

## **The YOGA SUTRAS by PATANJALI - Translated by Sören Sörensen from Original Sanskrit.**

### **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. Misapprehension 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-mediative 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, tranquilize 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.**

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**BOOK TWO.**

Practice.

1. Self-restraint, intentness, devotion to God is kriyayoga

2. Its object is cultivation of (meditative) unification and attenuation of distractions.

3. The distractions are: ignorance, self-centredness, passions, aversion, and attachment.

4. Ignorance is the field of these (distractions) whether they are dormant, attenuated, intercepted or sustained.
5. To consider the impermanent, impure, painful and not-self as permanent, pure, pleasant, and self-existing, is ignorance.
6. Self-centred consciousness ensues from the union of the seer with the perceptive faculty.
7. Attachment to pleasure is passion.
8. Attachment to pain is repugnance.
9. The strongest force, even in the wise, is the instinct of self-preservation.
10. That subtle element should be restrained.
11. The fluctuations are mastered by meditative concentration.
12. The latent impressions of activity (karma) have their roots in distractions, and they assert themselves in visible and invisible life.
13. As long as the roots exist they will bear fruit in another birth, life and experience.
14. They will bear fruit of joy or sorrow, depending on whether the primary cause was good or evil.
15. In the eyes of the discerning, all is misery on the account of strife, anxiety, latent impressions, transformations and fluctuations of the interacting aspects of matter (gunas).
16. The pain yet to come is to be prevented.
17. The efficient cause to be destroyed is the union of the seer and the perceptive faculty.
18. The perceptive faculty, consisting of the elements and organs of sense possessing the aspects of illumination, activity and inertia, serves the purpose of experience of the self.
19. The states of the aspects (gunas) are differentiated, undifferentiated, evolved and unevolved matter.
20. The seer is a pure element of knowledge and perceives through the intellect.
21. The perceptive faculty is for the purpose of the seer.
22. Though it has been destroyed for him who has fulfilled his purpose, yet it is not destroyed for all since it is common to others.
23. The union of the power of the property and the power of the proprietor is the cause of the perception of nature.

24. This is the cause of limited consciousness.
25. When that is expanded then the union is severed, and the seer attains freedom.
26. Unwavering discriminative discernment is the way to reach that stage.
27. That is the borderland of sevenfold insight.
28. By practice of the aids of yoga for distraction of the impurities, illumination of the intellect will follow, leading to discriminative discernment.
29. Fortitude, spiritual observances, posture, breath-controlled, self-restraint, devotional, meditation, meditative concentration and unification, are the eight limbs of yoga.
30. Self-restraint is to refrain from killing, false-hood, theft, lasciviousness and greed.
31. These great rules of conduct are universal and not qualified by rank, place, time or circumstances.
32. Purity, contentment, austerity, self-development, and devotion to God, are the spiritual observances.
33. If disturbing thoughts arise, cultivate opposite thoughts.
34. If there are thoughts of doing injury, causing it to be done or approving of it, whether they arise from avarice, anger or delusion, whether mild, moderate or excessive, and which invariably bear fruits of unending misery and bewilderment, cultivate opposite thoughts.
35. In the presence of him who is standing firm in non-violence all animosity ceases.
36. He who stand firm in truthfulness gains the fruit of action.
37. All gems come to him who stands firm in the virtue of honesty.
38. He who stand firm in self-restraint obtains energy.
39. He who stand firm in the virtue of moderation gains knowledge of the purpose of life.
40. From purity comes aversion to one's own body and no intimate relation with others.
41. There also arises purity of sattva, cheerfulness of mind, one-pointedness, subjugation of the senses, and fitness for realization of the self.
42. Highest happiness arises from contentment.
43. Purification by self-restraint develops physical and mental power.
44. Devout prayer brings communion with the desired deity

45. Devotion to God imparts power of devotional unification (samadhi).
46. The posture should be steady and easy.
47. There should be relaxation of effort and meditation on the infinite.
48. Then one is not overcome by the pair of opposites.
49. Then comes the control of breath, cutting off the flow of inhalation and exhalation.
50. The functions of breath are external, internal or suppressed, regulated in place, time and number, protracted or short.
51. The fourth is giving up the object of external and internal breath.
52. Thereupon the veil obscuring light is revolved.
53. And the mind is yoked in meditation.
54. Perceptive control is withdrawing the attention from the objects of sense, and then the consciousness assumes its own form, as it were.
55. Thereupon follows complete mastery of the senses.

**END OF BOOK TWO.**

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**BOOK THREE**

Supernatural Faculties.

1. To bind the consciousness to one spot is meditation (dharana).
2. Intentness upon a single concept is meditative concentration (dhyana)
3. When the object-essence shines forth, free of one's concept, that is meditative unification (samadhi)
4. The three in one is complete concentration.
5. By mastering these comes illumination of the intellect.
6. Their practice is progressive.
7. These three are essential to the previous ones.
8. They are fundamental to non-germinative (unification).

9. When the impression of excitation has receded, and the impression of restriction emerges, then the consciousness is at that moment in restrictive transformation.
10. Its flow is tranquil by reason of the restrictive impression.
11. When the whole indwelling meaning is revealed in concentration, then the consciousness is in transformation of unification.
12. Then again when the concept is revealed, settled and unified, then the consciousness is in transformation of intentness.
13. By this has been explained the transformation of the property-, quality-, and condition-aspect in the perceptive faculty of beings.
14. The substratum (dharmi) adapts itself to a quiescent, active or undefined property-aspect (dharma)
15. Different steps produce different transformations.
16. By intentness upon the three transformations comes intuitive knowledge of the past and future.
17. The word, the object, and the object-essence, are erroneously confused with each other, but by intentness upon them arises intuitive understanding of all sounds uttered by living beings.
18. By (intuitive perception) of the latent impressions comes knowledge of former lives.
19. By (intuitive perception) of the mental objects of others comes knowledge of their minds
20. But not the fundamentals of their minds, that not being the object.
21. By intentness upon the bodily form, restraining the power of the senses, and severing the connection between the eyes and the light, there follows disappearance of the body.
22. Karma is either active or quiescent; by intentness upon that or upon some portents comes knowledge of death
23. Upon friendship comes strength.
24. Upon strength, the strength of an elephant.
25. Pondering upon the light of cognition, knowledge of the subtile, the obscure, and the remote
26. Upon the sun, knowledge of the cosmic worlds.
27. Upon the moon, knowledge of the arrangement of the stars.
28. Upon the pole-star, knowledge of their courses.

29. Upon the navel-center, knowledge of the aggregates of the body.
30. Upon the throat-center, cessation of hunger and thirst.
31. Upon the kurma-nadi ( vital breath) nerve, stability.
32. Upon the light in the head, perception of the siddhas (spirits).
33. Upon the intuitive faculty (direct) knowledge of all.
34. Upon the heart, knowledge of the consciousness.
35. Experience is an objective conception which does not distinguish between sattva and purusha (self) which are uncommingled, since sattva is only an instrument of purusha. By intentness upon that self-entity arises knowledge of the purusha.
36. From this arises intuitive perception, super-normal hearing, feeling, seeing, tasting, and smelling.
37. Awakening of these supernormal faculties is obstructive to meditative unification.
38. By slackening of the ties of boldage and by knowledge of the method procedure, the mind can enter into the body of another
39. By mastering the udana (the yogi) can walk on water, mud or thorns, and depart unhindered from the body at will
40. By mastering samana comes radiance.
41. By intentness upon the relation between the sense of hearing and akasa comes supernatural hearing.
42. By intentness upon the relation between the body and akasa, and upon a light thing, such as cotton, there follows passage through space.
43. By intentness upon the outwardly imperceivable function of the mind called the Great Discarnate, disappears the veil obscuring light.
44. By intentness upon the gross and subtle elements, their essential nature, affinity and purposiveness, comes mastery of the elements.
45. From this comes perception of the atom, physical perfection and other faculties, and the properties of matter are no obstacles.
46. Beauty, gracefulness, strength, compactness of the thunderbolt -this is physical perfection.
47. By intentness upon the perceptive faculty, its essential nature and ego-centric purposiveness, comes mastery of the senses.



48. From this comes swiftness of mind, cognition without sense-organ, and mastery of unevolved nature.

49. He who discerns fully the difference between the sattva and the self, has power over all states of existence, and is one who knows all.

50. By renouncing even these faculties, the seeds of evil being destroyed, there follows kaivalya, spiritual freedom.

51. An invitation from those in high places should not arouse any attachment or pride, because one may again be attached to evil

52. By intentness upon moments and their succession comes discriminative discernment.

53. From this comes discriminative perception of different things of such homogeneity as being indefinable as to kind, characteristic attributes and position in space.

54. The liberating knowledge which has all things for its object, and the whole for its object, and which is non-successive, is born of discriminative discernment.

55. When the purity of sattva and the self is in equilibrium, then kaivalya, freedom, is attained.

**END OF BOOK THREE.**

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## **BOOK FOUR**

### *Freedom Kaivalya*

1. Supernormal faculties proceed from drugs, incantations and unification
2. The transformation into another state of being is by outflow of primary matter (prakriti).
3. The inciting cause does not effect prakriti, but it effects cleavage of distraction as in the case of a plowman.
4. Created minds proceed from (the division) of individual conscious- stuff
5. Their various activities are incited by the one (original) consciousness.
6. Those supernormal faculties, born of mediative concentration, leave no latent deposits.
7. The karma of the yogis is neither black nor white. It is of three kinds in others.
8. As a result there follows manifestation of those latent deposits which are ripe for fruition.

9. There is an uninterrupted relation between memory and latent impressions, even if they are separated by species, place and time.
10. Furthermore, they have no beginning as the wish to live is perpetual.
11. Being held together by cause, effects, substratum and support, they cease to be, when that cease to be
12. Past and future exist as such; the time-aspect is a property of matter.
13. The time-aspect is either manifest or subtile and is of the nature of the *gunas* (aspect of matter).
14. The uniformity of the transformations determines the unity of things.
15. Despite the unity of things there is difference of minds; these are on different paths.
16. An object is not dependent upon a single mind; if not perceived where would it be ?
17. An object is perceived or not perceived, depending upon the effect required by the consciousness.
18. The fluctuations of consciousness are always cognized because their master, the self, undergoes no transformation.
19. It is not self-luminous, being an instrument of cognition.
20. Both cannot be cognized at one and the same time.
21. If consciousness were an object of cognition for another, there would be a diffusion of one cognitive principle (*buddhi*) in another cognitive, and confusion of memory.
22. The self, having no direct contact with objects, becomes aware of them through its own cognitive principle.
23. The consciousness, coloured by the seer and the seen, reflects all sense-objects.
24. Although diversified by innumerable latent impressions, it acts for another and its functions are cooperative.
25. He who perceives the reality of the self attains discriminative realization.
26. Then the mind is bent towards the depth of discrimination and *kaivalya*, spiritual freedom.
27. At intervals, other objects of thought may come from the latent impressions.
28. These are to be destroyed like the distractions, as already explained
29. He who is free from attachment in every respect, attains through mediative unification the stage of discriminative discernment called the Rain-cloud of Virtue

30 Then distraction and karma come to an end.

31. Then, as a result of intuitive perception, free of all distractions and impurities, what is to be learned, is insignificant.

32. Then the successive transformations comes to an end, and the aspects of matter (gunas) have served their purpose.

33. The correlative of moments, cognized at the termination of the transformations, is continuity.

34. When the aspects of matter have returned to their original state, devoid of any purpose for the self, and the Power of Consciousness is firmly established in its own essence, that is *kaivalya* , spiritual freedom.

**HERE END THE YOGA-SUTRAS.**