

The Yoga Sutra of Patanjali – Draft

Based on the published work of Dr. Thomas Egenes, comments by Maharishi Mahesh Yogi, the unpublished translation by Michael Speight, and my own tweaks.

Book 1 – Samadhi, Transcendence

- 1 Now is the teaching on Yoga.
- 2 Yoga is the complete settling of the activity of the mind.
- 3 Then the observer is established in its own nature (the Self).
- 4 Reverberations of the Self emerge from here (the self-referral state) and remain here (within the self-referral state).
- 5 Mental activities are fivefold, producing painful and not painful experiences.
- 6 They are valid knowledge, invalid knowledge, imagination, sleep, and memory.
- 7 The means of gaining valid knowledge are direct experience, inference and verbal testimony.
- 8 Invalid knowledge is deceptive understanding, based on appearance which is not real.
- 9 Imagination follows verbal knowledge, but without a corresponding object.
- 10 Sleep is activity based in the experience of nonexistence.
- 11 Memory is not forgetting a perceived object.
- 12 Through [regular] practise and non-attachment, these activities are stilled.
- 13 Practise is the endeavour to become established in the state of yoga.
- 14 Yoga becomes fully established through regular and respectful practise for a long time.
- 15 In the state of non-attachment one is freed from the thirst for objects, whether seen or heard of. This is the indication of triumph of the Self.
- 16 The highest state of non-attachment is freedom from all change, which comes through knowledge of the Self (purusha).
- 17 Samadhi with an object of attention (samprajnatah samadhi) takes the form of gross mental activity, then subtle mental activity, bliss, and the state of amness.
- 18 The other state, samadhi without an object of attention (asamprajnatah samadhi), follows the repeated experience of cessation, although latent impressions (seeds) still remain.
- 19 By virtue of birth, some may live at refined levels or become merged with nature.
- 20 For others it is preceded by faith, vigour, memory, transcendence and knowledge.
- 21 Samadhi is near for those who are highly intent.
- 22 Even among those there is a distinction between mild, moderate, and very strong.
- 23 Or it is obtained through devotion to God.
- 24 God is a distinct personality, unaffected by afflictions, actions, the result of action, or impressions.
- 25 In Him the seed of omniscience is unsurpassed.
- 26 He is also the teacher of the ancients, being unbound by time.
- 27 He expresses the pranava, the primordial sound.
- 28 Repeated experience [repetition] of that produces His form (to experience).
- 29 Then the awareness turns inward, and obstacles disappear as well.
- 30 Those obstacles that distract the mind are disease, fatigue, doubt, carelessness, laziness, attachment, confused understanding, failure to achieve samadhi, and failure to maintain samadhi.
- 31 These distractions are accompanied by pain, depression, restlessness, and coarse breathing.
- 32 These obstacles can be removed by repeated experience of the one reality.
- 33 The mind becomes purified by cultivating friendliness toward the happy, compassion toward the unhappy, delight in the virtuous, and equanimity toward the unvirtuous.
- 34 Or the mind becomes purified by inhalation and exhalation of the breath. [pranayama]
- 35 Or steadiness of the mind is established when refined perception arises.
- 36 Or by the experience of inner light, which is free from sorrow.
- 37 Or by attuning the mind to a person free from desire [awake].
- 38 Or by knowledge obtained in dreaming or deep sleep.
- 39 Or from meditation on what is agreeable.
- 40 Mastery of this extends from the smallest of the small to the greatest of the great.

- 41 When mental activity decreases, then the knower, knowing, and known become absorbed in one another, like a transparent crystal which has assumed the appearance of that upon which it rests.
- 42 In the first stage of absorption (savitarka samapatti)[towards samadhi] the mind is mixed, alternating between sound, object, and idea.
- 43 In the second stage of absorption (nirvitarka) the memory is clarified, yet devoid of its own nature, as it were, and only the gross object appears.
- 44 The third stage (savicara) and fourth stage (nirvicara) are explained in the same way, only with a subtle object of attention.
- 45 And the range of subtle objects extends to the formless.
- 46 These levels of samadhi still have objects of attention.
- 47 In the clear experience of nirvicara samadhi dawns the splendour of spirituality [Self].
- 48 There resides the intellect that knows only truth. [resolute intellect]
- 49 Because it is directed toward a specific object [direct experience], the range of knowledge obtained on ritambhara prajna is different from knowledge gained through verbal testimony or inference.
- 50 The impression arising from that state prevents other impressions.
- 51 In the settling of that state also, all is calmed, and what remains is unbounded wakefulness. [nirbijah samadhi, without seed or impression]

Book 2 – Sadhana, Practice

- 1 Tapas [warming], study of the Self, and devotion to God constitute the yoga of activity (kriya).
- 2 The purpose of the yoga of activity is to cultivate samadhi and to weaken afflictions, the causes of suffering.
- 3 The causes of suffering are ignorance, individuality, attachment, aversion, and clinging to life.
- 4 Ignorance is the source of the others, whether they are dormant, weak, suspended, or active.
- 5 Ignorance is perceiving the non-eternal as eternal, the impure as pure, suffering as happiness, and the non-Self as the Self.
- 6 Individuality is identifying the capacity of seer and seen. [ego identification]
- 7 Attachment is the result of pleasure.
- 8 Aversion is the result of pain.
- 9 Clinging to life is spontaneous, thus arising even in the learned.
- 10 These afflictions, when subtle, are removed by returning to one's original state.
- 11 When active, they are removed by meditation.
- 12 Afflictions are at the root of the storehouse of past action, which becomes expressed in the present or future life.
- 13 As long as the root exists, the storehouse of past actions will generate more births, more life spans, more experiences.
- 14 If these births are caused by virtuous action, they are pleasurable. If caused by unvirtuous action, they are painful.
- 15 Suffering is caused by change, anxiety, impressions, and by opposing the activity of nature. Indeed, discriminating persons know that everyone is suffering.
- 16 Avert the danger which has not yet come.
- 17 The cause of the danger to be averted is the identification of seer and seen. (v6)
- 18 The seen, consisting of the elements (objects) and senses, has the qualities of luminosity, activity, and inertia [3 gunas]. Its purpose is to provide experience leading to liberation.
- 19 The stages of the gunas are distinct (mahabhutas, karmendriyas, jnanendriyas, manas), indistinct (tanmatras, ahamkara), with mark (buddhi) [seed] only and without marks (prakriti)[unmanifest].
- 20 The seer is a perceiver only. Although pure, it perceives (is reflected) through the intellect.
- 21 The existence of the seen is solely to fulfill the purpose of the seer.
- 22 Although the seen has disappeared for one whose purpose is accomplished, still it is not destroyed because it is common to others.
- 23 The seer is identified with the seen so that the essential nature of each may be known.
- 24 The cause of identification is ignorance [of the Self].

- 25 Eliminating ignorance eliminates identification. That is release, singularity of awareness, Kaivalya (liberation).
- 26 The means of release is undisturbed discriminative knowledge.
- 27 For that there are 7 stages, culminating in complete wakefulness.
- 28 When impurity is destroyed through the practise of the limbs of yoga, then the light of knowledge leads to discriminative awareness.
- 29 The 8 limbs are Observance (yama), rule (niyama), posture (asana), regulation of breathing (pranayama), retirement (pratyahara), steadiness (dharana), meditation (dhyana), and pure consciousness (Samadhi).
- 30 The Yamas are non-injury (ahimsa), truthfulness (satya), non-theft (asteya), moderation (brahmacharya), and non-possession (aparigraha).
- 31 These great laws are universal, not qualified by birth, place, time or circumstance.
- 32 The Niyamas are purification (shaucha), contentment (samtosha), warming (tapas), study of the Self (svaadhyaya), and devotion to God (ishvara pranidhana).
- 33 For removing negativity, the opposite (of negativity) should be cultivated.
- 34 Negativity, such as injury and so on, whether done directly, caused to be done, or approved of; is preceded by greed, anger and delusion. Whether mild, moderate or intense, its fruits are unending suffering and ignorance. Thus the opposite should be cultivated.
- 35 Where non-injury is established, in the vicinity of that, hostile tendencies are eliminated.
- 36 When truthfulness is established, activity and it's fruit [consequence] are closely connected. (quickly resolved)
- 37 When non-theft is established, all jewels (wealth) rise up.
- 38 When moderation is established, vitality is obtained.
- 39 When non-possession is steadfast, knowledge comes regarding the questions of existence.
- 40 From purification arises the desire to protect one's own body and freedom from others influence.
- 41 Also comes clarity of intellect (sattva), cheerfulness, onepointedness, mastery over the senses, and fitness for Self-realization (Kaivalya)
- 42 From contentment, unsurpassed happiness is obtained.
- 43 From the destruction of impurity through tapas [rajas fire], there is perfection of the body and senses.
- 44 From the study of the Self there is union with the ideal or chosen form of God (ishta devatta).
- 45 From devotion to God, Samadhi is perfected.
- 46 Asana is steady pleasantness
- 47 Asana is perfected by relaxation of effort and absorption in infinity.
- 48 From that comes freedom from (non-disturbance by) the pairs of opposites.
- 49 When that is established, in pranayama is the suspension of the movement of inhalation and exhalation. [in samadhi]
- 50 The activity of breath may be external, internal, or completely suspended. When regulated by place, time and number, the breath becomes long and subtle.
- 51 The fourth (limb) goes beyond the domain of external and internal.
- 52 The covering over the light is removed.
- 53 And the mind becomes fit for steadiness. (dharana)
- 54 When there is no contact with the objects, the senses follow the mind. This is retirement. (pratyahara)
- 55 From pratyahara, mastery over the senses is supreme.

Book 3 – Vibhuti, Special Abilities

- 1 Dharana is attention held steady on a single point. [steadiness of mind]
- 2 Dhyana (meditation) is the continuous flow of awareness to that point.
- 3 Samadhi is when the object becomes as if devoid of its own nature, and awareness appears by itself.
- 4 The three taken together are Samyama.
- 5 Through mastery of samyama, the splendour of complete wakefulness dawns.
- 6 The application of samyama is in stages.
- 7 Dharana, dhyana, and samadhi are internal limbs, compared to the previous [limbs].
- 8 Even samyama is an external limb of unbounded awareness.

- 9 The nirodha transformation of mind is at the junction point; the moment of complete settling [at source of thought] between the disappearance of manifest impressions and appearance of withheld impressions [purification].
- 10 Through the repeated experience of settling, a continuum of calmness develops.
- 11 The samadhi transformation of the mind is in the collapse of diversified awareness and the rise of unified awareness.
- 12 Then again comes unified awareness (ekagrata), the ekagrata transformation of the mind, in which subsided and uprisen states are the same. [evenness]
- 13 By this are explained the transformations of the characteristics, temporal qualities, and states in the entire objective and subjective creation.
- 14 An object unfolds as a succession of past, present, and future characteristics.
- 15 A change in sequence causes a change in transformations.
- 16 From samyama on the three transformations comes knowledge of the past and future.
- 17 Confusion arises from the superimposition of sound, form, and idea [meaning] on one another. From samyama on the distinction comes knowledge of the sound of all living beings.
- 18 From perception of impressions (samskara) comes knowledge of previous births.
- 19 From a mental impulse comes knowledge of another's mind.
- 20 But that knowledge does not include the cause of another's thoughts, because their object of perception is not possible to know. [We experience from our point of awareness, not theirs.]
- 21 From samyama on the form of the body, disrupting the contact of its light with the eye, invisibility is gained.
- ... By the same means, sound is controlled. [alternate sutra]
- 22 Karma returns both quickly and slowly. From samyama on that, or from premonitions, comes knowledge of death.
- 23 Through samyama on friendliness, [compassion, happiness] and so on, these qualities are strengthened.
- 24 The strength of an elephant, and so on, is obtained through samyama on their strengths.
- 25 Knowledge is gained about what is subtle, hidden, or distant by allowing their inner light to come forth.
- 26 Through samyama on the sun comes knowledge of the universe.
- 27 Through samyama on the moon comes knowledge of the arrangement of the stars.
- 28 Through samyama on the polestar comes knowledge of the movement of the stars.
- 29 From Samyama on the navel plexus (chakra) comes knowledge of the bodily systems (arrangements, structure).
- 30 Through samyama on the hollow of the throat, hunger and thirst are subsided.
- 31 Through samyama on the kurma (tortoise) nadi (energy channel)(at the bronchial tube), calmness is gained.
- 32 Through samyama on the light in the head comes vision of perfected beings (siddhas).
- 33 Or through intuition everything can be known.
- 34 Through samyama on the heart comes understanding of the mind.
- 35 Outer enjoyment makes no distinction in the experience of buddhi (sattva) and purusha; which are absolutely unmixed, because buddhi is purposeful to another and purusha is purposeful to itself. Through samyama on the distinction between buddhi and purusha, comes knowledge of purusha.
- 36 From knowledge of purusha arise intuition and refined hearing, touch, sight, taste, and smell.
- 37 These are proofs of awakening and yet are subordinate to samadhi.
- 38 Through loosening the cause of bondage and through perception of the movements of the mind, entering the body of another is possible. [in consciousness]
- 39 Through mastery of the upward breath (Udana (speech, memory etc)) comes freedom from contact with water, mud, thorns, etc and the ability to rise up [at death].
- 40 Through mastery of the even breath (Samana (digestion)), effulgence is gained.
- 41 Through Samyama on the relationship between hearing and akasha (space), divine hearing is gained.
- 42 Through samyama on the relationship between body and akasha and through absorption in the lightness of cotton fibre, movement through space is gained. [yogic flying]
- 43 Mental activity outside (of the body) which is not imagined is called mahavideha (the great bodiless

state). Through that, the covering over the inner light is dissolved.

- 44 Mastery over the elements (bhuta) is gained through samyama on the gross form (earth, water, etc), essence (hardness, liquidity, heat, mobility, all-pervasiveness), subtle form (smell, taste, form, texture, sound), connectedness (sattvika, rajasika, tamasika) and purposefulness (to or away from kaivalya) of an object.
- 45 From that arises the ability to become minute and so on, perfection of the body, and indestructibility of its characteristics.
- 46 Perfection of the body consists of beauty, grace, strength, and the firmness of a diamond (thunderbolt, Vajra).
- 47 Mastery over the senses [and objects of action] is gained through samyama on their ability to perceive, their essence, individuality, gunas, and purpose.
- 48 From that comes movement as swift as the mind, action independent of the physical body, and mastery of nature.
- 49 Solely from the perception of the distinction between buddhi and purusha comes all-knowingness and supremacy over all that exists.
- 50 Through non-attachment to even that, when the source of imbalance is collapsed, there is a singularity, kaivalya (liberation, enlightenment).
- 51 There is no cause for attachment or pride upon invitation from celestial beings, because the undesirable may occur again.
- 52 Through samyama on a moment and its sequence, discrimination is born.
- 53 Then comes the ability to discriminate between objects that seem similar, indistinguishable by species, characteristic or position.
- 54 This knowledge born of discrimination is liberating and holistic, it includes all objects and all times.
- 55 When buddhi (intellect) becomes as pure as purusha, enlightenment (kaivalya) dawns.
(Texts which number 21 as 2 sutras make 56)

Book 4 – Kaivalya, singularity, point value, enlightenment

- 1 Siddhis arise through birth, herbs, mantra, tapas (warming) or samadhi.
- 2 Transformation into another form of existence comes from filling up of that nature.
- 3 The apparent cause of natural change is not the real cause. Instead, the removal of an obstacle is. In this it is like a farmer who channels water for crops by removing barriers.
- 4 Minds are created solely from individuality. (Asmita, my-sense)
- 5 The one mind is the cause of many minds engaged in diverse activities.
- 6 Of these minds, the one produced through meditation is free from impressions.
- 7 The action of a yogi is neither white nor black, while of others, it is threefold.
- 8 Actions create mental impressions which have very similar qualities to the fruit (results) of that action.
- 9 Because of the uniformity of memory and impressions, an action and its mental impressions are related, even when separated by birth, place, and time.
- 10 And those impressions are beginningless because of the perpetual nature of desire.
- 11 Ignorance, effort, mind, and object are bound together. When these bindings disappear, mental impressions disappear.
- 12 Past and future exist in reality because of the difference in the development of characteristics.
- 13 These characteristics have qualities (guna) of a manifest or subtle nature.
- 14 The essential nature (Tattva) of an object (vastu) is found from the uniformity of transformation.
- 15 Though an object is the same, because minds are diverse, the path of an object and the knowledge about it are distinct.
- 16 And an object does not depend on a single mind. Otherwise, it would cease to exist if not perceived by that mind.
- 17 An object is known or not known, depending on whether it influences the mind. [is sensed]
- 18 The activity of the mind is always known, because consciousness, its basis, does not change.
- 19 The mind is not self-luminous, because it is perceivable, is an object of experience.
- 20 And it is not possible to cognize both the mind and its object at the same time. [We see the mind or we're

in the mind seeing it's objects of perceptions.]

- 21 If the mind was seen by another mind, there would be an over-occurrence of intellect observing intellect and confusion of memory. [think mirror reflecting mirror.]
- 22 Consciousness, though unmoving, gains knowledge (perception) of its own intellect by assuming its form.
- 23 The mind (chittam), influenced by knower and known, is all-comprehensive.
- 24 The mind, though having an innumerable variety of impressions, exists for the sake of Purusha and acts in association with it. [it has no independent existence.]
- 25 For one who has cognized the distinction of Purusha, reflection about the nature of the Self ceases.
- 26 Then the mind is inclined towards discrimination and is not far from kaivalya.
- 27 In the gaps in that state, other thoughts arise due to impressions.
- 28 The removal of these is said to be like the removal of afflictions.
- 29 For one who has nothing to gain even in that recognition, who has continuous discriminative awareness, dharma megha (cloud of virtue) samadhi is gained.
- 30 From that comes the removal of afflictions and the binding influence of action.
- 31 Then, because knowledge is infinite when all obstructing impurities are removed, little remains to be known.
- 32 Then nature has fulfilled its purpose and the sequence of transformation is complete.
- 33 Sequence, which depends on series of moments, is liberated at the final end of transformation.
- 34 In the absence of activity (the gunas), the purpose of purusha is fulfilled, and what remains is kaivalya (singularity), the infinite power (shakti) of consciousness established in its own nature.