# Patanjali Yoga Sutra

# Pada 1: The Samadi Pada

### The Samadhi Pada explains the aims and meaning of yoga.

### 1 - This is the discipline of yoga.

### 2 – Yoga is the elimination, annihilation, and suppression of the modifications of the mind.

### 3 – Then the seer is established in *svarupa* (the real Self).

### 4 – At other times [when one is not in the state of yoga, as described earlier], one remains identified with the thought waves.

### 5 – The thought waves (*vrittis*) may be of five categories, some painful and some not painful.

### 6 – Right knowledge, wrong knowledge, verbal delusion, sleep, and memory {are the five sets of thought waves].

### 7 – Direct perception, inference, and scriptural injunctions are collectively called *pramana* (path of knowledge).

### 8 – Wrong knowledge is false knowledge, which is not based upon the true knowledge of the object.

### 9 – When words do not correspond to reality, verbal delusion arises [is created].

### 10 – Sleep is the wave of thought corresponding to nothingness.

### 11 – When experienced objects or thoughts are not forgotten and come back to life or mind, it is [called] memory.

### 12 – Through practice and detachment, they [vrittis, or thought waves] are controlled.

### 13 – Practice is the sincere effort to be established there.

### 14 – That [practice] becomes firmly grounded when it has been cultivated for a long period of time, continuously and with sincere devotion.

### 15 – *Vairagya* [non-attachment] is defined as self-mastery or complete freedom from desire.

### 16 – When, through knowledge of the indwelling Self, one is free from desire for any manifestation of nature, then that is the highest kind of non-attachment.

### 17 – *Samprajnata* [right knowledge] is that which is followed by reasoning, discrimination, bliss, and unqualified egoism.

### 18 – The other one [*samadhi*] is attained by the cessation of all mental activities, in which the *chitta* retains only the unmanifested impressions.

### 19 – *Videha* [devoid of body consciousness] and *prakritilaya* [one who has complete self-control] gets the experience [of this *samadhi*].

### 20 – To others [this samadhi, asamprajnata] comes through faith, vitality, memory, balanced mind, and discriminative knowledge.

### 21 – Success in yoga (samadhi) comes with great speed to those who are intensely sincere.

### 22 – Sucess varies according to the means adopted to achieve it: slow, medium, or intense.

### 23 – *Samdahi* (concentration) can be achieved through devotion to *Ishwara*.

### 24 – Ishwara [the Lord or God] is a special purusha [Being] untouched by ignorance or suffering, not subject to *karma* or *samskaras* or fruit of action, and free from attachment.

### 25 – In Him is the unsurpassable source of all knowledge.

### 26 – He is the Guru even of the earliest teachers, since He is not limited by time.

### 27 – The word that expresses Him is *pranavah* (om).

### 28 – This word should be repeated with contemplation on its meaning.

### 29 – Hence comes the knowledge of the innermost Self also, and the destruction of obstacles [to that knowledge and yogic life].

### 30 – Sickness, mental laziness, doubt, confusion, sloth, craving for sense pleasure, false perception, despair caused by failure in concentrating, and instability are the obstacles [in Self-realization].

### 31 – Pain, despair, tremor in the body, [irregular] exhalation and inhalation are the companions of these mental distractions.

### 32 – For their removal or elimination and for prevention of them [obstacles], [one should] follow intense practice of one truth or principle.

### 33 – Purification of the mind is attained by practicing the attitude of friendliness, compassion, complacency, and indifference towards happines, misery, virtue, and vice.

### 34 – Or by the expulsion and retention of breath.

### 35 – Steadiness of the mind is also established by involvement with or concentrating upon the activities of [higher] senses.

### 36 – Concentration may also be attained by fixing the mind on inner light, which is beyond sorrow.

### 37 – Also the mind of the person [yogi] has freedom desires, preferences, attachments, or passions towards sense objects.

### 38 – Or, having the knowledge of dream and sleep as its object of study.

### 39 – Also by meditation of one’s own choice.

### 40 – His power or mastery extends from the minutest atom to the ultimate infinity.

### 41 – One whose play of the mind is almost annihilated [attains] the entire absorption of the knower, knowing, and the knowable in one, just as the polished and transparent crystal takes the color of the object that rests on it.

### 42 – There, a state of *samdhi*, characterized by transformation of thought is achieved based on the options of word, meaning, and idea being mixed up.

### 43 – Through purification of memory, the mind attains [the state of calmness] freedom from its own nature; when the real knowledge of the object shines, it is the state of *nivitarka samadhi*.

### 44 – Even by this , *savichara* and *nirvichara samdadhi* are explained with involvement of subtle objects.

### 45 – And [this state of samadhi] is concerned with subtle objects and based upon the subtle state of the guna [*prakriti*].

### 46 – Those very states indeed are said to be samadhi with seed.

### 47 – By reaching this meditative state of *nirvichara*, and attainment of extreme purity, spiritual clarity is attained.

### 48 – There [one attains] the state of wisdom bearing supreme truth.

### 49 – The wisdom that bears ultimate truth is of a different kind from the knowledge gained through study [of scriptures] and inference. It is of a higher order because of having a specific object.

### 50 – Impression from that [wisdom, *ritambhara prajna*] eliminates or prevents all other impressions.

### 51 – When the dissolution (*nirodha*) of even that *samskara* (impression) occurs, then there is dissolution of all else and thereby *nirbija* (seedless) *samadhi* is attained.

# Pada 2: The Sadhana Pada

### The Sadhana Pada highlights practical aspects of yoga.

### 1 – Meditation, self-study, and surrender to God, [together], constitute Kriya Yoga.

### 2 – [That Kriya Yoga indeed] is practiced for removal of obstacles and attainment of *samadhi*.

### 3 – Lack of wisdom (ignorance), egoism, likes, dislikes, and love for life are the great causes for misery in life.

### 4 – Ignorance is the field for others [mentioned earlier], whether they are dormant, tenuous, alternated, or expanded conditions.

### 5 – Avidya or ignorance is to consider non-eternal, impure, misery and the non-self as eternal, pure, good, and the Self, or soul, respectively.

### 6 – Identity of the power of seeing and seer is ego or *asmita.*

### 7 – Liking or attachment results from pleasure or happiness.

### 8 – Dislike or aversion results from pain or unhappiness.

### 9 – *Abjinivesha* is the strong desire for life, flowing by its own automatically, which influences even the learned one.

### 10 – These [obstacles], when they are subtle, can be destroyed by returning them back to their origin.

### 11 – Their modification or activities are avoided or destroyed by meditation.

### 12 – The reservoir of actions , which are rooted in all afflictions, brings all types of experiences in present and future lives.

### 13 – So long as the root cause exists, it will bring fruits such as life, state, caste, lifespan, and enjoyments.

### 14 – They have pleasure and pain for their fruit, on account of virtue and vice.

### 15 – To the person of discrimination, all is misery because of the pains resulting from change, anxiety, and impressions and also because of conflict between the functioning of the qualities and modification.

### 16 – The misery or pain of the future can be avoided.

### 17 – The cause of that [pain] which is to be avoided is the union of the knower and knowable.

### 18 – The knowable is of the nature of illumination, activity and inertia, consisting of the elements and sense organs; its objects are for experience and emancipation.

### 19 – The states of the triple qualities of nature are particular or universal, with a mark, or without a mark.

### 20 – The seer is consciousness only; even though it is pure, it appears to see through the intellect.

### 21 – For his purpose only does the knowable exist. [*Prakriti* exists for *purusha*]

### 22 – Although it becomes non-existent or destroyed for one whose purpose has been fulfilled, it is not destroyed on account of being common to others.

### 23 – The purpose of such union, the conjunction of *sva* (*prakriti*) and *svami* (*purusha*, the master), is to bring about the recognition of one’s true nature and the unfolding of powers in oneself and prakriti.

### 24 – Ignorance is its effective cause.

### 25 – Removal is the disappearance of association [between *purusha* and *prakriti*] established by absence oft hat (ignorance). It is real remedy and the absolute freedom of the seer.

### 26 – The means of removal is undisturbed or unbroken awareness of discrimination between the real and the unreal.

### 27 – In his [*purusha’s*] case, the discriminative knowledge is in sevenfold stages.

### 28 – By the sustained practice of the limbs of yoga, upon the destruction of impurities, there arises light of knowledge into discriminative wisdom.

### 29 – The eight limbs of yoga are *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, and *samadhi*.

### 30 – The practice of self-discipline [*yama*] consists of non-injury, truthfulness, non-stealing, continence, and non-possessiveness.

### 31 – They are great vows not conditioned by class, place, time, or circumstance extending everywhere.

### 32 – Purity, contentment, austerity, self-study, and self-surrender constitute the vows of observances [*niyama*].

### 33 – [While practicing all these *yamas* and *niyamas*], when the mind is disturbed by improper thoughts, constantly thinking deeply of their opposites [is the remedy].

### 34 – These are improper thoughts or emotions, such as thoughts of hurting others, instigating violence, etc. They are done by oneself, done by others, or approved because of greed, anger and delusion. Whether they are slight, medium, or intense, they result in endless pain and ignorance, so there is need for pondering over the opposites.

### 35 – Upon being firmly established in nonviolence, there is abandonment of hostility in one’s [the yogi’s] presence.

### 36 – On being firmly established in truthfulness, action and the results rest on the action [of the yogi only].

### 37 – On being firmly established in non-stealing [honesty], all precious things come on their own [to the yogi].

### 38 – On being firmly established in continence, vigor is obtained.

### 39 – When non-covetousness becomes steady, then arises the knowledge of the where and how of births.

### 40 – From [physical] cleanliness or purity arises disgust for one’s own body and disinclination of contact with others.

### 41 – From purification of the mind, there is purification of *sattva*, cheerful mindedness, one-pointedness, control over the senses, and fitness for Self-realization.

### 42 – Superlative happiness comes from contentment.

### 43 – Through destruction of impurities by austerities, [one] attains perfection of the physical body and the sense organs.

### 44 – By self-study, comes communion with one’s chosen deity.

### 45 – Accomplishment of *samadhi* is attained through self-surrender to the Lord.

### 46 – Posture (*asana*) [should be] steady and comfortable.

### 47 – By relaxation of effort and meditation on the Infinite [the posture is mastered].

### 48 – From that [through mastery over *asana*], there is a cessation of disturbance from pairs of opposites.

### 49 – When this [posture] has been [mastered], the regulation of breath (*pranayama*), which is to break the flow or movement of inhalation and exhalation, follows.

### 50 – The external, internal, and suppressed or modification of breath is regulated by place, time, and number, [and they become] prolonged or subtle.

### 51 – The fourth type of *pranayama* is that which goes beyond the sphere of external and internal.

### 52 – Then, from that, the covering of light is destroyed.

### 53 – The fitness of the mind for concentration [is attained].

### 54 – *Pratyahara*, or abstraction, is that by which the senses do not come into contact with their objects and follow, as it were, the nature of the mind.

### 55 – Then follows the supreme mastery over the senses.

# Pada 3: The Vibhuti Pada

The Vibhuti Pada **explains concentration, meditation, and realization, along with practical aspects of yoga**

### 1 – Concentration (*dharana*) is the fixity of the mind on a specific point.

### 2 – Meditation (*dyana*) is the uninterrupted flow of knowledge.

### 3 – That alone, when shining in the light of the object (of meditation), as if void or empty, is *samadhi*.

### 4 – The three together is *samyama*, or thorough mastery.

### 5 – By mastering that [samyama], [there is] light of wisdom.

### 6 – Its [*samyama’s*] application is in stages.

### 7 – These three [dharana, dhyana, and samadhi] are internal in practice in relation to the preceding ones [the first five of the eight limbs].

### 8 – Even that is external to the seedless.

### 9 – The suppressive transformation is the conjunction of the mind with the moment of suppression, when the outgoing impressions disappear and suppressive impressions appear.

### 10 – Its flow becomes peaceful by repeated impressions.

### 11 – Samadhi transformation is the decay of distraction and the rise of the single-pointedness of the mind.

### 12 – When the subsiding and uprising thoughts are similar, the mental modification of one-pointedness comes again.

### 13 – By this, the property, the character, the condition and the transformation of the elements and sense organs are explained.

### 14 – *Dharmi* (object-characterized or substratum) is that in which the properties such as latent, active, and unmanifest are always present.

### 15 – The cause of difference in modification is the difference in the underlying process.

### 16 – By performing *samyama* over the three modifications (*nirodha*, *samadhi*, and *ekagrata*), the knowledge of the past and the future comes.

### 17 – The sound, object, and ideas are present together in a confused state. By performing *samyama* they are separated, and then comes the knowledge of the meaning of sounds uttered by any living being.

### 18 – By keen observation of the impressions, (one can have) the knowledge of earlier life.

### 19 – [Through samyama] of the thoughts comes the knowledge of others‘ minds.

### 20 – But not for other mental factors, which support the mental image, for that is not the object of *samyama*.

### 21 – By practising *samyama* on the body form, suspending the receptive power, and blocking the contact between the eye [of the observer] and light [from the body], there is invisibility.

### 22 – From this, one can understand the disappearance of sound, etc.

### 23 – Karma is of two types: active or slow. By performing *samyama* on these two, knowledge of the time of death or other omens is gained.

### 24 – [By practicing *samyama*] on friendliness, one gains strength.

### 25 – [By practicing *samyama*] on strengths or powers, one gets the strength of an elephant and other powers.

### 26 – The knowledge of the small, the hidden, or the distant [is attained] by directing the light of super-sensuous activity.

### 27 – By practicing *samyama* on the sun [one gains] knowledge of the universe.

### 28 – [By practicing *samyama*] on the moon, the knowledge on the arrangement of the stars [is gained].

### 29 – [Practicing *samyama*] on the polestar, knowledge of their movements comes.

### 30 – [By practicing *samyama*] on the navel center, there is knowledge of the system of the body.

### 31 – [By practicing *samyama*] on the hollow of the throat, there is freedom from hunger and thirst.

### 32 – [By practicing *samyama*] in the *kurma nadi*, steadiness is gained.

### 33 – [By practicing concentration] on the light inside the head, one gets vision of the perfected beings.

### 34 – [By practicing *samyama*] on intuitive knowledge or mental brilliance, omniscience is attained.

### 35 – [By practicing *samyama*] on the heart, there is knowledge of the mind.

### 36 – Experience is the result of the inability to distinguish between *purusha* and *sattva*, which are really quite distinct from each other. Knowledge of *purusha* comes through the practice of *samyama* on the nature of the Self, distinct from others.

### 37 – Then intuitional, higher hearing, touch, vision, taste, and smell (knowledge) are born.

### 38 – They are obstacles on the path of realization and such supernatural powers are worldly in nature.

### 39 – When there is a loosening in the cause of bondage, one [the yogi] can enter into the body of another through the channel of knowledge.

### 40 – By mastery over *udana*, there is levitation and non-contact with water, mud, thorn, and similar objects.

### 41 – By mastery over *samana*, there is brilliance.

### 42 – By practice of *samyama* over the relationship between the organ of hearing and space, one obtains the supernatural power of hearing.

### 43 – Through practicing *samyama* on the relation between the body and the space, or by attaining the state of being as light as cotton, one gains the ability of passage through the space.

### 44 – The *siddhi* “*mahavideha*“ is a state when (samyama) is practiced with an external and unimaginable thought; thus, covering can be removed from the light of knowledge.

### 45 – By practicing *samyama* over the gross elements – [their] essential nature, subtle elements, their pervasiveness, and their purposefulness – one gets mastery over the elements.

### 46 – Then is the attainement of *anima* and other powers and also the perfection of the body and non-resistance of their attributes.

### 47 – Beauty, gracefulness, strength, cohesiveness, etc. are the wealth of the body.

### 48 – Practice of *samyama* over the power of cognition, real nature, egoism, all-pervasiveness, and function leads to mastery over the sense organs.

### 49 – Then there is quickness like the mind, un-instrumental perceptions, and mastery over pradhana [nature].

### 50 – Only from awareness of the distinction between *sattva* (purity) and *purusha* (the soul) arises supremacy over all states and forms of existence and omniscience.

### 51 – By non-attachment even to that, on the very seed of bondage being destroyed, comes *kaivalya*, or absolute independence.

### 52 – When the presiding deities invite, there should be avoidance and no attachment, no smile of satisfaction,because there is the possibility of contact with the undesirable.

### 53 – By practicing *samyama* on moments and their successions comes knowledge born of discrimination.

### 54 – From it [*vivekaja jnana*] comes knowledge of the distinction between two similar objects, which are not separately distinguished by clan, characteristics, or place.

### 55 – Knowledge born of discrimination is transcendent, and includes all objects simultaneously through all periods of time, without having any succession.

### 56 – *Kaivalya* is attained when there is equality of purity between *purusha* and *sattva*.

# Pada 4: The Kaivalya Pada

The Kaivalya Pada **explains liberation, independence and realization.**

### 1 – The *siddhis* are the results of birth, drugs, mantras, penance, or *samadhi*.

### 2 – Transformation from one kind to another is by the overflow of natural tendencies.

### 3 – The incidental cause does not move the natural tendencies into activities; it merely removes the obstacles, like a farmer.

### 4 – Created minds are from egoism alone.

### 5 – The one mind is the director of the many minds in different activities.

### 6 – Of these, the mind born of meditation is free from germs.

### 7 – Karmas are neither white nor black in the case of a yogi, but for others, they are threefold.

### 8 – From these proceed the potential desires manifested, for which the conditions are favorable.

### 9 – There is the relation of cause and effect even though separated by class, locality, and time because memory and impressions are the same in form.

### 10 – There is no beginning of them, [and] the desire to live is eternal.

### 11 – Being bound together as cause, effect, support, and object, they [*vasanas*] disappear with the disappearance [of the cause, which is ignorance].

### 12 – The past and the future exist in their own real form. The difference of *dharmas* or properties is on account of the difference of paths.

### 13 – They, whether manifest or unmanifest [subtle] are of the nature of *gunas*.

### 14 – The essence of the object is in the uniqueness of transformation.

### 15 – There being difference in the mind, the object being the same, they appear to be different because of different path.

### 16 – And if an object dependent upon one mind were not cognized by that mind, would it then exist?

### 17 – An object may be unknown or known because the mind needs to be thereby colored.

### 18 – The modification of the mind are always known to its Lord on account of the changeless *purusha*.

### 19 – Nor is it self-illuminative, because it is perceptible.

### 20 – And both cannot be cognized at the same time.

### 21 – In the case of being knowable by another mind, there will be too much cognition of cognitions and confusion of memories.

### 22 – Consciousness knows its own will by transforming its appearance and thought. It does not itself move from place to place.

### 23 – The mind, being colored by the knower and the known, is all-inclusive.

### 24 – The mind is of innumerable *vasanas*, it acts for another [soul], and it also acts in association.

### 25 – By knowing the distinction, there is cessation of all desires for a person reflecting in the consciousness of the soul.

### 26 – Then the mind inclines towards discrimination and heads towards total independence.

### 27 – In the intervals, [when there is a break in the discriminative thought process], there arise other thoughts from the force of impressions.

### 28 – Their elimination, like that of afflictions, has been described.

### 29 – Having no interest left even towards the highest form of meditation, there comes from every direction the highest kind of discrimination leading to *dharma megha samdhi*.

### 30 – Then follows freedom from afflictions and actions.

### 31 – Then, in cosequence of the removal of all veils and impurities, that which can be known [through the mind] is little in comparison with the infinity of knowledge.

### 32 – By that the qualities (*gunas*), having fulfilled their objectives in the process of transformation, come to an end.

### 33 – Succession (*kramah*) is the process of an uninterrupted sequence of moments, cognized as distinct at the ultimate end of transformation.

### 34 – *Kaivalya* is the state following re-absorption of the gunas because of their being devoid of the goal of the *purusha*, an das a result, *purusha* is established in its real nature, which is pure consciousness.