YOGA SUTRA

Patanjali

EN

English Version

CHAPTER 1

S A M A D H I

Bliss

1.01 Here will be explained what yoga is, as it was originally transmitted to mankind.

1.02 Stopping the whirl of thoughts, that is yoga.

1.03 When he succeeds, the seer will rest in his true nature

1.04 If not, he will remain on the level of thinking

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1.05 There are five types of thoughts, all of which go with or without suffering.

1.06 There is right knowledge and wrong knowledge; then there is imagination, sleep and also memory.

1.07 Right knowledge comes from seeing, from drawing conclusions and from listening to a testimony.

1.08 Wrong knowledge is a mistaken understanding of something that doesn't exist in that way.

1.09 Imagining something that doesn't exist at all is fantasy.

1.10 During deep (dreamless) sleep, thoughts are absent.

1.11 Remembrance means recalling an experience; this implies that you have hold on to the experience.

1.12 Emotional injuries (traumata) can be overcome through play and by letting them go.

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1.13 The effort to attain the yogic state of non-thinking is called *abhyasa*.

1.14 If you practice constantly and with dedication, *abhyasa* becomes the solid ground on which you will advance toward your goal.

1.15 *vairagya*, no longer striving for possessions, grows when one can set aside one's desire for both visible and invisible things.

1.16 Those who are in *purusha*, in pure light consciousness, rise above their *gunas*, their predispositions.

1.17 *samprajnata samadhi* is the state of happiness in which you are still aware of your personality and your thoughts.

1.18 That other state of happiness, in which one is no longer aware of one's personality and thoughts, but still feels one's deep emotions and true self, is called *asamprajnata samadhi*; this state however can only be attained after intensive preparation.

1.19 Those who know that they can exist without a body are more likely to reach *samadhi*, the state of complete happiness.

1.20 All others need faith and trust and must deploy a lot of energy, a good memory, and sharp discernment.

1.21 Those who actively pursue *samadhi* with conviction and enthusiasm will quickly reach their goal.

1.22 This last group can be further divided into those who calmly follow their path, others who make a special effort, and those who pursue their goal with total commitment.

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1.23 When you place *ishvara*, God, at the center, surrender comes naturally.

1.24 Those who are then with Him in their light consciousness, are invulnerable; pain, actions, and their consequences cannot harm them.

1.25 There, with Him as the source, you have absolute Knowledge of the infinite.

1.26 Since the very beginning, there have always been teachers who have spoken about it.

1.27 *pranavah*, the sound of creation that resounds within you, points to Him, the Creator.

1.28 Listen often to this sound; do so with awareness of its meaning.

1.29 Then your consciousness expands to Him and obstacles will disappear.

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1.30 There are nine kinds of obstacles:
illness
procrastination
doubt
carelessness
apathy
holding on to false beliefs
giving up
losing faith in oneself.

1.31 These obstacles can lead to consequences such as
physical and mental suffering
depression
serious insecurity
rapid or restless breathing

1.32 Practice constantly in keeping your mind focused on your goal so that you can overcome all of these obstacles.

1.33 Always be loving, cheerful, and compassionate towards others, regardless of whether they are happy, sad, or suffering; also regardless of whether you like someone or not, or whether they may even be deceiving you.

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1.34 By breathing quietly and calmly through your nose, you purify your mind and body; if you like, you can do special breathing exercises, such as *anuloma viloma*, the alternate nostril breathing.

1.35 When you become aware of your breath in this way and also see it as a carrier of high energy, the calmness that emerges within you will take on an increasingly solid form.

1.36 In this state, where suffering has gone, an inner lightness arises, possibly even an inner light.

1.37 Then the things your senses are noticing will lose their attraction.

1.38 Such a transformation could also take place through dreams or deep sleep.

1.39 You may also meditate or pray in the way you prefer in order to attain this level of purity and calm.

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1.40 In this state, your consciousness extends from the smallest particle of creation to the all-encompassing whole.

1.41 When the mind has become still, the knower, the process of knowing, and knowledge become completely one; a unity of bright consciousness is formed, a solid piece of transparent crystal as it were.

1.42 In this consciousness, the created has united with the vibration of creation, and your knowledge is no longer based in your head (but flows freely in your consciousness).

1.43 Due to your purification you no longer need your memory; everything material appears in a bright light as it is, without your own thoughts distorting the image.

1.44 In the same way, the subtle material also appears before you.

1.45 You see the subtle even extend into the non-material.

1.46 When, or as soon as, the non-material carries a seed within itself, it is part of the total consciousness as something unborn.

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1.47 Free from all thoughts, your true Self moves in its perfect light.

1.48 Then the Self is filled with true knowledge and pure insight.

1.49 This supreme knowledge has a different meaning and is directed toward something else than the knowledge gained through learning and thinking.

1.50 The impression gained by this high knowledge is so overwhelming that it dissolves past injuries while far exceeding your most beautiful experiences.

1.51 As from that moment on, your life is no longer determined by your previous experiences, you remain constantly in *samadhi* as long as you keep yourself away from the whirl of thoughts.

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CHAPTER 2

S A D H A N A

Preparations

2.01 Yoga is practiced through
inner purification
meditation and study
honoring *ishvara*

2.02 These activities serve to bring you closer to *samadhi* and also to get rid of the qualities that limit you.

2.03 These limiting qualities or character traits are specifically:
not being able or willing to listen
putting yourself first
being attracted to worldly things
disrespecting other people
fear of loss – whether of life, possessions or reputation.

2.04 Not knowing (or not wanting to know) is probably the root cause of all the other obstacles you have; these may lie dormant, but they can also be rather active. Even traits that you have discarded could return.

2.05 To regard the temporary as something permanent, the unreal as the reality and the outside as the soul, that all is ignorance

2.06 In such a superficial consciousness, the 'I' wrongly considers itself to be the soul.

2.07 Doing only what gives you pleasure leads to addiction.

2.08 Always staying away from what you don't like leads to regret.

2.09 Even educated people allow themselves to be overruled by the fear of loss.

2.10 Even in their subtle form, all these character traits should disappear by tracing them back to their cause, namely, not recognizing the Great.

2.11 By regularly meditating on *tat* - the primal light that is your origin - the subtle effect of your less favorable qualities will also cease.

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2.12 You may be facing external as well as internal conditionings, the causes of which lie in your behavior in previous lives; in this existence you must learn to deal with them.

2.13 After some time of working on the causes you will notice the results and still in this life experience real joy.

2.14 In this sense, joy and suffering are the fruit of meritorious or wrong behavior in this life.

2.15 If you pay close attention, you'll notice that everything you do results in more fear and pain if it is done out of suffering or anger and goes against your true nature.

2.16 Those who know this want to avoid such pain, suffering, and sorrow in the future.

2.17 That is why the seer does not identify with what he sees at first glance.

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2.18 Visible matter is composed of five elements, all of which originate from light; dealing with them actively and consciously brings joy and liberation.

2.19 Everything that exists has either general qualities or specific ones; they either have an impact or remain without effect.

2.20 The seer sees through people and things thanks to his inner ability to look in such a way, even though he apparently still uses his senses.

2.21 The visible serves him to grasp the core or essence.

2.22 When this happens, the outer layer dissolves for him, though it continues to exist for other people.

2.23 This insight creates a unity between his human abilities and his true nature.

2.24 Ignorance has been the cause of the separation between them.

2.25 Now that ignorance has left and the separation within him has gone, the inner oneness brings liberation and enlightenment to the seer.

2.26 By cherishing this lucid consciousness, he will avoid a relapse.

2.27 Such a person reaches the highest level of consciousness in seven stages.

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2.28 By practicing each part of yoga persistently, you remove your imperfections and your insight and light increase to the highest level.

2.29 The following eight limbs (seven steps and one level) are absolutely essential to yoga:

yama	treating others well
niyama	treating yourself well
asana	taking a yoga sitting posture, in which you can breathe consciously for a longer time
pranayama	proceed to prana breathing
pratyahara	turning the senses inward
dharana	sustain your concentration
dhyana	keeping to the meditative state
samadhi	reaching a level of bliss

2.30 For *yama*, the right conduct towards others, there are five guidelines:

ahimsa	never be violent or coercive
satya	be sincere
asteya	do not take others their possessions or possibilities away
brahmacharya	live in awareness of the infinity
aparigraha	do not strive for any possessions

2.31 Let this way of life be the great promise of your whole being, everywhere, at every moment, under all circumstances and regardless of your position in society.

2.32 For *niyama*, how to handle yourself, these guidelines may apply:

shaucha	be pure in body and mind
santosha	be content
tapah	restrain yourself with your senses and in your food
svadhyaya	search your thoughts and read meaningful texts
ishvara	live in God-consciousness

2.33 Do practice to immediately turn to something positive whenever negative thoughts arise that disturb you.

2.34 To train yourself in this way –
away from difficult thoughts,

away from harming anyone, either directly or through others with your consent,
away from the urge to possess,
away from indignation and wishful dreams,
whether these are strongly present or only slightly;
in short, away from ignorance –
will bear endless fruit!

2.35 By resolutely renouncing all forms of aggression, your behavior will become nonviolent.

2.36 By resolutely striving to always live in a sincere way, you will be protected from the effects of your actions.

2.37 By resolutely refraining from taking what belongs to others, treasures will come to you of their own accord.

2.38 By living determinedly in the awareness of the Supreme, new life force will constantly well up.

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2.39 When in your character, you are no longer focused on possessions, you will gain a comprehensive knowledge of the reason for your birth and where you really come from.

2.40 As you keep your mind and body pure, you will distance yourself from people who could contaminate you.

2.41 In such a pure inner state – which leads to clarity and cheerfulness and makes you master of your senses and emotions -, and by always being attentive, you will experience your own self.

2.42 Then you will attain incomparable joy and satisfaction.

2.43 Living a disciplined life and immediately removing impurities gives you mastery over your senses and over what you see.

2.44 Reading and absorbing sacred texts connects you with what you are seeking.

2.45 Being deeply aware of His presence brings you into complete unity with Him.

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2.46 Create a comfortable posture, an *asana,* in which you can sit motionless for a long time.

2.47 Relax those parts of your body that are still tense and then open yourself to the infinite.

2.48 This way, even extreme conditions (heat, cold, noise, disturbances) will not affect you.

2.49 You now have the proper setting to practice *pranayama*, the breathing exercise in which you consciously inhale and exhale, holding your breath in between (to take in the prana-energy).

2.50 A conscious inward and outward breathing, together with pausing between the breaths, are the three processes that you can regulate and follow in your body in terms of duration and progression; as a result your breathing will become slower and more subtle.

2.51 The fourth process happens outside the physical realm: it takes place in another dimension.

2.52 In that process, the veil that has been drawn around the primordial light becomes transparent.

2.53 Physically and mentally, you will then be in a state of *dharana*.

2.54 When you're no longer occupied with your surroundings but are focusing your mind on what you are – to put it simply – that is *pratyahara*, the inward turning of all your mental faculties and sense organs.

2.55 Then you become the complete master of your abilities, senses, and actions.

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CHAPTER 3

VIBHUTI PADA

Special Abilities

3.01 Focusing your mind completely on a chosen point is *dharana*.

3.02 When your attention is sustained and uninterrupted, and when you feel the meaning of what you are focusing on, you enter the state of *dhyana*, of real meditation.

3.03 When your true nature appears like a light in a void during such concentrated meditation, you are in *samadhi*, the state of union.

3.04 These three states together - concentration, meditation, and union - are called *samyama*, complete mastery, or the state of perfection.

3.05 In *samyama* true knowledge lights up.

3.06 By practicing the eightfold path of yoga, this light spreads throughout every area of your life.

3.07 Unlike the first five limbs of yoga, the last three processes – *dharana*, *dhyana* and *samadhi* - take place only within you.

3.08 And yet, compared to *nirbijasya*, the state of focusless and seedless *samadhi*, these three processes occur still on your outer side.

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3.09 As you become better at dealing with the impressions and feelings that constantly arise and disappear, a transformation will manifest within you making you the master of your life.

3.10 As a result, everything you experience becomes a quiet swell.

3.11 Where you were previously busy with several things at a time, you are now constantly focused on one thing, which is a prerequisite for *samadhi*, the state of bliss.

3.12 As a result of your constant concentration, today and yesterday become calm waves in your consciousness.

3.13 And these are the signs of your transformation to your new state of being.

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3.14 Even if the hidden past reveals itself in ways that cannot be predicted, it is still the foundation of your present existence.

3.15 Because the present and the past are different for every person, the above-mentioned transformation takes place differently for everyone.

3.16 However, the three stages of *samyama* lead to knowledge of your past and your future.

3.17 As we are all different, the spoken word often does not have the same meaning when we interact with each other, which causes confusion; but what people say in *samyama* is true and clear to everyone.

3.18 By paying attention to signs that arise from the unconscious, you gain knowledge of your previous lives.

3.19 Through *samyama*, you also gain knowledge of things that go far beyond the human mind and human nature.

3.20 However, this is not achievable for everyone who is spiritually oriented.

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3.21 While in *samyama* the physical body can become invisible by switching off the connection to the life light in; the astral inner body retains the *shakti*, the life force, but it is blocked from view (by others).

3.22 In the same way, you can also become totally silent and odorless (others won't hear or smell you).

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3.23 *karma*, the consequences of your behavior for your soul, arises immediately or later after your death; in *samyama* you will recognize the time, as you will also gain prior knowledge of the moment of your death.

3.24 Kindness and similar qualities enable you to bear your *karma*.

3.25 You can also draw such power from the strength of the elephant (Ganesha).

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3.26 If you focus on things that are subtle, hidden, or far away, you will gain knowledge of them through flashes of insight.

3.27 If you focus on the sun in *samyama*, you will gain knowledge of the universes (including the astral worlds).

3.28 Similarly, by focusing on the moon, you will gain knowledge of the stars, their origin (and their significance for humans on Earth).

3.29 By focusing on the North Star, you will understand the cycle of the star constellations around it (and their influence on the current season).

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3.30 Focusing on the navel *chakra* gives you an understanding of how the body functions and also leads to its healing.

3.31 Focusing on your throat makes hunger and thirst disappear (the tip of the tongue is thereby held continuously against the uvula).

3.32 Focusing on the Adam's apple will make you speak carefully (*yoginis*, female *yogis*, focus on the throat *chakra,* the astral energy wheel in the throat).

3.33 Focusing on the divine light enables you to see high beings of light.

3.34 In the same way, you will also gain clear insight into everything that is happening (and how you can deal with it or how you should best proceed or act).

3.35 Focusing on your heart shows you what your character is like or how it should be.

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3.36 A focus in *samyama* on your soul as the recipient of the First Light of Creation opens up a perfect and pure consciousness - unmixed with the ego or the influences of others; it gives you the realization of what your Self truly is.

3.37 This results in high inspiration, clairvoyance, clairaudience, the sacred touch, as well as clairscentience.

3.38 As special as these abilities are for humans, it is difficult to thereby remain in *samadhi*.

3.39 Through a thorough understanding of this possibility and through the expansion of your consciousness, you can even separate yourself from your own body and enter another body.

3.40 When you have mastered *udana*, that flow of *prana* that rises within you and can lift you up, you walk on mud and thorns without touching them; you can float.

3.41 Master of *samana*, the light energy of your inhalation, ignites the inner fire within you.

3.42 Fully connected to *akasha*, the atelier and storage space of creation, you also hear the divine with your own ears.

3.43 In samyama connected with akasha, your body becomes light as a feather and like spun from cotton threads.

3.44 The thought forms, the associated impulses and emotional reactions, are now all outside your body; thus you have become a true knower whose inner light has dispelled those clouds.

3.45 By focusing in *samyama* on the five primary elements of creation, you gain insight into their meaning and subtle nature; you can also interact with the elements.

3.46 You can reduce your body to the micro-size of an atom; you have even more special abilities: for example, you can make your body an expression of perfection, with a structure, organs, and functions that are invulnerable.

3.47 This perfect body is beautiful and full of energy; it is so strong that it can withstand hard blows.

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3.48 So when you have mastered your sensory faculties and arrived at your own essence, the whole process of seeing and acting takes place directly from your true nature.

3.49 Therein lies also the ability to react quickly and correctly; and you will be able to see (with your third eye) the primordial source from which everything emerges.

3.50 There is a difference between *sattva* and *purusha*, the good way of living on the one hand and pure consciousness on the other, or between life and knowledge; those who see this clearly can live in any condition and in any state and always participate in omniscience.

3.51 With such an attitude of non-attachment, in which you live completely without desires, you attain true freedom, because you have eradicated the roots of your inadequacies.

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3.52 Neither should you boast that high beings of light invite you to be with them, nor should you constantly ask for a repetition of such an encounter.

3.53 The highest knowledge is born in a single flash of disclosure during a prolonged *samyama*.

3.54 Through such a moment of discovery in *samyama*, it becomes clear to you how the same things (and people) will differ when they appear in a different place and at a different time.

3.55 To see that everything can exist in every way, even without any reason, springs from the highest knowledge and means that this knowledge is limitless.

3.56 This highest and all-encompassing consciousness gives you the freedom in purity and equality as you have sought for with the whole of your being.

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CHAPTER 4

KAIVALYA

Liberation

4.01 Special abilities come with birth or arise through herbs, through the recitation of *mantras*, through fasting, or even by itself when you focus on them in a state of *samadhi*.

4.02 The transition to such a new condition is triggered in your heart by an influx from outside.

4.03 It is not through arbitrary actions, but by systematically removing the blockages that you set this process in motion, just as a farmer opens the irrigation sluices on his land.

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4.04 Being aware of yourself as an individual arises when you are alone.

4.05 This awareness leads to different behaviors, each of which evokes a different state of consciousness.

4.06 *dhyana*, the meditative state, is, however, a level of consciousness that is not determined by what you have done or thought before.

4.07 The behavior of a yogi toward others is not black or white, but of a different order.

4.08 It only bears fruit when it meets fertile ground in accordance with its potential.

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4.09 Although the series of lives is interrupted after each existence, the memory of impressions and traumas ensures that all your lives are closely interwoven.

4.10 The will to live means that neither the beginning nor the end of the whole series of lives can be seen.

4.11 Causes and motives maintain the body as a protective shell for the soul; when they disappear, the body also ceases to exist.

4.12 The past and the future have their own forms, which differ depending on the circumstances and lifestyle of each life.

4.13 They manifest themselves in subtle ways by determining the nature of the *gunas*.

The guna is the state of your mind: positive, negative, or a mixture of both. Your way of acting runs through this: active, in an arc from immediate action to well-considered action, or rather a passive type, from thoughtful and philosophical to procrastination – or a mix of these. It is good to regularly check your state of being and doing, because this allows you to constantly attune yourself.

4.14 While you remain yourself, they lead to a transformation of your being.

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4.15 Your Self and your mind are together in your body, but they are different and their paths diverge.

4.16 And because they are not one, what will remain of your Self when your mind pays no attention to it?

4.17 In your mind, you should reflect on what you really are, and when you do so, you will recognize your Self.

4.18 Pure consciousness is immutable, and when it is recognized, it is far superior to the ever-changing thoughts of the mind.

4.19 For the mind, the faculty of thinking, does not have its own apparent light.

4.20 Nor can one be aware of both mind and the Self at the same time.

4.21 For if one has attained enlightenment and then allows oneself to think, this would interrupt one's alignment with the Supreme.

4.22 Where the enlightened one knows himself to be transformed into his new state, his human mind has not changed alongside.

4.23 So the seer still perceives everything as colored by his mind.

4.24 All those countless impressions from his past, together with everything he has ever done, are part of his mind.

4.25 But when the seer sees the difference between his mind and his Self, he wants to remain in *bhava bhavana*, in the house of Shiva.

4.26 For here he finds his liberation, whereas elsewhere he would live in the heaviness of his mind.

4.27 Nevertheless, even in the state of enlightenment, unrecognized impressions from the past will regularly arise from his unconscious, which he must face.

4.28 The removal of these impurities is done as previously indicated.

4.29 The highest knowledge will flood you with all its good powers, as if it were a soothing monsoon shower, and in this way lead you always back to *samadhi*, the state of deep happiness in which intellectual knowledge no longer plays a role.

4.30 Then your painful and perhaps gloomy karma is over.

4.31 When all the imperfections that veiled the unlimited knowledge have been removed, there is not much left for you to realize.

4.32 Thus, the process of your transformation is complete and the *gunas*, the different states of mind in your life, have come to an end.

4.33 At the end of your development, you will understand how a continuous series of special moments have shaped the phases of your transformation

4.34 The return to this great and pure consciousness, in which the *gunas* no longer play a role, means liberation, because now your mind and your *shakti*, the life force, are nurtured solely by your true nature.

May it go this way in your life.

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