

QUEST OF WHOLENESS - YOGA- SUTRAS OF PATANJALI

Translated from Sanskrit by Sören Sörensen

BOOK ONE.

Unification (Samadhi)

1. Here begins the exposition of yoga.
2. Yoga is mastery of the fluctuations of consciousness.
3. Then the seer abides in his own state.
4. Otherwise he is bound up with the fluctuations
5. The fluctuations are five-fold, conditioned and unconditioned.
6. Valid cognition, misapprehension, imagination, sleep and memory.
7. Direct perception, reasoning, and testimony are means to valid cognition.
8. Misapprehensions is an erroneous perception not conforming to the nature of the object.
9. Imagination is a conception not existing in reality.
10. Sleep is a fluctuation conveying the conception of non-being.
- 11 Memory is when the impressions of experience are not lost.
12. Their mastery is by practice and passionlessness.
13. Then, to gain that state is by practice.
14. When this is constantly and zealously performed for a long time it becomes firmly grounded.
15. Passionlessness is the consciousness of having subdued the thirst for objects of sense, seen or heard.
16. Perception of the higher self-quenches thirst for the qualities.

17. Deliberation, reflection, the feeling of joy, and self-sense are bound up with meditative unification.
18. In the other non-meditative unification there is no perception of sensation, and only the previous latent impressions remains.
19. The object of meditation of the discarnate and those resolved into primary matter is physical existence.
20. In others this (meditation) is preceded by faith, determination, mindfulness, and insight.
21. It is near to those having ardent feeling.
22. Success depends on whether the effort is mild, moderate or intense.
23. Or devotion to God.
24. God (Isvara) is a particular self, untouched by afflictions, works, and latent deposits.
25. In Him is perfect the gem of all knowingness.
26. He is the teacher of the ancient sages, unlimited by time.
27. His holy word is AUM.
28. Repeat it constantly and meditate upon its meaning.
29. Then one will attain true insight and overcome all obstacles.
30. Sickness, apathy, doubt, negligence, slothfulness, worldliness, false notions, inability to concentrate, and mental fickleness-these are distractions of mind and obstacles to knowledge.
31. Misery, despondency, weakness of the body, inhalation and exhalation are also sources of distraction.
32. To overcome these, one must practise intentness of mind.

33. Kindness, sympathy, joy, and indifference toward pleasure and pain, virtue and vice, and objects of sense, tranquillize the consciousness.
34. Or the practice of exhalation and retention of the vital breath. (prana)
35. Or awaken a pleasant perception which brings the mind into a condition of steadiness.
36. Or (meditate) upon the light of life beyond sorrow.
37. Or upon an object free of passion.
38. Or upon experience gained in sleep or a dream.
39. Or upon any beloved object.
40. He masters the infinitely small and the infinitely large.
41. When the fluctuations of consciousness have dwindled away, the mind becomes illuminated, like a precious jewel, by the cognizer, the faculty of cognition, and the object of cognition, and reaches a state of equilibrium.
42. When there is confusion as to the words, their objects, and the object essence, then the reasoning is deliberative.
43. When the memory is completely purified and empty, and the object essence shines forth in its true perspective due to discriminative insight, then the thought is non-deliberative.
44. The objects of deliberative and non-deliberative reasoning are said to be subtle.
45. Subtle objects end in undifferentiated matter.
46. This is a germinative meditative unification.
47. Discriminative insight imparts profound serenity of soul.
48. This wisdom is truth-bearing.
49. The discursive power of the intellect is of a different order from inference and testimony, as it traverses the field of particulars.

50. The impressions produced by this (discriminative insight) exclude all other impressions.

51. When the impressions of direct knowledge are controlled, all the other impressions are controlled, and non-germinative discriminative insight is attained.

END OF BOOK ONE.
