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The Nāgarī Alphabet

(with their Indo-Romanic equivalents and their pronunciation using English words)

VOWELS

Initial	Medial	English	Pronunciation:
अ		a	as in: mica, rural
आ	।	â	as in: tar, (but)
इ	ि	i	as in: fil, lily
ई	ी	î	as in: police
उ	ु	u	as in: full, bush
ऊ	ू	û	as in: rude
ऋ	ृ	ri	as in: merrily
ॠ	ॠ	rî	as in: marine
ऌ	ॡ	lri	as in: revelry
ॡ	ॢ	lri	as in: (above prolonged)
ए	े	e	as in: prey, there
ऐ	ै	ai	as in: aisle
ओ	ो	o	as in: go, stone
औ	ौ	au	as in: over

CONSONANTS

Initial	English	Pronunciation
ट	t̪	as in: true
ठ	ʈh	as in: anthill
ड	ɖ	as in: drum
ढ	ɢh	as in: redhaired
ण	ɳ	as in: none
त	t	as in: water
थ	ʈh	as in: nuthook
द	d	as in: dice
ध	dh	as in: adhere
न	n	as in: not, nut, in
प	p	as in: put, sip
फ	ph	as in: uphill
ब	b	as in: bear, rub
भ	bh	as in: abhor
म	m	as in: map, jam
य	y	as in: yet, loyal
र	r	as in: red, year
ल	l	as in: lull, lead
ळ	l̪	as in: able
व	v	as in: ivy
श	s	as in: sure
ष	sh	as in: shun, bush
स	s	as in: saint, sin
ह	h	as in: hear, hit

CONSONANTS

Initial	English	Pronunciation
क	k	as in: kill, seek
ख	kh	as in: workhorse
ग	g	as in: gun, get, dog
घ	gh	as in: loghut
ङ	n	as in: sing, king
च	c	as in: church
छ	ch	as in: church-hill
ज	j	as in: jet, jump
झ	jh	as in: hedgehog (hedjehog)
ञ	ñ	as in: singe (siñj)

The ṃ or ṅ sounds, when preceding vowels, are made into a nasal sound.
The ḥ makes preceding vowels aspirate.

Book 1

समाधिपाः

Samâdhi-pâda

1.1 Now is the auspicious moment as you begin the instructions of the process for having union with (the inner self) —(yoga).

अथ योगानुशासनम् atha yoga-anusâsanam

This auspicious moment of inception—now, the instructions for the process of having union.

atha = an auspicious and inceptive particle (moment), now, then, how else? 17

yoga = the act or process of having union with, the act of: yoking, joining, or harnessing (from *yuj*: 'to join') 856

anusâsanam = instructions, direction, command (from *anu* + *sâs*: 'to teach') 39

1.2 The process of having union with the inner self gives mastery over the continuation of agitating thoughts and emotions.

योगश्चित्तवृत्तिनिरोधः yogas-citta-vṛitti-nirodhaḥ

The process of having union with (self) subdues the continuous course of agitating thoughts and emotions.

yoga = the act or process of having union with, the act or process of: yoking, joining, or harnessing (from *yuj*: 'to join') 856

citta = consciousness, thinking, observing fixing the mind upon, perceiving memories (from *cit*: 'to perceive') 395

vṛitti = agitating, rolling, course of action, character, mood (from *vrit*: 'to turn') 1010

[*citta-vṛitti* = continuous course of active thoughts and emotions, active state of mind, agitation] 396

nirodhaḥ = subdue, confinement, enclosing, limit, reconstruct, obstruct in its effect, moderate, master (from: *ni* + *rudh*: 'to restrain') 554

**1.3 When there is union, the inner expression of self exists as its own true nature.**

तदा द्रष्टुः स्वरूपेऽवस्थानम्
tadā draṣṭuḥ svarūpe avasthānam

During this time, the one who sees, exists as its own true nature.

tadā = at that time, then, in that case 434

draṣṭuḥ = the one who sees, one who realises, of the soul (from *dris*: 'to look at') 501

svarūpe = own true nature, own form, own self, own reality (from *sva* + *rūp*: 'exhibit by gesture') 1276

avasthānam = existing as, abiding as, appearance, situation as (from *ava* + *sthā*: 'to stand') 106

1.4 When not in union, the inner self engages in mental activity.

वृत्तिसारूप्यमितरत्र
vṛitti-sârūpyam-itaratra

In the other manner, it conforms with a mode of agitation.

vṛitti = mode of agitation, rolling, course of action, character, mood, condition, mode of activity (from *vrit*: 'to turn') 1010

sârūpyam = conforms with, identity of appearance, resemblance (from *sâ* + *rūpa*) 1209

itaratra = in the other manner, elsewhere, in another manner, on the other hand, otherwise 164

1.5 Mental activity expresses in five ways that either create torment or do not create torment.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः
vṛittayaḥ pañchatayyaḥ klišṭā-aklišṭāḥ

Agitating thoughts are fivefold, tormented, un-tormented.

vṛittayaḥ = agitating thoughts, agitation, whirlpool, active, set in motion (from *vrit*: 'to turn') 1009

pañchatayyaḥ = fivefold, five parts or limbs (from *panca*: 'five') 578

klišṭā = tormented, troubled, molested, disturbed, suffered (from *kliṣ*: 'to torment') 323

aklišṭāḥ = un-tormented, untroubled, undisturbed, un-suffering (from *a* + *kliṣ*: 'to torment') 323

**1.6 (These initiate) a true perspective, or a mistaken perspective, form suppositions, effect the state of sleep and the recall of memories.**

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः
pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ

(These are) to form a true perception of, mistaken idea, of making suppositions, of sleep, of memory recall.

pramāṇa = to form a true perception, right measure, accurate perception (from *pra*: + *mā*: 'to measure') 685

viparyaya = mistaken idea, opposite, reversed, perverse error, contrary (from *vi* + *pari* + *i*: 'to go') 974

vikalpa = of making suppositions, fantasy, imagination, alternatives (from *vi* + *klrip*: 'to be regulated') 955

nidrā = of sleep (from *ni* + *dri*: 'to sleep') 548

smṛtayaḥ = of recalling memories (from *smri*: 'to remember') 1272

1.7 True perception occurs by arriving at conclusions through the use of direct experience.

प्रत्यक्षानुमानागमाः प्रमाणानि
pratyakṣa-anumāna-āgamaḥ pramāṇāni

To form a true perception occurs by arriving at concurrence using direct perception.

pratyakṣa = direct perception, present to the eyes, observe (from *prati* + *akṣa*) 674

anumāna = concurrence with, consent, permission, approval (from *anu* + *mā*: 'to measure') 36

āgamaḥ = arriving at, coming near, traditional knowledge, sacred texts (from *ā* + *gam*: 'to go') 129

pramāṇāni = to form the true perception or notion, right measure, accurate perception

(from *pra*: + *mā*: 'to measure') 685

1.8 Mistaken perspectives are incorrect notions that are not based on reality.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्
viparyayah mithyâ-jñānam-atad-rūpa-pratiṣṭham

Mistaken ideas are incorrect notions that are not based on reality.

viparyaya = mistaken idea, opposition, reversed, perverse error, contrary (from *vi* + *pari* + *i*: 'to go') 974

mithyâ = incorrect, wrong (from *mith*: 'to alternate' + *a*) 817

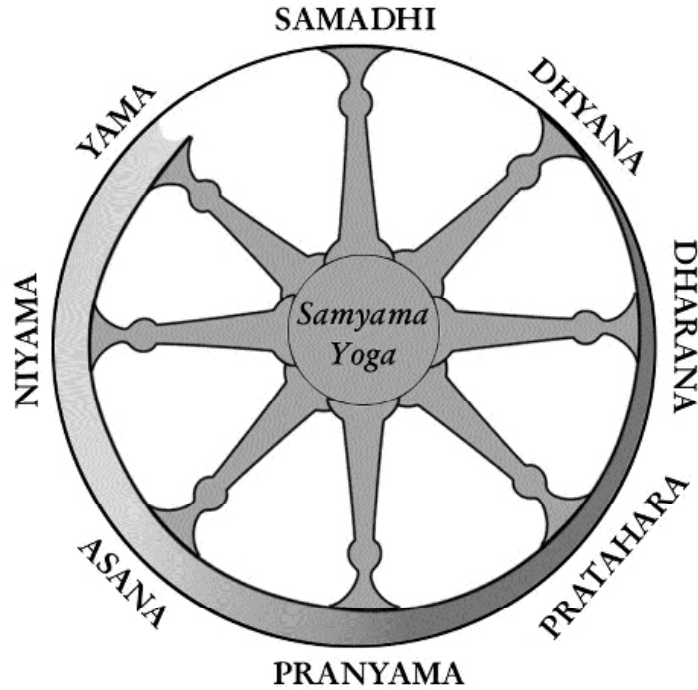
jñānam = notions, knowledge, understanding (from *jñā*: 'to know') 426

[*mithyâ-jñānam* = incorrect notions, mistakes] 817

atad = not that (from: *tad*: that, this, he, she, it) 12

rūpa = reality, identity, being, form, appearance, beauty, impression (from *rūp*: 'exhibit by gesture') 885

pratiṣṭham = based on, standing firmly (from *prati* + *sthā*: 'to stand') 671



Book 2

साधनपादः

Sâdhana-pâda

2.1 Rigorous self discipline, refinement of spiritual understanding and directing respectful awareness to the Lord, constitute the activities of maintaining the experience of union with self (yoga).

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः

tapaḥ svâdhyâya-îsvara-praṇidhânâni kriyâ-yogaḥ

Rigorous self discipline, refinement of spiritual understanding and giving respectful awareness to the Lord, are the activities of the process creating union with (yoga).

tapaḥ = rigorous self discipline, consuming by heat, religious austerity, to suffer pain, to torment oneself, to undergo penance, great anxiety (from *tap*: 'to give out heat') 436

svâdhyâya = refinement of spiritual understanding, repetition of the reciting of the Veda, repetition of perusal of sacred texts (from *sva*: 'one's own' + *adhi* + *a* + *i*: 'to go') 1277

îsvara = the Lord, able to do, capable of, liable, master, prince (from *îs*: 'to belong to') 171

praṇidhânâni = respectful conduct, directing attention to (from *pra* + *ni* + *dhâ*: 'to fix the mind on') 660

[*îsvara-praṇidhânâni* = giving respectful awareness to the Lord, devotion to God] 171

kriyâ = activity, doing, performing, action, occupation with, business (from *kri*: 'to perform') 320

yogaḥ = the act or process of yoking, joining, having union with, or harnessing (from *yuj*: 'to join') 856

2.2 The aim of the activities of yoga is to form in the mind, harmony with self (samâdhi) with a goal to minimise suffering.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च

Samâdhi-bhâvana-arthâḥ klesa-tanû-karaṇa-arthas-ca

The aim is to form in the mind the creation of harmony with self, moreover, with a purpose to minimise suffering.

samâdhi = to create harmony with self, bringing into harmony, union (from *sam* + *â* + *dhâ*: 'to fix the mind on') 1159

bhâvana = forming in the mind, manifesting memories (from *bhû*: 'to be') 755

arthâḥ = aim, desire to obtain, purpose, request, to strive to accomplish (from *arth*: 'to desire') 90

klesa = suffering, pain, affliction, distress, cause of distress (from *klis*: 'to torment') 324

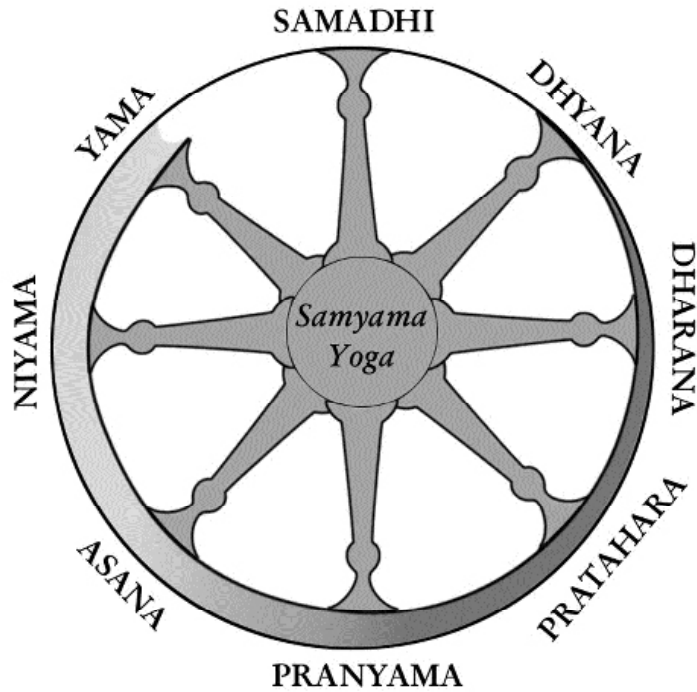
tanû = thin, slender, emaciated, minute, delicate, weak (from *tan*: 'to stretch out') 435

karaṇa = causing, making (from *kri*: 'to perform') 253

[*tanû-karaṇa* = minimise, making thin] 435

arthas = with purpose, request, desire, aim, strive to obtain or accomplish (from *arth*: 'to desire') 90

ca = moreover, and, both, also, as well as 380



Book 3

विभूतिपादः

Vibhūti-pāda

3.1 The action of collecting and holding all of the mind together (dhâraṇâ) is the binding of concentrated focus to one situation of thought.

देशबन्धश्चित्तस्य धारणा

desa-bandhah-cittasya dhâraṇâ

The act of collecting the mind is the binding of thought to a place.

desa = place, country, spot, province, locale, situation (from *dis*: 'to point out') 496

bandhah = binding, bonding, custody, capture, arrest, connected with, combining (from *bandh*: 'to bind') 720

cittasya = of thought, of observing, of thinking, of imagining, of memory, of intelligence, of reasoning (from *cit*: 'to perceive') 395

dhâraṇâ = the act of collecting the mind (from *dhri*: 'to contain') 515

3.2 While in dhâraṇâ, the transformation to harmonious beliefs is meditation (dhyâna).

तत्र प्रत्ययैकतानता ध्यानम्

tatra pratyaya-ekatânatâ dhyânam

Therein, an harmonious tone to beliefs is meditation.

tatra = therein, in that place, there, that, will establish, under circumstances 433

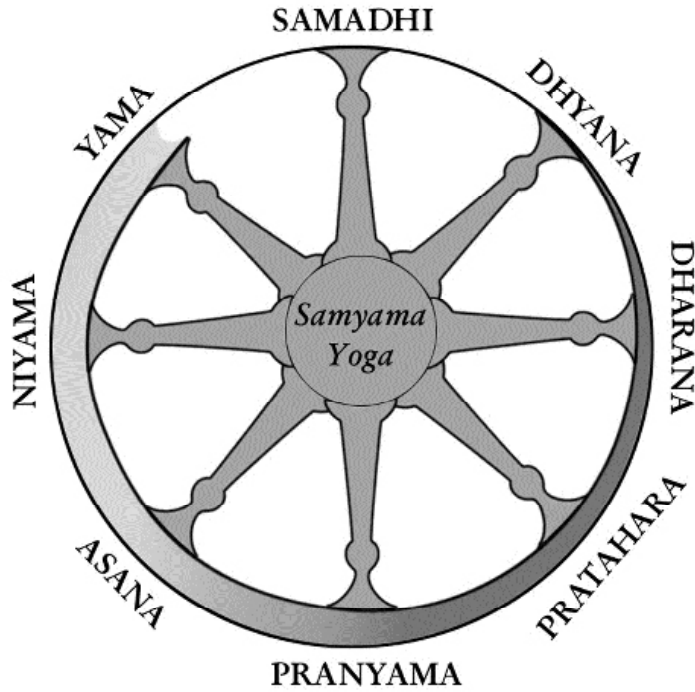
pratyaya = belief, solution, notion, idea, explanation (from *prati* + *i*: 'to go') 673

eka = alone, solitary, single, the only one (from *i*: 'to go') 227

tânatâ = a tone, an object of sense (from *tan* + *ta*) 442

[*ekatânatâ* = harmonious tone, having the mind fixed on one object] 228

dhyânam = meditation, thought, reflection, recollect (from *dhyai*: 'to meditate on') 521

**Book 4**

कैवल्यपादः

Kaivalya-pâda

4.1 Perfection grows from birth, by the use of medicinal herbs, prayer, self discipline for the creation of harmony with self (samâdhi).

जनमौषधिमन्त्रतपःसमाधिजाः सिद्धयः

janma-osadhi-mantra-tapaḥ-samâdhi-jâḥ siddhayaḥ

Perfecting grows from birth through the use of medicinal herbs, prayer, rigorous self discipline, creating harmony with self.

janma = birth (from *jan*: 'to be born') 411

osadhi = any medicinal herb, plant 236

mantra = a prayer or song of praise, 'instrument of thought', sacred text or speech (from *man*: 'to think') 785

tapaḥ = rigorous self discipline, consuming by heat, religious austerity, to suffer pain, to torment oneself, to undergo penance, great anxiety (from *tap*: 'to give out heat') 436

samâdhi = to create harmony with self, putting together, bringing into harmony, union (from *sam* + *â* + *dhâ*: 'to fix the mind on') 1159

jâḥ = grows from, produced by, caused by, descended from, born from (from *jan*: 'to be born') 407

siddhayaḥ = perfection, establishing, fulfilling, complete attainment (from *sidh*: 'to succeed') 1216

4.2 From birth, to perfect one's natural tendencies, internal transformation is required.

जात्यन्तरपीरणामः प्रकृत्यापूरात्

jâty-antara-pariṇâmaḥ prakṛity-âpûrât

(From) birth, the internal transformation fulfils the primary nature.

jâti = birth, rank, cast, family, race, lineage, generic properties, production (from *jan*: 'to be born') 418

antara = internal, being in the interior, contents, soul, heart, period, opportunity, other (from *ant*: 'to bind') 43

pariṇâmaḥ = transformed, perfect, evolved, developed, result, matured (from *pari* + *nam*: 'to bow to') 594

prakṛity = primary nature, original nature, natural form, origin, character (from *pra* + *kri*: 'to perform') 654

âpûrât = fulfils, to fill up, satisfy oneself, protect, give aid, to be occupied (from *â* + *pri*: 'to fill') 143