

ॐ योगदितिः

om yogadiptih

योगशास्त्रसारस्य संग्रहः (बोधनं) ।

कुर्महे (कुर्वते) कृपा वीक्षणात्तु हि ॥१॥

yogaśāstrasārasya saṅgrahaḥ (bodhanam)।

kurmahe (kurvate) kṛpā vīkṣaṇāttu hi||1||

1. The summary of yoga shastra is put together definitely only through compassionate grace (of Ishwara or Devi).

मानसं तु चोरः कदापि न ।

जायते च तत् बन्धनं सुखं ॥२॥

mānasaṁ tu coraḥ kadāpi na।

jāyate ca tat bandhanaṁ sukhaṁ||2||

2. The mind is a thief. Never its capture happens easily.

वृत्तिरूपतः क्लेशकारकः ।

ध्यानबन्धितः चेत्यवारितः ॥३॥

vṛttirūpataḥ kleśakāraḥ।

dhyānabandhitaḥ cetyavāritaḥ||3||

3. The mind is of the nature of modifications (thoughts) and is the cause of suffering. It is captured through meditation and then it is devoid of thoughts.

रागवर्जितो रागसंयुतः ।

ईशविश्वयोः योगकारकः ॥४॥

rāgavarjito rāgasamyutaḥ।

īśaviśvayoḥ yogakāraḥ||4||

4. Devoid of attachment and with attachment, with respect to the world and Ishwara is the cause for (leads to) yoga.

तत्पुनः पुनः चिन्तनं तु यत् ।

मार्गसाधकभ्याससंज्ञकं ॥५॥

tatpunaḥ punaḥ cintanaṁ tu yat
mārgasādhakabhyāsaññakaṁ ॥5॥

5. Thinking about that (yoga or Ishwara) again and again helps in the path and is termed as practice (abhyasa).

भेदभावनं बन्धमेवतत् ।

स्वात्मसंस्थितेः विश्वकारणं ॥६॥

bhedabhāvanaṁ bandhamevatat
svātmasaṁsthiteḥ viśvakāraṇaṁ ॥6॥

6. Notion of duality (thinking duality is real) is definitely bondage for abiding as the Self and the cause of this world.

युक्तमानसस्यात्मभावनं ।

लक्ष्यमेवतत् योगदर्शने ॥७॥

yuktamānasasyātmabhāvanaṁ
lakṣyamevatat yogadarśane ॥7॥

7. The notion of Self (I am the Self) of a focused mind is the goal of yoga shastra.

क्षिप्तमानसो योगबाधकः ।

शीघ्रमेवदूरंकृतंपुनः ॥८॥

kṣiptamānaso yogabādhakaḥ
śīghramevadūraṅkṛtampunaḥ ॥8॥

8. Distracted mind is an obstacle for yoga and should be quickly sent far away, again and again when distractions happen.

शोकपूर्णविश्वंत्यजेत्सदा ।

अन्यथा न प्राप्तव्यसाधनं ॥९॥

śokapūrṇaviśvāntyajetsadā |
anyathā na prāptavyasādhanam ||9||

9. Renounce always the sorrow-filled world. If not, the goal will not be attained.

ईप्सितं यदि मानस्य तु ।

रोधनं तदा सेवनं कुरु ॥१०॥

īpsitam yadi mānasya tu |
rodhanam tadā sevanaṁ kuru ||10||

10. If one desires to control the mind then do service (of astanga yoga).

अष्टसाधनं अंगरूपकं ।

यस्यसेवनं शान्तिदायकं ॥११॥

aṣṭasādhanam aṅgarūpakam |
yasyasevanam śāntidāyakam ||11||

11. Eight means are there which are of the form of limbs (all together put only will lead to fruit). Service of the eight means will lead to peace.

ज्ञातमेवतत् साधनानि च ।

सर्वमानुषेभ्यश्चस्पष्टतः ॥१२॥

jñātamevatat sādhanāni ca |
sarvamānuṣebhyaścspaṣṭataḥ ||12||

12. Those means are well known by all beings very clearly (hence they are not explained).

मार्गसंचर मानुषस्सदा ।

बन्धरूपक वैभवागमः ॥१३॥

mārgasañcara mānuṣassadā |
bandharūpaka vaibhavāgamaḥ ||13||

13. A person who follows the path (of yoga) will encounter siddhis which are of the nature of obstacles.

आत्मकामुकः संततंस्मरेत् ।

वैभवं मनो लालनं तु तत् ॥१४॥

ātmakāmukaḥ santataṁsmaret |
vaibhavaṁ mano lālanam tu tat ||14||

14. A person who desires the Self should always remember that siddhis are just plays of the mind.

सिद्धितारणं दुष्करं त्विह ।

धैर्यपूरुषोऽप्नुयात्सुखं ॥१५॥

siddhitāraṇam duṣkarantvihal |
dhairyapūruṣo'pnuyātsukham ||15||

15. Crossing over siddhis is very tough indeed. Such a brave person alone will attain bliss.

द्वैतलोकमद्वैतस्वात्मनि ।

नास्तिसर्वदा दृष्टमेव तु ॥१६॥

dvaitalokamadvaitasvātmani |
nāstisarvadā drṣṭamevatu ||16||

16. The dual world is in the non-dual Self. It is never there even though it is just seen or experienced.

स्वाविरोधिभावेनसंस्थितं ।

माययाकृतं सत्यसंवृतं ॥१७ ॥

svāvirodhibhāvenasamsthitam |
māyayākṛtaṁ satyasamvṛtaṁ ||17||

17. (The world) exists without being an obstacle to the Self, is created by Maya and covers the truth.

केवलात्मना संस्थितिस्तुसा ।

योगनिश्चयात् वृत्तिहीनतः ॥१८ ॥

kevalātmanā samsthitistusā |
yoganiścayāt vṛttihīnataḥ ||18||

18. Abiding as the absolute Self definitely is yoga for being devoid of thoughts.

द्वैतवृत्तयः सत्यवर्जितः ।

नैवबाधकः किन्तुसाधकः ॥१९ ॥

dvaitavṛttayaḥ satyavarjitaḥ |
naivabādhakaḥ kintusādhakaḥ ||19||

19. Those thoughts which are devoid of truth are not obstacles (to yoga) but helps in yoga (through remembrance that they are not real).

वृत्तिहीनचित्बोधपूरुषः ।

एतिमोक्षकैवल्ययौवनं ॥२० ॥

vṛttihīnācitbodhapūruṣaḥ |
etimokṣakaivalyayauvanaṁ ||20||

20. A person with knowledge of Consciousness devoid of thoughts attains moksha or liberation which is absolute state of young-ness (young-ness means beyond age and ever blissful).

वाक्यमेतत्तु (श्लोकमेतत्तु) यः पठेन्नरः ।

योगस्थानसुखं व्रजेत्सदा ॥२१॥

vākyametattu (śloketattu) yaḥ paṭhennaraḥ |
yogasthānasukhaṁ vrajetsadā ||21||

21. These words (slokas) who reads, such a person attains always the happiness of the state of yoga.

योगसारमेतत्तु प्राप्नुयात् ।

नन्दनन्दनो नन्दनन्दनः ॥२२॥

yogasārametattu prāpnuyāt |
nandanandano nandanandanaḥ ||22||

22. After attaining this yoga essence (implementing it as well) a person becomes blissful, blissful.