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Yoga Sutras Translated

Translations by Pandit Rajmani Tigunait and Edwin Bryant.

- 1.1: Then comes the right time to undertake the practice of yoga.
- 1.2: Complete mastery over the modifications of the mind is called yoga.
- 1.3: Then [only after the roaming tendency of the mind is overcome] the seer becomes established in its true nature.
- 1.4: Elsewhere [the seer] conforms to the modifications of the mind.
- 1.5: The mental modifications are fivefold. Some cause misery; others do not.
 - 1.6: Correct understanding, false understanding, imagination, sleep, and memory are the five categories of the modifications of the mind.
 - 1.7: Mental modification accompanied by correct understanding is threefold: perception, inference, and scriptural.
 - 1.8: False understanding is mistaking something for something else.
 - 1.9: Imagination is that which, due to the usage of words, appears to have content but in reality is devoid of any content.
 - 1.10: The operation of the mind associated with the cognition of that which is non-existent is called sleep.
 - 1.11: Not being disconnected from the objects of previous experiences is called memory.
- 1.12: That can be controlled through practice and non-attachment
 - 1.13: Effort to stay there is called practice.
 - 1.14: Perfection in practice comes when one continues to practice with sincerity and respect for a long period of time without any interruption.
 - 1.15: Lack of craving for the objects known by the senses and described in the scriptures is dispassion or non-attachment. This level of dispassion enables the yogi to gain a high degree of self-mastery; hence it is called *vasikara*: self-regulating, self-controlling, self-guiding.
 - 1.16: The highest level of dispassion, leading to self-realization, takes place when the aspirant is free from all forms of "thirst," including the desires resulting from the interplay of *sattvic*, *rajasic*, and *tamasic* forms of nature.
- 1.17: Due to the nature of the objects of focus the first stage of spiritual absorption, known as *samprajnata samadhi*, is fourfold.
- 1.18: The highest state of *samadhi* is that where, due to practice, all modifications of mind, including subtle impressions of all previous actions, have come to an end.
- 1.19: People belonging to the category of *videha* and *prakritilaya* are born with the capacity to attain the highest level of *samadhi*.
- 1.20: Others [those who are not born with extraordinary abilities] can also attain the highest level of *samadhi*, provided their practice is accompanied by conviction, inner strength, retentive power, all-consuming-focus, and clear understanding.



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- 1.21: The goal [victory over the mind] is close for those with intense desire.
- 1.22: It is very close for those who are charged with the highest degree of intense desire, and even that intensity could be mild, intermediate, and supreme.
- 1.23: Victory over the mind and its modifications can also be gained through complete surrender to God, the inner guide.
 - 1.24: The unique being that rests in the body and yet is never touched by afflictions, actions, the results of actions, and the repository of the subtle impressions of actions and their fruits is called Isvarah -- God.
 - 1.25: Therein lies the seed of unsurpassed omniscience.
 - 1.26: Unlimited by time, God is the teacher of all previous teachers.
 - 1.27: Pranava [Om] is the denoter of That [God].
 - 1.28: Repetition of That means to contemplate the meaning of That.
- 1.29: Thereafter, the aspirant gains direct experience of inner being. Thereafter, obstacles also vanish forever.
- 1.30: Disease; mental imbalance; doubt; carelessness; laziness; inability to withdraw, compose, and rest; hallucination; inability to reach, grasp, or comprehend the goal; and inability to remain grounded are the obstacles -- these are distractions to the mind.
 - 1.31: Pain; mental agitation; trembling or shakiness of limbs; (abnormal or disturbed) inhalation and exhalation all arise with the aforementioned obstacles.
- 1.32: Meditation on the one single truth is the way to overcome those obstacles.
- 1.33: Infusing the mind with friendship for those who are happy, compassion for those who are suffering, cheerfulness towards those who are virtuous, and un-involved observation for those who are non-virtuous results in reclaiming a pristine state of mind.
- 1.34: By practicing a special pranayama that involves forceful exhalation or retention of breath, one attains a pristine state of mind.
- 1.35: When sensory experiences manifest directly from inside, it leads the mind to a state of concentration.
- 1.36: When a state of wordlessness and effulgence manifests directly from inside, it leads the mind to state of concentration.
- 1.37: Stability of mind comes by making it free from attachment or by meditating on one who is free from attachment.
- 1.38: By meditating on the experience of dream and sleep, one gains stability of mind.
- 1.39: By meditating on any object of one's choice, one attains steadiness of mind.
- 1.40: Thereafter, a yogi's mastery stretches from the smallest atom to the biggest objects.
- 1.41: A tranquil mind is like a crystal--it assumes the color of whatever is in its proximity, be it an object of concentration, the process of concentration, or the pure consciousness that witnesses the inner functioning of the mind.
- 1.42: When the mind focuses on that object in association with the word and its meaning, there arises *savitarka samapatti*--a narrow field of concentration that contains the word, its meaning, and the object denoted.



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- 1.43: Upon the complete transformation of memory, there arises *nirvitarka samadhi*--a material state in which the meaning alone is illuminated and which appears to be devoid of its own form.
- 1.44: Accordingly, *savichara samadhi* and *nirvichara samadhi*, which have extremely subtle objects as their focal points, can be explained.
- 1.45: Meditation on the most subtle object culminates in meditation on *prakrti*, the building blocks of our life and the life of the universe.
- 1.46: Those [samadhis] are indeed the samadhi with seeds.
- 1.47: From further purification of *nirvichara samadhi* (meditation that transcends the realm of thought altogether) spiritual illumination ensues.
- 1.48: Therein resides intuitive wisdom laden with *rtam*, the self-propelled law of sustainability.
- 1.49: The content of intuitive wisdom is totally different from that which can be derived from spiritual sources and inference, for both its source and its intent and unique and extraordinary.
- 1.50: The subtle impressions born of that intuitive wisdom cancel all other *samskaras*.
- 1.51: Upon cancelation of even that, everything else is cancelled. This is called *nirbija samadhi*.
- 2.1: The schematic practice of yoga consists of three components: *tapas* (austerity), *svadhyaya* (self-study), and *Ishwara pranidhana* (unshakable faith in the guiding and protecting power of God).
- 2.2: The objective of kriya yoga is to induce samadhi and minimize afflictions.
- 2.3: Distorted self-understanding, mistaken self-identity, attachment, aversion, and fear of death are the afflictions (*kleshas*).
 - 2.4: Regardless of whether they are dormant, feeble, disjointed, or active, *asmita* (mistaken self-identity), *raga* (attachment), *dvesha* (aversion), and *abhinivesha* (fear of death) live in the deep soil of *avidya* (ignorance).
 - 2.5: Mistaking short-lived objects, impurity, suffering, and lack of self-awareness for eternity, purity, happiness, and awareness of oneself, respectively is *avidya* (ignorance).
 - 2.6: *Asmita* (false identity or distorted self-image) emerges when the perceiver's power dissolves into the power of perception.
 - 2.7: Attachment springs from the reservoir of pleasure.
 - 2.8: Aversion springs from the reservoir of sorrow.
 - 2.9: Fear of death carries its own essence and predominates [the consciousness of] even the wise.
- 2.10: They [the fivefold afflictions] are subtle and are to be destroyed before they manifest vividly.
- 2.11: Evolutes of the afflictions are to be destroyed by meditation.
- 2.12: Karmic phenomenon is rooted in afflictions, and this phenomenon is what we experience in our current and future lives.
 - 2.13: As long as the root continues to exist, that [karmashaya, the field of our actions] must have an effect, forcing us to be born into a particular species, live



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- for a particular span of time, and undergo inescapable experiences of pleasure and pain.
- 2.14: They [the three effects of past actions: birth in a particular species, life span, and inescapable experiences during that lifespan] are accompanied by pleasure and pain, for they are rooted in pure/virtuous and impure/non-virtuous karmas.
 - 2.15: Because the effect of an action is accompanied by pain, because the action itself is accompanied by the experience of pain, because the subtle impressions of action contain pain, and because the forces that motivate us to preform an action mutually contradict and oppose each other, to a person endowed with discernment, all is pain.
 - 2.16: Pain that is not yet come can be abandoned.
 - 2.17: The union of consciousness with the objects of the world is the cause of pain.
 - 2.18: The objective world is made of elements and senses. Illumination (sattva), action (rajas), and stability (tamas) are its inherent qualities. The objective world furnishes consciousness with the means of achieving fulfillment and freedom.
 - 2.19: The nodes of the gunas (sattva, rajas, and tamas) are fourfold: the identifiable, the non-identifiable, the only-referable, and that which is beyond all reference.
 - 2.20: The power of seeing itself is the seer. It is pure, yet its perception follows what has been perceived by buddhi.
 - 2.21: The essence of the objective world (*prakriti*) lies in fulfilling the purpose of That (*purusha*).
 - 2.22: In relation to the one whose purpose is fulfilled, the objective world is dead. And it is not yet dead [in relation to one whose purpose is not fulfilled] for the objective world is common to all [purushas/jivas].
 - 2.23: The union of the powers of both the objective world and its master, purusha, is the cause of attaining one's essential nature.
 - 2.24: The cause of that [union] is ignorance. [END of PRT's translations.]
 - 2.25: By the removal of ignorance, conjunction is removed. This is the absolute freedom of the seer.
 - 2.26: The means to liberation is uninterrupted discriminative discernment.
 - 2.27: The yogi's true insight has seven ultimate stages.
 - 2.28: Through the practice of the eight rungs of yoga, when impurities are destroyed, there arises samadhi, culminating in the highest realization.
 - 2.29: Yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi are the eight rungs to attaining yoga.
 - 2.30: The yamas are ahimsa (non-harming), satya (truthfulness), asteya (non-stealing), brahmacharya (restraint of the senses), aparigraha (non-attachment)
 - 2.31: The yamas are considered the great vow. They are not exempted by one's class, place, time, or circumstance. They are universal.
 - 2.32: The observances are cleanliness, contentment, austerity, study, and devotion to God.



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- 2.33: Upon being harassed by negative thoughts, one should cultivate counteracting thoughts.
- 2.34: Negative thoughts are violence, etc. They may be personally preformed, performed on one's behalf by another, or authorized by oneself; they may be triggered by greed, anger, or delusion; and they may be slight, moderate, or extreme in intensity. One should cultivate counteracting thoughts, namely, that the end results of negative thoughts are ongoing suffering and ignorance.
- 2.35: In the presence of one who is established in nonviolence, hostility is abandoned.
- 2.36: When one is established in truthfulness, one ensures the fruition of actions.
- 2.37: When one is established in non-stealing, all jewels manifest.
- 2.38: Upon the establishment of brahmacharya [restraint of the senses], power is attained.
- 2.39: When non-covetousness becomes firmly established, knowledge of the whys and wherefores of births manifests.
- 2.40: By cleanliness, one develops distaste for one's body and the cessation of contact with others.
- 2.41: Upon the purification of the mind, one attains cheerfulness, one-pointedness, sense control, and fitness to perceive the self.
- 2.42: From contentment, the highest happiness is attained.
- 2.43: From austerity, on account of the removal of impurities, the perfection of the senses and body manifest.
- 2.44: From study [of scripture], a connection with one's deity of choice is established.
- 2.45: From surrender to God comes the perfection of samadhi.
- 2.46: Posture should be steady and comfortable.
 - 2.47: Mastery of posture should be attained by the relaxation of effort and by absorption in the infinite.
 - 2.48: From this, one is not afflicted by the pairs of opposites (dvandvas).
- 2.49: When that posture is established, pranayama, breath control follows. This consists of the regulation of the inhalation and the exhalation.
 - 2.50: Pranayama manifests a external, internal, and restrained movements of breath. These are drawn out and subtle in accordance to place, time, and number.
 - 2.51: The fourth type of pranayama surpasses the limits of the external and internal.
 - 2.52: Then, the covering of the illumination is weakened.
 - 2.53: Additionally, the mind becomes fit for concentration.
- 2.54: Pratyahara, withdrawal from the sense objects, occurs when the senses do not come into contact with their respective sense objects. It corresponds, as it were, to the nature of the mind [when it is withdrawn from the sense objects].



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- 2.55: From this comes the highest control of the senses.
 - 3.1: Concentration is the fixing of the mind in one place.
 - 3.2: Meditation is the one-pointedness of the mind on one object.
 - 3.3: Samadhi is when that same meditation shines forth as the object alone and the mind is devoid of its own reflective nature.
 - 3.4: When these three (dharana, dhyana, and samadhi) are preformed together, it is called samyama.