

अथ योगानुशासनम्। योगश् चित्त-वृत्ति-निरोधः। तदा द्रष्टुः स्वरूपेऽवस्थानम्।  
वृत्ति-सा-रूप्यम् इति तत्र वृत्तयः प्रवृत्तयः द्विष्टाद्विष्टाः प्रमाण-विपर्यय-विक-  
ल्प-निद्रा-स्मृतयः। इत्यक्ष-बुद्ध-प्रमाण-विपर्यय-मिथ्या-ज्ञानम् अ-तद्-  
-रूप-प्रतिष्ठम्। शब्द-ज्ञानानुपाती वस्तु-शून्यो विकल्पः। अ-भाव-प्रत्ययालम्बना वृत्तिर्  
निद्रा। अनुभूत-विषय-प्रमाण-स्मृतिः। अ-भास-वैराग्य-संज्ञा-निरोधः। तत्र स्थितौ  
यत्तोऽभ्यासः। तत्-तु-साध-काल-परन्तय-सर्कार-सर्वितो-वृद्ध-भूमिः। दृष्टानुश्रविक-  
विषय-वितृष्णस्य वशी-कार-संज्ञा वैराग्यम्। तत्-परं पुरुष-ख्यातेर् गुण-वैतृष्ण्यम्।  
वितर्क-विचारानन्द-स्मित-ल-संज्ञा-वैराग्य-प्रत्ययाभ्यास-पूर्वः  
संस्कार-शेषोऽन्यः। भव-प्रत्ययो वि-देह-प्रकृति-ल्यानाम्। श्रद्धा-वीर्य-स्मृति-समा-  
धि-प्रज्ञा-बुद्ध-वैतृष्ण्यम् तत्र-संज्ञान-प्रारब्धम्। पृथु-पुण्या-ध-प्राप्त्या-ततोऽपि  
विशेषः। ईश्वर-प्रणिधानाद् वा। क्लेश-कर्म-विपाकाशयैर् अ-परामृष्टः पुरुष-विशेष  
ईश्वरः। तत्र निर्-अतिशयं सर्व-ज्ञ-बीजम्। पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात्।  
तस्य वाचकः प्रणवः। तज्-जपस् तद्-अर्थ-भावनम्। ततः प्रत्यक्-चेतनाधिगमोऽ-  
प्य् अ-परा-भ्रम-श-नि-स्त्यान-सत्य-प्रमा-ल-सा-विरो-ध-भ्रम-स-  
ब्ध-भूमिकत्वानवस्थितत्वानि चित्त-विक्षेपास् तेऽन्तरायाः। दुःख-दौर्मनस्याङ्गम्  
-एजयत्व-श्वास-प्रश्वासा-विक्षेप-सह-भुवः। तत्-प्रतिषेधार्थम् एक-तत्त्वाभ्यासः।  
मैत्री-करुणा-मुदितोपेक्षाणां सुख-दुःख-पुण्यापुण्य-विषयाणां भावनातश्  
चित्त-प्रसादनम्। प्रच्छर्दन-विधारणा-वा-वा-प्रा-रि-विषयवती वा प्रवृत्तिर् उत्पन्ना  
मनसः स्थिति-निबन्धनी। विशोका वा ज्योतिष्मती। वीत-राग-विषयं वा चित्तम्।

# Patanjali Yoga Sutra

## A Translation in the Light of Vedanta Scripture

by A.K. Aruna PDF Preview

Upasana Yoga

(This Page Left Intentionally Blank)

# PATANJALI YOGA SUTRAS

---

**A Translation in the Light of Vedanta Scripture**

by A. K. Aruna

*PDF Preview*

**Upasana Yoga Media**

Copyright ©2013 by A. K. Aruna

All Rights Reserved

This free ebook preview may be copied, distributed, reposted, reprinted and shared, provided it appears in its entirety without alteration, and the reader is not charged to access it.

*Please pass on this preview version of the Patanjali Yoga Sutas PDF, or the link from where you downloaded, to your Yoga and Vedanta friends!*

*Thank you, A.K Aruna (Alan Kellogg), author and publisher*

ISBN (PDF Preview): 978-1-938597-15-2

Edited by John Warne

Published by  
Upasana Yoga Media  
Palm Desert, CA  
[www.UpasanaYoga.org](http://www.UpasanaYoga.org)

# Invocation

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन।  
योऽपाकरोत् तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि॥

*Yogena cittasya padena vācāṃ malaṃ śarīrasya ca vaidyakena  
Yo'pākarot taṃ pravaraṃ munīnāṃ patañjaliṃ prāñjalir ānato'smi*

I bow with hands folded to *Patañjali*, the best of sages who removes the impurity of the mind by his *Yoga*[-*sūtras*], of speech by his words [his grammar commentary called *Mahā-bhāṣya*], and of the body by his science of medicine [called *Caraka-pratisaṃskṛta*].

# Other Titles by A.K. Aruna

Patanjali Yoga Sutras: Translation and Commentary in the Light of Vedanta  
Scripture

The Bhagavad Gita: Victory Over Grief And Death

## The Aruna Sanskrit Language Series

*The Aruna Sanskrit Language Series* is a groundbreaking series of media that enriches the study of both the Sanskrit language and Vedanta. The six titles currently in the series are highly flexible and cross-referenced, guiding readers through Sanskrit basics to proficient level—unlocking the vocabulary and grammar and helping them comprehend the deeper meaning of the Bhagavad Gita. These titles are available through the publishing arm of Upasana Yoga at [www.UpasanaYoga.org](http://www.UpasanaYoga.org).

### The Titles in *The Aruna Sanskrit Language Series*

The Aruna Sanskrit Grammar Reference

The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad  
Gita Chapter Two

The Bhagavad Gita Dictionary

The Bhagavad Gita Reader: Sanskrit/English Parallel Text

The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary

The Sanskrit Reading Tutor: *Read It, Click It, Hear It!*

# Introduction

*Yoga* is popular in the West as physical exercise, a centering technique, and physical therapy. In India, though, it is much better known as a spiritual discipline that connects the individual with the divine.

As a spiritual discipline, it spans two popular traditions—*Yoga* and *Vedānta*.

*Vedānta* is a non-dualist tradition—the reality basis of everything including oneself is only one, not many. Its authority is the *Upaniṣads*, *Bhagavad Gītā*, and the *Vedānta Sūtras*. Within *Vedānta*, *yoga* is presented as *karma-yoga* and as *jñāna-yoga*. *Karma-yoga* means spiritual discipline related to life's activities (*karma*). *Jñāna-yoga* relates to spiritual knowledge (*jñāna*) and its specific disciplines, such as the practice of renunciation, *sannyāsa*.

*Yoga* (the capitalization refers to the separate tradition or school of thought called *Yoga*) is a dualist tradition—there is no one reality basis of everything. Its authority includes these *Yoga Sūtras*. *Yoga* is presented as *kriyā-yoga* and *samādhi*. *Kriyā-yoga* is essentially the same as *karma-yoga*. *Samādhi* is the discipline of pursuing knowledge (*jñāna*) through contemplation. Here, *samādhi* may be pursued for scientific as well as spiritual knowledge. The differences in the world are real, so pursuing knowledge of these differences involves contemplating these subtle differences.

Although there need be no essential separation between these two traditions, assuming the innate dualist understanding is preliminary to and can mature into a non-dual knowledge, an interesting twist has happened. The *Yoga Sūtras* have been subsumed by a pervasive early commentary that interprets the *sūtras* only through *Sāṅkhya*, a dualist scientific philosophy. This stops the disciplines in *Yoga* from further questioning the reasons one believes in differences being ultimately real. Limiting *samādhi* (contemplation) to reaffirming *Sāṅkhya*'s dualist perspective, this *samādhi* becomes disconnected from the *samādhi* championed in the *Upaniṣads* and the *Bhagavad Gītā* that pursue knowledge to its ultimate conclusion in the one unifying reality of everything including oneself.

As a result, almost no one, even inside *Vedānta*, has since seen these *Yoga Sūtras* as easily being within the *Vedānta* tradition. These *sūtras* are taken as *Sāṅkhya Yoga*, instead of as *Vedānta Yoga*.

The reason for this is likely that *Vedānta* already has its own *sūtras*, the *Vedānta Sūtras*. *Sūtras* are typically written early within a tradition to outline and capture the essence of an oral tradition into writing. These succinct outlines are easily memorized and passed down through the various teaching lineages. Those *sūtras* help maintain the accurate continuity of their teaching traditions through succeeding generations. Each tradition has one set of *sūtras* to encapsulate its teaching. *Vedānta* has its *Vedānta Sūtras*, while *Yoga* lays claim to these *Yoga Sūtras* of *Patañjali*. Therefore, *Vedānta* does not need the *Yoga Sūtras* to be complete.

But *Yoga* needs *Vedānta Yoga* to really flower for the spiritual seeker. When it comes to spiritual knowledge, it is much more meaningful to take the original *Yoga Sūtras* as *Vedānta Yoga*. This will be the more fulfilling approach to these *sūtras* for *yoga* spiritual seekers, who are the intended audience for this unique translation.

## **The *sāṅkhya* and *Sāṅkhya***

It should first be noted that there is a difference between the Sanskrit word *sāṅkhya* and the name *Sāṅkhya* which applies to a particular philosophical doctrine. The word *sāṅkhya* (literally, *related to reckoning or grouping, related to explaining—saṅkhyā*) means *enumeration or knowledge*.

As knowledge, the term *sāṅkhya* is used in the epic *Mahā-Bhārata* and in the *Bhagavad Gītā* as the sacred knowledge handed down from the scriptures. In the second chapter of the *Bhagavad Gītā*, where *Kṛṣṇa*'s teaching starts (verses 2.11 through 38, said therein to be dealing with '*sāṅkhya*') the quotations, paraphrases, and teachings are directly from the *Upaniṣads*. Hence, the rest of the *mantras* in those non-dual *Upaniṣads*, in particular the *Kaṭha Up.*, cannot be disconnected from what is called *sāṅkhya* in the *Bhagavad Gītā*.

Another use of the word *sāṅkhya* found in the *Mahā-Bhārata* epic was for

describing a teaching that employs a methodology (*prakriyā*) of enumerating components or aspects (*tattvas*) of the universe, including the nascent scientific thinking that was developing.

With regard to *Vedānta*, there are various teaching methodologies (*prakriyās*). First, there is the primary *prakriyā* of imposition-sublation (*adhyāropa-apavāda*). This *prakriyā*, meant for unfolding the non-duality unique to *Advaita Vedānta*, describes the entire universe, including what the individual thinks he or she is, as consisting of two or more categories of everything. It then dismisses these categories as being absolutely real.

This *adhyāropa-apavāda prakriyā* consists of two components—*adhyāropa* (imposition) of a duality enumeration of the universe and its *apavāda* (sublation). By sublation (or subration) is meant its dismissal as being absolutely real and its subordination to a broader, overarching truth.

Each of these two components is presented through one of several other *prakriyās*.

*Adhyāropa* (imposition) involves any of the *prakriyās* of seer-seen (*dṛk-dṛśya*), effect-cause (*kārya-kāraṇa*), three states of experience (*avasthā-traya*), the five embodiments (*pañca-kośa*), and so on. These *prakriyās* involve enumerating (*sāṅkhya*).

*Apavāda* (sublation) involves the *prakriyā* of negation (*neti-neti*), where the authority of the scripture is invoked by asserting, “It (the truth) is not this or that (enumeration).” It also involves the *prakriyā* of co-presence—co-absence (*anvaya-vyatireka*), where logic is employed to support the sublation claims.

We thus find the scriptures presenting the entire universe by enumerating the dualities of seer-seen, cause-effect, subtle-gross, and eater-eaten; the trio of the three worlds (heavens, atmosphere, and earth), three *guṇas*, three states of experiences (waking, dream, and deep sleep), and the three gross elements (red, white, and black, that is, fire, water, and earth in *Chāndogya-Upaniṣad* 6.4.5); the five elements (space, air, fire, water, and earth); the seven worlds, the seven *tattvas* or categories (objects, senses, mind, intellect, cosmic mind, unmanifest, and the *puruṣa* or cosmic person in

*Kaṭha-Upaniṣad* 3.10-11); the fourteen worlds; etcetera Any one of these presentations can be called a *sāṅkhya*.

## The *Yoga Sūtras* through *Sāṅkhya*

With this scriptural background of employing enumerations to encompass the entire universe, many later philosophies and even science itself evolved. Indeed, the atheist philosophy called *Sāṅkhya*, which elaborated on the gross-subtle, *guṇas*, elements, and *tattvas* (principles) to explain the universe, was considered around the start of the first millennium in India to be the science of the universe. Many of the arts, such as medicine, and other traditions, such as Buddhism and *Vedānta*, adopted in part or whole *Sāṅkhya*'s explanations of, or at least its approach to, the science of things.

When this *Yoga Sūtras* text is interpreted from the background of the atheist philosophy of *Sāṅkhya*, it is taken as *Sāṅkhya Yoga*, an infusion of the theist tendencies of the majority of the Indian populous with the atheist philosophy and science of *Sāṅkhya*. This theist version of *Sāṅkhya* defines a world outlook through duality and the science of *Sāṅkhya*, while accepting a God as a separate, inactive participant in the world. Contemplation (*samādhi*) is the method to perfect this outlook in one's life.

## The *Yoga Sūtras* through *sāṅkhya*

In this text, we will instead take these same *sūtras* from the background of the theist scriptures—with their nascent science of enumeration (*sāṅkhya*) and their non-dual vision of everything, and with contemplation as its method to help assimilate this non-dual vision.

## *Vedānta, Sāṅkhya, and Yoga Sūtras*

*Vedānta* non-dualism says that the basis of all reality is the one *brahman* (literally, *the big* and *the reality*, and often capitalized as if it is a name for *reality*). This reality is also indicated by the terms: *Īśvara* (literally, *the ruler*, and commonly meaning *the*

Lord), *puruṣa* (literally, *the one who pervades*, and commonly meaning *the Cosmic Person*), or *ātman* (literally, *the mover, pervader or devourer*, and commonly meaning *the self*).

I, the *ātman*, am in fact the reality of the universe, not other than the Lord. The diverse universe, in fact, simply appears to exist within this singular reality. In this perspective all duality—all otherness and separation—is sub-rated as only existing *as if* and thus is not the absolute truth. This non-dualist perspective is uniquely Eastern.

*Sāṅkhya* dualism, on the other hand, claims that the basis of all reality is dual—more than one absolutely existing entity. The *puruṣa* is the reality of oneself, and there are countless *puruṣas*, with the Lord being one of them. Everything else is *prakṛti* or *pradhāna* (Nature). I, the *puruṣa*, am not any of the objects of the world. None of the objects and none of the other *puruṣas* are me. Duality—otherness and separation—is real. This dualist perspective is universally common, East and West, spiritual or not.

People in *yoga* love to read the *Bhagavad Gītā* for its sweeping non-dualist vision, whereas, they read the *Yoga Sūtras*, because, as its title suggests, it should be the philosophy of *yoga*. Some people gloss over the difference of non-duality from duality as not being important to them.

The majority of people, at least in the West, are by nurture dualist. They reconcile the non-dual *Bhagavad Gītā* to dualism by taking it as poetry, not as a spiritual science. Whereas, the people who wish to pursue non-dualism, consciously or not, reconcile for their spiritual needs the apparently dualist *Yoga Sūtras* to the *Bhagavad Gītā* by taking the *sūtras* to be aiming at an implicit mystical goal of non-duality—a *samādhi* in which differences temporarily disappear.

This translation of the *Yoga Sūtras* cuts through this felt dilemma—finally bringing *yoga* back home to its scriptural fountainhead, where the truth to be contemplated within *yoga* is clearly laid out and well reasoned, not mystical.

## The Format

The text is laid out in *sūtra* order. All the *Yoga Sūtras* are given. The original *sūtra* in *Devanāgarī* script is followed by its transliteration, word-for-word, and translation.

The literal *sūtra* translation is shown in bold font. Embedded in each *sūtra* translation are additional words in non-bold font that explain or expand the sense of the *sūtra*, or connect the topic to other *sūtras*. After reading the entire translation, try reading just the bold words that are the bare words of the *sūtra*.

The transliteration of Sanskrit words is here in keeping with the International Alphabet of Sanskrit Transliteration (IAST) scheme, for example, *sūtra*, instead of *sutra*. Additionally, individual Sanskrit words are shown in the form one would find them in a Sanskrit dictionary, for example, *ātman* (आत्मन् for self), *yogin* (योगिन् for yogi), and *draṣṭṛ* (द्रष्टृ for seer), instead of their commonly found nominative inflected forms—*ātmā*, *yogī*, and *draṣṭā*, respectively. There is one exception, though. The Sanskrit word *karman* is shown as *karma*, because it is more a part of our international vocabulary.

## For Teachers

For teachers and others who wish to study these *sūtras*, there is a separate text by the same author called, *Patanjali Yoga Sutras: Translation and Commentary in the Light of Vedānta Scripture*.

This text connects over two hundred and fifty quotations from the *Vedas*, *Upaniṣads*, and the *Bhagavad Gītā* to these *Yoga Sūtras*. An elaborate commentary is provided that clearly explains these *sūtras* and how they connect to, and are derived from, *Vedānta* scriptures.

The text is especially valuable in explaining how the meditations in the third chapter are to be taken primarily as connecting the student to the *Upaniṣads*' perspective of the world and cosmology. This background understanding dismisses the necessity for assuming these meditations are only for mystical purposes, which in

turn obviates the same assumption towards the rest of these *sūtras*.



# *Pātañjali Yoga Sūtrāṇi*

## Chapter 1 On Contemplation

### Introducing *Yoga*

अथ योगानुशासनम् ॥ (1.1)  
*atha yogānuśāsanam.*

[*atha*: now; *anuśāsana*: traditional teaching; *yoga*: the means.]

Now begins **the traditional teaching of *yoga* (the means, the preparation and application).**

### General Definition of *Yoga*

योगश्चित्तवृत्तिनिरोधः ॥ (1.2)  
*yogaś citta-vṛtti-nirodhaḥ.*

[*yoga*: means; *nirodha*: mastery; *vṛttis*: thoughts; *citta*: mind.]

***Yoga* (the means) is the mastery—discipline—of the thoughts of the mind.**

### The Goal of *Yoga*

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ (1.3)  
*tadā draṣṭuḥ sva-rūpe'vasthānam.*

[*tadā*: then; *draṣṭṛ*: witness; *avasthāna*: remains; *sva-rūpa*: its own nature.]

From *yoga*'s success **then**, the self, **the *draṣṭṛ* (witness)** of thoughts and their objects, simply **remains in its own nature**.

## Identification with Thought

वृत्ति-सारूप्यम् इतरत्र ॥ (1.4)

*vr̥tti-sā-rūpyam itaratra*.

[*itaratra*: on the other hand; *sā-rūpya*: has the same form; *vr̥ttis*: thoughts.]

**On the other hand**, until *yoga*'s success, **one** erroneously believes he or she **has the same form as the thoughts** of the mind.

## The Nature of Thoughts

वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः ॥ (1.5)

*vr̥ttayaḥ pañcatayaḥ kliṣṭākliṣṭāḥ*.

[*vr̥ttis*: thoughts; *pañcataya*: of five types; *kliṣṭa*: hinder; *a-kliṣṭa*: do not hinder.]

**These thoughts are of five types**, and either **hinder or do not hinder** one's progress in *yoga*.

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥ (1.6)

*pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ*.

[*pramāṇa*: knowledge; *viparyaya*: error; *vikalpa*: imagination; *nidrā*: sleep; *smṛti*: memory.]

**These five types of thoughts are knowledge, error, imagination, sleep, and memory.**

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ (1.7)  
*pratyakṣānumānāgamāḥ pramāṇāni.*

[*pramāṇa*: knowledge; *pratyakṣa*: direct knowledge; *anumāna*: indirect knowledge; *āgama*: scripture.]

**Knowledge is either direct knowledge**—direct sense perception of their objects and perception of one’s mental states; **indirect knowledge**—various inferences based on direct knowledge, other inferences, or on scripture; **or scripture**, literally, truth *that has come down* from beginningless time through tradition—scriptural knowledge of those things that are not within the scope of perception and thus inference. In this way scripture becomes a unique source of knowledge.

विपर्ययो मिथ्या-ज्ञानम् अ-तद्-रूप-प्रतिष्ठम् ॥ (1.8)  
*viparyayo mithyā-jñānam a-tad-rūpa-pratiṣṭham.*

[*viparyaya*: error; *mithyā-jñāna*: false conclusion; *a-tad-rūpa-pratiṣṭha*: not based on the (actual) form of its (object).]

**Error is a false conclusion not based on the actual form of its object.**

शब्द-ज्ञानानुपाती वस्तु-शून्यो विकल्पः ॥ (1.9)  
*śabda-jñānānupātī vastu-śūnyo vikalpaḥ.*

[*vikalpa*: imagination; *anupātin*: based; *śabda-jñāna*: verbal knowledge; *śūnya*: lacks; *vastu*: object.]

**Imagination is based on** and does not lead beyond **verbal knowledge and lacks an actual, separate object.**

अ-भाव-प्रत्ययालम्बना वृत्तिर् निद्रा ॥ (1.10)  
*a-bhāva-pratyayālambanā vṛttir nidrā.*

[*nidrā*: sleep; *vṛtti*: mental state; *ālambana*: based; *pratyaya*: cognition; *a-bhāva*: absence.]

**Sleep is a mental state that is based on the cognition of absence** of any object of thought, such that, “I knew nothing at that time.”

अनुभूत-विषयासंप्रमोषः स्मृतिः ॥ (1.11)  
*anubhūta-viṣayāsaṃpramoṣaḥ smṛtiḥ.*

[*smṛti*: memory; *a-saṃpramoṣa*: not losing; *viṣaya*: object; *anubhūta*: experienced before.]

**Memory is not losing** in the mind **an object experienced before.**

## Repetition and Non-attachment

अभ्यास-वैराग्याभ्यां तन्-निरोधः ॥ (1.12)  
*abhyāsa-vairāgyābhyāṃ tan-nirodhaḥ.*

[*tad-nirodha*: discipline of these; *abhyāsa*: repetition; *vairāgya*: non-attachment.]

**The discipline of these thoughts is by repetition and by non-attachment,** which together lead to contemplation and a contemplative life.

तत्र स्थितौ यत्नोऽभ्यासः ॥ (1.13)  
*tatra sthitau yatno'bhyaśaḥ.*

[*abhyāsa*: repetition; *yatna*: effort; *sthiti*: remaining; *tatra*: in that.]

**Repetition is mental and physical effort in remaining in that** discipline.

स तु दीर्घ-काल-नैरन्तर्य-सत्कारासेवितो दृढ-भूमिः ॥ (1.14)  
*sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ.*

[*tu*: but; *saḥ*: it; *āsevita*: thoroughly attended to; *sat-kāra*: utmost respect; *nairantarya*: no interruption; *dīrgha-kāla*: long time; *dṛḍha-bhūmi*: firm success.]

**But**, lest one think otherwise, **it**, repetition, is to be **thoroughly attended to with utmost respect and no interruption for a long enough time until firm success.**

दृष्टानुश्रविक-विषय-वितृष्णस्य वशी-कार-संज्ञा वैराग्यम् ॥ (1.15)  
*dṛṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśī-kāra-saṃjñā vairāgyam.*

[*vairāgya*: non-attachment; *saṃjñā*: known; *vaśī-kāra*: mastery; *vitr̥ṣṇa*: desire; *viṣaya*: objects; *dṛṣṭa*: seen; *ānuśravika*: repeatedly heard from scriptures.]

**Non-attachment is known as mastery over the desire for objects seen or repeatedly heard from scriptures**, such as the subtle, pleasant realms of nature called heaven.

तत्-परं पुरुष-ख्यातेर् गुण-वैतृष्यम् ॥ (1.16)  
*tat-param puruṣa-khyāter guṇa-vaitr̥ṣṇyam.*

[*tat-para*: ultimate of that; *guṇa-vaitr̥ṣṇya*: non-attachment to the three constituents of (all) of nature; *khyāti*: discernment; *puruṣa*: self.]

**The ultimate of that non-attachment is non-attachment to the *guṇas* (three constituents of all of nature), by discernment of the true nature of the *puruṣa* (self).**

## Two Forms of Contemplation

वितर्क-विचारानन्दास्मिता-रूपानुगमात् संप्रज्ञातः ॥ (1.17)  
*vitarka-vicārānandāsmitā-rūpānugamāt saṃprajñātaḥ.*

[*saṃprajñāta*: deliberative; *anugama*: appropriately following; *rūpa*: form; *vitarka*: reasoning; *vicāra*: inquiry; *ānanda*: fullness; *asmitā*: the sense of “I am.”]

*Samādhi* (contemplation) is called **deliberative** when it is **through appropriately following a form of reasoning** in keeping with scripture, such as in *prati-pakṣa-bhāvana* (*Y.S.* 2.33 and 34), **and inquiry** through the scripture **into fullness**, which is the basic nature of the self expressing in the *sattva* (non-dull and non-agitated mind), **and on the sense of “I am,”** a recognition of the reality basis in the self, the is-ness or is-notion present in every cognition.

विराम-प्रत्ययाभ्यास-पूर्वः संस्कार-शेषोऽन्यः ॥ (1.18)  
*virāma-pratyayābhyāsa-pūrvah saṃskāra-śeṣo'nyah.*

[*anya*: other; *pūrvā*: preceded; *abhyāsa*: repetition; *virāma*: quietude; *pratyayas*: cognitions; *saṃskāras*: latent tendencies; *śeṣa*: remain.]

The **other** *samādhi* is called *a-saṃprajñāta* (free from deliberation), **preceded by repetition** of the *saṃprajñāta* (deliberative) contemplation, results **in the quietude of** even those **cognitions** from *saṃprajñāta* contemplation. Nevertheless, **latent tendencies**—habitual potentials caused by prior ignorance and its crop, the seeds of affliction (*Y.S.* 2.3)—**remain**, until *nir-bīja samādhi* (*Y.S.* 1.51) (contemplation free of seed) through *puruṣa-khyāti* (discernment of the true nature of the self) that is *kaivalya* (freedom).

भव-प्रत्ययो वि-देह-प्रकृति-लयानाम् ॥ (1.19)  
*bhava-pratyayo vi-deha-prakṛti-layānām.*

[*pratyaya*: follows; *bhava*: birth; *vi-dehas*: subtle beings; *prakṛti-layas*: beings who have been absorbed in unmanifest nature.]

Temporary *a-saṃprajñāta samādhi* (contemplation without an assimilated knowledge)

**follows from the birth**—the nature of the particular embodiments—**of certain subtle beings** in a heaven because of efforts in *yoga* in their prior birth, **and of all beings who are temporarily absorbed in unmanifest nature**, until their next manifestation.

श्रद्धा-वीर्य-स्मृति-समाधि-प्रज्ञा-पूर्वक इतरेषाम् ॥ (1.20)

*śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām.*

[*itaras*: the rest of us; *pūrvaka*: follows; *śraddhā*: trust; *vīrya*: tenacity; *smṛti*: memory; *samādhi*: contemplation; *prajñā*: assimilated knowledge.]

**For the rest of us** right here and now in this life, success in *yoga* **follows from trust** in the scripture as a means of knowledge, the same as one trusts one's perception and logic; **tenacity** in this pursuit; **memory**—continuous retention of the teaching; **contemplation** on the teaching; **and finally assimilated knowledge** of the self.

तीव्र-संवेगानाम् आसन्नः ॥ (1.21)

*tīvra-samvegānām āsannaḥ.*

[*samvega*: tenacity; *tīvra*: acute; *āsanna*: quickly succeeds.]

**For those whose tenacity** in repetition and non-attachment **is acute**, *samādhi* (contemplation) **quickly succeeds**.

मृदु-मध्याधि-मात्रत्वात् ततोऽपि विशेषः ॥ (1.22)

*mṛdu-madhyādhi-mātratvāt tato'pi viśeṣaḥ.*

[*tataḥ api*: and thus; *viśeṣa*: distinction; *mṛdu*: weak; *madhya*: middling; *adhi-mātratvas*: strong measures.]

**And thus there is distinction due to weak, middling, or strong measures** of tenacity in repetition and non-attachment.

## Contemplation on the Lord

ईश्वर-प्रणिधानाद् वा ॥ (1.23)

*īśvara-praṇidhānād vā.*

[*vā*: also; *Īśvara-praṇidhāna*: contemplation on the Lord.]

The discipline of thoughts through repetition and non-attachment succeeds **also by contemplation on the Lord**, since the Lord is the *puruṣa* (self) in its completely free and fully understood nature.

## The Nature of the Lord

क्लेश-कर्म-विपाकाशयैर् अ-परामृष्टः पुरुष-विशेष ईश्वरः ॥ (1.24)

*kleśa-karma-vipākāśayair a-parāmrṣṭaḥ puruṣa-viśeṣa īśvaraḥ.*

[*Īśvara*: Lord; *viśeṣa*: characterized; *puruṣa*: self; *a-parāmrṣṭa*: untouched; *kleśas*: afflictions; *karma*: action; *vipāka*: fruition; *āśaya*: store-house.]

**The Lord is characterized as the *puruṣa* (self) untouched by the afflictions** of ignorance and its crop—the I-notion, attachment, aversion, and the fear of death (Y.S. 2.3 through 2.9)—**and by action along with its fruition and store-house** waiting to fructify (Y.S. 2.12, 4, 6, and 4.7).

तत्र निर्-अतिशयं सर्व-ज्ञ-बीजम् ॥ (1.25)

*tatra nir-atiśayaṃ sarva-jñā-bījam.*

[*tatra*: in that; *bīja*: seed; *sarva-jñā*: knowing all; *nir-atiśaya*: unsurpassed.]

**In that Lord the seed—capacity—of knowing all is unsurpassed.**

पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात् ॥ (1.26)  
*pūrveṣām api guruḥ kālenānavacchedāt.*

[*api*: also; *guru*: teacher; *pūrvas*: everyone before; *an-avaccheda*: not limited; *kāla*: time.]

The Lord is also the teacher of everyone before, now, and later, since the Lord, being the cause of all, including time, is not limited by time, and since the Lord is the knower in the seat of the intellect of all beings.

तस्य वाचकः प्रणवः ॥ (1.27)  
*tasya vācakah praṇavaḥ.*

[*vācaka*: expressive name; *tasya*: of that; *praṇava*: syllable *Om*.]

**The expressive name of that Lord is the syllable *Om*.**

तज्-जपस् तद्-अर्थ-भावनम् ॥ (1.28)  
*taj-japas tad-artha-bhāvanam.*

[*japa*: oral or mental repetition; *tad*: that; *bhāvana*: contemplation; *tad-artha*: its meaning.]

One should do **oral or mental repetition of that *praṇava* (*Om*), and contemplation on its meaning**, as unfolded in the *Upaniṣad* scripture.

ततः प्रत्यक्-चेतनाधिगमोऽप्य् अन्तरायाभावश् च ॥ (1.29)  
*tataḥ pratyak-cetanādhigamo'py antarāyābhāvaś ca.*

[*tataḥ*: from that; *api*: indeed; *adhigama*: comes to know; *cetana*: conscious being; *pratyak*: center; *ca*: and; *antarāyas*: obstacles; *a-bhāva*: disappear.]

**From that** contemplation, **one indeed comes to know the conscious being**, the consciousness, **at the center** of one's being, **and one's obstacles** to liberation as the knowledge of that limitless reality **disappear** by one's understanding and by grace gained through this ultimate worship of the Lord as one's self.

## Distractions of the Mind

व्याधि-स्त्यान-संशय-प्रमादालस्याविरति-भ्रान्ति-दर्शनालब्ध-भूमिकत्वानवस्थितत्वानि  
चित्त-विक्षेपास् तेऽन्तरायाः ॥ (1.30)

*vyādhi-styāna-saṁśaya-pramādālasya-virati-bhrānti-darśanālabdha-  
bhūmikatvānavasthitatvāni citta-vikṣepās te'ntarāyāḥ.*

[*te*: those; *antarāyas*: obstacles; *vikṣepas*: distractions; *citta*: mind; *vyādhi*: dis-ease; *styāna*: lack of (mental) acumen; *saṁśaya*: doubt; *pramāda*: inattention; *ālasya*: laziness; *a-virati*: intemperance; *bhrānti-darśana*: erroneous understanding; *a-labdha-bhūmikatva*: not attaining success at the stages; *an-avasthitatva*: lack of stability.]

**Those obstacles, which are distractions of the mind, are dis-ease** mental and physical; **lack of mental acumen; doubt; inattention; laziness** of body and mind; **intemperance**—an inability to abstain from the excessive attraction to objects of desire; **erroneous understanding; not attaining success at the stages** in one's progress in *yoga*; **and lack of stability** at various stages of progress one has made in *yoga*.

दुःख-दौर्मनस्याङ्गम् एजयत्व-श्रास-प्रश्रासा विक्षेप-सह-भुवः ॥ (1.31)

*duḥkha-daurmanasyāṅgam ejayatva-śvāsa-praśvāsā vikṣepa-saha-bhuvāḥ.*

~~~~~

**Patanjali Yoga Sutras:  
A Translation in the Light of Vedanta Scripture  
(ebook preview)  
by A.K. Aruna**

**For the complete text, please visit <http://www.UpasanaYoga.org> website where available sources are listed for purchasing the full 104 page book, or its various electronic formats.**

# About the Author

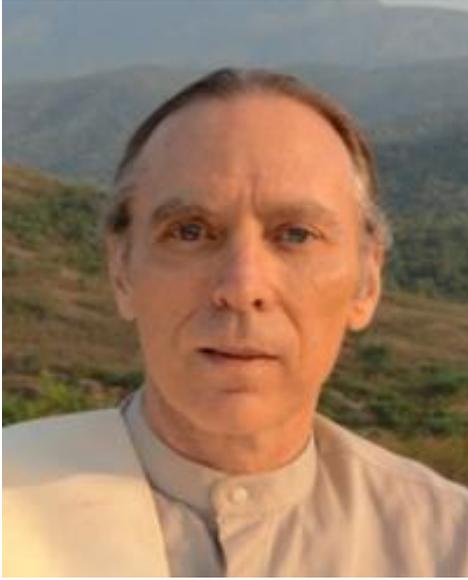


Photo by Cassia Reis, GayatriYoga.eu

A.K. Aruna started his studies in Advaita Vedanta and the Sanskrit language in 1976 at an intensive three-year program in a traditional gurukulam, outside Bombay, India, under Shri Pujya Swami Dayananda Saraswati, the most renowned Sanskrit and Advaita Vedanta scholar of the past century. Stepping outside his academic background in Western philosophy, Aruna immersed himself in the deepest, oldest spiritual tradition in the world. This detailed study opened his eyes. In this ancient teaching, Aruna found a complete merging of the intellect and heart. From that point on, he dedicated his life to the inclusive vision of Vedanta.

Returning to his native United States, Aruna earned a master's degree in South Asian languages and literature from the University of Washington. Aruna later studied computer languages, becoming a programmer and manager of information technology in San Diego, California. Retiring to India in 2000, Aruna dedicated himself to studies in Advaita Vedanta and the Sanskrit Language. He created a set of tools for those students interested in a thorough study of Sanskrit to better understand the Bhagavad Gita. These tools consist of a five-book set under the title, *The Aruna Sanskrit Language Series*. They are: *The Aruna Sanskrit Grammar Reference*; *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita*; *The Bhagavad Gita Dictionary*; *The Bhagavad Gita Reader: Sanskrit/English Parallel Text*; and *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*. Additionally, there is now a reading and pronunciation guide, *The Sanskrit Reading Tutor: Read It, Click It, Hear It!* Using these tools, Aruna has been teaching Sanskrit at the Arsha Vidya Gurukulams in both South India and in the U.S.

Aruna has lived and studied in a traditional teaching gurukulam for over nine years in India and two years in the U.S. Wishing to help yoga students ground the traditional purpose of yoga in the revered scriptures of India, Aruna releases *Patanjali Yoga Sutras: Translation and Commentary in the Light of Vedanta Scripture*. This presents the yoga discipline as its practitioners in the ancient scriptures understood and practiced.