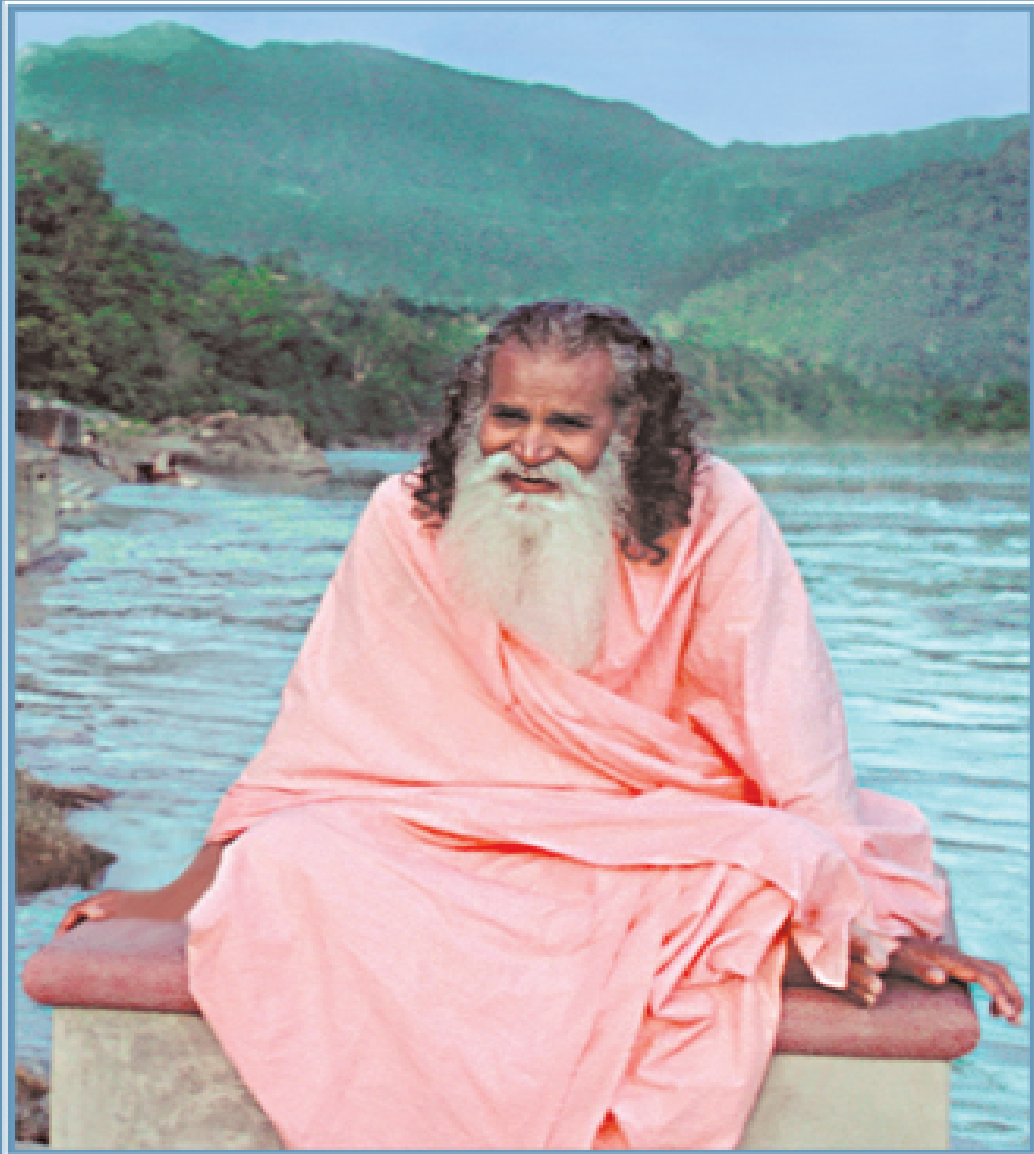


The Yoga Sutras of Patanjali



Translation and Commentary by
Sri Swami Satchidananda

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Pocket Edition



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*The publication of this work is
humbly offered to my beloved and
revered Yoga Master,
Sri Gurudev,
Swami Sivanandaji Maharaj,
and
to all who seek understanding and
mastery over their minds through
the glorious science of Yoga.*

Note: Also available from Integral Yoga® Publications are three other formats of *The Yoga Sutras of Patanjali* by Sri Swami Satchidananda: the original paperback edition (including Sanskrit Devanagari script, English transliteration, word-by-word translation, full commentary by Swami Satchidananda, full glossary, pronunciation guide, and index; an eBook edition of the original paperback edition; and an audiobook (available on CD or via digital download) with all the sutras chanted in Sanskrit by Dr. M. A. Jayashree, followed by the English translation, and commentary by Sri Swami Satchidananda (read by Rev. Sam Rudra Swartz). The audiobook includes a bonus portion: *sutra-by-sutra* chanting in Sanskrit with English translation.

Additionally available is the book, *Inside the Yoga Sutras: A Comprehensive Sourcebook for the Study & Practice of Patanjali's Yoga Sutras* by Rev. Jaganath Carrera (senior disciple of Sri Swami Satchidananda and Integral Yoga master teacher).

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Preface

For a long time students have been requesting a pocket edition of *The Yoga Sutras of Patanjali* to use as an easy study guide and companion on their yogic path. I am happy to see that the present day Yoga students find the *Yoga Sutras* as useful today as they have been to me and to a long succession of spiritual aspirants for the past several thousand years.

I recommend that this book be studied slowly and carefully. Meditate on each *sutra*. If you memorize them they will come into your mind just when you need them most. Remember that practice is the most important part of all. Find those *sutras* that are particularly meaningful to you and practice them to the best of your ability. You will have success and peace.

Let us know that all these ideas and practices are there to help us to forget our personal selfishness and broaden our minds more and more. Every day let us check our progress and see that we grow a little better. Every day should elevate us a little, broaden our attitudes, reduce our selfishness, and make us better masters over our own body, senses, and mind. This is the kind of Yoga that will really help us.

Let that highest goal toward which Patanjali's *Yoga Sutras* point be our goal: that one day we should all attain the highest *samadhi*, the totally liberated state. This liberation is not for the remote future, or for when we die; it is to be lived in the very midst of the world. *OM Shanti*.

May each one of you be blessed with peace and joy, love, and light.

Ever yours in Yoga,
Swami Satchidananda
Satchidananda Ashram-Yogaville, Virginia
June, 1985

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I would especially like to thank Vidya Vonne for editing this book from the original edition of *The Yoga Sutras of Patanjali*.

To them, and to all others who directly or indirectly aided in this work, I offer my sincere thanks. May they all enjoy the peace and joy of Yoga.

Introduction

When the word Yoga is mentioned, most people immediately think of some physical postures for stretching and stress reduction. This is one aspect of the yogic science, but actually only a small part and relatively recent in development. The physical Yoga, or Hatha Yoga, was primarily designed to facilitate the real practice of Yoga—namely, the understanding and complete mastery over the mind. So the actual meaning of Yoga is the science of the mind.

Traditionally the word Yoga by itself refers to Raja Yoga, the mental science. With the current burgeoning of interest in expanding consciousness and in mental science in general, it is natural that we turn to Raja Yoga. The primary text of Raja Yoga is called *The Yoga Sutras of Patanjali*.

There are, of course, many Western approaches to the study and control of mind, each advancing various different concepts and techniques. Compared to these, however, the ancient yogic science is a great grandsire. For thousands of years the yogis have probed the mysteries of the mind and consciousness.

Sutra literally means “thread,” each *sutra* being the barest thread of meaning upon which a teacher might expand by adding his or her own “beads” of experience for the sake of the students. There are almost 200 *sutras*, traditionally divided into four sections.

The first is the Portion on Contemplation (*Samadhi Pada*) that gives the theory of Yoga and a description of the most advanced stages of the practice of *samadhi*, or contemplation. This probably was given first as an inspiration to the student to begin the practices.

The second is the Portion on Practice (*Sadhana Pada*). There is philosophy in this section also, but of a more practical nature. In this section the first five basic steps out of the traditional eight limbs of Raja Yoga are expounded, along with their benefits, obstacles to their accomplishment, and ways to overcome the obstacles.

The third is called the Portion on Accomplishments (*Vibhuti Pada*) and discusses the final three inner steps of Raja Yoga plus all the powers and

accomplishments that could come to the faithful practitioner.

The final section is called the Portion on Absoluteness (Kaivalya Pada) and discusses Yoga from a more cosmic, philosophical viewpoint.

It is not known exactly when Patanjali lived, or even if he was indeed a single person rather than several persons using the same title. Estimates of the date of the *Yoga Sutras* range from 5,000 B.C. to 300 A.D. In any case, he did not in any sense “invent” Raja Yoga, but rather systematized it and compiled the already existing ideas and practices. Since that time he has been considered the “Father of Yoga,” and his *Yoga Sutras* are the basis for all the various types of meditation and Yoga that flourish today in their myriad forms.

May the grace of Sri Patanjali Maharishi, and all the enlightened beings, be upon us so that we may succeed in realizing the supreme peace and joy, love, and light that is our own true nature.

Book 1

Samadhi Pada

Portion on Contemplation

This begins our study of Raja Yoga, or Ashtanga (eight-limbed) Yoga as it is sometimes called. The *Yoga Sutras* as expounded by the sage Patanjali Maharishi comprise the first and foremost scripture of Yoga. It was Patanjali who carefully coordinated yogic thought and explained it to his students. As he expounded these thoughts, his students jotted them down in a sort of shorthand using just a few words that came to be called the *sutras*.

The literal meaning of the word *sutra* is “thread,” and these *sutras* are just combinations of words threaded together—sometimes not even well-formed sentences with subjects, predicates, and so on. Within the space of these two hundred short *sutras*, the entire science of Yoga is clearly delineated: its aim, the necessary practices, the obstacles you may meet along the path, their removal, and precise descriptions of the results that will be obtained from such practice.

1 Now the exposition of Yoga is being made.

2 The restraint of the modifications of the mind-stuff is Yoga.

In this *sutra*, Patanjali gives the goal of Yoga. For a keen student this one *sutra* would be enough because the rest of them only explain this one. If the restraint of the mental modifications is achieved, one has reached the goal of Yoga.

3 Then the Seer (Self) abides in Its own nature.

You are the true Seer. You are not the body nor the mind. You are the Knower or Seer. You always see your mind and body acting in front of you. You know that the mind creates thoughts; it distinguishes and desires. The Seer *knows* that but is not involved in it.

To understand that eternal peaceful You, the mind must be quiet; otherwise, it seems to distort the truth. If I explain this through an analogy, it will probably be easier to understand.

Have you seen your own face? You have to say no because it is the face that sees. The face itself is the seer or the subject. What it sees in the mirror is its image. If the mirror is corrugated, curved, concave, or convex, will you be able to see your true face? No. It will appear to be awful—too big or too high or full of waves. Will you be worried seeing this? No. You will immediately know something is wrong with the mirror. You are seeing a distorted reflection. Only if the mirror is perfectly smooth and clean will it give you the true reflection.

In the same way, the Seer, or true you, reflects in the mind, which is your mirror. Normally you can't see the true Self because your mind is colored. If the mind is dirty, you say, "I am dirty." If it's polished and shining: "I am beautiful." When the mind ceases to create thought forms or when the *chitta* is completely free from *vrittis*, it becomes clear and you see your true Self.

4 At other times [the Self appears to] assume the forms of the mental modifications.

- 5 There are five kinds of mental modifications, which are either painful or painless.**
- 6 They are right knowledge, misconception, verbal delusion, sleep, and memory.**
- 7 The sources of right knowledge are direct perception, inference, and scriptural testimony.**
- 8 Misconception occurs when knowledge of something is not based upon its true form.**
- 9 An image that arises on hearing mere words without reality [as its basis] is verbal delusion.**
- 10 That mental modification supported by cognition of nothingness is sleep.**
- 11 When a mental modification of an object previously experienced and not forgotten comes back to consciousness, that is memory.**
- 12 These mental modifications are restrained by practice and non-attachment.**
- 13 Of these two, effort toward steadiness of mind is practice.**
- 14 Practice becomes firmly grounded when well attended to for a long time, without break and in all earnestness.**

The first qualification for practice is that it should be done for a long time. Unfortunately, we just want the result immediately. If I ask you to repeat a mantra and say that you will become more peaceful and realize beautiful things within, you will go back home, repeat it for three days, and then call me: "I've repeated it for three days but nothing happens. Maybe this is not a suitable mantra for me. Can you give me a different one?" So, Patanjali says, "for a long time." He doesn't say *how* long.

And then it should be without break. I often hear, "Oh, I've been practicing Yoga for the past ten years but I'm still the same." "How often?" "Oh, off and on." So it must be continuous practice also.

And the last qualification is “in all earnestness.” That means with full attention, with the entire application of your mind, and with full faith in your achievement. Even when you want something or somebody on the worldly level, you will be after it day and night. You don’t sleep, you don’t even eat—you are always at it. If this quality is necessary to achieve even worldly success, how much more so for success in Yoga. So let us not be like little children who sow a seed today and dig it up tomorrow to see how much the root went down. We need all these three qualities: patience, devotion, and faith.

- 15 The consciousness of self-mastery in one who is free from craving for objects seen or heard about is non-attachment.**
- 16 When there is non-thirst for even the *gunas* (constituents of Nature) due to the realization of the *Purusha* (true Self), that is supreme non-attachment.**
- 17 *Samprajnata samadhi* is accompanied by reasoning, reflecting, rejoicing, and pure I-am-ness.**
- 18 By the firmly convinced practice of the complete cessation of the mental modifications, the impressions only remain. This is the other *samadhi* [*asamprajnata samadhi*].**
- 19 Those who merely leave their physical bodies and attain the state of celestial deities, or those who get merged in Nature, have rebirth.**
- 20 For the others, this *asamprajnata samadhi* could come through faith, vigor, memory, contemplation and/or by discernment.**
- 21 To the keen and intent practitioner this [*samadhi*] comes very quickly.**
- 22 The time necessary for success further depends on whether the practice is mild, medium, or intense.**
- 23 Or [*samadhi* is attained] by devotion with total dedication to God (*Isvara*).**

24 *Ishvara* is the supreme *Purusha*, unaffected by any afflictions, actions, fruits of actions, or by any inner impressions or desires.

25 In *Ishvara* is the complete manifestation of the seed of omniscience.

26 Unconditioned by time, *Ishvara* is the teacher of even the most ancient teachers.

27 The word expressive of *Ishvara* is the mystic sound *OM*. [*OM* is God's name as well as form.]

There are hundreds and thousands of names for God but none of them conveys the exact idea of God. They may give a picture of one aspect of God, but not the fullness. God is, was, and always will be—without beginning or end, infinite, and omnipresent. For such a great One, there should be a name that conveys those same ideas.

The name “chair” can remind you of a chair, but you can't sit on it. But God's name should not only denote the fullness of God and itself represent God, it should also bring God to you. And such a name cannot be anything but *OM*.

Let us see why it is so. The name *OM* can be split into three letters: A, U, and M. Every language begins with the letter A or “ah.” A is pronounced by simply opening the mouth and making a sound. That sound is produced in the throat where the tongue is rooted. So audible sound begins with A. Then, as the sound comes forward between the tongue and the palate up to the lips, U or “oo” is produced. Then closing the lips produces the M. So the creation is A, the preservation is U, and the culmination is M. A-U-M includes the entire process of sound, and all other sounds are contained in it.

After the verbal sound ends there is still a vibration. That is the unspoken, or *anahata* sound, which is always in you even before saying the A and after finishing M. It is heard only when all the other sounds cease. Even thinking creates a sound, because thought itself is a form of speaking. By thinking, you distort the original sound that transcends the beginning, continuation, and end of the *OM* sound. To listen to that sound you have to keep your mind quiet, stop the thinking process, and dive within.

OM represents God in the fullest sense. It has the power to create everything. If you make an apple out of clay, paint it beautifully, and put it on a table with a real apple, an ordinary person cannot see the difference

between the clay apple and the real one. They look alike and have the same name. But if you plant them both, your clay apple will not create an apple tree, but the real one will. The true apple has that creative capacity within itself because the seed is there.

Likewise, other words are just like the clay apple, while the seed word *OM* has the creative capacity to manifest the entire world. The entire world evolves from that and goes back into that again. That is why God's name should be *OM*. It is a variation of this *OM* that we see as the "Amen" or "Ameen" which the Christians, Muslims, and Jews say.

28 To repeat it with reflection upon its meaning is an aid.

Here we come to the practice of *japa*. It's a very powerful technique, and at the same time, it's the easiest, simplest, and the best. Almost every religion advocates the repetition of God's name because all the prophets, sages, and saints experienced and understood its greatness, glory, and power.

In the Hindu system, a mystic word or mantra is given to the student to repeat. The meaning of mantra is "that which keeps the mind steady and produces the proper effect." Its repetition is called *japa*. So Japa Yoga is communion with God through the repetition of holy names. In the Catholic religion you see *japa* of Hail Mary practiced with the aid of the rosary. In the Greek Orthodox Church they repeat, "Lord Jesus, have mercy on me" continuously. In Tibetan Buddhism *japa* is a predominant practice also.

We say it is the easiest because you need not go to a particular place or have a particular time for it. It is not somewhere outside you, but always within. Wherever you are, your mantra is with you. To worship a form you have to have a picture or image and a place to keep it. But in mantra practice it is always in your heart, the most sacred place, because it is your beloved.

And that's why your mantra is to be kept sacred and secret. You don't even reveal it to others, lest you lose the reverence for it. By repeating it constantly, a part of the mind gets linked to that. It is like going down into a tunnel with a life-rope tied around the waist and one end of the rope fixed to a peg outside the tunnel. Whenever there is any danger, you can just shake the rope and get pulled out.

In the same way, a part of your mind is tied to God through your mantra while the other part is engaged in worldly pursuits. You dive deep to get all

the pearls you want to gather: name, fame, money, position, friends, anything you want. You need not stay away from anything as long as you do not lose hold of the rope. Sensible climbers see to that first, and even pull it a few times to see whether it is strong enough. Only after making sure do they begin to climb. But, alas, many people do not bother about any rope. It is a golden cord between you and God or the Cosmic Force.

Do not bother about meaning in the beginning. Let the repetition become a constant habit. When it becomes a firm habit, then you can think of the meaning without forgetting the repetition itself because it has become a habit already.

A holy name that will elevate your mind should be taken as a mantra. For a special benefit, a special mantra is called for, but the basis of them all is *OM*, just as cotton is the basis for cloth, which is then cut in different designs according to its purpose: a pillowcase, a bed sheet, a tablecloth, or a napkin.

29 From this practice all the obstacles disappear and simultaneously dawns knowledge of the inner Self.

30 Disease, dullness, doubt, carelessness, laziness, sensuality, false perception, failure to reach firm ground, and slipping from the ground gained—these distractions of the mind-stuff are the obstacles.

They are like a chain. The first obstacle is physical disease. Disease makes you dull, and a dull mind will doubt everything because it doesn't want to penetrate into a thing to understand it. When doubt is there, there is a carelessness, a sort of lethargic attitude or laziness. When the mind loses the interest and alertness toward the higher goal, it has to do something else so it will slowly descend to the sensual enjoyments. Actually, all these things could be summed up as the qualities of *tamas* or inertia, dullness.

Another obstacle is slipping from the ground one has gained. This puzzles many people. Beginners, for example, will practice with intense interest. Every day they will feel more and more interested and feel he is progressing steadily. They may even be proud of their progress. All of a sudden one day they will find that they have lost everything and slipped down to rock bottom. It happens to many people. If we know it is a common occurrence on the spiritual path, we won't get disheartened.

31 Accompaniments to the mental distractions include distress, despair, trembling of the body and disturbed breathing.

32 The practice of concentration on a single subject [or the use of one technique] is the best way to prevent the obstacles and their accompaniments.

The point here is that we should not keep changing our object of concentration. When you decide on one thing, stick to it whatever happens. There's no value in digging shallow wells in a hundred places. Decide on one place and dig deep. Even if you encounter a rock, use dynamite and keep going down. If you leave that to dig another well, all the original effort is wasted and there is no proof you won't hit rock again. Before you start digging, analyze well and find out which spot is good. Then, once you decide and begin, you should not question it further. Go right at it, because it will be too late then to think whether it is worthwhile or not; you should have done that before.

33 By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.

Whether you are interested in reaching *samadhi* or plan to ignore Yoga entirely, I would advise you to remember at least this one *sutra*. It will be very helpful to you in keeping a peaceful mind in your daily life. In my own experience, this *sutra* became my guiding light to keep my mind serene always.

Patanjali gives four keys: friendliness, compassion, delight, and disregard. There are only four kinds of locks in the world. Keep these four keys always with you, and when you come across any one of these four locks you will have the proper key to open it.

When you see happy people, use the "friendliness" key. Why should Patanjali say this? Because even four thousand years ago there must have been people who were not happy at seeing others happy. It is still the same way. Suppose some people drive up in a big car, park in front of a huge palatial home and get out. Some other people are standing on the pavement in the hot sun getting tired. How many of those people will be happy? Not many. They will be saying, "See that big car? Those people are sucking the blood of the laborers." We come across people like that; they are always

jealous. When a person gets name, fame, or high position, they try to criticize that person. “Oh, don’t you know, that person’s brother is so-and-so. Some strings must have been pulled somewhere.” They will never admit that the person might have gone up by his or her own merit. By that jealousy, you won’t disturb the other person, but you disturb your own serenity.

Those people simply got out of the car and walked into the house, but you are burning up inside. Instead, think, “Oh, such fortunate people. If everyone was like that how happy the world would be. May God bless everybody to have such comfort. I will also get that one day.” Make those people your friends. That response is missed in many cases, not only between individuals, but even among nations. When some nation is prospering, the neighboring country is jealous of it and wants to ruin its economy. So we should always have the key of friendliness when we see happy people.

And what of the next lock, the unhappy people? “Well, Swami said people have their own karma; they must have done some wretched thing in their last birth. Let them suffer now.” That should *not* be our attitude. Maybe they are suffering from previous bad karma, but we should have compassion. If you can lend a helping hand, do it. If you can share half of your loaf, share it. Be merciful always. By doing that, you will retain the peace and poise of your mind. Remember, our goal is to keep the serenity of our minds. Whether our mercy is going to help others or not, by our own feeling of mercy, at least we are helped.

Then comes the third kind, the virtuous people. When you see virtuous people, feel delighted. “Oh, how great they are. They must be my heroes. I should imitate their great qualities.” Don’t envy them; don’t try to pull them down. Appreciate the virtuous qualities in them and try to cultivate them in your own life.

And, lastly, the wicked. We come across wicked people sometimes. We can’t deny that. So what should be our attitude? Indifference. “Well, some people are like that. Probably I was like that yesterday. Am I not a better person now? They will probably be all right tomorrow.” Don’t try to advise them because wicked people seldom take advice. If you try to advise them, you will lose your peace.

34 Or that calm is retained by the controlled exhalation or retention of the breath.

35 Or the concentration on subtle sense perceptions can cause steadiness of mind.

36 Or by concentrating on the supreme, ever-blissful Light within.

You can imagine a brilliant divine light that is beyond all anxieties, fear, and worry—a supreme Light in you. Visualize a brilliant globe in your heart representing your Divine Consciousness. Or imagine your heart to contain a beautiful glowing lotus. The mind will easily get absorbed in that, and you will have a nice experience. In the beginning one has to imagine this Light, which later becomes a reality.

37 Or by concentrating on a great soul's mind which is totally freed from attachment to sense objects.

Many people do not have much confidence in their own hearts. They think, “Oh, how could I have such a wonderful heart with all this rubbish inside?” In that case, you can think of the heart of a noble person. Meditate on a heart that has given up all attachments to sense objects, on a heart that has realized the goal. If you can't imagine that your heart is full of that Light, at least you can imagine it in his or her heart. The mind should be allowed to dwell on something high, something serene; that is the main idea.

38 Or by concentrating on an experience had during dream or deep sleep.

39 Or by meditating on anything one chooses that is elevating.

It should not just appeal to you but should appeal as elevating and good. Many people ask, “On what should I meditate? Where should I get initiation? Is there just one way to meditate?” Here Patanjali clearly says, “No, you can meditate on anything that will elevate you.”

If you can select for yourself, go ahead. If you can't, then ask for a suggestion from somebody in whom you have faith. It is only then that a teacher or initiation comes in; otherwise it is not necessary. But there is this advantage in it; instead of your trying this and that and wasting time, you

ask a person who already knows the way. Such a teacher gives you his or her blessings, which are even more important because they give you momentum. Normally our batteries are weak; the guru's battery is always fully charged, so he or she brings the car close to yours and uses a jumper cable, puts a little current in your battery, and you go ahead. But if you can crank yourself and put a little current into the battery, go ahead. There is more than one way to start a car.

- 40 Gradually one's mastery in concentration extends from the primal atom to the greatest magnitude.**
- 41 Just as the naturally pure crystal assumes shapes and colors of objects placed near it, so the yogi's mind, with its totally weakened modifications, becomes clear and balanced and attains the state devoid of differentiation between knower, knowable, and knowledge. This culmination of meditation is *samadhi*.**
- 42 The *samadhi* in which name, form, and knowledge of them is mixed is called *savitarka samadhi* or *samadhi* with deliberation.**
- 43 When the memory is well purified, the knowledge of the object of concentration shines alone, devoid of the distinction of name and quality. This is *nirvitarka samadhi* or *samadhi* without deliberation.**
- 44 In the same way, both *savichara* (reflective) and *nirvichara* (super or non-reflective) *samadhi*, which are practiced upon subtle objects, are explained.**
- 45 The subtlety of possible objects of concentration ends only at the undefinable.**
- 46 Each of the above kinds of *samadhi* are *sabija* (with seed), which could bring one back into bondage or mental disturbance.**
- 47 In the purity of *nirvichara samadhi*, the supreme Self shines.**
- 48 This is *ritambhara prajna* or the absolute true consciousness.**

49 This special truth is totally different from knowledge gained by hearing, study of scripture, or inference.

50 The impression produced by this *samadhi* wipes out all other impressions.

51 When even this impression is totally wiped out, there is *nirbija* [seedless] *samadhi*.

Only now does Patanjali describe the highest *samadhi*. Even with the *ritambhara prajna* the subtle mind is there. There is still a division between the *prajna* or wisdom, and the owner of that wisdom. Even the feeling, “I have realized God,” should go. Then you are completely free. You have attained *nirbija samadhi*. There is no more birth or death for you; you realize your immortality.

Book 2

Sadhana Pada

Portion on Practice

In *Sadhana Pada*, Patanjali gave us the aim of Yoga in a theoretical way, explaining it as the control of the *chitta vrittis*, or thought forms. Then the rest of the *sutras* in [Book 1](#) could be classified into several groups: the different kinds of thought forms, the practices to control them, and the different kinds of superconscious experience culminating in the highest experience of *nirbija samadhi*, the seedless contemplation. But it is not that easy to get into *samadhi*, so in this book he tells the student not to get frightened but to prepare himself or herself by laying the proper foundation, then gradually build until that level is reached. For this Patanjali gives a number of simple directions.

1 Accepting pain as help for purification, study of spiritual books, and surrender to the Supreme Being constitute Yoga in practice.

Using the Sanskrit terms, Kriya Yoga comprises *tapas*, *svadhyaya*, and *Ishvara pranidhana*. *Tapas* is generally misunderstood, because it gets translated as “mortification” or “austerity,” when it actually stands for something different here. *Tapas* means “to burn or create heat.” Anything burned out will be purified. The more you fire gold, for example, the purer it becomes. Each time it goes into the fire, more impurities are removed.

But how does this burning process occur when it comes to our mental impurities? By accepting all the pain that comes to us, even though the nature of the mind is to run after pleasure. We will actually be happy to receive pain if we keep in mind its purifying effects. Such acceptance makes the mind steady and strong because, although it is easy to give pain to others, it is hard to accept it without returning it. Such self-discipline obviously cannot be practiced in our meditation rooms, but only in our daily lives as we relate with other people.

Tapas also refers to self-discipline. Normally the mind is like a wild horse tied to a chariot. Imagine the body is the chariot; the intelligence is the charioteer; the mind is the reins; and the horses are the senses. The Self, or true you, is the passenger. If the horses are allowed to gallop without reins and charioteer, the journey will not be safe for the passenger. Although control of the senses and organs often seems to bring pain in the beginning, it eventually ends in happiness. If *tapas* is understood in this light we will look forward to pain; we will even thank people who cause it, since they are giving us the opportunity to steady our minds and burn out impurities.

Next comes *svadhyaya* or study. This means study that concerns the true Self, not merely analyzing the emotions and mind as the psychologists and psychiatrists do. Anything that will elevate your mind and remind you of your true Self should be studied: the *Bhagavad Gita*, the *Bible*, the *Koran*, these *Yoga Sutras*, or any uplifting scripture. Study does not just mean passing over the pages. It means trying to understand every word—studying with the heart. The more often you read them, the more you understand. For thousands of years, so many people have been studying the *Bible*. Every day, thousands of people read this same book.

On the other hand, we have millions and millions of books that, after we read them once, we throw away as trash. We don't exhaust the *Bible* even after reading it hundreds of times. Each time we read it we see it in a new light. That is the greatness of holy scriptures. They are that way because they were created by holy prophets who experienced the truth. Each time we read these works we elevate ourselves to see a little more.

The last part of Kriya Yoga is simple but great. It is surrendering to the Supreme Being. I understand this to mean dedicating the fruits of your actions to God or to humanity—God in manifestation. Dedicate everything—your study, your *japa*, your practices—to God. When you offer such things, God accepts them but then gives them back many times magnified. You never lose what you have given. Even virtuous, meritorious deeds will bind you in some form or other if you do them with an egoistic feeling. Every time you do something feel, “May this be dedicated to God.” If you constantly remember to do this, the mind will be free and tranquil. Try not to possess anything for yourself. Temporarily keep things but feel you are just a trustee, not an owner.

Let us all dedicate our lives for the sake of the entire humanity. With every minute, every breath, every atom of our bodies we should repeat this mantra: “Dedication, dedication, giving, giving, loving, loving.” This is the best *japa*, the best Yoga, which will bring us all permanent peace and joy and keep the mind free from the disturbances of the *chitta vrittis*.

- 2 They help us minimize obstacles and attain *samadhi*.**
- 3 Ignorance, egoism, attachment, hatred, and clinging to bodily life are the five obstacles.**
- 4 Ignorance is the field for the others mentioned after it, whether they be dormant, feeble, intercepted, or sustained.**
- 5 Ignorance is regarding the impermanent as permanent, the impure as pure, the painful as pleasant, and the non-Self as the Self.**

What is Self and what is non-Self? The Self is the eternal, never-changing One. It is always everywhere as the very basic substance. All things are actually nothing but the Self, but in our ignorance we see them as different objects. Thus, we take the changing appearances to be the

unchanging truth. When something changes it can't be the Self. For example, our own bodies are changing every second. Yet we take the body to be our Self; and, speaking in terms of it, we say, "I am hungry," or "I am physically challenged"; "I am black" or "I am white." These are all just the conditions and qualities of the body. We touch the truth when we say, "My body aches," implying that the body belongs to us and that therefore we are not that.

Well, who is practicing Yoga then? Who does *japa*, who meditates? It is the mind along with the body. "You" need not do any practice. When you fully realize this, even *japa* will become an ignorant business. But for now we can get rid of ignorance with ignorance. Take a better ignorance to get rid of a worse one. In the final analysis, only the light of understanding will remove the darkness of ignorance.

- 6 Egoism is the identification, as it were, of the power of the Seer (*Purusha*) with that of the instrument of seeing [body-mind].**
- 7 Attachment is that which follows identification with pleasurable experiences.**
- 8 Aversion is that which follows identification with painful experiences.**
- 9 Clinging to life, flowing by its own potency [due to past experience], exists even in the wise.**
- 10 In subtle form, these obstacles can be destroyed by resolving them back into their primal cause [the ego].**
- 11 In the active state, they can be destroyed by meditation.**
- 12 The womb of karmas (actions and reactions) has its root in these obstacles, and the karmas bring experiences in the seen [present] or in the unseen [future] births.**

The Sanskrit term "karma" can mean two things: action and/or the result of action. When you do karma, you reap karma. Every action will leave its result; every cause will bear its effect. It is impossible to say which comes first. For instance, how does a tree grow? You sow a seed. But where do

you get the seed? From another tree. Which comes first, the tree or the seed? It's impossible to find out. Likewise, it is impossible to know the origin of karma. But it is here, we see it, and we should try to put an end to it.

So, no action goes without its reaction, and these don't go away but are stored. Patanjali calls the receptacle for the karmas the womb of karmas. The karmas wait for an opportunity to come to the surface and bring their reactions. The *kleshas*, or obstacles, cause these karmas, which may bear fruit now or in a future life; in other words, they are seen or unseen. According to the number of our karmas, we will have births.

But there need not be a separate birth for every karma. Karmas may group together. One strong karma may call for a body, and all other similar karmas that can make use of that particular vehicle to bring their reactions will join in. When you take a birth, you are not only enjoying the reactions to previous actions or purging karma, but you may be creating new karma also. There are, then, three kinds of karmas: those being expressed and exhausted through this birth (*prarabdha karma*); new karmas being created during this birth (*agami karma*); and those waiting in the *karmasaya* to be fulfilled in future births (*sanjita karma*). These are something like the paraphernalia of an archer. There are a number of arrows in the quiver. A really expert archer can take one arrow, fit it into the bow, aim and release it, and immediately take up a second arrow to fit. The arrows would then be in three different stages: one has already left the bow and is on its way. You have no more say over it. You can neither stop it now nor draw it back.

This is like the *prarabdha karma* that has caused this birth. As long as the body stays, the karma allotted to it will continue. Even a person who has transcended the mind and realized the Self still appears to be doing something because the momentum created by birth is still continuing.

The second arrow, ready to be aimed, is like the new karma you create at each moment. You have full control over it. And the quiver represents the *karmasaya*. If you want, you can aim the arrows from the quiver. Otherwise, you can take them out. It is in your hands. They are called the *sanjita karma*. We control the *agami* and the *sanjita* but we can't do anything about the *prarabdha*; we just have to accept it. This cycle continues until Self-realization comes.

13 With the existence of the root, there will be fruits also: namely, the births of different species of life, their life spans and experiences.

14 The karmas bear fruits of pleasure and pain caused by merit and demerit.

15 To one of discrimination everything is painful indeed, due to its consequences: the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three *gunas*, which control the mind.

In this world, all experiences that come from outside through the world, through nature or material things, are ultimately painful. None can give everlasting happiness. They may give temporary pleasure but they always end in pain. Even the enjoyment of our present pleasures is usually painful because we fear its loss. It's all right to have anything, as long as you don't let it bring you anxiety and fear. If things come to you, let them come; enjoy their presence. But when they go, enjoy their departure too. When they come, they come alone, so allow them to go alone without losing your mind along with the external object.

I am not saying that because everything is painful we should run from it. That doesn't work. Wherever we go, the world follows. If you don't understand the world and attempt to run away, you can never succeed. Wherever we are, we have to learn to handle things properly. We can't always change environments, running here and there. The world is a training place where we learn to use things without getting attached. Instead of saying, "To one of discrimination, everything is painful," it becomes, "To one of discrimination, everything is pleasurable." A person with such an understanding has the magic wand to convert everything into happiness. Pleasure and pain are but the outcome of your approach. The same world can be a hell or a heaven.

16 Pain that has not yet come is avoidable.

17 The cause of that avoidable pain is the union of the Seer (*Purusha*) and the Seen (*Prakriti* or Nature).

- 18 The seen is of the nature of the *gunas*: illumination, activity, and inertia; and consists of the elements and sense organs, whose purpose is to provide both experiences and liberation to the *Purusha*.**
- 19 The stages of the *gunas* are specific, nonspecific, defined, and undefinable.**
- 20 The Seer is nothing but the power of seeing which, although pure, appears to see through the mind.**
- 21 The seen exists only for the sake of the Seer.**
- 22 Although destroyed for one who has attained liberation, it [the seen] still exists for others, being common to them.**
- 23 The union of Owner (*Purusha*) and owned (*Prakriti*) causes the recognition of the nature and powers of them both.**
- 24 The cause of this union is ignorance.**
- 25 Without this ignorance, no such union occurs. This is the independence of the Seer.**
- 26 Uninterrupted discriminative discernment is the method for its removal.**

This is called *viveka* in Sanskrit. You try to understand and see the permanent aspect in everything and ignore the impermanent aspect.
- 27 One's wisdom in the final stage is sevenfold. [One experiences the end of 1) the desire to know anything more; 2) the desire to stay away from anything; 3) the desire to gain anything new; 4) the desire to do anything; 5) sorrow; 6) fear; 7) delusion.]**
- 28 By the practice of the limbs of Yoga, the impurities dwindle away and there dawns the light of wisdom, leading to discriminative discernment.**

29 The eight limbs of Yoga are:

***Yama* (abstinence)**

***Niyama* (observance)**

***Asana* (posture practice)**

***Pranayama* (breath control)**

***Pratyahara* (sense withdrawal)**

***Dharana* (concentration)**

***Dhyana* (meditation)**

***Samadhi* (contemplation, absorption, or superconscious state)**

30 *Yama* consists of non-violence, truthfulness, non-stealing, continence, and non-greed.

31 These great vows are universal, not limited by class, place, time, or circumstances.

32 *Niyama* consists of purity, contentment, accepting but not causing pain, study of spiritual books and worship of God [self-surrender].

33 When disturbed by negative thoughts, opposite [positive] ones should be thought of. This is *pratipaksha bhavana*.

Here, Patanjali gives us a very nice clue on how to control the mind and obstruct those thoughts we don't want. The best way, he says, is to invite opposite thoughts. If the thought of hatred is in the mind, we can try to bring in the thought of love. If we can't do that, we can at least go to the people we love and, in their presence, forget the hatred. Although the hatred comes to the surface, we can keep it from coming out or staying long by changing the environment.

Sometimes we see this work between married partners. When sparks fly between them, if their little one crawls up to them, what will happen? Those of us who have had this experience will immediately know. The sparks instantly cool down. Either the mother or father picks up the child and hugs the child. That's because they both love the baby. In the form of the child, love comes in and the anger or hatred is immediately banished.

We can create a positive atmosphere by looking at a holy picture, by reading an inspiring book, by meeting with an uplifting person, or simply by leaving the disturbing environment. This is a very practical point. It is

very difficult to control negative thoughts while staying in a negative environment unless we have extraordinary strength. The easiest way is to change the environment.

Another way to control a negative thought even before the thought overpowers us is to think of its after-effect. Stop and consider, “What will happen if I allow this thought to continue? I’ll lose my friends. If those friends are strong, they may not even be affected at all. They might just laugh at me and go away. But even before others are affected by my anger, I will be affected. I’ll shake up my nerves. My blood will boil.”

34 When negative thoughts or acts such as violence, etc., are done, caused to be done, or even approved of—whether incited by greed, anger, or infatuation—whether indulged in with mild, medium, or extreme intensity, they are based on ignorance and bring certain pain. Reflecting upon this is also *pratipaksha bhavana*.

35 In the presence of one firmly established in non-violence, all hostilities cease.

Starting with this thirty-fifth *sutra*, Patanjali covers the ten virtues one by one. When the vow of *ahimsa* is established in someone, all enmity ceases in his or her presence because that person emits harmonious vibrations. If two people who have enmity between them come to such a person, they will temporarily forget it. Even wild animals forget their nature of causing pain in the presence of one established in *ahimsa*. In ancient Hindu mythology, it states that in the forests where the saints and sages lived practicing *ahimsa*, the animals would only kill when they were hungry. At other times, a cow and a tiger could drink water side by side.

36 To one established in truthfulness, actions and their results become subservient.

By the establishment of truthfulness, yogis get the power to attain for themselves and others the fruits of work without doing the work. In other words, things come to them automatically. All nature loves an honest person. You need not run after things; they will run after you. If you are always truthful, if no lie comes from your mouth, a time will come when all you say will come true. Even if you say something by mistake, it will happen, because by the practice of *satya* the words become so powerful and

clean that honesty observes you. It wants to be with you always. If a curse is spoken, it will happen. If a blessing is said, it will happen. The more we lead a life of honesty, the more we will see the results, and that will encourage us to be more honest.

With establishment in honesty, the state of fearlessness comes. One need not be afraid of anybody and can always lead an open life. When there are no lies, the entire life becomes an open book. But this comes only with an absolutely honest mind. When the mind becomes clear and serene, the true Self reflects without disfigurement, and we realize the Truth in its own original nature.

37 To one established in non-stealing, all wealth comes.

38 By one established in continence, vigor is gained.

By getting established in continence or celibacy we save energy. The seminal fluid gives strength and stamina to the brain and nerves. Nervous debility is caused by a lack of stamina because it has all been drained away. If stored properly it can bring a lot of energy. When absorbed into the system it gets transformed into *prana*. Conserved sexual energy in women also gets transformed. It is that vital force that allows you to really help people and have good relationships. Without much *prana*, we can never give anything to anybody, just as only a fully charged battery can give power, never a weak one. In observing *brahmacharya*, we build up this energy.

Expressing your love and affection without overindulgence is not wrong. It is part of nature. Even couples that don't plan to have children should have limitations. Even animals have restrictions. Once a female dog is pregnant, no male can come near her. A lioness brings forth a cub once a year. Certain animals won't even mate in front of others—elephants, for example. So, in your own way, according to your stage of life, have limitations.

By observing celibacy, we preserve not just physical energy alone but mental, moral, intellectual, and, ultimately, spiritual energy as well. Sexual energy that is preserved gets transformed into a subtle energy called *ojas*. This is similar to personal magnetism. It tones the entire personality, builds the nerves, improves brainpower, and calms the mind. There is a similar word to *ojas* in English: ozone. In the early morning before sunrise we can

go out and breathe the ozonic wind, which has a special vibration and energy to it. But once the sun's rays fall, this effect is lost. That's why the period between four and six a.m. is called the *Brahmamuhurta*, the Brahmic time or divine period, and is a very sacred time to meditate.

Ojas, when stored, creates *tejas*. *Tejas* is the aura or the glow. A newspaper reporter once wrote an article about me called, "The Swami Makes the People Glow." How can the Swami do this? Is it some peculiar yogic makeup? No. Everyone can glow and can transmit that energy when they preserve a lot of *ojas*.

This is why continence is a very important part of Yoga. If a handful of people come forward with strong wills, nothing is impossible. One Buddha changed half the globe; one Jesus, three quarters of the world. We all have that capacity. Let us know the value of *brahmacharya*; that it certainly will make us strong, happy, healthy, wealthy, and blissful.

39 When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes.

40 By purification arises disgust for one's own body and for contact with other bodies.*

41 Moreover one gains purity of *sattva*, cheerfulness of mind, one-pointedness, and fitness for Self-realization.

42 By contentment, supreme joy is gained.

43 By austerity, impurities of body and senses are destroyed and occult powers gained.

44 By study of spiritual books comes communion with one's chosen deity.

45 By total surrender to God, *samadhi* is attained.

46 *Asana* is a steady, comfortable posture.

Asana means the posture that brings comfort and steadiness. Any pose that brings this comfort and steadiness is an *asana*. If you can achieve one pose, that is enough. It may sound easy, but in how many poses are we

really comfortable and steady? As soon as we sit in a particular position, there is a small cramp here, a tiny pain there. We have to move this way and that. Continuously we are reminded of our legs, hands, hips, and spine. Unless the body is perfectly healthy and free from all toxins and tensions, a comfortable pose is not easily obtained. Physical and mental toxins create stiffness and tension.

What we need is the strength of steel, but with steel's flexibility—not like crude iron, which is very strong and hard but breaks. The body must be so supple it can bend any way you want it to. Such a body will always be healthy and tension-free. The moment we sit down for meditation in such a body, we'll forget it.

In order to achieve such a meditative pose, we may practice many preliminary cultural poses. This is why Hatha Yoga was created. People trying to sit quietly found they couldn't. They encountered pain, stiffness, bile, gas, etc., and thought, "What is the reason for these things and how can we get rid of them?" They realized it was due to toxins from eating the wrong foods, at the wrong times, and in the wrong quantities. These people pondered, "What is good food that won't leave toxins? What should the limit be? When is the proper time to eat?" And they formulated the yogic diet, free of meat, fish, eggs, stimulants, and excessive use of spices.

The next problem was what to do with the toxins already inside the body. They concluded that these could be gotten rid of by squeezing the body in all different directions. For example, they found the way to cleanse the liver, spleen, and intestines was by doing the forward bending pose, *paschimotanasana*, which is bending forward and crushing the stomach a bit. If this wasn't enough, they developed *Yoga mudra* in order to crush it more. If toxins were still present they came up with *mayurasana*, the peacock pose. If this still wasn't good enough, they created *uddiyana bandha*, the stomach lift and *navli*, the stomach churning. When the spine was stiff and didn't want to move, they employed postures that bent it forward, backward, sideways, and upside down. Although Hatha Yoga is several thousands of years old, it never becomes outdated. The truths of it are always current. They are like gold. Although other things lose their value according to time, gold is always the same.

47 By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered.

48 Thereafter, one is undisturbed by the dualities.

49 That [firm posture] being acquired, the movements of inhalation and exhalation should be controlled. This is *pranayama*.

50 The modifications of the lifebreath are either external, internal, or stationary. They are to be regulated by space, time, and number and are either long or short.

51 There is a fourth kind of *pranayama* that occurs during concentration on an internal or external object.

52 As its result, the veil over the inner Light is destroyed.

Patanjali now comes to the benefit of *pranayama*. We destroy the veil that covers the inner light. *Prakasa*, the light within, is covered by a veil of mental darkness. What is the best way to remove a veil? By pulling the threads out, one by one, until it exists no more.

The mind is a veil woven of thoughts. It has no substance by itself. If we pull the thoughts out one after the other, when they have all been removed, there is no mind left. It is like a heap of sugar. If we remove each grain of sugar one after the other, the heap no longer exists. In fact, the name “heap” is absurd; because, in reality, no heap exists, only sugar. Wood, arranged in various ways, gets called different things: chair, table, bench, or firewood. Different appearances get different names. But it is only the appearance that changes; the basis can never be destroyed. Our basis is the Self. As long as we identify with the body or mind we feel we are mortal. *Pranayama* indirectly helps us understand the Oneness, the never-changing One, because it removes the veil. And it is an easy practice. Not many people come to meditation class, but hundreds and thousands come for *asanas* and *pranayama*.

53 And the mind becomes fit for concentration.

54 When the senses withdraw themselves from the objects and imitate, as it were, the nature of the mindstuff, this is *pratyahara*.

With *pranayama*, the mind is still not completely fit, because there are other things that will try to pull the mind here and there—namely the senses. They will always tell the mind, “Ah, there is a wonderful thing in

this showcase. Come on, why not buy it?” Or, “Do you smell that wonderful odor? Get ready. Wash your hands. Some nice things are being cooked.” The mind might even be quiet but the nose won’t allow it to remain so. And the moment the nose says that something is being prepared, the tongue says, “The saliva is ready,” and the eyes say, “Can I have a look at it?” We must have a good rein over these turbulent senses.

When the mind is withdrawn from the sense objects, the sense organs also withdraw themselves from their respective objects and, thus, are said to imitate the mind. If the senses are allowed to see outside, they try to grasp pictures of the outside world. If they are turned inward, they will see the purity of the mind and won’t take the color of the world outside.

The senses are like a mirror. Turned outward, they reflect the outside; turned inward, they reflect the pure light. By themselves, the senses are innocent, but when allowed to turn outside they attract everything and transfer those messages to the mind, making it restless. Turned inward, they find peace by taking the form of the mind itself.

The senses are, in effect, a gateway that allows externals to come into the mind. For example, if we look at a cabinet, we can only understand it as a cabinet if our mind takes that form. This is the law of perception. That’s why when we concentrate on something holy, the mind takes that form. When the mind retains it, we get those pictures even in our dreams. When we have sense control we only allow the mind to take the forms we want.

55 Then follows supreme mastery over the senses.

*Editor’s Note: This *sutra* should be understood in the light of a particular stage of discrimination on the part of a spiritual aspirant, where, for the sake of the higher goal, one develops a natural disinterest in the body and in intercourse with other bodies. However, it should be remembered that this “disgust” is not the same thing as aversion and that, as all the sages and scriptures have said, it is only in the human birth that a soul can attain spiritual realization. With realization, comes the perception that the body is the temple of the Divine Consciousness and is, in fact, nothing but that same Divine Consciousness.

Book 3

Vibhuti Pada

Portion on Accomplishments

This third book is called the *Vibhuti Pada*. The *vibhuti* are all the accomplishments which come as by-products of your Yoga practice. They are also sometimes called the *siddhis* or supernatural powers. These powers begin to come with the practice of the final three limbs of *Raja Yoga*: *dharana* (concentration), *dhyana* (meditation), and *samadhi* (contemplation).

1 ***Dharana* is the binding of the mind to one place, object, or idea.**

When the *chitta*, or sum total of mind, is being bound by one thing or bound in one place, it is in *dharana*. Normally, we see the mind running here and there. When we try to fix it on one thing, within a fraction of a second we see it somewhere else. Concrete objects, symbols, or idols are very helpful for our beginning practice. It's not that easy for the mind to grasp something abstract or even to visualize something. So, keep a rose or a flame or a picture in front of you. If it is an idea on which you wish to concentrate, at least have something physical to remind you of that. While you look at this object, think of the idea connected with it. This is where the practice of *tradak*, or gazing, also comes in handy.

Tradak is actually gazing at something, sometimes without even blinking. Don't strain the eyes. Just look at your object as long as you can. You'll be able to look longer if you put your mind on the idea behind the object: how beautiful it is, what a great gift has come from the thorny bush, etc. When you get involved in those things even the gaze will be forgotten; but you will still be gazing without blinking. Don't try to gaze just for the purpose of gazing; if you do that the eyes will get tired quickly.

After a while, you can gently close the eyes and try to bring a mental picture of your object of concentration. First it is outside; then you try to bring it within the mind. It might come for a while, and then you lose it. Again, open the eyes. Slowly learn to grasp it within the mind alone. That means you will be developing that impression in your mind. It is something like in photography: you take a picture; it's there on the film. How do you know whether it's there or not? You develop it. If nothing comes, you have to make another picture. It is the same with the practice of *tradak*.

All this is part of *dharana*. As you look at the rose, the mind will try to go somewhere. The minute you begin, the mind will say, "Ah, yes, I remember, she sent me a rose like that for my last birthday." See? Then the rose is gone from your mind; *she* is there. And then, "After that we had dinner. Ah, it was the best dinner. Then we went to the movies. What was that movie? *King Kong*?" It will all happen within two minutes—from the rose to *King Kong* in two minutes. Even less than two minutes. So on what are you meditating now? Not on a rose, but on *King Kong*.

The mind is like that. But it doesn't matter. That's the nature of the mind. There's no point in getting frustrated. At least at that point, say, "God, where am I? How far have I come from the rose to *King Kong*? Shame on you, my little fellow; come on, let's go back to the rose."

Never give up. And never think, "Oh, I am unfit for meditation." That is the biggest mistake people make. They think the minute they sit and close their eyes everything should be beautiful. If the mind runs here and there they say, "Meditation is not my thing." No, it's like practicing piano or playing guitar or cooking. How many times have you have cooked your fingers instead of the vegetables? So, keep trying. Persevere. Remember what Patanjali says in [Book 1, sutra 14](#): "Practice becomes firmly grounded when well attended to for a long time, without break, and in all earnestness."

2 *Dhyana* is the continuous flow of cognition toward that object.

The Hindu scriptures give a beautiful example of this "continuous flow." They say it is like pouring oil from one pot into another. It is a continuous string; it doesn't break. The mind is fixed. Communication between meditator and object of meditation is steady. That's what you call *dhyana*. Normally what we are doing is *dharana* and gradually the "flow of cognition" gets a little longer and it becomes *dhyana*.

When would you know that you have really meditated? There are some signs for that. Say you come and sit for meditation at 4:30 a.m. Meditation is assigned for an hour. The bell rings at 5:30. If you feel, "What, who rang the bell this soon? I just sat down five minutes back," then you may have been meditating. But when you feel five minutes as one hour, you are not meditating; you are still concentrating.

Time has no meaning in meditation and space also is lost. You don't know where you are. If you break that meditation all of a sudden, you may wonder, "What happened to my body?" Even the body is forgotten in real meditation. You are above time and space; you are out of the body. When I say "out of the body," don't think I mean you are traveling in space or anything like that. I mean the mind transcends body consciousness.

There are other signs of meditation also. In the beginning you feel so light when you transcend the body. Sometimes you get beautiful visions connected with the object of your meditation—or sometimes not connected, but something beautiful and elevating. Sometimes you won't see visions,

you will simply see beautiful light; you will seem to be bathed in beautiful moonlight. Or sometimes you may just hear beautiful sounds like the roaring of the ocean, the sound of a gong, or the beautiful notes of a flute. These are all various signs you may come across. Normally, I don't say these things much because once you hear that, you may *imagine* it is happening to you. Instead, it should just happen.

3 *Samadhi* is the same meditation when there is the shining of the object alone, as if devoid of form.

There is not much I can say about this *sutra*. You will easily understand when you have a little experience. Meditation culminates in the state of *samadhi*. It's not that you practice *samadhi*. Nobody can consciously practice *samadhi*. Our effort is there only up to meditation. You put all your effort in *dharana*. It becomes effortless in *dhyana*, and you are just there, knowing that you are in meditation. But in *samadhi*, you don't even know that. *You* are not there to know it because you *are* that. You think first with a lot of interruptions; that is *dharana*. Then when you become what you think, that is *samadhi*.

In meditation you have three things: meditator, the meditation and the object meditated upon. In *samadhi* there is either the object or the meditator. There is no feeling of "I am meditating on that." It's rather difficult to put it in words. If you keep working, you will know what *samadhi* is. Of course, there are different lower *samadhis*, as we talked about in the first book, where you attain that level and then come back. These are *samadhis* connected with form, with idea, with bliss, and with pure ego (*savitarka*, *savichara*, *sa-ananda*, and *sa-asmita samadhi*). All these four still leave some parts of the mind with hidden desires. You are not completely free. The ideas in the mind are not completely roasted. They could still germinate again. That's why these four are called *sabija samadhi*. *Bija* means seed. They are with seed. Don't think you are all clean and everything is okay. As long as the seed is in the bag it seems to be innocent. But the minute you take one seed out, dig a little hole, put it in, and pour a little water, then up it comes again. The sprouting tendency is still there. As long as you have that tendency you are still in the *sabija* or *savikalpa samadhi*. But once you get completely roasted, even that germinating capacity goes away. The seeds are still there. In all external appearance they

are the same. But even if they are put into holes and watered they won't germinate.

What does this mean? All the thoughts, all the desires, become selfless. Selfishness is the germ that sprouts, saying, "I want it!" When the selfishness is completely taken out, you become germless. That is called *nirbija samadhi* or *nirvikalpa samadhi*.

One who has achieved this may look similar to anyone else. But the burnt nature of his or her mental seeds is the difference between ordinary people and the *jivanmuktas* (liberated beings). They also eat, sleep, and do everything like everybody else. They may be doing anything, but they are not affected by what they do. There is no moisture of attachment to cause sprouting. They are living liberated people. Liberation is not something you experience when you die. While living, you should be liberated. *Jivanmukta*: *mukta* means liberated, *jivan*, while still living.

4 The practice of these three [*dharana*, *dhyana*, and *samadhi*] upon one object is called *samyama*.

From this practice come the *siddhis*. You dive deep into an object or idea and it releases its secrets. In a way, a scientist would have done *samyama* on the atomic particles. They released their energy, and he got the knowledge of it. He accomplished the truth behind it. *Samyama* is usually done on objects or ideas connected with some results. When the results come you call them *siddhis* or *vibhuti*.

5 By the mastery of *samyama* comes the light of knowledge.

This means that the truth behind the object on which we do *samyama* becomes known to us. That is what we call discovery. The truth was "covered" before; now we "discover" it. It's not that anyone creates anything new. Some truth is hidden. By *samyama*, we understand what it is. That's the true meaning of discovery.

6 Its practice is to be accomplished in stages.

7 These three [*dharana*, *dhyana*, and *samadhi*] are more internal than the preceding five limbs.

8 Even these three are external to the seedless *samadhi*.

- 9 The impressions that normally arise are made to disappear by the appearance of suppressive efforts that, in turn, create new mental modifications. The moment of conjunction of mind and new modifications is *nirodha parinama*.
- 10 The flow of *nirodha parinama* becomes steady through habit.
- 11 When there is a decline in distractedness and appearance of one-pointedness, then comes *samadhi parinama* (development in *samadhi*).
- 12 Then again when the subsiding past and rising present images are identical, there is *ekagrata parinama* (one-pointedness).
- 13 By this [what has been said in the preceding three *sutras*], the transformations of the visible characteristics, time factors, and conditions of elements and senses are also described.
- 14 It is the substratum (*Prakriti*) that by nature goes through latent, uprising, and unmanifested phases.
- 15 The succession of these different phases is the cause of the differences in stages of evolution.
- 16 By practicing *samyama* on the three stages of evolution comes knowledge of past and future.
- 17 A word, its meaning, and the idea behind it are normally confused because of superimposition upon one another. By *samyama* on the word [or sound] produced by any being, knowledge of its meaning is obtained.
- 18 By direct perception, through *samyama*, of one's mental impressions, knowledge of past birth is obtained.
- 19 By *samyama* on the distinguishing signs of others' bodies, knowledge of their mental images is obtained.

- 20 But this does not include the support in the person's mind [such as the motive behind the thought, etc.] as that is not the object of the *samyama*.
- 21 By *samyama* on the form of one's body and by checking the power of perception by intercepting light from the eyes of the observer, the body becomes invisible.
- 22 In the same way, the disappearance of sound [and touch, taste, smell, etc.] is explained.
- 23 Karmas are of two kinds: quickly manifesting and slowly manifesting. By *samyama* on them or on the portents of death, the knowledge of the time of death is obtained.
- 24 By *samyama* on friendliness and other such qualities, the power to transmit them is obtained.
- 25 By *samyama* on the strength of elephants and other animals, their strength is obtained.
- 26 By *samyama* on the Light within, the knowledge of the subtle, hidden, and remote is obtained. [Note: subtle as atoms, hidden as treasure, remote as far distant lands.]
- 27 By *samyama* on the sun, knowledge of the entire solar system is obtained.
- 28 By *samyama* on the moon, comes knowledge of the stars' arrangement.
- 29 By *samyama* on the pole star comes knowledge of the stars' movements.
- 30 By *samyama* on the navel plexus, knowledge of the body's constitution is obtained.
- 31 By *samyama* on the pit of the throat, cessation of hunger and thirst is achieved.

- 32 By *samyama* on the *kurma nadi* (a subtle tortoise-shaped tube located below the throat), motionlessness in meditative posture is achieved.
- 33 By *samyama* on the light at the crown of the head (*sahasrara chakra*), visions of masters and adepts are obtained.
- 34 Or, in the knowledge that dawns by spontaneous enlightenment [through a life of purity], all the powers come by themselves.
- 35 By *samyama* on the heart, the knowledge of the mind-stuff is obtained.
- 36 The intellect and the *Purusha* (*Atman*, Self) are totally different, the intellect existing for the sake of the *Purusha*, while the *Purusha* exists for its own sake. Not distinguishing this is the cause of all experiences; and by *samyama* on the distinction, knowledge of the *Purusha* is gained.
- 37 From this knowledge arises super-physical hearing, touching, seeing, tasting, and smelling through spontaneous intuition.
- 38 These [superphysical senses] are obstacles to [*nirbija*] *samadhi* but are *siddhis* (powers or accomplishments) in the worldly pursuits.
- 39 By the loosening of the cause [of the bondage of mind to body] and by knowledge of the procedure of the mind-stuff's functioning, entering another's body is accomplished.
- 40 By mastery over the *udana* nerve current (the upward vital air), one accomplishes levitation over water, swamps, thorns, etc. and can leave the body at will.
- 41 By mastery over the *samana* nerve current (the equalizing vital air) comes radiance to surround the body.
- 42 By *samyama* on the relationship between ear and ether, supernormal hearing becomes possible.

- 43 By *samyama* on the relationship between the body and ether, lightness of cotton fiber is attained, and thus traveling through the ether becomes possible.
- 44 By *samyama* on thought waves unidentified by and external to the body [*maha-vidaha* or the great bodilessness], the veil over the light of the Self is destroyed.
- 45 By *samyama* on the gross and subtle elements and on their essential nature, correlations and purpose, mastery over them is gained.
- 46 From that comes attainment of *anima* and other *siddhis*, bodily perfection, and the non-obstruction of bodily functions by the influence of the elements.

(Note: The eight major *siddhis* alluded to here are:

anima—to become very small;

mahima—to become very big;

laghima—to become very light;

garima—to become very heavy;

prapti—to reach anywhere;

prakamyā—to achieve all one's desires;

isatva—ability to create anything;

vasitva—ability to command and control everything.)

- 47 Beauty, grace, strength, adamant hardness, and robustness constitute bodily perfection.
- 48 By *samayama* on the power of perception and on the essential nature, correlation with the ego sense and purpose of the sense organs, mastery over them is gained.
- 49 From that, the body gains the power to move as fast as the mind, the ability to function without the aid of the sense organs, and complete mastery over the primary cause (*Prakriti*).

50 By recognition of the distinction between *sattva* (the pure reflective nature) and the Self, supremacy over all states and forms of existence [omnipotence] is gained, as is omniscience.

51 By non-attachment even to that (all these *siddhis*), the seed of bondage is destroyed and thus follows *kaivalya* (independence).

This means that all these *siddhis* are beautiful, but they will bind us, because *siddhis* are the outcome of the mind. They are beautiful; they are good. When? When *they* come to *you*. When you run after them they are bad. That's all the difference. Let the *siddhis* come and beg, "Hey, can't I do something for you?" Then they are beautiful. If you don't run after them and you don't crave them, they are not yours. They want to have you as theirs. They want to be with you and serve you. Then they are okay. That's why, even in the *Bible*, you come across these powers. Everything will come to you. When? When you seek the Kingdom. "Seek ye first the Kingdom of Heaven; everything else will be added unto you." You don't need to run after small jobs. Not only these *vibhuti*, these *siddhis*, but everything is like that: beauty, money, power, strength, scientific knowledge. All these things are becoming terrible and the whole world is trembling with fear. Why? Because we have not sought God first. What is God? Peace, contentment, egolessness.

52 The yogi should neither accept nor smile with pride at the admiration of even the celestial beings, as there is the possibility of getting caught again in the undesirable.

53 By *samyama* on single moments in sequence comes discriminative knowledge.

54 Thus, the indistinguishable differences between objects that are alike in species, characteristic marks, and positions become distinguishable.

55 The discriminative knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge that brings liberation.

56 When the tranquil mind attains purity equal to that of the Self, there is Absoluteness.

We are not here to grasp a little of this and a little of that. What is the biggest fish you can catch? The “self-ish.” Hook that fish. Then you can probably have a nice big aquarium. You don’t need to kill the self-fish. Just keep it in your aquarium. Show it to others: “See, this is my fish.” That would make the best aquarium.

We should never lose sight of this and simply settle for little things. That’s not good business. Don’t settle for these tiny, tiny things. Sometimes they come and tempt you, “Hey, come on, I am here, I am here. Use me.” Say, “No; my purpose is something different. I am going straight ahead. I don’t even want to stand and wait and watch the sideshows here and there.”

I say this because, as you progress along the spiritual path, the sideshows will tempt you. It’s like a king is sitting there ready to give you everything. He has invited you to come to his party and be his friend, and you are going toward that party. On the way, you see all kinds of variety shows, magician’s tricks, some music being played. But you should know that they are all on their way to the party to play according to the king’s orders. When you go there, all of them will also be there; and you can see them while you sit by the side of the king. But when you forget that, you stand on the pavement and see only them and miss the king.

Never, never settle for these little things. Our goal is something very high. It is eternal peace, eternal joy. Don’t settle for a little peace, for a little joy, for petty happiness.

Book 4
Kaivalya Pada
Portion on Absoluteness

Book 4 has the heading *Kaivalya Pada*, or the portion that talks about absoluteness. The root of *kaivalya* is *kevala*, which means without qualities or conditions, that which is cosmic. The one who has the quality of *kevala* is called *kaivalya*. It's an experience of absoluteness, unlimitedness.

1 Siddhis are born of practices performed in previous births, or by herbs, mantra repetition, asceticism, or by *samadhi*.

Patanjali begins this book by reviewing the methods by which the *siddhis* can be obtained by the Yoga practitioner. Some people attain the *siddhis* without even doing any practices in this life. They don't know what they did to have these kinds of powers. That is the proof that they have done something in their past lives to merit such powers in this one. He also gives us some clues about the people who get some experiences through psychedelic drugs.

Siddhis also come by the practice of mantra *japa* or by asceticism. Asceticism, or *tapas*, means accepting suffering willingly, thus exercising your will power and gaining control over the mind. Finally, Patanjali says that the *siddhis* can come through *samadhi* gained by the proper procedure of concentration and meditation.

So, there are various ways of accomplishing the psychic powers. But normally it is recognized that all the others except *samadhi* are not natural. For example, using herbs means inducing *siddhis* by the use of certain external stimuli. It's not an "organic" *siddhi*. It may come and then fade away. So, *siddhis* should come in the regular process of Yoga.

2 The transformation of one species into another is brought about by the inflow of Nature.

3 Incidental events do not directly cause natural evolution; they just remove the obstacles as a farmer [removes the obstacles in a water course running to his field].

It is like the sun outside; it is always there, ready to come into your house. The obstacles are the closed door and windows. If you simply open them, the light shines in.

4 A yogi's ego sense alone is the cause of [other] artificially created minds.

5 Although the functions in the many created minds may differ, the original mind-stuff of the yogi is the director of them all.

- 6 Only the minds born of meditation are free from *karmic* impressions.
- 7 The actions of the yogi are neither white [good] nor black [bad]; but the actions of others are of three kinds: good, bad, and mixed.
- 8 Of these [actions], only those *vasanas* (subconscious impressions) for which there are favorable conditions for producing their fruits will manifest in a particular birth.
- 9 Although desires are separated from their fulfillments by class, space, and time, they have an uninterrupted relationship because the impressions [of desires] and memories of them are identical.
- 10 Since the desire to live is eternal, impressions are also beginningless.
- 11 The impressions being held together by cause, effect, basis, and support, disappear with the disappearance of these four.
- 12 The past and future exist in the real form of objects which manifest due to differences in the conditions of their characteristics.
- 13 Whether manifested or subtle, these characteristics belong to the nature of the *gunas*.
- 14 The reality of things is due to the uniformity of the *gunas*' transformations.
- 15 Due to differences in various minds, perception of even the same object may vary.
- 16 Nor does an object's existence depend upon a single mind, for if it did, what would become of that object when that mind did not perceive it?
- 17 An object is known or unknown dependent on whether or not the mind gets colored by it.

- 18 Due to Its changelessness, changes in the mind-stuff are always known to the *Purusha*, who is its master.
- 19 The mind-stuff is not self-luminous because it is an object of perception by the *Purusha*.
- 20 The mind-stuff cannot perceive both subject and object simultaneously [which proves it is not self-luminous].
- 21 If the perception of one mind by another mind be postulated, we would have to assume an endless number of them and the result would be confusion of memory.
- 22 The consciousness of the *Purusha* is unchangeable; by getting the reflection of it, the mind-stuff becomes conscious of the Self.
- 23 The mind-stuff, when colored by both Seer and seen, understands everything.
- 24 Though having countless desires, the mind-stuff exists for the sake of another [the *Purusha*] because it can act only in association with it.
- 25 To one who sees the distinction between the mind and the *Atman*, thoughts of mind as the *Atman* cease forever.
- 26 Then the mind-stuff is inclined toward discrimination and gravitates toward Absoluteness.
- 27 In-between, distracting thoughts may arise due to past impressions.
- 28 They can be removed, as in the case of the obstacles as explained before. [See [Book 2: sutras 1, 2, 10, 11, and 26](#)].
- 29 One who, due to perfect discrimination, is totally disinterested even in the highest rewards, remains in the constant discriminative discernment, which is called *dharmamegha* (cloud of *dharma*) *samadhi*.

[Note: the meaning of *dharma* includes virtue, justice, law, duty, morality, religion, religious merit, and steadfast decree.]

Here Patanjali talks about a *samadhi* called *dharmamegha samadhi*—the cloud of *dharma samadhi*. *Dharmamegha* means that all the beautiful qualities are there. One gets into that state when even the desire to be high is gone. Why? Because who desires to get high? Is it the one who is already high? No, as long as the desire to get high is there, you are not high; and when you really get high the desire fades away. You will have attained what is to be attained, and all the desires drop out of you. It is only then you are totally liberated.

30 From that *samadhi* all afflictions and karmas cease.

31 Then all the coverings and impurities of knowledge are totally removed. Because of the infinity of this knowledge, what remains to be known is almost nothing.

What is impurity? It is like the sensitive coating on photographic film. The “I” and “mine” coat our mental film and then want to “catch” everything they see. If not for the sensitive film, you may see many things, but they wouldn’t affect you because nothing would get recorded. A *jivanmukta*’s mind is like an uncoated crystal-clear mica sheet. It runs through the camera and pictures are shot, but nothing gets recorded. There’s nothing to process, nothing to develop, and nothing to fix. That means there are no “fixations.”

32 Then the *gunas* terminate their sequence of transformations because they have fulfilled their purpose.

33 The sequence [referred to above] means an uninterrupted succession of moments that can be recognized at the end of their transformations.

34 Thus, the supreme state of Independence manifests while the *gunas* reabsorb themselves into *Prakriti*, having no more purpose to serve the *Purusha*. Or [to look from another angle], the power of pure consciousness settles in its own pure nature.

Patanjali does not mean here that the *gunas* and *Prakriti* are really different. But we use the term *Prakriti* when the *gunas* are not manifesting separately. When the *gunas* manifest, *Prakriti* functions with the *Purusha*. Once that job is over, the *gunas* withdraw their action from that *Purusha*. Or you can put it another way: “The power of pure consciousness settles in its own pure nature.” That means when the *gunas* withdraw, finishing their job, the *Purusha*—having gotten completely cleaned—stops running around. It is settled. It is happy in its own true nature. It is no longer seeking happiness and peace from outside because it realizes it *is* happiness personified.

Now, if we go all the way back to the very beginning of the *Yoga Sutras*, the second *sutra* in the first book says, “*Yogas chitta vritti nirodhah.*” “The restraint of the modifications of the mind-stuff is Yoga.” The third *sutra* is “*Tada drashtuh svarupe’vasthanam.*” “Then the Seer (Self) abides in Its own nature.”

The entire four books are the explanations of these two *sutras*. *Chitta vritti nirodhah* is the practice. *Svarupe’vasthanam* is the experience. That’s why he again talks about the experience at the end. You just abide in your own true nature. You have played your games, you have gotten all your experiences, and now you are resting. By abiding he means the true you is resting while your body and mind function.

It’s not that your body and mind necessarily rest always. They have to continue to fulfill the jobs for which they were created. According to the *prarabdha*, a momentum has been created like a wheel that has been set in motion. You gave a push earlier and the body and mind are facing that now as *prarabdha*. When you attain the *jivanmukta* state, the pushing hand is taken away, but the wheel won’t stop immediately. It will continue until the momentum is lost. While the momentum continues, you just rest and watch what is happening as a witness. It’s like an old grandpa watching the children but not being affected by them.

In one sense you are the witness; in another, you are the actor. It depends on where you put yourself. In reality, you are the witness, but if you miss the reality, you are the actor. When you become the actor you are responsible for your actions. When you are the witness you are not responsible for your actions. When you are the witness you are not responsible because *you* are not acting. So, either act and be responsible, or allow the mind and body to act and be a witness, totally free.

If the body and mind do something wrong, they will undergo certain sufferings. If my mind wants to push my finger into the fire, *I* am watching. *My* mind is pushing *my* finger into the fire. But because I am watching and not doing anything doesn't mean the finger won't get burned or that the mind won't feel the agony of it. When the mind cries, "It got hurt," I must still watch that. The finger got hurt; the mind is suffering.

Normally, yogis do actions only for the sake of others. They aren't affected by them because they are not doing anything for their own sake. Whatever the outcome, it goes to somebody else. Karma Yoga—selfless service without personal expectation—is done by the mind.

In fact, it is the mind that does all Yoga practice, not the real you. That's why we rarely even talk about the true you. You can leave the real you alone. It is the image-you or the ego-you that needs Yoga. It is to the ego that the teaching is given: "If you want to be quiet and happy, perform actions for others' sake." No scripture is necessary for the true Self. The entire practice is for the ego or lower self, the individual self.

So, let the lower self or ego or *chitta* free itself from its egoistic activity. Then, it can also rest in peace, reflecting the Self. The mind need not always be functioning; and even if it is functioning, it can function peacefully and joyfully. Then it won't be a burden for the mind to function. When a yogi performs something, he or she enjoys it. It's a play—a game—to enact.

Scriptures talking of the Self are just for the sake of our intellectual understanding. But the practical truth for the ego is very simple. Just learn to be selfless. Learn to lead a dedicated life. Whatever you do, do it for others. The dedicated ever enjoy peace.

That's the reason I really don't speak about the scriptures very much. My students wanted to make a book about the *Yoga Sutras*, so I have said all this. But for myself, I feel we don't really need scriptures. The entire life is an open book, a scripture. Read it.

Learn while digging a pit or chopping some wood or cooking some food. If you can't learn from your daily activities, how are you going to understand the scriptures?

In conclusion, it is my sincere wish and prayer that each one of you experience the peace and joy of Yoga through the help and grace of the great Yoga adept Patanjali Maharishi and that you all attain the supreme

achievement to which his *Yoga Sutras* point. May you go beyond mere book knowledge and attain realization through purity of heart in your very lives.

OM Shanti, Shanti, Shanti.

Sanskrit Transliteration Pronunciation Guide

The Sanskrit words in this book would ordinarily be written in another alphabet (Devanagari). Throughout the text, they are written phonetically for ease of pronunciation in English. In the standard edition of this book and in this glossary, however, the following letters and diacritical marks are used to represent the sounds of the Sanskrit words more accurately. The Sanskrit letters are arranged in sequence according to their origin when spoken: throat, palate, roof of mouth, teeth, and lips.

Given below are the letters of the Sanskrit Devanagari script, the letters and diacritical marks used to represent their sounds, and some examples of those sounds in English.

Vowels:

- a* as in *up*, *soda*
- ā* as in *father*
- i* as in *fill*, *pin*
- ī* as in *feed*
- u* as in *full*, *bush*
- ū* as in *fool*, *rule*
- r̄* as in *Christmas* (but not pronouncing the “i”)
- ṝ* as *r̄* (but held twice as long)
- l̄* as in *slur* (but not pronouncing the “l”)

Please note: the letters *r̄*, *ṝ* and *l̄* are vowels, and are not to be confused with the consonants *r* and *l*.

- e* as in *they*, *pray* (always long)
- ai* as in *aisle*
- o* as in *go*
- au* as in *how*

m̄ as in hum

h̄ is a final sound pronounced with a stronger puff of air and the suggestion of the vowel preceding it. For example, *ah̄* sounds like aha; *ih̄* like ihi.

Consonants:

k as in seek

kh as in back-hand

g as in good

gh as in dig-hard

n̄ as in sing, monkey

c as in pitch

ch as in Church-hill

j as in joy

jh as in hedge-hog

ñ as in canyon

t̄ as in tub

th̄ as in hit-hard

ḍ as in deer

ḍh as in red-hot

ṇ as in not

t as in pat (with the tongue touching the back of the teeth)

th as in hit-hard (with the tongue touching the back of the teeth)

d as in dense (with the tongue touching the back of the teeth)

dh as in red-hot (with the tongue touching the back of the teeth)

n as in nut

p as in pin

ph as in up-hill

b as in bird

bh as in abhor

m as in mud

y as in yes

r as in **ladder** (when said quickly)

l as in **light**

v as in **voice**

s as in **sun**

ś as in **shun** (with the top of the tongue against the palate)

ṣ as in **sure** (with the tongue pulled back and the tip touching the ridge of the back of teeth)

h as in **honey**

The syllable *jña* commonly occurs in Sanskrit. It sounds more or less like *gnya*.

The vowels and consonants are pronounced the same whenever they appear in a word. Each syllable of a word is stressed equally, with the long vowels held twice as long as the short. Because each short and long vowel is a different letter in Sanskrit, it is important to pronounce them correctly. Mispronunciation changes the Sanskrit spelling, making another word with another meaning. For example, *rājā* (long “a”) means king, while *raja* (short “a”) means dust.

Glossary of Sanskrit Terms

A

abhiniveśa—clinging to bodily life

ābhyantara vṛtti—internal retention of breath

abhyāsa—spiritual practice

Adiśeṣa—the thousand-headed cobra upon which the world rests according to Hindu mythology

āgami karma—karma being performed in the present

Agni—fire; the *deva* (god) or ruling power of fire

aham—I

ahamkāra—ego feeling

ahimsā—non-injury (one of the *yamas*)

ajapa—unrepeated

akartā—non-doer

ākāśa—the ether

amṛta—nectar; immortality

ānapānasati—(Pali) Buddhist meditation technique involving watching the incoming and outgoing breath

anāgata—not yet come (refers to the silence beyond the *OM* vibration, the unpronounced *praṇava*); the heart *cakra*

ānanda—bliss

antaraṅga—internal part

aṇu—atom

anusāsanam—exposition, instruction

apāna—energy descending from the navel pit within the human body

aparigrahā—non-greed, non-hoarding, non-acceptance of gifts (one of the *yamas*)

apuṇya—non-virtuous; wicked

artha—meaning; wealth

asamprajñata—undistinguished *samādhi* (see [Book 1, sūtra 18](#))

āsana—pose (the 3rd of the eight limbs of Aṣṭāṅga Yoga); seat
āsana siddhi—accomplishment of an *āsana*
asmita—egoity, ego sense, egoism, I-ness
āśrama—a spiritual community where seekers practice and study under the guidance of a spiritual master; every stage of life, such as *brahmacarya*, *grhastha*, *vānaprastha*, and *sannyāsa*
aṣṭāṅga—eight-limbed
Aṣṭāṅga Yoga—the Yoga of eight limbs; another name for Rāja Yoga (see [Book 2, sūtra 29](#))
asteya—non-stealing (one of the *yamas*)
Ātma, Ātman—the Self
avyakta—unmanifested
āyu—life
Āyurveda—(lit. scripture of life) one of the Indian systems of medicine

B

bāhya—external
bāhya vṛtti—external retention of breath
bandha—bondage; lock
Bhagavad Gītā—Hindu scripture in which Lord Kṛṣṇa instructs his disciple Arjuna in the various aspects of Yoga
bhāvana—thought, feeling; attitude
bhoga—enjoyment
bhuvana—universe
bījam—seed
brahmacarya—(lit. relating to *Brahman*) continence, sense control, celibacy (one of the *yamas*); the stage in life of the celibate student
brahmamuhūrta—two-hour period before sunrise (between four and six a.m.), especially conducive to meditation
Brahman—the unmanifest supreme consciousness or God;
buddhi—intellect; discriminative faculty of the mind

C

cakra—(lit. wheel) one of the subtle nerve centers along the spine which, when concentrated upon, yields experiences of various levels of

consciousness

cit—the principle of universal intelligence or consciousness

citta-nāśa—(lit. death of the mind) dissolution of mind in meditation

cittam—mind-stuff

D, E

Dakṣiṇāmūrti—(lit. south-faced deity) an aspect of Lord Śiva in which he instructs through silence

darśana—vision or experience of a divine form or being

deśa—space; place of concentration during Yoga practice

deva—celestial being; controller of an aspect of nature

deva loka—the plane where the gods abide

dhāraṇā—concentration (the sixth of the eight limbs of Aṣṭāṅga Yoga)

dharma—duty, righteousness, moral

dharmamegha samādhi—cloud of virtue” *samādhi* (see [Book 4, sūtra 29](#))

dhyāna—meditation (the 7th of the eight limbs of Aṣṭāṅga Yoga)

divya—divine

duḥkha—suffering

dveṣa—dislike

ekāgrata pariṇāma—mental modification of one-pointedness

G, H

gṛhastha—householder stage of life

guṇa—one of the qualities of nature (*sattva*, *rajas*, and *tamas* or balance, activity, and inertia)

guru—(lit. remover of darkness) spiritual guide, teacher

hāna—removal

hāno-pāya—method for the removal of sorrow

hatha—(lit. *ha*—sun; *tha*—moon)

Hatha Yoga—the physical aspect of Yoga practice, including postures (*āsanas*), breathing techniques (*prāṇāyāma*), seals (*mudras*), locks (*bandhas*), and cleansing practices (*kriyas*)

himsā—injury or pain; violence

I, J

Indra—the king of the gods or ruling powers of nature
indriya—sense organ
Iṣṭa devatā—one’s chosen deity
Īśvara—the supreme cosmic soul; God
Īśvara praṇidhāna—worship of God or self-surrender (one of the *yamas*)
japa—repetition of a mantra
Japa Yoga—science of mantra repetition
jaya—victory, mastery
jīva(tman)—individual soul
jīvanmukta—liberated living soul
jñāna—wisdom of the Self; knowledge, idea
Jñāna Yoga—Yoga of Self-inquiry
 jyotiḥ—illumination, effulgence, light

K

kaivalya—experience of absoluteness; non-qualified experience
kāla—time
karma—action and reaction
Karma Yoga—performing actions as selfless service without attachment to the results
karmāśaya—womb, or bag, of karmas
karunā—mercy, compassion
kāya-kalpa—a tonic for physical rejuvenation
kevala—without qualities or conditions
kevala kumbhaka—natural, automatic breath retention during deep meditation
kleśa—obstruction or obstacle
kriyā—action, practice; (Hatha Yoga) cleansing practice
Kriyā Yoga—according to Patañjali: the three preliminary steps in Yoga (*tapas, svadhyaya, and Īśvara praṇidhāna* or austerity, study, and self-surrender)
kumbhaka—breath retention
kuṇḍalinī—(lit. coiled energy) the energy stored at the base of every individual’s spine

L, M

loka—a world of names and forms

mahat—great

mahaṛṣi—great sage

mahāvratā—(lit. great vows) refers to the *yamas*

maitrī—friendliness

manas—the desiring faculty of the mind-stuff

Māṇḍukya Upaniṣad—the *Upanishadic* treatise of *OM*, considered the crest jewel of all the *Upaniṣads*

mano-nāśa—death or dissolution of the mind

mantra—(lit. that makes the mind steady) a sound formula for meditation

mara—(Tamil) tree

māyā—illusion

mayūrāsana—(Hatha Yoga) the peacock pose

mokṣa—liberation

mudrā—sign, seal, or symbol

mukta—set free, released, liberated

mukti—liberation, freedom

musu-musu-kkai—(Tamil) herb used for *Ayurvedic* healing; it also means “hand of monkey” and “monkey”

N, O

nāḍī suddhi—(Hatha Yoga) nerve-cleansing *prāṇāyāma* in which one breathes alternately through left and right nostrils

Nārada—a sage and celestial singer of divine names

navli—(Hatha Yoga) stomach *kriyā* where one isolates and then churns the abdominal recti muscles

Nāyanārs—the sixty-three Saivite saints of South India

nirbīja—without seed, seedless

nirodha—cessation, restraint

nirodha parināma—the moment of conjunction of a thought and one’s effort to restrain it

nirvāna—(lit. nakedness) in the Buddhist teachings, the state of liberation

nirvicāra—without reflection (see [Book 1, sūtra 44](#))

nirvikalpa—without thought or imagination

nirvitarka—without reasoning (see [Book 1, sūtra 43](#))

nitya—eternal, permanent

niyama—observance (the second of the eight limbs of Aṣṭāṅga Yoga; see [Book 2, sūtra 32](#))

OM—the cosmic sound vibration which includes all other sounds and vibrations, the basic mantra, the absolute *Brahman* as sound

ojas—the subtle energy resulting from the preservation of sexual energy

P

pāda—portion

pādārtha—a thing; the substance and its meaning

pāñca indriya—the five senses

Pāñca Tantra—(lit.) five attitudes or approaches

Parabrahman—the supreme unmanifest consciousness or God

parama—highest, supreme

paścimotanāsana—(Hatha Yoga) the full-forward bending pose

Patāñjali Mahārṣi—yogi and sage who compiled the *Yoga Sūtras*; considered to be the “Father of Yoga”

phalam—fruit; effect

prakāśa—illumination; *sattva*

Prakṛti—the Nature

prāṇa—the vital energy

prāṇa-apāna—the ascending and descending energy within the human body

praṇava—OM, the basic hum of the universe

prāṇāyāma—the practice of controlling the vital force, usually through control of the breath (the fourth of the eight limbs of Aṣṭāṅga Yoga)

praṇidhāna—total dedication

prārabdha karma—the karma which has caused one’s present birth

prasādam—consecrated food offering; grace

pratipakṣa bhāvana—practice of substituting opposite thought forms in the mind

pratyāhāra—sense control; withdrawal of the senses from their objects (the 5th of the eight limbs of Aṣṭāṅga Yoga)

pūjā—worship service

punya—virtuous

Puruṣa—the divine Self which abides in all beings

R, Ṛ

rāga—liking, desire; tune

rājā—king

Rāja Yoga—the “Royal Yoga;” the system of concentration and meditation based on ethical discipline

rajas—activity; restlessness (one of the three *guṇas*)

Rām(a)—a name of God; a powerful seed mantra

Ramakrishna Paramahansa (1836-1886)—saint of India; Guru of Swami Vivekananda

Rāmana Mahārṣi—(1879-1950) sage of Thiruvannamalai; *jñāni* of India

Rāmāyana—epic telling the story of Lord Rāma as a dutiful son, brother, husband, warrior and king

ṛtambharā prajñā—absolute true consciousness

rūpa—appearance; form

S

sa-ānanda—*samādhi* on the *sattvic* mind (see [Book 1, sūtra 17](#))

sa-asmita—*samādhi* on the egoity alone (see [Book 1, sūtra 17](#))

śabda—sound, word, or name

sabīja—with seed

sādhana—spiritual practice

sadhu—a spiritual person, often a wandering mendicant

sahasrāra (cakra)—thousand-petaled lotus; the subtle center at the crown of the head, where the consciousness and energy go in the higher *samādhis*

Śaiva Siddhānta—a philosophy which leads to the worship of the Absolute as Lord Śiva

Śaivism—sect of Hinduism which worships the Absolute as Lord Śiva

sākṣī—witness

śakti, Śakti—energy; the Divine Mother

samādhi—contemplation, superconscious state, absorption, (the eighth and final limb or culmination of the eight limbs of Aṣṭāṅga Yoga)

samādhi pariṇāma—development in *samādhi*
samkyā—count in *prāṇāyāma*
samprajñāta—distinguished *samādhi* (see [Book 1, sūtra 17](#))
samsāra—round of births and deaths; family
samskāra—mental impression
santoṣa—contentment
samyama—practice of *dhārāṇa*, *dhyāna*, and *samādhi* upon one object, usually for the attainment of a particular power
samyoga—perfect union
sanjita karma—karma awaiting another lifetime to bear fruit
śānti—peace
sannyāsa—renunciation
sannyāsi—a renunciate; member of the Holy Order of *Sannyās*, having taken formal initiation from another *sannyāsi*
saptadhā bhūmi—the seven planes of understanding
Sat—existence or Truth
Sat-cid-ānanda—existence-knowledge-bliss absolute
sattva—purity; balanced state (one of the three *guṇas*)
satya—truth; truthfulness (one of the *yamas*)
śauca—purity (one of the *niyamas*)
savāsana—(Hatha Yoga) the corpse pose
savicāra—*samādhi* with reflection (see [Book 1, sūtra 17](#))
savikalpa—*samādhi* with thought or imagination
savitarka—*samādhi* with reasoning (see [Book 1, sūtras 17 & 42](#))
siddha—an accomplished one, often with supernatural powers
siddhi—accomplishment
Śiva—God as auspiciousness
Śivananda, Swami (1887-1963)—sage of the Himalayas, founder of the Divine Life Society; Guru of Swami Satchidananda
smṛti—memory; code of law
śraddhā—faith
Śri—Goddess of Divine Wealth; eminent or illustrious; used in names to show respect or reverence
stambha vṛtti—breath retention

sthala siddhi—mastery over staying in one place (usually for at least twelve years)

sthiti—inertia; *tamas*

sukha—happiness

sukha pūrvaka—(lit. easy, comfortable breathing) alternate nostril breathing with retention

sūtra—(lit. thread) aphorism

svādhyāya—spiritual study (one of the *niyamas*)

svarūpa—essential nature

swāmī—renunciate; member of the Holy Order of *Sannyās*

T, U

tamas—inertia, dullness (one of the three *guṇas*)

tanmātram—subtle element

Tantra Yoga—a practice using *yantra* and *mantra* to experience the union of Śiva and Śakti (or the masculine and feminine, positive and negative forces) within the individual

tapas(yā)—(lit. to burn) spiritual austerity; accepting but not causing pain (one of the *niyamas*)

Tat—That; the unlimited, unmanifested Absolute

tattva—principle

tejas—illumination; the aura of a *brahmacari*

Thirumūlar—Tamil saint of South India

trādaka—gazing, concentration practice

tyāga—dedication

uḍḍyana bandha—(Hatha Yoga) stomach lift

Upaniṣads—the final portion of each of the *Vedas* which gives the non-dualistic *Vedānta* philosophy

V

vairāgyam—dispassion, detachment, or non-attachment

Vālmīki—legendary Indian sage and poet who wrote the *Rāmāyana*, the epic story of the life of Śri Rāma

vānaprastha—recluse or pilgrim who has finished family responsibilities and taken to the spiritual life; the stage prior to *sannyāsa* or formal

renunciation

Varuṇa—the *deva* (god) or ruling power of water

vāsanā—(lit. smell) the impression of actions that remains unconsciously in the mind and induces a person to repeat the action (example: the smell of perfume is the *vāsanā* of perfume)

Vedānta—final experience of the study of the *Vedas*

Vedas—the wisdom scriptures of Hinduism (*Rig, Sama, Yajur, and Atharva*)

vibhūti—blessing or power

videha—bodiless

vidyā—knowledge, learning

vikalpa—thought or imagination; verbal delusion

viparyaya—misconception

vīrya—vital energy, strength; semen

viveka—discrimination of the real from the unreal

Vivekānanda, Swami (1862-1902)—a disciple of Sri Ramakrishna and one of the founders of the Ramakrishna Order

vṛtti—modification

Y

yama—abstinence (the 1st of the eight limbs of Aṣṭāṅga Yoga; see [Book 2, sūtra 30](#))

yantra—a sacred geometrical figure representing a particular aspect of the Divine

Yoga—(lit. union) union of the individual with the Absolute; any course that makes for such union; unruffled state of mind under all conditions

Yoga mudrā—(Hatha Yoga) the symbol of Yoga; a posture which awakens the spiritual force within the individual

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About Sri Swami Satchidananda

Sri Swami Satchidananda was one of the great Yoga masters to bring the classical Yoga tradition to the West in the 1960s. He taught Yoga postures and meditation, and introduced students to a vegetarian diet and a more compassionate lifestyle.

During this period of cultural awakening, iconic pop artist Peter Max and a small circle of his artist friends invited Swamiji to extend an intended two-day visit to New York City so they could learn from him the secret of finding physical health, mental peace, and spiritual enlightenment.

Three years later, he led some half a million American youth in chanting *OM*, when he delivered the official opening remarks at the 1969 Woodstock Music and Art Festival and became known as “the Woodstock Guru.”

The distinctive teachings he brought with him blend the physical discipline of Yoga, the spiritual philosophy of India, and the interfaith ideals he pioneered. These techniques and concepts influenced a generation and spawned a Yoga culture that is flourishing today. Today, over twenty million Americans practice Yoga as a means for managing stress, promoting health, slowing down the aging process, and creating a more meaningful life.

The teachings of Swami Satchidananda have spread into the mainstream and there are now thousands of teachers of Integral Yoga® around the globe. Integral Yoga Institutes, teaching centers, and certified teachers throughout the United States and abroad offer classes, workshops, retreats, and teacher training programs featuring all aspects of Integral Yoga. Integral Yoga is also the foundation for Dr. Dean Ornish’s landmark work in reversing heart disease and Dr. Michael Lerner’s noted Commonwealth Cancer Help program.

In 1979, Sri Swamiji was inspired to establish Satchidananda Ashram–Yogaville®. Based on his teachings, it is a place where people of different faiths and backgrounds can come to realize their essential oneness. One of the focal points of Yogaville is the Light Of Truth Universal Shrine (LOTUS). This unique interfaith shrine honors the Spirit that unites all the

world faiths, while celebrating their diversity. People from all over the world come there to meditate and pray.

Over the years, Sri Swamiji received many honors for his public service, including the Juliet Hollister Interfaith Award presented at the United Nations and in 2002, the U Thant Peace Award. On the occasion of his birth centennial in 2014, he was posthumously honored with the James Parks Morton Interfaith Award by the Interfaith Center of New York.

In addition, he served on the advisory boards of many Yoga, world peace, and interfaith organizations. He is the author of many books on Yoga and is the subject of the documentary, *Living Yoga: The Life and Teachings of Swami Satchidananda*.

For more information, visit:

www.swamisatchidananda.org
and www.yogaville.org