

Yoga-Sūtras of Patañjali,  
Made Easy



# Body Mind & Soul

Prof. Ratnakar Narale

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## SAMPLE PAGES

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# INTRODUCTION

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।  
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोस्मि ।

(For the purification of heart, speech and and body,  
I bow to Patañjali, the supreme sage, the giver of body-science.)

**Sanskrit** is an ornate and poetic language. The immortal verses of its rich literature are composed by the ancient sages in *shlokas*, *sūtras* and *mantras*. The best examples of the vast *shloka*-literature are the epics of *Rāmāyaṇa* of Vālmīki and *Mahābhārata* of Vyāsa. Similarly, the preeminent examples of *sūtra*-literature are the *brahma-sūtras* of Bādrāyaṇa and *yoga-sūtras* of Patañjali and the most common examples of the *mantras* are *bij mantras*, *mūla mantras* and *siddhi mantras*.

The m<sup>o</sup> word **‘śloka’** comes from verb root  $\sqrt{\text{ślok}}$  (भ्वादि० आत्मने० सक०  $\sqrt{\text{श्लोक}} + \text{अच्}$ ) to praise, to compose in verse, The *shlokas* are written in *anuṣṭubh* meter, according to the rules given in the following *shloka*.

‘श्लोके’ षष्ठं सुदा दीर्घं लघु च पञ्चमं तथा ।  
अक्षरं सप्तमं दीर्घं तृतीये प्रथमे पुदे । ।

(In a *śloka*, there are four quartets (*pāda*), each with eight syllables.

The fifth syllable of each quarter should be short,  
the sixth long and the seventh alternately long and short in the odd and even quarters).

The n<sup>o</sup> word **‘sūtra’** comes from the verb root  $\sqrt{\text{sūtr}}$  (चुरादि० परस्मै० सक०  $\sqrt{\text{सूत्र}} + \text{अच्}$ ) to string, to thread together, to formulate, to equate, to write in short rule, to systematize. The *sūtras* are not composed in any meter, but are written in minimum words according to the rules given in the following *shloka*.

अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम् ।  
अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः । ।

(A formula written in minimum words, without any confusion,

which includes the complete summary of the thought,  
which can not be criticized and which is all encompassing, is called *sūtra*, by the *sūtra*-knowers)

The n<sup>o</sup> word '*mantra*' comes from the verb root *√mantr* (चुरादि० आत्मने० सक० *√मन्* + अच् or घञ्) to deliberate, to take counsel. A *mantra* are not written as a meaningful verse, but it is simply a series of characters, each of which may not have a meaning, but if uttered in a proper string (even the *mantras* which are to be whispered in ear), they have a secret power of achieving a desired fruit by arousing the inner energy of the receiver.

मकारो मननं प्राह त्रकारस्त्राणमुच्यते ।  
मननत्राणसंयुक्तो मन्त्रमित्यभीधीयते । ।

(The character 'm' in the *man* (मनः) is meditation, character 'tr' in *trāṇ* (त्राणं) is protection, together they form a *mantra* which is rightly called a union of concentration and protection)

Therefore, these *yoga-sūtras* are the formulas written in least possible words to render an all-inclusive summary of Patañjali's teachings. In order to understand a *sūtra*, the reader (or the translator) must be able to fill in the appropriate connecting words or phrases, to evolve the condensed formula into a detailed thought. I have made every effort to evolve each *yoga-sūtra* first into Sanskrit and English phrases and then, using the same words, into English sentences. I hope, this way, the readers will be able to learn *Patañjali's yoga-sūtras* with ease.

पातञ्जलमहाभाष्यचरकप्रतिसंस्कृतैः ।  
मनोवाक्कायदोषाणां हन्त्रेऽहिपतये नमः । ।

(I salute Patañjali, the remover of faults from my mind, speech and body  
by his *yoga-sūtras*)

Ratnakar

# THE DEFINITIONS EMBEDDED IN THE YOGA SUTRAS

1.1 अथ योगानुशासनम् । *Atha yogānuśāsanam*

\* The Successive Tradition of the Discipline is called *'yoga'*

1.2 योगश्चित्तवृत्तिनिरोधः । *yogas'-citta-vṛtti-nirodhaḥ*

\* This Discipline or State of Restraint of thought is called as *'yoga'*

1.3 यदा द्रष्टुः स्वरूपेऽवस्थानम् । *yadā dr̥ṣṭuḥ sva-rūpe-'vasthānam*

\* When the State of Restraint of Thought of the *yogī* is attained, that Stable State is also called as *'yoga'*

1.7 प्रत्यक्षानुमानागमाः प्रमाणानि । *pratyaks-ānumān-āgamāḥ*

\* Those which are cognizable conjectures, as well as the precepts of the *veda*, are called *(pramāṇas)* (proofs, standards).

1.8 विपर्ययो मिथ्याज्ञानमद्रूपप्रतिष्ठम् । *viparyayo mithyājñānam-a-tadrupe-pratiṣṭham*

\* The False Inference, which is not present in the true nature, is called as *(viparyayah)* (perversion).

1.9 शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः । *śabda-jñānānupātī vastu-śūnyo vikalpaḥ*

\* That understanding which is obtained by hearing, that perception, devoid of substance, is called as *'vikalpaḥ.'*

1.10 अभावप्रत्ययालम्बना वृत्तिर्निद्रा । *a-bhāva-pratyayālambanā vṛttir-nidrā*

\* The state of mind, which is achieved through the conviction that is based on absence of observation, is called as *'nidrā'* (slumber).

1.11 अनुभूतविषयासम्प्रमोषः स्मृतिः । *anubhūta-viṣayāsampraṁoṣaḥ smṛtiḥ*

\* The experience attained through the revelation of the subject of the five mind-sets is called as *'smṛtiḥ'* (revelation).

1.13 तत्र स्थितौ यत्नोऽभ्यासः । *tatra sthitau yatno-'bhyāsaḥ*

\* The effort made for the training practice and abstinence of the mind is called as *'abhyāsaḥ'* (practice).

1.15 दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् । *dr̥ṣṭānuśrāvika-viṣaya-vitr̥ṣṇasya vaśīkāra-sañjñā vairāgyam*

\* That state of the *yogī*, the subject of which is witnessed and heard, and of which there is no desire or attachment, that state is called as *'vashīkārah,'* that alone is to be also known as *(vairāgyam)* (non-attachment).

1.16 तत्परं पुरुषख्यातेर्गुण-वैतृष्यम् । *tat-param puruṣa-khyāteṛ-guṇa-vaitṛṣyam*

\* When the *yogī* has no desire for attributes such as form, taste, smell, touch, etc., then that absence of the desire for the subjects of passions is called as *(para-vairāgyam.)'*

1.17 वितर्कविचारानन्दास्मितानुगमात्सम्प्रज्ञातः । *vitarka-vicārānandāsmitānugāmāt-samprajñātaḥ*

\* From the conformity of reflection, of contemplation, of bliss and of indifference, the *yoga* of the *yogī* is called as *'samprajñātaḥ.'*

1.18 विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः । *virāma-pratyayābhyāsa-pūrvāḥ saṁskāra-śeṣo-'nyaḥ*

\* The cessation of conviction, of which the previous state is practice, and in which only previous impression on mind remains, that *yoga* is called as *'anyaḥ.'*

1.19 भवप्रत्ययो विदेहप्रकृतिलयानाम् । *bhavapratyayo videha-prakṛtilayanām*

\* Of them by whom study of coming out from the bondage of the body as well as the practice of attaining the original pure state of their nature is attained, their *yoga* is called as *'bhavapratyayaḥ.'*

1.24 क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः । *kleśa-karma-vipākāśayair-aprāmarṣṭaḥ puruṣa-viśeṣa īśvaraḥ* from full devotion

\* He who is not afflicted by perversion of mind, by insensitivity, by attachment, by affliction, by hatred and by fear of death; and by *karma*, and by desire in the fruit of *karma*, and by a combination of these, that supreme person is called *'īśvaraḥ.'*

1.25 तत्र निरतिशयं सर्वज्ञबीजम् । *tatra nir-atīśatam sarva-bījam*

\* He, from whom and in whom all knowledge originates and culminates and than whom nothing excels, to that supreme person they call *'niratisāyah.'*

1.42 तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः । *tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā sa-vitarkā samāpattiḥ*

\* That state of 'oneness' of mind, equipped with senses such as hearing, objects such as purpose, and contrivances as perception, is known as *'savitarkā'* (tainted) *samādhi*.

1.43 स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का । *smṛti-pari-śuddhau svarūpa-śūnye-vārtha-mātra-nirbhāsā nir-vitarkā*

\* When the aspects such as hearing and conviction are not in the reminiscence, such emptied pure in the original form and one pointed state of mind is called as *'nirvitarkā samādhi'* (untainted *samādhi*)

1.44 एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता । *eta-yaiva sa-vicārā nir-vicārā ca sūkṣma-viṣayā vyākhyātā*

\* The *samādhi* previously described with the names as *'savitarkā'* and *'nirvitarkā'* relating to the subtle aspects, are also known as *'savichārā,'* i.e. *samādhi* with discrimination and *'nirvichārā'* i.e. *samādhi* without discrimination,

1.46 ता एव सबीजः समाधिः । *tā eva sa-bīja samādhīḥ*

\* The group of all these *samādhis* is collectively called as *'sabīja-samādhi'* i.e. *samādhi* with a common element.



1.48 ऋतम्भरा तत्र प्रज्ञा । *ṛtambharā tatra prajñā*

\* In that *samādhi*, the mind of the *yogī* is known as (*ṛtambharā*) i.e. faithful.

1.51 तस्यापि निरोधे सर्वनिरोधान्निर्बिजः समाधिः । *tasyāpi nirodhe sarva-nirodhānnir-bījaḥ samādhīḥ*

\* On prohibiting the impression of the *ṛtambharā* thinking also, as a result of prohibition of all influences, that *samādhi*, without any source of influence, is called as (*nirbīja-samādhi*) i.e. *samādhi* without a common element.

2.1 तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः । *tapah svādhyāyeshvara-praṇidhāni kriyāyogaḥ*

\* The discipline of (i) austerity of performing righteous actions according to one's own inborn nature, (ii) study of scriptures and (iii) devotion to God is called as (*kriyā-yoga*).

2.5 अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मरविद्या । *anityāśuchi-duḥkhānātmasu nitya-śucī-sukhātmara-vidyā*

\* The perception of permanence in impermanent, righteousness in unrighteous, happiness in suffering and manifest in the unmanifest, is called as (*avidyā*) (influenced of mind).

2.6 दृग्दर्शनशक्त्योरेकात्मतेवास्मिता । *dr̥g-darśana-śaktyorekātmatevāsmitā*

\* The illusion of indifference between life-principle and material-principle is called as (*asmitā*) (illusion of indifference).

2.7 सुखानुशयी रागः । *sukhānuśayī rāgaḥ*

\* The attachment, situated behind the conviction of happiness, is called as (*rāga*) (attachment)

2.8 दुःखानुशयी द्वेषः । *duḥkhānuśayī dveṣaḥ*

\* The hatred situated behind the affliction of pain is called as (*dveṣaḥ*) (hatred)

2.9 स्वरसवाही विदुषोऽपि तथारूढोऽभिनवेशः । *sva-rasa-vāhī viduṣo-’pi tatharūḍho-’bhiniveśaḥ*

\* The inherent affliction of fear of death that exists in wise people also, is called as (*abhiniveśaḥ*).

2.18 प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् । *prakāśa-kriyāsthiti-śīlam bhūteन्द्रiyātmakam bhogāpavargārtham dr̥śyam*

\* That, of which nature is *sat-guṇaḥ*, *rajo-guṇaḥ* and *tamo-guṇaḥ* and the beings with their eleven organs of which the purpose is experience and which has visible nature, that is called as (*dr̥śyam*).

2.20 द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः । *draṣṭā dr̥śimātraḥ śuddho-’pi pratyānupaśyaḥ*

\* The life principle that is called *atmā*, even though eternal, by his association with cognition he behaves accordingly, and therefore, he is called as (*dr̥ṣṭā*) (beholder).

2.23 स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः । *sva-svāmi-śaktyoḥ sva-rūpo-palabdhi-hetuḥ samīyogaḥ*

\* Coming together of the purpose of your physical principle and the *ātmā* is called as 'saṁyogaḥ' (union).

2.25 तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् । *tad-abhāvāt-saṁyogābhavo hānam taddr̥śeḥ kaivalyam*

\* With the absence of that perversion of mind, *saṁyoga* does not take place. And from that, non-existence of future pains also occurs. Therefore, that not coming together of the living principle *ātmā* (with your physical principle), is called as 'kaivalyam' (liberation)

2.26 विवेकख्यातिरविप्लवा हानोपायः । *viveka-khyātir-aviplavā hanopāyaḥ*

\* That untrained, of which the designation is 'vivekaḥ,' (discernment), should also be understood as comprehension.

2.27 तस्य सप्तधा प्रान्तभूमिः प्रज्ञा । *tasyasaptadhā prānta-bhūmiḥ prajñā*

\* That discernment, by which sevenfold aura is achieved, is called as 'prajñā' (cognition).

2.29 यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।

*yama-niyamāsana-prāṇāyāma-partyāhāra-dhāraṇādhyāna-samādhayo-ṣṭāv-āṅgāni*

\* (i) Self control, (ii) observance, (iii) posture, (iv) breath control, (v) withholding, (vi) focus on aim (vii) concentration and (viii) meditation are called 'aṣṭa-yogāṅgāni' (eight components) of *yoga*.

2.30 अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः । *ahiṁsāsatyāsteya-brahmacharyāparigrahāḥ yamāḥ*

\* (i) Non-violence through deeds, words and thought by forsaking of all forms of killing, harm, treachery and enmity, (ii) truthfulness, (iii) non-stealing, (iv) sexual restraint and (v) non-hoarding are called as 'pañcā-amāḥ' (five self-controls) .

2.32 शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानि नियमा । *śauca-santoṣa-tapaḥ-svādhyāyeshvara-praṇidhāni niyamāḥ*

\* Purity, contentment, austerity, study of scriptures and faith in God are called as five 'niyamāḥ,' (observances).

2.34 वितर्का हिंसादयः कृतकारिताअनुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिकमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावम् । *vitarkā hiṁsādayaḥ kṛta-kāritāanumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhika-mātrā duḥkhājñānānta-phalā iti prati-pakṣa-bhāvam*

\* The hindering emotions to self control and observances such as violence etc. which are of three types, namely self created, induced by others and instigated by others. Of these three types of sentiments, some are minor, some are moderate and some are of severe influence. They all give endless anguish and perversion in the form of a result. These are to be considered as 'doṣāḥ' (obstacles).

2.46 स्थिरसुखमासनम् । *sthira-sukham-āsanam*

\* The Steady State attained with ease is called as 'āsanam.'

2.49 तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः । *tasmin-sati śśāsa-praśvāsayor-gati-vicchedaḥ prāṇāyāmaḥ*

\* In the success of the *āsanam* of the *siddhiḥ*, the control of the rate of the in-breath and of out-breath is called as *‘prāṇāyāmaḥ.’*

2.51 बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः । *bāhyābhyantara-viṣayākṣepī caturthaḥ*

\* By keeping away the external and the internal thoughts, the *prāṇāyamaḥ* that occurs automatically is called *‘caturthaḥ,’* (the fourth) *prāṇāyamaḥ*.

2.54 स्वविषयसम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः । *sva-viṣaya-samprayoge citta-svarūpānukāra ive-ndriyān,ām pratyāhāraḥ*

\* Becoming of the nature of sense organs analogous to one’s own original inborn nature, by keeping away the internal and external thoughts, is called as *‘pratyāhāraḥ’* (conditioning).

3.1 देशबन्धश्चित्तस्य धारणा । *deśa-bandha-ścittasya dhāraṇā*

\* Stabilizing of mind in place is called as *‘dhāraṇā’* (steady abstraction of mind)

3.2 तत्र प्रत्ययैकतानता ध्यानम् । *tatra pratyai-ktānatā dhyānam*

\* Outside or inside the body, wherever the mind stays in steady abstraction, the one-pointedness of the absorption is called as *‘dhyānam’* (concentration).

3.3 तदेवार्थमात्रनिर्भासं स्वरूपशून्यत्वमिव समाधिः । *tad-evā-rtha-mātra-nirbhāsam svarūpa-śūnyatvam-iva samādhiḥ*

\* While concentrating, when only the perception of the aim remains and the own nature of mind becomes like vacuum, then that state is called as *‘samādhiḥ’* (meditation).

3.4 त्रयमेकत्र संयमः । *trayam-ekatram saṁyamah*

\* When the steady abstraction, concentration and meditation exist in one goal, then that trio of goals is called as *‘saṁyamah’* (restraint).

3.9 व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ।

*vyutthāna-nirodha-saṁskārayor-abhibhava-prādurbhāvau nirodha-kṣaṇa-cittānvayo nirodha-pariṇāmaḥ*

\* In the two states namely, hinderence and dissolution of the impression on the mind, and of the two states namely, appearance and upsurge of the impression on the mind, at the time of hinderence, the control of mind becoming according to impressions on mind is called as the *‘nirodha pariṇāmaḥ’* (consequence of restraint).

3.10 तस्य प्रशान्तवाहिता संस्कारात् । *tasya prasāntavāhitā saṁskārāt*

\* From that diminished impression on mind, the tranquil flowing state of mind is called as *‘prasāntavāhitā’* (calmly streaming state).

3.11 सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः । *sarvārthaikāgratayoḥ kṣayo-dayau cittasya samādhi-pariṇāmaḥ*

\* The two way diminution of all matters in the state of one-pointedness of mind and increase in the state of one-pointedness of mind in any one matter is called as 'samādhi-pariṇāmah' (consequence of meditation) .

3.12 ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः । *tataḥ punaḥ śānto-ditau tulya-pratyayau cīttasyai-kāgratāpariṇāmah*

\* Thereafter, when tranquility and unrest both come to an equilibrium, then that state of mind is called as 'ekāgratā-pariṇāmah' (consequence of one-pointedness).

3.14 शान्तोदिताव्यपदेश्यधर्मानुपाति धर्मि । *śānto-ditāvya-padesya-dharmānupāti dharmi*

\* The virtue that is present in the past, present and future attitude, is called as 'dharmī' (righteous).

3.43 बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः । *bhir-kalpitā vṛttir-mahāvidehā tataḥ prakāśāvaraṇa-kṣayaḥ*

\* The natural state outside the body is called as 'mahā-videhah'

4.1 जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः । *janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ*

\* Borne out of birth, borne out of a remedy, borne out incantation, borne out of austerity and borne out of meditation, are five 'siddhis' (successes).

4.33 क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः । *kṣaṇa-pratīyogī pariṇāmāparānta-nir-grāhyaḥ kramaḥ*

\* At each moment sequentially, a transient thing, of which nature of fruit becomes clear at the end, that process is called as 'kramah' (sequential perception).

4.34 पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्तिशक्तेरिति । *puruṣārtha-sūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpa-pratiṣṭhā vā cīti-śakter-iti*

\* Those who have completed the four basic stages of human life and come to a zero state, return of their gunas to original state is 'kaivalyam' (liberation), or return of the sway of the ātmā to its original point, is 'kaivalya' thus one should understand.

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साम्येन वासनात्यागं मनसा देहनिग्रहम् ।  
चित्तवृत्तेर्निरोधं तं ब्रूते योगं पतञ्जलिः ॥

(रत्नाकरः)

# Yoga-Sūtras of Patañjali पातञ्जलयोगदर्शनम् । Pātañjalayogadarśhanam

## 1. समाधिपादः ।

### Samādhipādaḥ

योगानुशासनम् ।

*yogānushasanam*

The Science of Yoga

1.1 अथ योगानुशासनम् । (अथ योग-अनु-शासनम् ।)

*Atha yogānuśāsanam* (*Atha yoga-anu-śāsanam*)


(i) अथ *atha* = अथ प्रारभ्यते *atha prārabhyate* = here begins

(ii) योगानुशासनम् *yoga-anu-śāsanam* = योग-विषयस्य अनुशासनम्, परम्परागतं योगशास्त्रम्


*paramparāgatam yogashāstram* = the successive tradition of the discipline called “yoga.”

(iii) योग *yoga* = Yoga

(iv) अनुशासनम् *anu-śāsanam* = discipline.

NOTE : for the Easy Learning of the Sutras, PLEASE read all the  Comments

 **Here begins the Successive Tradition of the Discipline called ‘*yoga*.’**

 **Comments :** Maharshi Patañjali says, Yoga is the “discipline” that has come down to us through the “Teacher-disciple tradition” from the ancient times.

As the Bhagavad-Gita says in Chapter iv : Lord Krishna told the Yoga first to Manu Vivasvān, Vivasvān told it to his son disciple Vaivasvān, Vivasvān to his son Ikṣavāku, Ikṣavāku to his disciple royal sages, the royal sages to mahā-rishis, the mahārishis to their disciple rishis, rishis to the *yogī*-students, and so on, came to us.

योगः ।

*Yogaḥ*

## 1. Yoga Defined

1.2 योगश्चित्तवृत्तिनिरोधः । (योगः चित्त-वृत्ति-निरोधः ।)

*yogaścittavṛttinirodhah* (*yogaḥ-citta-vṛtti-nirodhah*)

(i) योगः ‘*yoga*’ = एतत् शास्त्रम् **this discipline** called yoga

(o) चित्त-वृत्ति-निरोधः *citta-vṛtti-nirodhah* =

(i) चित्तवृत्तेः (चित्तम् *chittam* = mind); (वृत्तिः *vṛttiḥ* = mind-set)


*cittasya* = चित्तस्य, चेतसः, मनसः, अन्तःकरणस्य, हृदयस्य, विचारस्य of state mind, of heart, of thought

*vṛtteḥ* = वृत्तेः, अवस्थायाः, प्रकृतेः of the attitude, = **the state of restrained mind set.**

(iii) निरोधः *nirodhah* = निग्रहः, अवरोधः, प्रतिबन्धः, प्रतिरोधः restraint

(iv) ‘योगः’ ‘*yoga*’ = योगः इति उच्यते *yogaḥ iti uchyate* = is called as ‘*yoga*’

 **This Discipline or the State of “Restraint of mind-set” is called as ‘*yoga*.’**

 **Comments :** Then Patañjali, further tells us that : the Discipline of “Restraint of mind-set” is *yoga*. And the body condition with which this restraint (focus of mind) is achieved is called “*Asana*.” The process of

# APPENDIX

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