva. Its actions are for another; Samyama on this gives knowledge of the Purusa.

Sutra: 35

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥ ३ ॥३६ ॥
 tataè prätibhaçrävaëvedanaädarçäsävädavärtä jäyante || 3.36||

Meaning:

From that arises the knowledge of hearing, touching, seeing, tasting, and smelling, belonging to Pratibha.



Notes

Sutra:36

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥ ३ ॥३७ ॥

te samādhāvupasargā vyutthāne siddhayaù || 3.37||

Meaning:

These are obstacles to Samadhi; but they are powers in the worldly state.

Sutra: 37

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३ ॥३८ ॥

bandhakāraëaçaitihilyätpracārasaàvedanācca cittasya
paraçaréräveçaù || 3.38||

Meaning:

When the cause of bondage has become loosened, the Yogi, by his knowledge of manifestation through the organs, enters another's body.

Sutra: 39

उदानजयाज्जलपघकण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥ ३ ॥३९ ॥

udānajayājjalapaikakaëöakādiñvasaiga utkrāntiçca || 3.39||

**Meaning:**

By conquering the current called Udana the Yogidoes not sink in water, or in swamps, and he can walk on thorns.

Sutra: 40

समानजयाज्ज्वलनम् ॥ ३ ॥४० ॥

samānajayāj्ज्वलनम् ॥ 3.40॥

Meaning:

By the conquest of the current Samana he is surrounded by blaze.

Sutra: 41

श्रोत्राकाशयोः सम्बन्धसंयमाद्दिव्यं श्रोत्रम् ॥ ३ ॥४१ ॥

śrotrākāśayoḥ sambandhasaḥsanyamāddivyaḥ śrotram ॥ 3.41॥

Meaning:

By making Samyama on the relation between the ear and the Akasa comes divine hearing.

Sutra: 42

कायाकाशयोः सम्बन्धसंयमाद्घुतूल- समापत्तेश्चाकाशगमनम् ॥ ३ ॥४२ ॥

kāyākāśayoḥ sambandhasaḥsanyamāddhūtūla-
samāpatteḥcākāśagamanam ॥ 3.42॥

Meaning:

By making Samyama on the relation between the Akasa and the body the Yogi becoming light as cottonwool goes through the skies.

Sutra: 43

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ३ ॥४३ ॥

bahirakalpitā vāttirmahāvidehā tataù prakāçāvaraëakñayaù || 3.43||

Meaning:

By making Samyama on the real modifications of the mind, which are outside, called great disembodiness, comes disappearance of the covering to light.

Sutra: 44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ३ ॥४४ ॥

sthūlasvarūpasūkñmānvayārthavattvasaàyamādbhūtajayaù ||
3.44||

Meaning:

By making Samyama on the elements, beginning with the gross, and ending with the superfine, comes mastery of the elements.

Sutra: 45

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मनिभिघातश्च ॥ ३ ॥४५ ॥

tato'ëimādiprādurbhāvaù kāyasampattaddharmānabhighātaçca
|| 3.45||

Meaning:

From that comes minuteness, and the rest of the powers, "glorification of the body," and indestructibility of the bodily qualities.



Notes

**Sutra: 46**

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ३ ॥४६ ॥

rūpalāvaēyabalavajrasāhananatväni kāyasampat || 3.46||

Meaning:

The glorifications of the body are beauty, complexion, strength, adamant hardness.

Sutra: 47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ३ ॥४७ ॥

grahāēasvarūpāsmitānvayārthavattvasaāyamādindriyajayaù || 3.47||

Meaning:

By making Samyama on the objectivity, knowledge and egoism of the organs, by gradation comes the conquest of the organs.

Sutra: 48

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥ ३ ॥४८ ॥

tato manojavitvaè vikaraēabhāvaù pradhānajayaçca || 3.48||

Meaning:

From that comes glorified mind, power of the organs independently of the body, and conquest of nature.

Sutra: 49

सत्त्वपुरुषान्यतारख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वंसर्वज्ञातृत्वं च ॥ ३ ॥४९ ॥

sattvapuruñānyatākhyātimātrasya sarvabhāvādhiñhātātvaè sarvajñātātvaè ca || 3.49||

Meaning:

By making Samyama on the Sattva, to him who has discriminated between the intellect and the Purusa comes omnipresence and omniscience.



Notes

Sutra: 50

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ ३ ॥५० ॥

tadvairāgyādapi doṣabījākṣāyē kaivalyam || 3.50||

Meaning:

By giving up even these comes the destruction of the very seed of evil; he attains Kaivalya.

Sutra: 51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ३ ॥५१ ॥

sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭhāprasaṅgāt
|| 3.51||

Meaning:

The Yogi should not feel allured or flattered by the overtures of celestial beings, for fear of evil again.

Sutra: 52

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ३ ॥५२ ॥

kṣaṇatatkramayoḥ saṁyamād vivekajaṁ jñānam || 3.52||



Meaning:

By making Samyama on a particle of time and its multiples comes discrimination.

Sutra: 53

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥ ३ ॥५३ ॥

jätīlakṣṇādeṣairanyatānavacchedāt tulyayostatau
pratipattiḥ || 3.53||

Meaning:

Those which cannot be differentiated by species, signand place, even they will be discriminated by theabove Samyama.

Sutra: 54

तारकं सर्वविषयं सर्वथाविषयम् अक्रमंचेति विवेकजं ज्ञानम् ॥ ३ ॥५४ ॥

tārakaṁ sarvaviñayaṁ sarvathāviñayam akramaṁ ceti vivekajaṁ
jñānam || 3.54||

Meaning:

The saving knowledge is that knowledge of discrimination which covers all objects, all means.

Sutra: 55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ ३ ॥५५ ॥

sattvapuruṣayoḥ ṣuddhisāmye kaivalyamiti || 3.55||

Meaning:

By the similarity of purity between the Sattva and the Purusa comes Kaivalya.

॥ इति पतञ्जलि-विरचिते योग-सूत्रे तृतीयो विभूति-पादः ॥

॥ iti patañjali-viracite yoga-sūtre tātēyo vibhūti-pādaḥ ॥

? DO YOU KNOW

Maharshi Patanjali was a great sage who had compiled all the 195 Yoga Sutras at Rudraprayag, a hilly district in Uttarakhand, 1700 years ago. It is believed that Maharshi Patanjali was the avatar or incarnation of Adishesha (The Serpent upon whom Lord Vishnu rests).



His compilation, Yoga Sutra, is a universal textbook of Yoga, which is taught in all the schools of Yoga worldwide. It has a four chapters, namely;

1. Samadhi Pada
2. Sadana Pada
3. Vibhuthi Pada
4. Kaivalya Pada

This Yoga Sutra's are also called as Raja Yoga. Patanjali also wrote the commentary on Panini's Ashtadhyayi (Grammar). He is also the writer of a work on the ancient Indian medicine system, Ayurveda.

Notes



INTEXT QUESTIONS 9.1

1. Yoga Sutra's are written by.....
2. An unbroken flow of knowledge to that object is.....
(Sutra 3.2)
3. The succession of changes is the cause of manifold.....
(Sutra 3.15)
4. The glorifications of the body are.....;.....;.....and.....
(Sutra 3.46)

9.2 KAIVALYA PADA

॥ चतुर्थोऽध्यायः ॥ ॥ कैवल्य-पादः ॥

॥ caturtho'dhyäyau ॥ ॥ kaivalya-pädaù ॥

Sutra: 1

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥ ४ ॥१ ॥

janmauñadhimantratapaùsamädhijäù siddhayaù || 4.1||

Meaning:

The Siddhis (powers) are attained by birth, chemical means, power of words, mortification or concentration.

Sutra: 2

जात्यन्तरपरिणामः प्रकघत्यापूरात् ॥ ४ ॥२ ॥

jätyantarapariëämaù prakätyäpürät || 4.2||

Meaning:

The change into another species is by the filling in of nature.

Sutra: 3

निमित्तमप्रयोजकं प्रकघतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ४ ॥३ ॥

nimittamaprayojakaà prakâtenâà varaëabhedastu tataù
kñetrikavat || 4.3||

Meaning:

Good deeds, etc., are not the direct causes in the transformation of nature, but they act as breakers of obstacles to the evolutions of nature, as a farmer

breaks the obstacles to the course of water, which then runs down by its own nature.

Sutra: 4

निर्माणचित्तान्यस्मितामात्रात् ॥ ४ ॥४ ॥

nirmäëacittänyasmitämâtrât || 4.4||

Meaning:

From egoism alone proceed the created minds.

Sutra: 5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥ ४ ॥५ ॥

pravâttibhede prayojakaà cittamekamanekeshâm || 4.5||



Notes



Meaning:

Though the activities of the different created minds are various, the one original mind is the controller of them all.

Sutra: 6

तत्र ध्यानजमनाशयम् ॥ ४ ॥६ ॥

tatra dhyānajanāśayam || 4.6||

Meaning:

Among the various Chittas that which is attained by Samadhi is desireless.

Sutra: 7

कर्माशुक्लघष्णं योगिनस्त्रिविधमितरेषाम् ॥ ४ ॥७ ॥

karmāśuklākṣṇāṅ yōgināstrividhamitareṣām || 4.7||

Meaning:

Works are neither black nor white for the Yogis; for others they are threefold, black, white, and mixed.

Sutra: 8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥ ४ ॥८ ॥

tatastadvipākānugūṇānāmēvābhivyaktirvāsānānām || 4.8||

Meaning:

From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

Sutra: 9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ४ ॥९ ॥

jätideçakälavyavahitänämapyänantaryaà
småtisaàskärayorekarüpatvät || 4.9||

Meaning:

There is connectiveness in desire, even though separated by speices, space and time, there being identification of memory and impressions.

Sutra: 10

तासामनादित्वं चाशिषो नित्यत्वात् ॥ ४ ॥१० ॥

täsāmanādītvaà cāçiño nityatvät || 4.10||

Meaning:

Thirst for happiness being eternal, desires are without beginning.

Sutra: 11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥ ४ ॥११ ॥

hetuphalāçrayälambanaiù saigâhétatvädeñāmabhäve
tadabhävaù || 4.11||

Meaning:

Being held together by cause, effect, support, and objects, in the absence of these is its absence.



Notes



Notes

Sutra: 12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ ४ ॥१२ ॥

atétänägataà svarüpato'styadhvabhedäddharmäëäm || 4.12||

Meaning:

The past and future exist in their own nature, qualities having different ways.

Sutra: 13

ते व्यक्तसूक्ष्मा गुणात्मानः ॥ ४ ॥१३ ॥

te vyaktasükñmä guëätmänaù || 4.13||

Meaning:

They are manifested or fine, being of the nature of the Gunas.

Sutra: 14

परिणामैकत्वाद्द्वस्तुतत्त्वम् ॥ ४ ॥१४ ॥

pariëämaikatvädvastutattvam || 4.14||

Meaning:

The unity in things is from the unity in changes. Though there are three substances their changes being co-ordinated all objects have their unity.

Sutra: 15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥ ४ ॥१५ ॥

vastusämye cittabhedättayorvibhaktaù panthäù || 4.15||

Meaning:

The object being the same, perception and desire vary according to the various minds.



Notes

Sutra: 16

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥ ४ ॥१६ ॥

na caikacittatantraà vastu tadapramäëakaà tadä kià syät || 4.16||

Meaning:

The object of perception is not dependent on the chitta; what would happen to the object of perception when the medium of cognition is not there?

Sutra: 17

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ ४ ॥१७ ॥

taduparägäpekñitväccittasya vastu jñätäjñätam || 4.17||

Meaning:

Things are known or unknown to the mind, being dependent on the colouring which they give to the mind.

Sutra: 18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ ४ ॥१८ ॥

sadä jñätäçcittavåttayastatprabhòù puruñasyäpariëämivät || 4.18||



Notes

Meaning:

The states of the mind are always known because the lord of the mind is unchangeable.

Sutra: 19

न तत्स्वाभासं दृश्यत्वात् ॥ ४ ॥१९ ॥

na tatsvābhāsaṁ dṛṣyatvāt || 4.19||

Meaning:

Mind is not self-luminous, being an object.

Sutra: 20

एकसमये चोभयानवधारणम् ॥ ४ ॥२० ॥

ekasamaye cobhayānavadhāraṁ || 4.20||

Meaning:

From its being unable to cognise two things at the same time.

Sutra: 21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंघरश्च ॥ ४ ॥२१ ॥

cittāntaradṛṣye buddhibuddheratiprasaṅgaḥ smṛtisaṅgharśca ||

4.21||

Meaning:

Another cognising mind being assumed there will be no end to such assumptions and confusion of memory.

Sutra: 22

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥ ४ ॥२२ ॥

citerapratisaikramäyästadākārāpattau svabuddhisaàvedanam ||
4.22||

Meaning:

The essence of knowledge (the Purusa) being un-changeable, when the mind takes its form, it becomes conscious.

Sutra: 23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ ४ ॥२३ ॥

drañöädâçyoparaktaè cittaè sarvârtham || 4.23||

Meaning:

Coloured by the seer and the seen the mind is able to understand everything.

Sutra: 24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥ ४ ॥२४ ॥

tadasaikhyeeyaväsanaभिश्चित्रमपि parârthaè saàhatyakäritvât ||
4.24||

Meaning:

The mind through its innumerable desires acts for another (the Purusa), being combinations.



Notes

**Sutra: 25**

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥ ४ ॥२५ ॥

viṣeṣadarṣina ātmabhāvabhāvanāvinivāṭṭiḥ || 4.25||

Meaning:

For the discriminating the perception of the mind as Atman ceases.

Sutra: 26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ ४ ॥२६ ॥

tadā vivekanimnaṁ kaivalyapragbhāraṁ cittam || 4.26||

Meaning:

Then bent on discriminating the mind attains the previous state of Kaivalya (isolation).

Sutra: 27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥ ४ ॥२७ ॥

tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ || 4.27||

Meaning:

The thoughts that arise as obstructions to that are from impressions.

Sutra: 28

हानमेषो शवदुक्तम् ॥ ४ ॥२८ ॥

hānameṣo śhavaduktam || 4.28||

Meaning:

Their destruction is in the same manner as of ignorance, etc., as said before.



Notes

Sutra: 29

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥ ४ ॥२९ ॥

prasaikhyāne'pyakusédasya sarvathā
vivekakhyāterdharmameghaù samādhiù || 4.29||

Meaning:

Even when arriving at the right discriminating knowledge of the senses, he who gives up the fruits, unto him comes as the result of perfect discrimination, the Samadhi called the cloud of virtue.

Sutra: 30

ततः शकर्मनिवृत्तिः ॥ ४ ॥३० ॥

tataù kleçakarmanivåttiù || 4.30||

Meaning:

From that comes cessation of pains and works.

Sutra: 31

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ ४ ॥३१ ॥

tadā sarvāvaraëamalāpetasya jñānasyānantyājñeyamalpam || 4.31||



Meaning:

Then knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Sutra: 32

ततः कघतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ४ ॥३२ ॥

tataù kâtärthänää pariëämakramasamäptirguëänäm || 4.32||

Meaning:

Then are finished the successive transformations of the qualities, they having attained the end.

Sutra: 33

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ४ ॥३३ ॥

kñäëapratiyogé pariëämäparäntanirgrähyaù kramaù || 4.33||

Meaning:

The changes that exist in relation to moments, and which are perceived at the other end (at the end of a series) are succession.

Sutra: 34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यंस्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥
४ ॥३४ ॥

puruñärthaçünyänää guëänää pratiprasavaù kaivalyaà
svarüpapratinöhä vä citiçaktiriti || 4.34||

Meaning:

The resolution in the inverse order of the qualities, perfect of any motive of action for the Purusa, is Kaivalya, or it is the establishment of the power of knowledge in its own nature.

॥ इति पतञ्जलि-विरचिते योग-सूत्रे चतुर्थः कैवल्य-पादः ॥

॥ iti patañjali-viracite yoga-sūtre caturthaù kaivalya-pādaù ॥

॥ इति श्री पातञ्जल-योग-सूत्राणि ॥

॥ iti śrē pātāñjala-yoga-sūtrāṇi ॥



INTEXT QUESTIONS 9.2

1. The change into another species is by the filling in of.....(Sutra 4.2)
2. Mind is not....., being an object. (Sutra 4.19)
3. From that comes cessation of and..... (Sutra 4.30)



WHAT HAVE YOU LEARNT

In this lesson we have given the Sutras of Vibhuti Pada - 55 and Kaivalya Pada - 34 along with brief meaning.

Vibhuti Pada tells about the benefits of Yoga practice and its importance.

The Kaivalya Pada tells about freedom from pain and sufferings which is the ultimate goal or result of a regular practice.



Notes



TERMINAL QUESTIONS

1. Who wrote Yoga Sutras?
2. How many Sutras are there in Patanjali Yoga Sutra?
3. How many chapters are there are in Patnajali Yoga Sutras?
Name the four chapters.
4. What is Sutra?



ANSWERS TO INTEXT QUESTIONS

9.1

1. Maharshi Patanjali
2. Dhyana
3. Evolution
4. Beauty, Complexion, Strength and Adamantine Hardness.

9.2

1. Nature
2. Pains and works
3. Self-luminous