



योगेन चित्तस्य पादेन वाचां  
मलं शरिरस्य च वैद्यकेन  
योऽपाकरोत्तम् प्रवरं मुनीनां  
पतञ्जलिं प्रान्जलिरानतोऽसमि

yogena cittasya padena vacam  
malam sharirasya cha vaidyakena  
yo'pakarottam pravaram muninam  
patanjali pranjaliranato'smi



अबाहु पुरुषाकारं  
शङ्ख चक्रासि धारिणम्  
सहस्र शिरसं श्वेतं  
प्रणमामि पतञ्जलिम्

abahu purushakaram  
shankhachakrasi dharinam  
sahasra shirasam svetam  
pranamami patanjalin

श्रिमते अनन्ताय नागराजाय नमो नमः  
srimate anantaya nagarajaya namo namah

**परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥**

Paramāṇuparamamahattvānto'sya vaśīkāraḥ ||40||

Parama

aṇu

parama

mahattvānta

asya

vaśīkāraḥ

**क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥ ४१ ॥**

Kṣīṇavṛtterabhijātasyeva maṇergrahīṭṛgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ ||41||

kṣīṇa  
vṛtter  
abhijātasy  
eva  
maṇer  
grahīṭṛ  
grahaṇa  
grāhyeṣu  
tat  
sthatad  
añjanatā  
samāpattiḥ

**शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः ॥ ४२ ॥**

Śabdārthajñānavikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ ||42||

Śabda

artha

jñāna

vikalpaiḥ

saṅkīrṇā

savitarkā

samāpattiḥ



**स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४३ ॥**

smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā ||43||

smṛti

pariśuddhau

svarūpa

śūnya

eva

artha

mātra

nirbhāsā

nirvitarkā

**एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ ४४ ॥**

etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā ||44||

etayaiva

savicārā

nirvicārā

ca

sūkṣmaviṣayā

vyākhyātā

Yoga = citta vritti nirodhah  
yes = drastha = svarupa  
no = drasta = vritti  
nirodhah = abhyasa vairagya

samprajnata samadhi =  
vitarka vichara ananda asmita

Ishvara pranidhana =  
grace/samadhi  
ekatatva abhyasa = vikshepa

samapatti  
savitarka savicara  
nirvitarka nirvicara  
↓  
nirbija samadhi



सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४५ ॥

sūkṣmaviṣayatvaṁ cālīṅgaparyavasānam ||45||

Subtlety of objects extends all the way to their dissolution in pradhana  
(that which is without characteristics)

**sūkṣma** subtle

**viṣayatvaṁ** essence of objects

**ca** and

**aliṅga** without characteristics, cannot be indicated

**paryavasānam** point of dissolution

**aliṅga** is pradhana, it does not merge back into any cause. All other objects (such as the mahabhutas and tanmatras) can merge into subtle and more subtle tattvas, all the way until pradhana. Nothing further can merge from there.

Therefore subtlety reaches its limit in pradhana.

Purusha is considered the instrumental cause of mahat because it is contact with prakriti that causes creation.

The Twenty five  
Tattvas.

To classify the Tattvas logically, they may be  
exhibited thus :

*Jña.*  
Knower,  
Intelligent,  
Subject :  
25 Puruṣa.

*A-Jña.*  
Non-knower,  
Non-intelligent,  
Object :

*A-vyakta.*  
Unmanifest :  
24 Prakṛiti, the state  
of equilibrium of  
Sattva, Rajas and  
Tamas.

*Vyakta.*  
Manifest.

23 Mahat.

22 Ahaṁ-kāra.

× Sattva.

× Tamas.

Indriyas  
of  
Cognition : } 21 Manas.  
Powers located in—  
20 The Eye.  
19 The Ear.  
18 The Nose.  
17 The Tongue.  
16 The Skin.

Indriyas  
of  
Action :  
Powers located in—  
15 Hands.  
14 Feet.  
13 Speech.  
12 Excretory Organ.  
11 Organ of generation.

10 Sound.  
9 Ether.

8 Touch.  
7 Air.

6 Form.  
5 Fire.

4 Flavour.  
3 Water.

2 Smell.  
1 Earth.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥7.4॥

bhūmir-āpo 'nalo vāyuh kham mano buddhir eva cha  
ahankāra itīyam me bhinnā prakṛtir aṣṭadhā

Earth, water, fire, air, space, mind,  
intellect, and I-maker — these are eight  
components of my material energy.





अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥7.5॥

apareyam itas tvanyāṁ prakṛitiṁ viddhi me parām  
jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat

This is my lower Prakriti. But beyond it, O mighty-armed Arjuna, I have a higher Prakriti. This is the principle of self consciousness, by which this universe is sustained.

ता एव सवीजः समाधिः ॥ ४६ ॥

tā eva savījaḥ samādhīḥ ||46||

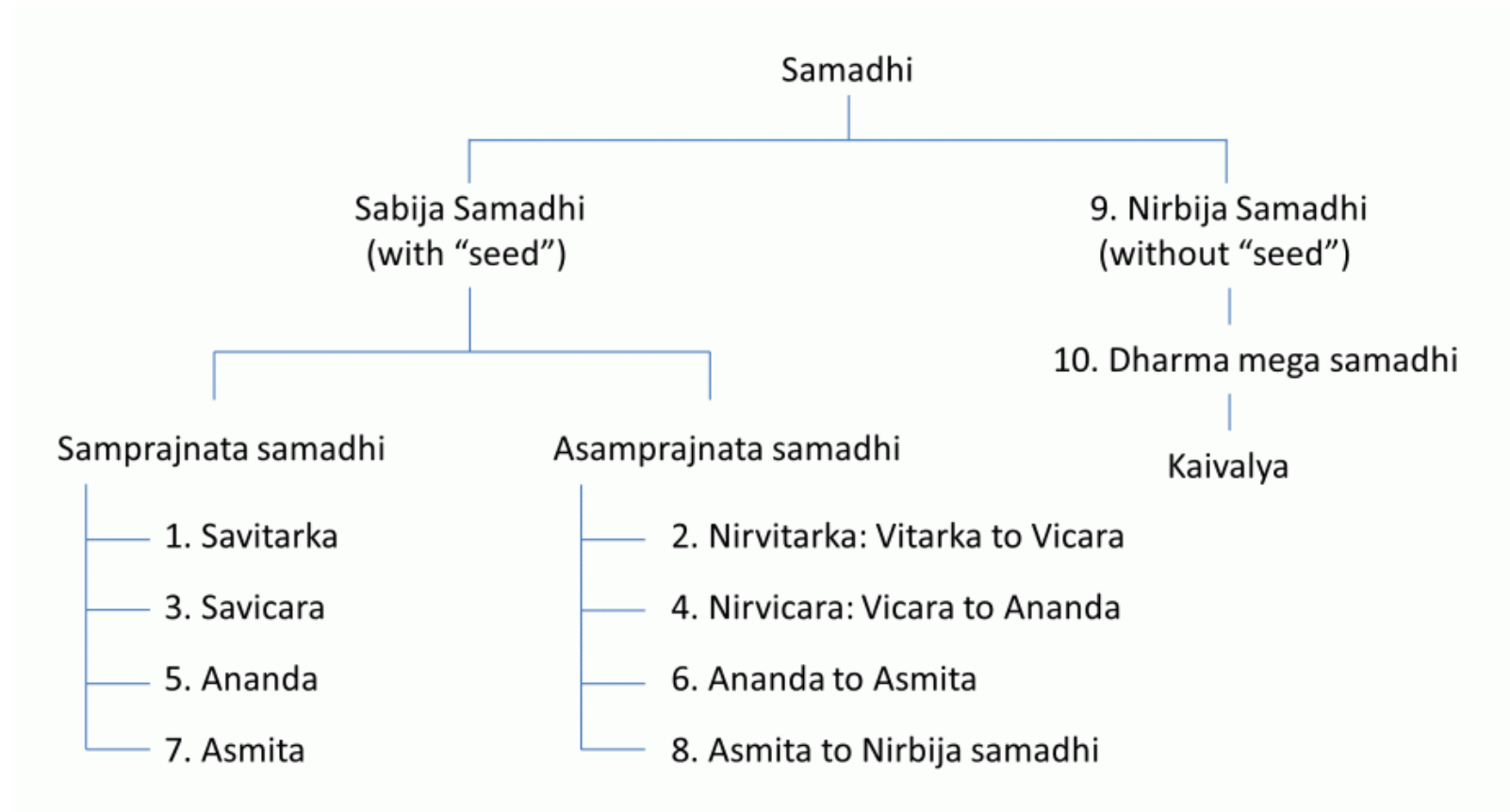
These alone are the samadhis with seed

**tā** they

**eva** only

**savījaḥ** with seed

**samādhīḥ** absorptive concentration





The four samapattis have external matter as their objects; although they are samadhis they depend on something “outside” to develop. Savitarka and nirvitarka relate to gross objects (the mahabhutas) and savichara and nirvichara relate to subtle objects (the tanmatras). These are samadhis with external objects.

# निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥

nirvicāravaiśāradye'dhyātmāprasādaḥ ||47||

On gaining proficiency in nirvichara, brightness (or clarity) of the inner instrument

**nirvicāra** vicara without words

**vaiśāradye** on gaining competence

**adhyātma** inner instrument of cognition

**prasādaḥ** clarity, brightness

Proficiency is when rajas and tamas are reduced from buddhi, and then the illuminating nature of buddhi shines forth unimpeded. Then the Yogin sees things as they are free from the constrain of words, and obtains the clear light of knowing.

Ordinary knowledge is perceived in quanta, packets of information. Knowledge based on verbal communication and inference are of generalities. Direct cognition is the clear light of all knowledge, or all knowing.

This direct cognition is how the Rishis gained their knowledge.

**ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥**

rtambharā tatra prajñā ||48||

There (the knowledge gained in that state), wisdom shines as unalloyed truth (or, in the state known as rtambharā)

**rtam** reality

**bharā** shining

**tatra** there

**prajñā** wisdom, insight

“By study of religious books, by inference and by attachment to the practice of mediation, developing intense insight in these three ways, prefect Yoga (or seedless concentration) is acquired.” p. 105

Dharma, individual order

Rtam, cosmic order



# श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ ४९ ॥

Śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt ||49||

(That knowledge) is different from that derived from testimony or inference because it relates to the special (not general) characteristics of objects

**Śruta** what is heard

**anumāna** what is reasoned

**prajñābhyām** from two sources of insight

**anya** other

**viṣaya** objects

**viśeṣā** special characteristic

**arthatvāt** of the means



If it comes from a source outside of yourself, it relates to generalities  
A thing which is subtle or hidden from view cannot be known by ordinary  
observation. Nirvichara is a non-ordinary type of observation that  
reveals perfect truth.

**तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥**

Tajjah saṁskāro'nyasaṁskārapratibandhī ||50||

The latent impressions born (of that knowledge) prevents others (from arising)

**tat** that

**jah** which is produced

**saṁskāra** mental impression, memory

**anya** other

**pratibandhī** prevents, suppresses

Knowledge born from rtambhara is opposed to the formation of latent impressions other than nirodhah

The only samskara formed here is the samskara of a non-arising of thought

तस्यापि निरोधे सर्वनिरोधान्निर्वीजः समाधिः ॥ ५१ ॥

Tasyāpi nirodhe sarvanirodhānnirvījaḥ samādhīḥ ||51||

Of that nirodhah of even the samskara (born of rtambhara), the result of that nirodhah is the samadhi without seed.

**Tasya** of that

**api** even

**nirodhe** in nirodha

**sarva** all

**nirodhāt** from nirodha

**nirbījaḥ** without seed

**samādhīḥ** samadhi

“Although the seer is beyond pleasure and pain and is immutable, still when the mind ceases functioning... that state being free from sorrow, the Seer is regarded as liberated.... The mind is witnessed by the Seer when it is in a fluctuating state; when it ceases to function naturally it is not witnessed anymore. From this empirical standpoint Purusha is said to be either in bondage or liberation.”