

BOOK ONE—ON CONCENTRATION



1. Here is the explanation of Yoga
2. Yoga is the suppression of the variations of the mind.
3. Then the witness abides within its own true identity.
4. Otherwise it exists in terms of the variations of the mind.
5. There are five variations of the mind, some injurious and some helpful.
6. These variations are defined as knowing (pramana), error (viparyaya), recognition (vikalpa), deep sleep and recollection.
7. The ways of knowing (pramanas) are perception (pratyaksha), inference (anumana) and revelation (agama).
8. Error (viparyaya) is false understanding of an object, believing it to be what it is not.
9. Recognition (vikalpa) is the identification of an object not present from a word that identifies it.
10. Sleep is the state of inertia when activity ceases
11. Recollection is the reproduction of a previous impression without further perception.
12. These five variations can be stopped by means of practice (abhyasa) and detachment (vairagya). [Gita 6.35 uses the same words, abhyasa and vairagya]
13. Practice (abhyasa) means exertion to achieve a tranquil state of mind devoid of fluctuations.
14. If it is constantly performed for a long time with dedication, this practice becomes firmly established.
15. When the mind loses all desire for objects it has perceived or heard about from scripture, it then acquires the state of being without desire that is named detachment (vairagya).
16. Transcendence of the three gunas is achieved through knowledge of the Purusha. This is called supreme detachment (para-vairagya).
17. The realisation known as samprajñata is achieved by different types of concentration named Vitarka, Vichara, Ananda and Asmita.
18. Through their practice, Yogins gain realisation that stops all the fluctuations of the mind though a latent impression remains.
19. But it is only ignorance that can cause these latent impressions to achieve an actual manifestation.
20. Other Yogins adopt a means based on reverential faith, endeavour, constant recollection, concentration and previous understanding.

21. Where they display intense dedication, Yogins achieve concentration and then the results of concentration.
22. The methods can be slow, medium or swift in yielding results. These differences occur even when Yogins display intense dedication.
23. The same result can also be gained by devotion to the Ishvara.
24. Ishvara is a Purusha who is never affected by any affliction, action or the results of action, or indeed the latent impressions of these.
25. In the Ishvara the seed of omniscience has reached a state of full development. This state that cannot be exceeded.
26. The Ishvara is the teacher of all the ancient teachers, for he is not subject to the limitations of time [Gita 4.5].
27. The sacred word that designates the Ishvara is Pranava, the symbol Om.
28. One should repeat Omkara and meditate on its meaning.
29. In this way realisation of the inner self is achieved and obstacles to progress are removed.
30. These obstacles are distractions of the mind that are impediments to progress. They are defined as sickness, incompetence, doubt, illusion, laziness, indulgence, erroneous understanding, failure to achieve Yogic states, and restlessness during practice.
31. Sorrow, discouragement, bodily restlessness, and heavy breathing arise due to previous distractions.
32. In order to overcome these distractions to the mind, one should practise concentration on a single principle.
33. The mind is purified by the cultivation of feelings of friendship to those who are happy, compassion for those who suffer, goodwill towards those who are virtuous and indifference towards those who are wicked.
34. The mind can also be calmed by inhalation and exhalation.
35. The development of higher perception of the true situation also calms the mind.
36. This can also be achieved by means of perception that is radiant and free from sorrow.
37. Or by contemplating the world with a mind free of desire.
38. Or by using the images perceived in dreams and the state of deep sleep as objects of contemplation.
39. Or indeed by fixing the mind on any other object one may prefer.
40. When the mind develops the power of fixing itself in concentration on any object, great or small, then it is truly in a state of control.
41. When the fluctuations of the mind are weakened, it then takes on the features of the process of meditation, be it the knower, the instrument of knowing or the object that is known. It is thus like a transparent jewel. This state of mental identity is known as Samapatti or mental absorption.
42. In this state of absorption, the word, its meaning and the knowing of it all combine. This state is referred to as Savitarka Samapatti.
43. When the memory is purified, the mind loses its own nature and only the object that is being concentrated upon remains. This type of absorption is referred to as Nirvitarka Samapatti.
44. So now these two types of absorption of the mind and their subtle objects have been explained.
45. This type of concentration leads to absorption in subtle (mental) rather than gross (material) forms.

46. Concentration on the mental image is the truly potent endeavour that leads to higher realisation.
47. Proficiency in this practice purifies the inner instruments of cognition (manas, buddhi, and ahamkara).
48. Knowledge gained in this state is thus known as Ritambhara (bearing the truth).
49. This knowledge is different to that gained through inference or revelation because it is directly linked to its object.
50. The latent impression aroused by this knowledge is different to the latent impressions formed in other ways.
51. When even these latent impressions are suppressed, concentration that is devoid of any object whatsoever is achieved through the suppression of the variations of the mind.

BOOK TWO—ON PRACTICE



1. Austerity (tapas), study, and devotion to the Ishvara are the Kriya Yoga, the Yoga that is based on action.
2. Such Kriya Yoga leads to Samadhi and reduces the causes of suffering in life (kleshas).
3. Ignorance (avidya), sense of ego (asmita), attachment (raga), aversion (dvesha) and fear of death (abhinivesha) are the five kleshas.
4. Whether they be dormant, constrained, interrupted or active, it is ignorance (avidya) that is the place of birth for the other kleshas.
5. Avidya consists of regarding temporary objects to be permanent, impure objects as pure, misery as happiness and that which is not the self as the self.
6. Sense of ego (Asmita) is in effect the misidentification of the Purusha with the Buddhi.
7. Attachment (raga) is the emotion that arises from remembrance of pleasure.
8. Aversion (dvesha) is the emotion that arises from remembrance of misery.
9. Fear of death (abhinivesha) is the firmly established, instinctive dread of annihilation that exists in both learned and ignorant people.
10. The subtle forms of these Kleshas are removed when the mind ceases its productive activities.
11. Hence their means of existence and their resulting gross manifestations are removed by meditation.
12. The latent impression of previous action (karmashaya) may become active either in this life or in the next life.
13. As long as the Kleshas remain active the Karmashaya will produce threefold consequences in the form of the type of birth one gains, the length of life one lives and the good and bad fortune one experiences.
14. As a result of virtuous and wicked acts, these three give rise to pleasant and unpleasant experiences.
15. Discriminating persons regard all worldly experiences as miserable because the consequences will always be miserable. This is due to the fact that any experience ultimately leads to affliction, because every experience leaves a latent impression and because the gunas are always in a state of mutation.
16. Pain which is yet to come should be disregarded.
17. What must be avoided is any union between the witness and the objects that are perceived.
18. That which is perceived is by nature changeable and inert. It exists in the form of material elements and sense organs. Its purpose is to provide experience and to allow moksha.

19. The elements are identified as being sometimes diversified and sometimes united, that is to say they sometimes possess characteristic qualities and sometimes these qualities are not identifiable.
20. It is the nature of the witness to perceive. Though the witness is pure, it observes the changes that occur within the mind and body.
21. It is the nature of matter to act as the observed object for the Purusha.
22. When the Purusha has obtained its final goal matter ceases to exist in relation to that Purusha. However, it does not cease to exist completely for it is still of use to others.
23. The function of the union between Purusha and Prakriti is for the Purusha to realise the true nature of the knower and the object of knowledge.
24. Avidya is the reason for the continuation of that union.
25. The ending of that state of union that ultimately arises as a result of it is that state of Kaivalya, the freedom of the Purusha.
26. Unimpeded discriminative knowledge is the means by which Kaivalya is gained.
27. Seven kinds of insight come to the Yogin who attains discriminative knowledge.
28. By practising the limbs (angas) of Yoga impurities are destroyed. Then true knowledge appears based on perfect discrimination.
29. The limbs of Yoga are as follows: Yama (restraint), Niyama (observance), Asana (posture), Pranayama (regulation of the breathing), Pratyahara (withdrawal of the senses), Dharana (fixed concentration), Dhyana (meditation), Samadhi (perfect concentration).
30. There are five types of Yama: Ahimsa (non-harming), Satya (truthfulness), Asteya (not stealing), Brahmacharya (celibacy), Aparigraha (not seeking to acquire).
31. These together become a great vow (Maha Vrata) when they are universal and unrestricted by consideration of birth (jati), place, time or duty.
32. The Niyamas are as follows: Purity (shaucham), satisfaction (samtosha), austerity (tapas), study (svadhyaya) and devotion to Ishvara (Ishvara Pranidhana).
33. When perverse thoughts threaten to disrupt these observances, one should immediately think of the counteracting notion.
34. Actions such as injuring others that arise from perverse thoughts can be either performed by oneself, performed an agent one designates, or indeed merely approved of. They may be performed as a result of anger, greed or illusion. They may be mild, moderate or intense. The counteracting notion is that such actions are causes of infinite misery and endless ignorance.
35. As the Yogin becomes firmly established in a state of Ahimsa, every being that comes near him ceases to feel any sense of hostility.
36. When truthfulness is achieved, the words spoken by the Yogin have the power of establishing the subject as being true.
37. When non-stealing is established all the jewels present themselves to him.
38. When celibacy is established he comes to possess unimpeded vitality.
39. When not seeking to acquire is established he gains knowledge of past and future existences.
40. By the practice of purity (shaucham) he develops aversion for his own body and aversion for contact with other bodies.
41. Furthermore, he also acquires mental purification, an inherent sense of pleasure, onepointedness, control of the senses and the ability to achieve self-realisation.
42. Satisfaction (samtosha) leads to unsurpassed joy.

43. The practice of austerity (tapas) destroys impurity and this brings siddhis (perfections) to the body and the senses.
44. By study and recitation of the Vedic mantras (svadhyaya), one is able to come into contact with one's chosen Deity (Ishta Devata).
45. By devotion to Ishvara (Ishvara Pranidhana) one gains the perfection of Samadhi (Samadhi Siddhi).
46. Asana means a steady and comfortable posture.
47. Asana is achieved through the relaxation of effort and meditation on the unlimited existence.
48. Then the dualities of life no longer have an effect.
49. When Asana is perfected, one can practise the regulation of the inward and outward breaths. This is referred to as Pranayama.
50. Pranayama has an external operation, internal operation and also suppression. These should be practised according to place, time and number and be made either long or short.
51. The fourth Pranayama is beyond both internal and external operations.
52. That Pranayama makes the veil that covers enlightenment (Prakash) thinner.
53. And the mind then becomes equipped to practise Dharana (concentration).
54. When they are restricted from perceiving their objects, the senses follow the lead set by the controlled mind. This is called Pratyahara.
55. This Pratyahara brings one direct control over the sense organs.

BOOK THREE—SUPERNATURAL POWERS



1. Dharana is the fixing of the mind on a specific point.
2. On the basis of Dharana, the continued flow of identical sensations within the mind is called Dhyana.
3. When only the object of meditation is present within the mind and there is no awareness even of self-identity, that state is referred to as Samadhi.
4. When the Dharana, Dhyana and Samadhi are all fixed on the same point, that state is referred to as Samyama.
5. If this can be achieved then knowledge (prajna) becomes manifest.
6. This state of Samyama is to be sought in all the stages of practice.
7. Dharana, Dhyana and Samadhi are more advanced practices than the five outlined before.
8. But even these practices are regarded as external by comparison to Yoga that is without a seed, without any traceable object.
9. The suppression of latent fluctuations of the mind and the manifestation of the latency of the controlled mind takes place constantly whilst the mind is in this arrested state. This is what is happening to transform the mind whilst it is arrested.
10. The continuation of the pacified mind is made possible by the latent impression that continue to be present.
11. The loss of awareness of every other thing and the consequent development of onepointedness is called Samadhi Parinama, the development of the concentrated mind.
12. In that state of Samadhi all the transformations of the mind from the past are rendered similar and unified. This is the transformation that occurs for the mind when it is made stable.
13. This change in the nature of the mind explains the changes that occur in the material elements of the body, in the nature of the senses and in the characteristics of dharma.
14. That which continues to exist constantly through all these transformations is the true nature of a living being.
15. It is the change of mental sequence that gives rise to the changes in a person.
16. When one attains Samyama (complete Samadhi) on the three transformations (of characteristic, time and place) then one gains knowledge of past and future.
17. The word, the object indicated by a word and the image of the object form a single impression. But when one practises Samyama on each of these individually one gains knowledge of the meaning of the sounds produced by all beings.

18. By gaining realisation of the latent impressions in one's mind, one attains knowledge of one's previous birth.
19. By Samyama on the ideas present in the mind, one gains knowledge of the thoughts of others.
20. The basis of the idea will not be perceived because this is not what is perceived by the Yogin.
21. By Samyama on the visual characteristics of one's body its perceptibility is suppressed and it disappears from vision by being removed from the eye's range of perception.
22. Karma may be either fast or slow in maturing. By Samyama on Karma or portents, foreknowledge of death is acquired.
23. Different forms of power are gained by samyama on friendliness and other virtues.
24. By Samyama on different types of strength, one can acquire the strength of an elephant.
25. When the light of higher sense perception is employed, one can gain perception of subtle objects, objects obstructed from view and objects that are far away.
26. By Samyama on the sun, one gains knowledge of the higher worlds.
27. By Samyama on the moon, one gains knowledge of the position of the stars.
28. By Samyama on the pole star, one gains knowledge of the movements of the stars.
29. By Samyama on the naval, one gains knowledge of the composition of the body.
30. By Samyama on the trachea (throat), one can remove feelings of hunger and thirst.
31. By Samyama on the bronchial tubes, one can attain a state of complete relaxation.
32. By Samyama on the light within the head, one can perceive perfect beings.
33. By the perfect knowledge gained by Yoga, one can know all things.
34. By Samyama on the heart, one gains knowledge of one's own mind.
35. Pleasure and pain arise from an understanding that does not distinguish between Buddhi and Purusha. However, by Samyama on the Purusha full realisation of the Purusha is gained.
36. From this realisation come extraordinary powers of knowing, hearing, touch, sight, taste and smell.
37. However, these powers are impediments to full Samadhi. They are acquisitions that pertain to the normal fluctuating state of the mind.
38. When the cause of bondage is weakened and the movements of the mind can be perceived, one then acquires the ability of the mind to enter another's body.
39. By controlling the Udana air one avoids the danger of immersion in water or mud or entanglement in thorns and gains the ability to leave the body at will.
40. By controlling the Samana air one acquires a radiant effulgence.
41. By Samyama on the relationship between the element known as space and the power of hearing, one gains celestial powers of hearing.
42. By Samyama on the relationship between space and one's body and on the lightness of cotton wool, one gains the ability to travel through the sky.
43. When one can separate one's consciousness from the body this is referred to as Maha Videha. By Samyama on Maha Videha the veil covering full realisation is removed.
44. By Samyama on their gross form, their essential nature, their subtle features, their inherent properties and the objects they form, one gains control over each of the five great elements.

45. So it is that powers such as the ability to become minute in size develop. The obstacles to these powers are thus removed.
46. Perfection of the body consists of beauty, grace, strength and resolute hardness.
47. By Samyama on the perception, essential character, ego sense, nature and object perceived for each of the senses one gains complete mastery over them.
48. This is followed by rapid movements of the mind, action of the sense organs independently of the body and mastery over Pradhana (Prakriti).
49. When one masters the power of discrimination between Buddhi and Purusha, one gains supremacy over all beings and omniscience.
50. By renouncing even this achievement one gains Kaivalya, because then the very seed of fault is destroyed.
51. If one is invited by celestial beings to accompany them, that invitation should be declined. It should not give rise to vanity because vanity produces undesirable consequences.
52. By Samyama on the moment and the sequence of time, one gains knowledge that differentiates between the self and that which is not the self.
53. When the type, time and location of two separate entities cannot be distinguished they appear identical. By this knowledge one is able to distinguish between them.
54. This knowledge of the difference between self and non-self then become instinctive. It pertains to all things and all times and has no sense of sequence.
55. When matter and Purusha are established in a state of perfect equilibrium, Kaivalya is attained.

BOOK FOUR—ON THE SELF AND LIBERATION

1. Supernatural powers are gained either through birth or through herbs, mantras, austerities or concentration of the mind.
2. One may acquire the nature of another species by filling in their inner nature.
3. One's actions do not cause the movements of nature. One's actions merely remove the obstacles to the natural flow. It is like a farmer breaking down the barriers and thereby allowing the water to flow.
4. All minds are constructed on the basis of a consciousness of ego.
5. One superior mind can direct many created minds in all their variety of actions.
6. Where such a superior mind is gained through meditation (dhyana), no subliminal impressions remain.
7. The actions performed by Yogins are neither white nor black; the actions performed by others are of three kinds.
8. From the three kinds of karma appropriate subconscious impressions are generated and these create the consequences of action.
9. Because these latent impressions are very similar to memory, subconscious impressions appear simultaneously even when they are separated from the event by birth, space or time.
10. Because desire for one's own welfare is an eternal impulse, it must be the case that the subconscious impression from which that desire arises is also without beginning.
11. The Vasanas (subconscious impressions) are held together by cause, result, refuge and supporting object. When these are removed the Vasanas also disappear.
12. Past and future are both manifest in the present in their essential forms. The only difference is the characteristics taken by those essential forms at different times.
13. These varying characteristics are the visible and the subtle as well as the three gunas.
14. Because of the fluctuations of the gunas an object appears as a single unit.
15. An object is a single entity, but because different minds follow different paths the object is differently perceived.
16. An object is not dependent on the mind that perceives it. If it were what would happen to an object when the mind ceased to perceive it?
17. External objects are either known or unknown to the mind according to the extent to which they influence the mind.
18. Because the Purusha who is the master of the mind never changes, the fluctuations of the mind are always a part of the known or the Manifest.
19. So the mind is not self-illuminating. Rather it is itself an object of knowledge.
20. But both the mind and the object it perceives cannot both be perceived simultaneously.
21. If one mind could be perceived by another mind then that process could be infinitely repeated, as one mind perceives another and their memories combine.
22. Although it is unchanging, the consciousness that is beyond matter gains the likeness of Buddhi and then itself becomes the cause of consciousness of Buddhi.

23. Because the mind is touched by both the witness and that which is perceived, it covers all features of existence.
24. Though that mind is transformed by the subconscious impressions it bears, it acts on behalf of the unchanging witness and acts in conjunction with it.
25. One who realises the existence of this unchanging entity no longer seeks to inquire about the nature of the self.
26. In that state of being the mind becomes inclined towards discriminating knowledge and then gravitates naturally towards the state of Kaivalya.
27. However, other fluctuations of the mind can still arise because it carries residual latent impressions.
28. It is said that the removal of these fluctuations is achieved by the same process as the removal of afflictions.
29. When one has no desire even for omniscience, then one attains enlightenment and a state of discrimination which creates the Dharma Megha, the cloud that pours forth dharma.
30. And as a result both afflictions and fluctuations of the mind cease.
31. Because of this limitless knowledge, free from the obstruction of impurities, there are only a few things that remain as objects to be known.
32. When the Dharma Megha cloud appears, the gunas have fulfilled their purpose and their mutation ceases.
33. The passing of moments and the completion of a mutation of the mind is a sequence.
34. The state of the Purusha existing in itself alone is achieved when the gunas no longer have any objective to fulfil and disappear back into their cause. Absolute consciousness then exists in its self alone.