

Pada One

Samadhi Pada: Portion on Absorption

- 1.1. Now, the exposition of Yoga.
- 1.2. The restraint of the modifications of the mind-stuff is Yoga.
- 1.3. Then the Seer (Self) abides in its own nature.
- 1.4. At other times (the Self appears to) assume the forms of the mental modifications.
- 1.5. There are five kinds of mental modifications, which are either painful or painless.
- 1.6. They are right knowledge, misperception, conceptualization, sleep, and memory.
- 1.7. The sources of right knowledge are direct perception, inference, and authoritative testimony.
- 1.8. Misperception occurs when knowledge of something is not based on its true form.
- 1.9. Knowledge that is based on language alone, independent of any external object, is conceptualization.
- 1.10. That mental modification which depends on the thought of nothingness is sleep.
- 1.11. Memory is the recollection of experienced objects.
- 1.12. These mental modifications are restrained by practice and nonattachment.
- 1.13. Of these two, effort toward steadiness is practice.
- 1.14. Practice becomes firmly grounded when well attended to for a long time, without break, and with enthusiasm.
- 1.15. Nonattachment is the manifestation of self-mastery in one who is free from craving for objects seen or heard about.
- 1.16. When there is nonthirst for even the gunas (constituents of Nature) due to realization of the Purusha, that is supreme nonattachment.
- 1.17. Cognitive (samprajnata) samadhi (is associated with forms and) is attended by examination, insight, joy, and pure I-am-ness.
- 1.18. Noncognitive (asamprajnata) samadhi occurs with the cessation of all conscious thought; only the subconscious impressions remain.
- 1.19. Yogis who have not attained asamprajnata samadhi remain attached to Prakriti at the time of death due to the continued existence of thoughts of becoming.

- 1.20. To the others, asamprajnata samadhi is preceded by faith, strength, mindfulness, (cognitive) samadhi, and discriminative insight.
- 1.21. To the keen and intent practitioner this samadhi comes very quickly.
- 1.22. The time necessary for success also depends on whether the practice is mild, moderate, or intense.
- 1.23. Or samadhi is attained by devotion with total dedication to God (Ishwara).
- 1.24. Ishwara is the supreme Purusha, unaffected by any afflictions, actions, fruits of actions, or any inner impressions of desires.
- 1.25. In Ishwara is the complete manifestation of the seed of omniscience.
- 1.26. Unconditioned by time, Ishwara is the teacher of even the most ancient teachers.
- 1.27. The expression of Ishwara is the mystic sound OM.
- 1.28. To repeat it in a meditative way reveals its meaning.
- 1.29. From this practice, the awareness turns inward, and the distracting obstacles vanish.
- 1.30. 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.
- 1.31. Accompaniments to the mental distractions include distress, despair, trembling of the body, and disturbed breathing.
- 1.32. The concentration on a single subject (or the use of one technique) is the best way to prevent the obstacles and their accompaniments.
- 1.33. By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and equanimity toward the nonvirtuous, the mind-stuff retains its undisturbed calmness.
- 1.34. Or that calm is retained by the controlled exhalation or retention of the breath.
- 1.35. Or that (undisturbed calmness) is attained when the perception of a subtle sense object arises and holds the mind steady.

- 1.36. Or by concentrating on the supreme, ever-blissful Light within
 1.37. Or by concentrating on a great soul's mind which is totally freed from attachment to sense objects.
 1.38. Or by concentrating on an insight had during dream or deep sleep.

- 1.39. Or by meditating on anything one chooses that is elevating.
 1.40. Gradually one's mastery in concentration extends from the smallest particle to the greatest magnitude.
 1.41. 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.
 1.42. The samadhi in which an object, its name, and conceptual knowledge of it are mixed is called savitarka samadhi, the samadhi with examination.
 1.43. When the subconscious is well purified of memories (regarding the object of contemplation), the mind appears to lose its own identity, and the object alone shines forth. This is nirvitarka samadhi, the samadhi beyond examination.
 1.44. In the same way, savichara (with insight) and nirvichara (beyond insight) samadhis, which are practiced upon subtle objects, are explained.
 1.45. The subtlety of possible objects of concentration ends only at the undifferentiated.
 1.46. All these samadhis are sabija [with seed].
 1.47. In the pure clarity of nirvichara samadhi, the supreme Self shines.
 1.48. This is ritambhara prajna [the truth-bearing wisdom].
 1.49. The purpose of this special wisdom is different from the insights gained by study of sacred tradition and inference.
 1.50. Other impressions are overcome by the impression produced by this samadhi.
 1.51. With the stilling of even this impression, every impression is wiped out, and there is nirbija [seedless] samadhi.

Pada Two

Sadhana Pada: Portion on Practice

- 2.1. Accepting pain as help for purification, study, and surrender to the Supreme Being constitute Yoga in practice.
 2.2. They help us minimize the obstacles and attain samadhi.
 2.3. Ignorance, egoism, attachment, aversion, and clinging to bodily life are the five obstacles.
 2.4. Ignorance is the field for the others mentioned after it, whether they be dormant, feeble, intercepted, or sustained.
 2.5. Ignorance is regarding the impermanent as permanent, the impure as pure, the painful as pleasant, and the non-Self as the Self.
 2.6. Egoism is the identification, as it were, of the power of the Seer (Purusha) with that of the instrument of seeing.
 2.7. Attachment is that which follows identification with pleasurable experiences.
 2.8. Aversion is that which follows identification with painful experiences.
 2.9. Clinging to life, flowing by its own potency (due to past experience), exists even in the wise.
 2.10. In their subtle form, these obstacles can be destroyed by resolving them back into their original cause (the ego).
 2.11. In the active state, they can be destroyed by meditation.
 2.12. The womb of karmas has its roots in these obstacles, and the karmas bring experiences in the seen (present) or in the unseen (future) births.
 2.13. With the existence of the root, there will also be fruits: the births of different species of life, their life spans, and experiences.
 2.14. The karmas bear fruits of pleasure and pain caused by merit and demerit.
 2.15. 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 conflict among the activities of the gunas, which control the mind.
 2.16. Pain that has not yet come is avoidable.

- 2.17. The cause of that avoidable pain is the union of the Seer (Purusha) and seen (Prakriti).
- 2.18. The seen is of the nature of the gunas: illumination, activity, and inertia. It consists of the elements and sense organs, whose purpose is to provide both experiences and liberation to the Purusha.
- 2.19. The stages of the gunas are specific, nonspecific, defined, and undifferentiated.
- 2.20. The Seer is nothing but the power of seeing which, although pure, appears to see through the mind.
- 2.21. The seen exists only for the sake of the Seer.
- 2.22. Although destroyed for him who has attained liberation, it (the seen) exists for others, being common to them.
- 2.23. The union of Owner (Purusha) and owned (Prakriti) causes the recognition of the nature and powers of them both.
- 2.24. The cause of this union is ignorance.
- 2.25. Without this ignorance, no such union occurs. This is the independence of the Seer.
- 2.26. Uninterrupted discriminative discernment is the method for its removal.
- 2.27. One's wisdom in the final stage is sevenfold.
- 2.28. By the practice of the limbs of Yoga, the impurities dwindle away and there dawns the light of wisdom leading to discriminative discernment.
- 2.29. The eight limbs of Yoga are:
- yama—abstinence
 - niyama—observance
 - asana—posture
 - pranayama—breath control
 - pratyahara—sense withdrawal
 - dharana—concentration
 - dhyana—meditation
 - samadhi—contemplation, absorption, or superconscious state
- 2.30. Yama consists of nonviolence, truthfulness, nonstealing, continence, and nongreed.
- 2.31. These Great Vows are universal, not limited by class, place, time, or circumstance.

- 2.32. Niyama consists of purity, contentment, accepting but not causing pain, study, and worship of God (self-surrender).
- 2.33. When disturbed by negative thoughts, opposite (positive) ones should be thought of. This is pratipaksha bhavana.
- 2.34. When negative thoughts or acts such as violence and so on are 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 thus is also pratipaksha bhavana.
- 2.35. In the presence of one firmly established in nonviolence, all hostilities cease.
- 2.36. To one established in truthfulness, actions and their results become subservient.
- 2.37. To one established in nonstealing, all wealth comes.
- 2.38. To one established in continence, vigor is gained.
- 2.39. To one established in nongreed, a thorough illumination of the how and why of one's birth comes.
- 2.40. By purification, the body's protective impulses are awakened, as well as a disinclination for detrimental contact with others.
- 2.41. Moreover, one gains purity of sattwa, cheerfulness of mind, one-pointedness, mastery over the senses, and fitness for Self-realization.
- 2.42. By contentment, supreme joy is gained.
- 2.43. By austerity, impurities of body and senses are destroyed and occult powers gained.
- 2.44. Through study comes communion with one's chosen deity.
- 2.45. By total surrender to Ishwara, samadhi is attained.
- 2.46. Asana is a steady, comfortable posture.
- 2.47. By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered.
- 2.48. Thereafter, one is undisturbed by dualities.
- 2.49. That (firm posture) being acquired, the movements of inhalation and exhalation should be controlled. This is pranayama.
- 2.50. The modifications of the life-breath are external, internal, or stationary. They are to be regulated by space, time, and number and are either long or short.
- 2.51. There is a fourth kind of pranayama that occurs during concentration on an internal or external object.

- 2.52. As its result, the veil over the inner light is destroyed.
 2.53. And the mind becomes fit for concentration.
 2.54. When the senses withdraw themselves from the objects and imitate, as it were, the nature of the mind-stuff, this is *pratyahara*.
 2.55. Then follows supreme mastery over the senses.

Pada Three

Vibhuti Pada: Portion on Accomplishments

- 3.1. *Dharana* is the binding of the mind to one place, object, or idea.
 3.2. *Dhyana* is the continuous flow of cognition toward that object.
 3.3. *Samadhi* is the same meditation when the mind-stuff, as if devoid of its own form, reflects the object alone.
 3.4. The practice of these three (*dharana*, *dhyana*, and *samadhi*) upon one object is called *samyama*.
 3.5. By mastery of *samyama*, knowledge born of intuitive insight shines forth.
 3.6. Its practice is accomplished in stages.
 3.7. These three (*dharana*, *dhyana* and *samadhi*) are more internal than the preceding five limbs.
 3.8. Even these three are external to the seedless *samadhi*.
 3.9. Impressions of externalization are subdued by the appearance of impressions of *nirodha*. As the mind begins to be permeated by moments of *nirodha*, there is development in *nirodha*.
 3.10. When impressions of *nirodha* become strong and pervasive, the mind-stuff attains a calm flow of *nirodha*.
 3.11. The mind-stuff transforms toward *samadhi* when distractedness dwindles and one-pointedness arises.
 3.12. Then again, when the subsiding and arising images are identical, there is one-pointedness (*ekagrata parinama*).
 3.13. By what has been said (in sutras 3.9–3.12) the transformations of the form, characteristics, and condition of the elements and sense organs are explained.
 3.14. The substratum (*Prakriti*) continues to exist, although by nature it goes through latent, uprising, and unmanifested phases.
 3.15. The succession of these different phases is the cause of the differences in stages of evolution.
 3.16. By practicing *samyama* on the three stages of evolution comes knowledge of past and future.
 3.17. 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.

- 3.18. By direct perception, through samyama, of one's mental impressions, knowledge of past births is obtained.
- 3.19. By samyama on the distinguishing signs of others' bodies, knowledge of their mental images is obtained.
- 3.20. But this does not include the support in the person's mind (such as motive behind the thought, and so on), as that is not the object of the samyama.
- 3.21. 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.
- 3.22. In the same way, the disappearance of sound (and touch, taste, smell, and so on) is explained.
- 3.23. 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.
- 3.24. By samyama on friendliness and other such qualities, the power to transmit them is obtained.
- 3.25. By samyama on the strength of elephants and other such animals, their strength is obtained.
- 3.26. 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.]
- 3.27. By samyama on the sun, knowledge of the entire solar system is obtained.
- 3.28. By samyama on the moon comes knowledge of the stars' alignment.
- 3.29. By samyama on the pole star comes knowledge of the stars' movements.
- 3.30. By samyama on the navel plexus, knowledge of the body's constitution is obtained.
- 3.31. By samyama on the pit of the throat, cessation of hunger and thirst is achieved.
- 3.32. By samyama on the kurma nadi, motionlessness in the meditative posture is achieved.
- 3.33. By samyama on the light at the crown of the head (sahasra chakra), visions of masters and adepts are obtained.
- 3.34. Or, in the knowledge that dawns by spontaneous intuition (through a life of purity), all the powers come by themselves.

- 3.35. By samyama on the heart, the knowledge of the mind-stuff is obtained.
- 3.36. The intellect (sattwa) and the Purusha 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. By samyama on this distinction, knowledge of the Purusha is gained.
- 3.37. From this knowledge arises superphysical hearing, touching, seeing, tasting, and smelling through spontaneous intuition.
- 3.38. These (superphysical senses) are obstacles to (nirbija) samadhi but are siddhis in the externalized state.
- 3.39. By the loosening of the cause of bondage (to the body) and by knowledge of the channels of activity of the mind-stuff, entry into another body is possible.
- 3.40. By mastery over the udana nerve current (the upward-moving prana), one accomplishes levitation over water, swamps, thorns, and so on and can leave the body at will.
- 3.41. By mastery over the samana nerve current (the equalizing prana) comes radiance that surrounds the body.
- 3.42. By samyama on the relationship between ear and ether, supernormal hearing becomes possible.
- 3.43. By samyama on the relationship between the body and ether, lightness of cotton fiber is attained, and thus traveling through the ether becomes possible.
- 3.44. (By virtue of samyama on ether) vritti activity that is external to the body is (experienced and) no longer inferred. This is the great bodilessness which destroys the veil over the light of the Self.
- 3.45. Mastery over the gross and subtle elements is gained by samyama on their essential nature, correlations, and purpose.
- 3.46. From that (mastery over the elements) comes attainment of anima and other siddhis, bodily perfection, and the non-obstruction of bodily functions by the influence of the elements.
- 3.47. Beauty, grace, strength, and adamant hardness constitute bodily perfection.
- 3.48. Mastery over the sense organs is gained by samyama on the senses as they correlate to the process of perception, the essential nature of the senses, the ego-sense, and to their purpose.

3.49. 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).

3.50. By recognition of the distinction between sattwa (the pure reflective aspect of the mind) and the Self, supremacy over all states and forms of existence (omnipotence) is gained, as is omniscience.

3.51. By nonattachment even to that (all these siddhis), the seed of bondage is destroyed and thus follows Kaivalya (Independence).

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

3.53. By samyama on single moments in sequence comes discriminative knowledge.

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

3.55. The transcendent discriminative knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge (which brings liberation).

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

Pada Four

Kaivalya Pada: Portion on Absoluteness

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

4.2. The transformation of one species into another is brought about by the inflow of nature.

4.3. Incidental events do not directly cause natural evolution; they just remove the obstacles as a farmer (removes the obstacles in a watercourse running to his field).

4.4. Individualized consciousness proceeds from the primary ego-sense.

4.5. Although the activities of the individualized minds may differ, one consciousness is the initiator of them all.

4.6. Of these (the different activities in the individual minds), what is born from meditation is without residue.

4.7. The karma of the yogi is neither white (good) nor black (bad); for others there are three kinds (good, bad, and mixed).

4.8. From that (threefold karma) follows the manifestation of only those vasanas (subliminal traits) for which there are favorable conditions for producing their fruits.

4.9. Vasanas, though separated (from their manifestation) by birth, place, or time, have an uninterrupted relationship (to each other and the individual) due to the seamlessness of subconscious memory and samskaras.

4.10. Since the desire to live is eternal, vasanas are also beginningless.

4.11. The vasanas, being held together by cause, effect, basis, and support, disappear with the disappearance of these four.

4.12. The past and future exist as the essential nature (of Prakriti) to manifest (perceptible) changes in an object's characteristics.

4.13. Whether manifested or subtle, these characteristics belong to the nature of the gunas.

4.14. The reality of things is due to the uniformity of the gunas' transformation.

4.15. Due to differences in various minds, perception of even the same object may vary.

- 4.16. 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?
- 4.17. An object is known or unknown depending on whether or not the mind gets colored by it.
- 4.18. The modifications of the mind-stuff are always known to the changeless Purusha, who is its lord.
- 4.19. The mind-stuff is not self-luminous because it is an object of perception by the Purusha.
- 4.20. The mind-stuff cannot perceive both subject and object simultaneously (which proves it is not self-luminous).
- 4.21. If perception of one mind by another is postulated, we would have to assume an endless number of them, and the result would be confusion of memory.
- 4.22. When the unchanging consciousness of the Purusha reflects on the mind-stuff, the function of cognition (buddhi) becomes possible.
- 4.23. The mind-stuff, when colored by both Seer and seen, understands everything.
- 4.24. Though colored by countless subliminal traits (vasanas), the mind-stuff exists for the sake of another (the Purusha) because it can act only in association with It.
- 4.25. To one who sees the distinction between the mind and the Atman, thoughts of the mind as Atman cease forever.
- 4.26. Then the mind-stuff is inclined toward discrimination and gravitates toward Absoluteness.
- 4.27. In between, distracting thoughts may arise due to past impressions.
- 4.28. They can be removed, as in the case of the obstacles explained before.
- 4.29. The yogi, who has no self-interest in even the most exalted states, remains in a state of constant discriminative discernment called dharmamegha (cloud of dharma) samadhi.
- 4.30. From that samadhi all afflictions and karmas cease.
- 4.31. 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.

4.32. Then the gunas terminate their sequence of transformation because they have fulfilled their purpose.

4.33. The sequence (of transformation) and its counterpart, moments in time, can be recognized at the end of their transformations.

4.34. 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 at it from another angle, the power of consciousness settles in its own nature.