



YOGA SUTRA

(STUDY MATERIAL FOR BEGINNERS)

PREPARED BY

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ōṃ śrī mahādēvāya namaḥ



ōṃ śrī patañjalayē namaḥ



Yōgasūtra

INTRODUCTION

Dear students,

Welcome to philosophy of yoga. Before entering into the yoga sutra field I want to give a short introduction about philosophy and syllabus.

1. PHILOSOPHY-Philosophy is the search of fact (reality). It is a different view about everything. For example when we enter a zoo or national park we observe the external appearance of the animals. But a zoologist has a special view on them. He observes something special in animals that cannot be identified by normal people. In the same way for normal people life means getting birth, span of life, enjoying or suffering, and death. But for a philosopher life is a big question. He tries to understand the cause of birth. According to the different philosophers cause of life differs. Like that many philosophies are developed.

2. SANSKRIT LANGUAGE- Sanskrit is the ancient Indian classical language. Once upon a time Sanskrit was being spoken in India. All the old scriptures are written in Sanskrit. Diacritic script is used to transliterate Sanskrit words in this syllabus.

3. YOGA- Yoga is a common word in Indian philosophies and scriptures. So the meaning of the word yoga differs according to the philosophy. Meaning & definition of yoga with respect to ashtanga yoga is dealt in our syllabus. We will see that later. **REFERENCE-CHART NO-01**

4. SUTRA- Meaning of the word sutra is important to understand yoga sutras. Sutra is a short Sanskrit sentence which contains only the essential words related to the topic. Yoga sutras are the short Sanskrit sentences containing essential words related to ashtanga yoga. **REFERENCE-CHART NO-02**

5. ASHTANGAYOGA- Ashtanga yoga is an ancient Indian philosophy deals with mind and its activity. It also deals with metaphysics. This philosophy was in many

Ancient Indian scriptures. But later the sage named Patanjali extracted the idea of ashtanga yoga from those scriptures and gave complete information through his book of yoga sutras. - **REFERENCE-CHART NO-03**

6. YOGA SUTRA BOOK- Sage Patanjali was the writer of yoga sutras which are 196 in number. He divided those 196 yoga sutras into 4 parts. These yoga sutras are the only complete source for ashtanga yoga. **REFERENCE-CHART NO-04**

7. ABOUT THIS SYLLABUS- This syllabus is for beginners. So I selected only 31 important sutras which deal with 8 limbs of yoga. For each sutra diacritic script is used and word to word meaning is given. Complete meaning of each sutra is also given at the end of the sutras. Extra information about the sutra & the topic are given in separate charts. For that reference of charts is given. Go through the syllabus thoroughly and feel free to ask questions. Thanking you

Yours-SUDHEER H M

ॐ (ōṃ)

ōṃ mahādēvāya namaḥ (Salutations to the supreme God)

ōṃ patañjalayē namaḥ (Salutations to sage Patanjali)

REFERENCE-CHART NO-05

PRAYER-1

ābāhu puruṣākāram

śaṅkhacakrāsīdhāriṇam |

Sahasraśīrasam śvētam

Praṇamāmi patañjalim ||

ābāhu- *Up to the shoulders from bottom* puruṣākāram- *Human form*

śaṅkha- *Conch* cakra- *Wheel* asi- *Sword* Dhāriṇam- *One who holds*

sahasra- *One thousand* śīrasam- *Heads* śvētam- *White colored*

praṇamāmi- *I salute* Patañjalim- *Patanjali*

MEANING-*I salute sage Patanjali who is in human form up to the shoulders from bottom and holds conch ,wheel and sword, and who is having one thousand snake heads and white colored.*

PRAYER-2

Yōgēna cittasya padēna vācām

Malam śarīrasya ca vaidyakēna |

Yōpākarōt taṁ pravaram muninām

Patañjalim prāñjalirānatōsmi ||

Yōgēna- *By yoga sutra* cittasya- *Of the mind* padēna- *By grammar*

Malam- *Impurity* śarīrasya- *Of the body* ca- *And*

Vaidyakēna- *By medical book* yō- *One who* apākarōt- *Removed*

Taṁ- *To him* pravaram- *The Noblest* muninām- *Of the sages*

Patañjalim- *To patanjali* prāñjalirānatōsmi- *I salute with folded hands*

MEANING-*I salute the sage patanjali who is the noblest among the sages and who removed the impurities of the mind by writing yoga sutras, removed the impurities of the speech by writing grammar, and removed the impurities of the body by writing a medical book. REFERENCE-CHART NO-06*

YOGA SUTRA

Sutra 1- *atha yōgānuśāsanam.*

Atha- *From now*

yōgānuśāsanam- *Explanation of yoga .*

MEANING- From now the explanation of yoga begins.

REFERENCE-CHART NO-07, 08, 09

Sutra 2- *yōgaścittavṛttinirōdhaḥ.*

Yōgaḥ- *Yoga*

cittavṛttinirōdhaḥ- *Restraining the fluctuations of the mind.*

MEANING- Restraining the mental fluctuations is called yoga.

REFERENCE-CHART NO-10, 11

Sutra 3- *tadā draṣṭuḥ svarūpēvasthānam.*

Tadā- *At that time*

Draṣṭuḥ- *Of the Yogi*

svarūpē- *In the true nature*

avasthānam- *Dwelling.*

MEANING- When Yogi restrains his mental fluctuations he dwells in his true nature.

REFERENCE-CHART NO-12

Sutra 4- *abhyāsavairāgyābhyām tannirōdhaḥ.*

Abhyāsa- *Practice*

Vairāgya- *Detachment*

Tannirōdhaḥ- *That is restrained*

MEANING- Mind is restrained by practice and detachment.

REFERENCE-CHART NO-13

8 LIMBS OF YOGA

Sutra 5-

***yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇ
ādhyānasamādhayoṣṭāvaṅgāni.***

Yama- *Abstinence (Ethical preparation)*

Niyama- *Observances (Self discipline)*

āsana- *Postures*

Prāṇāyāma- *Breath control*

Pratyāhāra- *Inward movement of the senses*

Dhāraṇā- *Concentration*

Dhyāna- *Meditation*

Samādhi- *Self realization*

Aṣṭau- *Eight*

Aṅgāni- *Limbs*

MEANING-

Abstinence(yama),observances(niyama),postures(asana), breath Control (pranayama), inward movement of senses (pratyahara),concentration (dharana) meditation (dhyana),self realization (Samadhi) are the eight limbs of yoga.

REFERENCE-CHART NO-14, 15

YAMA

Sutra 6- *ahimsāsatyāstēyabrahmacaryāparigrahā*

Yamāḥ.

Ahimsā- Non violence **Satya-** Truthfulness

Astēya- Non stealing **Brahmacarya-**Controlling the sexual organs

Aparigraha-Non receiving

MEANING- Non violence, truthfulness, no stealing, controlling sexual organs and non receiving are the five yamas.

REFERENCE-CHART NO-16

POWERS OF YAMA

Sutra 7- *ahimsāpratiṣṭhāyām tatsannidhau*

vairatyāgaḥ.

Ahimsāpratiṣṭhāyām- Being steadfast in non violence

Tatsannidhau- In his presence **Vairatyāgaḥ-** Enmity is given up

MEANING-In the presence of a yogi who is steadfast in non violence enmity(hostility) of all other living being is seized.

REFERENCE-CHART NO-17, 18, 19

Sutra 8- ***satyapraṭiṣṭhāyām kriyāphalāśrayatvam.***

Satyapraṭiṣṭhāyām- *Being steadfast in truthfulness*

Kriyā- *Action*

Phala- *Result*

āśrayatvam- *Dependence*

MEANING- When the yogi is steadfast in truthfulness whatever he says becomes true.

REFERENCE-CHART NO-20

Sutra 9- ***astēyapraṭiṣṭhāyām***

sarvaratnōpasthānam.

Astēyapraṭiṣṭhāyām- *Being steadfast in non stealing*

Sarva- *All*

Ratna- *Gems (wealth)*

Upasthānam- *Approaches*

MEANING- When the yogi is steadfast in non stealing he gets everything.

Sutra 10- *brahmacaryapraṭiṣṭhāyām vīryalābhaḥ.*

Brahmacaryapraṭiṣṭhāyām- *Being steadfast in continence*

Vīrya- *Power*

Lābhaḥ- *Obtained*

MEANING- When the yogi is steadfast in continence he gets spiritual powers.

REFERENCE-CHART NO-21

Sutra 11- *aparigrahasṭhairyē*

janmakathanthāsambōdhaḥ.

Aparigrahasṭhairyē- *Being steadfast in non receiving*

Janma- *Birth*

Kathanthā- *How about*

Sambōdhaḥ- *Knowledge*

MEANING- When the yogi is steadfast in non receiving he gets knowledge of births

REFERENCE-CHART NO-22

NIYAMA

Sutra 12-

śaucasantōṣatapasvādhyayēśvarapraṇidhānāni

Niyamāḥ

śauca-Purity

Santōṣa-Contentment

Tapas-Tolerating power

Svādhyāya-Study of scriptures

īśvarapraṇidhānāni-Devotion to God or dedicating the fruit of the
action to God

Niyamāḥ- Observances

MEANING-Purity, contentment, tolerating power, scriptural study and devotion to God are the five niyamas.

REFERENCE-CHART NO-23

POWERS OF NIYAMA

Sutra 13- *śaucāt svāṅgajugupsā*

Parairasam̐sargaḥ.

śaucāt- *By purity* **Svāṅga-** *Once own body* **Jugupsā-** *Disgust*

Parai- *With others* **Asam̐sargaḥ-** *Non contact*

MEANING-As a result of external purity the Yogi shows disgust towards his body and gives up contact with others.

REFERENCE-CHART NO-24

Sutra 14-

*sattvaśuddhisaumanasyaikāgryēndriyajayātm
adarśanayōgyatvāni ca*

Sattvaśuddhi- *Purity of sattva* **Saumanasya-** *Cheerfulness*

Aikāgrya- *Concentration* **Indriyajaya-** *Conquering the senses*

ātmadarśana- *Experience of the soul* **Yōgyatvā-** *Ability*

MEANING-Purity of sattva gives cheerfulness of the mind and that gives concentration and concentration gives sense control which gives ability to experience the soul.

REFERENCE-CHART NO-25, 26

Sutra 15- *santōṣāt anuttamaḥ sukhalābhaḥ.*

Santōṣāt-*By contentment*

Anuttamaḥ-*Supreme*

Sukhalābhaḥ-*Happiness is gained*

MEANING- Supreme happiness is obtained by contentment.

REFERENCE-CHART NO-27

Sutra 16- *kāyēndriyasiddhiraśuddhikṣayāt
tapasaḥ.*

Kāyēndriyasiddhi-*Powers of body and sense organs*

Aśuddhikṣayāt-*Impurities being destroyed*

Tapasaḥ- *By tapas*

MEANING-By tapas impurities being destroyed Yogi gets powers related to the body and senses.

REFERENCE-CHART NO-28, 29, 30, 31

Sutra 17- *svādhyāyāt iṣṭadēvatāsamprayōgaḥ.*

Svādhyāyāt-*By scriptural study*

Iṣṭadēvatā- *Chosen God*

Samprayōgaḥ-*Contact*

MEANING-By scriptural study the Yogi can come to contact with his chosen God.

REFERENCE-CHART NO-32

Sutra 18- *samādhisiddhirīśvarapraṇidhānāt.*

Samādhisiddhi- *Samadhi is achieved*

īśvarapraṇidhānāt-*By devotion to God*

MEANING-By devotion to God yogi achieves Samadhi (self realization).

REFERENCE-CHART NO-33, 34, 35

ASANA

Sutra 19- ***sthira sukham āsanam.***

Sthira- *Steadiness*

Sukham- *Happiness*

āsanam- *Posture*

MEANING-Posture is a state of Yogi in which he gets steadiness and relaxation.

Sutra 20- ***prayatna śaithilyānantasamāpattibhyām.***

Prayatna- *Effort*

śaithilya- *Being loosened*

Ananta- *Thousand hooded serpent (the Lord of snakes).*

Samāpattibhyām- *Meditation*

MEANING-When Yogi's efforts are loosened & and when he meditates upon thousand hooded serpent he gets steadiness & relaxation.

POWERS OF ASANA

Sutra 21- *tatō dvandvānabhighātaḥ.*

Tatō-By postures

Dvandva-Dualities

Anabhighātaḥ-Undisturbed

MEANING-By the power of postures yogi is undisturbed by worldly dualities

PRANAYAMA

Sutra 22- *tasmin sati śvāsapraśvāsayōḥ*

gativicchēdaḥ prāṇāyāmaḥ.

Tasmin Sati-When postures are achieved

śvāsa- Inhalation

Praśvāsa-Exhalation

Gativicchēdaḥ- Stoppage of the movement

Prāṇāyāmaḥ- Breath control

MEANING-Stopping the movement of inhalation & exhalation is called pranayaama.

REFERENCE-CHART NO-36

Sutra 23- *bāhyāmbhyantarasthambhavṛttiḥ*

Dēśakālasaṅkhyābhiḥ paridr̥ṣṭō

dīrghasūkṣmaḥ.

Bāhya- *External*

ābhyantara- *Internal*

Sthambhavṛttiḥ- *Retention*

Dēśa- *Place*

Kāla- *Time*

Saṅkhyā- *Numbers*

Paridr̥ṣṭō- *Tested*

Dīrgha- *Long*

sūkṣmaḥ- *Subtle*

MEANING-Pranayama is of three types-external, internal & retention. When these three are tested according to the place ,time & numbers they become lengthy & subtle.

REFERENCE-CHART NO-37

Sutra 24- *bāhyāmbhyantaraviśayākṣēpī caturthaḥ.*

Bāhya-*External*

ābhyantara-*Internal*

Viśaya-*Objects*

ākṣēpī-*Overcoming*

Caturthaḥ-*Fourth*

MEANING-Fourth type of pranayama is that one which overcomes internal & external objects.

REFERENCE-CHART NO-38

POWERS OF PRANAYAMA

Sutra 25- *tataḥ kṣīyatē prakāśāvaraṇam.*

Tataḥ-*By pranayama*

Kṣīyatē-*Destroyed*

Prakāśāvaraṇam-*Outer cover of inner light*

MEANING-By pranayama outer cover of the inner light is destroyed.

Sutra 26- *dhāraṇāsu ca yōgyatā manasaḥ.*

Dhāraṇāsu- *In concentration*

Ca- *And*

Yōgyatā- *Ability*

Manasaḥ- *Of the mind*

MEANING-By pranayama mind gets ability to concentrate.

REFERENCE-CHART NO-39

PRATYAHARA

Sutra 27- *svaviṣayāsamprayōgē cittasya*

svarūpānukāra ivēndriyāṇām pratyāhārah.

Svaviṣaya-*Once own objects* **asamprayōgē-***Disconnected*

Cittasya- *Of the mind*

svarūpānukāra-*Following the true nature*

iva- *As if or like*

indriyāṇām-*Of the senses*

pratyāhārah-*Is pratyahara*

MEANING-When senses are disconnected from their objects they follow the true nature of the mind. This is called pratyahara.

REFERENCE-CHART NO-40

POWERS OF PRATYAHARA

Sutra 28- *tataḥ paramā vaśyatēndriyāṇām.*

Tataḥ-By pratyahara

Paramā- Supreme

Vaśyatā- Command

Indriyāṇām-Of senses

MEANING-Then comes the supreme control over the senses.

REFERENCE-CHART NO-13

DHARANA

Sutra 29- *dēśabandhaścittasya dhāraṇā.*

Dēśa-Place

Bandhaḥ-Fixing

Cittasya-Of the mind

Dhāraṇā-Concentration

MEANING-Fixing the mind in internal or external object is concentration.

REFERENCE-CHART NO-41

DHYANA

Sutra 30- *tatra pratyayaikatānatā dhyānam.*

Tatra- *In that*

Pratyaya- *Fluctuation*

ēkatānatā- *Continues flow*

Dhyānam- *Meditation*

MEANING-Continues flow of mental fluctuations towards object of concentration is meditation.

REFERENCE-CHART NO-42

SAMADHI

Sutra 31- *tadēvārthamātranirbhāsam*

svarūpaśūnyamiva samādhiḥ.

Tadēva- *The same object of meditation*

Arthamātra- *Alone*

Nirbhāsam- *Shines*

svarūpaśūnyam- *Formless*

Iva- *As if or like*

samādhiḥ- *Self realization*

MEANING-When object of meditation shines alone and becomes like formless is called self realization.

REFERENCE-CHART NO-43, 44, 45

ॐ (ōṃ)

Asatō mā sadgamaya

Tamasō mā jyōtirgamaya

Mṛtyōrmā amṛtaṅgamaya

ōṃ śāntiḥ śāntiḥ śāntiḥ

(LEAD ME FROM *UNREALITY* TO *REALITY*)

LEAD ME FROM *DARKNESS* TO *LIGHT*

LEAD ME FROM *DEATH* TO *IMMORTALITY*)

ōṃ tat sat