

Yoga Sutras of Patanjali

(Yoga Aphorisms of Patanjali)

English version by Octavian Sarbatoare

Chapter I - Awareness (samadhi)

1. Now (are presented) instructions on yoga.
2. Yoga is cessation (nirodha) of the mind modifications (cittavrittis).
3. In this way, the witness (drashta) rests in one's own essential nature (svarupa).
4. Otherwise (the witness) identifies (the experience) with (mind's) modifications (vrittis).
5. There are five modifications (vrittis) of the mind, afflicting more or less.
6. (They are) correct knowledge (pramana), incorrect knowledge (viparyaya), imagination (vikalpa), sleep (nidra), memory (smriti).
7. The right knowledge (pramana) (could be experienced by) direct perception (pratyaksha), inference (anumana) and inner inspiration (agama).
8. The incorrect knowledge (viparyaya) is what does not correspond to the reality.
9. Imagination (vikalpa) is the identification with the knowledge brought by thoughts that have no consistency with the reality.
10. Sleep (nidra) is a modification (vritti) (of the mind) that does not hold as mental content.
11. Memory (smriti) is what retains the perception experienced by the senses.
12. The cessation (of the cittavrittis) is done by (persistent) practice (abhyasa) and not-attachment (vairagya).
13. One out of these two (helpings) is the practice (abhyasa) (consisting of) being firmly established in one's own effort.
14. The practice (abhyasa) becomes firm when it is done for a long period of time without interruption and with devotion (towards the aim in sight).
15. (The other one) the non-attachment (vairagya) is that state of awareness in which the craving for sense objects (vishaya), (brought by what was) seen or heard, is under control.
16. The highest (vairagya) is when pure consciousness (purusha) is known (and therefore) there is freedom from desire (brought by) gunas (attributes of nature).
17. Awareness with conscious feeling (samprajnata samadhi) is associated with (any thoughts like) sound/ word (vitarka), subtle perception (vicara), bliss/ joy (ananda) and the sense of individuality (asmitta).

18. The other awareness (i.e. asamprajnata samadhi) is the cessation of the awareness of content of the mind, although the non-manifested impressions (samskaras) still remain.
19. This (i.e. asamprajnata samadhi) is attained by birth (by those who previously were) yogis devoid of the sense of one's own body (i.e. videhamukti yogis) and yogis merged into nature (i.e. jivanmukti yogis).
20. Others attain (asamprajnata samadhi) by faith (shraddha), vigour (virya), memory and intelligence from awareness (samadhiprajna).
21. Those having an intense desire for it attain (asamprajnata samadhi) quite soon.
22. (This is achieved by a) gradual rise of desire from mild, to medium then to intense.
23. Similar (results are attained) by those who have devotion to God (ishvarapranidhana).
24. God (Ishvara) is that non-differentiated existence untouched by obstacles (kleshas), actions (karmas) or their accumulations and consequences.
25. In Him (i.e. Ishvara) is the root (bija) of unlimited knowledge of everything (sarvajna).
26. Being unlimited in time, He (i.e. Ishvara) is the original guru of all gurus (i.e. adiguru).
27. It is in the pranava (mantra) Om, where He manifests.
28. The repetition (japa) of mantra Om should be accompanied by a mental awareness of its significance.
29. In so doing, the awareness (cetana) turns inwards, therefore (all) obstacles disappear.
30. Obstacles of the mind (cittavikshepas) to be overcome are: disease (vyadhi), dullness (styana), doubt (samshaya), procrastination (pramada), laziness (alasya), desire for pleasure (avirati), delusion (bhrantidarshana), lack of concentration (alabdhabhumikatva) and mind agitation (anavasthitatva).
31. Symptoms of a distracted state of mind are pain (duhkha), depression (daurmanasya), trembling of the body (angamejayatva) and breath agitation (shvasaprashvasa).
32. For their removal, one should practice concentration on one point.
33. In order to remove the vices and misery and be detached from them, the mind could be purified by the practice of their (positive) attitudes like friendliness (maitri), compassion (karuna), joy (mudita) and happiness (sukha).
34. Or (purification could occur) by control of the energy (prana) through (exercises of) pranayama.
35. The mind could become steady/ tranquil (also) by focusing of a sense experience.
36. Or (the mind could become steady/ tranquil by focusing) on the inner light which is beyond sorrow.

37. Or (the mind could become steady/ tranquil) by mind concentration towards the heart of a person who has transcended passion (raga).

38. Or (the mind could become steady/ tranquil by meditating) on the content of dreams.

39. Or (the mind could become steady/ tranquil) by meditation on pleasant experiences.

40. In so, a yogi obtains mastery (over things) from the smallest to the largest.

41. Absorption is attained by the one whose mind is at rest and whose mind modifications (vrittis) are weakened by the merge of the knower (grahitri), the object known (grahana) and the process of knowing (grahya) into one. In so, the mind (shines) just like purified crystal.

42. Awareness of sound/ word (shabda) (savitarka samadhi) is a state in which awareness is directed towards (that) sound, the sense perception (of that sound) and (what is) the real cause (behind that sound).

43. Awareness without word/ sound (shabda) (nirvitarka samadhi) is that state in which memory is used in order to direct awareness towards (that) sound, the sense perception (of that sound) and (what was) the real cause (behind that sound).

44. In the same manner is explained the awareness with subtle perception (savicara samadhi) or awareness without subtle perception (nirvicara samadhi).

45. (Yet), the objects of subtle perceptions (sukshnavisaya) of awareness are in the realm of nature (prakriti).

46. (Therefore), the above samadhis are with seeds (bijas) only.

47. (Only) after mastering awareness without subtle perception (nirvicara samadhi) the spiritual light dawns.

48. From there (i.e. the end of nirvicara samadhi) starts the full experience of pure consciousness/ high awareness (prajna).

49. In the state of pure consciousness/ high awareness (prajna), the knowledge is different from the one obtained by something that is heard (shruta) or by logical judgment (i.e. inference, anumana), because these two (i.e. shruta and anumana) still have an object to focus at.

50. The result of that knowledge (based on shruta and anumana is still) born out of the latent impressions (samskaras) that prevent (high awareness prajna to dawn).

51. (It is) only after blocking them (i.e. the latent impressions, samskaras), (that) the awareness without seed (nirbija samadhi) is obtained.

Notes on samadhis:

The process of enlightenment is a gradual progression from gross forms of samadhis like savitarka samadhi and nirvitarka samadhi, to subtle forms of samadhis like savicara samadhi and nirvicara samadhi, finally to attain the causal form that is the experience of super-consciousness (prajna) similar to awareness without seed (nirbija samadhi). On the other hand there is the classification of samadhi into samprajnata and asamprajnata. By samprajnata has to be understood any experience of thought as described in I.17, and by asamprajnata the experience that do not have all the thoughts shown in I.17 in the spot of awareness, but they are still present in the mind in the form of samskaras as shown in I,18. Therefore, asamprajnata samadhi cannot be a form nirbija samadhi because the seeds (bijas) are still present in the mind. The conclusion is that there are six forms of sabija samadhi, and only one form of nirbija samadhi that is later on named dharmamegha samadhi in IV, 29

Chapter II - Practice (sadhana)

1. (The practice of) self-purification (tapas), the analysis of one's own self (svadhyaya), surrender to God (ishvarapranidhana) are (the beginning of) kriya yoga.

2. For achieving awareness (samadhi), the obstacles (kleshas) have to be diminished (first).

3. Ignorance (avidya), the Ego (asmita), passion (raga), anger/ aversion (dvesha) and will to live/ clinging to life/ fear of death (abhinivesha) (are) the obstacles (kleshas).

4. (It is) because of ignorance (avidya) (that) things appear to be inert, inconsistent, dispersed and endless.

5. Ignorance (avidya), (by mistake takes) what is perishable as eternal, what is impure as pure, what is sorrow as happiness, what is not-Self as the Self (Atman).

6. Ego (asmita), (by mistake identifies) the two manifestations: the object of experience (darshana) and the experience (drig) (i.e. what is seen and how is seen).

7. Passion (raga) is accompanied by pleasure (sukha).

8. Anger (dvesha) is accompanied by pain (duhkha).

9. (Whereas) the will to live (abhinivesha) is self-sustained and strong even for the learned ones.

10. The obstacles (kleshas) could be reduced in a subtle way by (making them to be) absorbed in their own cause.

11. (Thus), the manifestations of obstacles (kleshas) could be reduced by meditation (dhyana).

12. Yet, (the existence of) the storehouse of actions (karmashaya) is the root cause of obstacles (kleshas) to be experienced as present and future births.

13. As long as the roots are in the there (i.e. in karmashaya), the results are (seen) in the experience of birth and life span.

14. Depending upon merit (punya) and demerit (apunya), the fruits (phalas) of (the (experience of birth and life span are seen as) happiness or sorrow.

15. (Even) for those possessing discrimination (viveka), because of the impressions (samskaras) as modifications of the mind (vrittis) and activities of the attributes/ qualities (gunas), all these (i.e. happiness or sorrow) are painful.

16. (But) future suffering can be avoided.

17. The cause of identification of the seer (drashta) with what is seen (drishya) could to be avoided (also).

18. What is seen (drishya) (has) properties like light, movement, steadiness, composition or sensitivity that can be experienced through the sense organs for the sake of liberation.

19. The stages of manifestations of the (three), properties (of prakriti)/ qualities (gunaparvas) are (four in number), i.e. without and with finesse (vishesha) (i.e. gross and fine) and without and with trace (lingamatra) (i.e. not traceable and traceable).

20. The seer (drashta) is pure awareness/ consciousness (i.e. purusha) only, (yet) although pure, it appears to see through the mental concept.

21. What is seen (drishya) as nature is for that sake of that pure awareness (i.e. purusha) (to experience it).

22. For the one whose purpose has been fulfilled (i.e. is liberated), (prakriti) is destroyed (in his mind), but is not destroyed for all other people that have an ordinary cognition.

23. The purpose for the disunion between the two powers (i.e. purusha and prakriti) is for the one to acquire mastery (and to rest) in one's own essential nature (svarupa).

24. The cause of this union (in somebody's mind) is ignorance (avidya).

25. By the absence of ignorance (avidya) this union/ association (between purusha and prakriti) disappears, thus the seer (drashta) (attains) liberation (kaivalya).

26. The means for avoiding (ignorance) is by obtaining discrimination (vivekakhyaati) in a continuous flow.

27. (Prior to achieving the) high awareness (prajna, i.e similar to samadhi) there are seven stages/ steps.

28. By the practice of yoga stages/ steps, the impurity diminishes. Thus, the acquisition of discrimination (vivekakhyaati) culminates in knowledge (jnana) (i.e. liberation).

29. There are eight stages/ steps (angas) (of yoga discipline): moral codes of conduct (yamas), inner disciplines (niyamas), posture (asana), regulation of the breath (pranayama), withdrawal of sense experience (pratyahara), concentration (dharana), meditation (dhyana) and awareness (samadhi).

30. The five moral codes of conduct (yamas) are: non-violence (ahimsa), truthfulness (satya), non-stealing/ honesty (asteya), continence (brahmacarya), lack of greed, (aparigraha).

31. These great disciplines (mahavrata) are universally valid, beyond social position (jati), location/ place (desha) or (any particular) time (kala).

32. The five inner disciplines are: purity (both physical and mental) (shauca), contentment (santosha), austerity (tapas), study (svadhyaya), devotion to God (ishvarapranidhana).

33. When the mind gets disturbed by (various) sounds/ words (vitarkas), one should use their opposites to counteract them.

34. Such negative thoughts leading to violence are caused by greed (lobha), anger (krodha) and attachment (moha), either to oneself or to others. They vary in intensity as mild (mridu), medium (madhya) or intense (adhimatra) causing endless pain (duhkha) and ignorance (ajnana). They should be counteracted by thinking at their opposites.

35. In the presence of one that is being firmly established in non-violence (ahimsa), any hostility ceases.
36. When the truthfulness (satya) is firmly established, there is accomplishment of actions without effort.
37. When the non-stealing/ honesty (asteya) is firmly established, prosperity is obtained.
38. When continence (brahmacarya) is firmly established, vigour (virya) is obtained.
39. When lack of greed is firmly established, the knowledge of the purpose of life is obtained.
40. From (obtaining) purity (both physical and mental) (shauca), there is non-attachment towards one's own body and the bodies of others.
41. (From purity, shauca) one is capable of mental clarity, cheerfulness, ability to concentrate, control of senses and vision of the Self (atmadarshana).
42. Unlimited happiness is obtained from contentment (santosha).
43. From performing austerities (tapas), impurities (toxins) in the body are removed and the perception of the sense organs (becomes acute).
44. By study (svadhyaya) (of spiritual literature), the union with the presiding deity (ishtadevata) (of that topic of study) is obtained.
45. Success in awareness (samadhi) comes from complete surrender to God (ishvarapranidhana).
46. The posture (asana) should be steady and comfortable.
47. Loosening of (body) tension during (the practice of) posture (asana), is done by thinking at the unlimited space (ananta).
48. Thus, the opposites (i.e. pain or pleasure during the posture) have no effects.
49. Next to follow is the control of the breath (pranayama), that is the control of movements of inhalation, exhalation and hiatuses (i.e. pauses of breath known as kumbhakas).

50. The stages of control of the breath (pranayama) (are three) as external (i.e. exhalation), internal (i.e. inhalation) and suppressed (i.e. retention). They vary by measuring the length, by counting of their number, by the specific place and timing of practice and (by degree) of subtlety.

51. (Yet), the fourth kind of control of the breath (pranayama) is (so subtle) that transcends the sense object (vishaya), (i.e. transcends its manifestation as gross breath movements).

52. In this way, the covering (avarana) of the inner light (prakasha) will disappear.

53. (By pranayama) the gross mind (manas) becomes fit for concentration (dharana).

54. Withdrawal of sense experience (pratyahara) is the withdrawal of senses from their objects, thus the higher mind (citta) could reside in one's own essential nature (svarupa).

55. By the withdrawal of the sense experience (pratyahara), this is the highest mastery over the senses.

Chapter III - Supernormal Powers (vibhutis)

1. Concentration (dharana) is holding the mind fixed on a particular object.

2. A continuous flow of concentration towards an object it is called meditation (dhyana).

3. When only the essence remains and all the forms disappear, it is called awareness (samadhi).

4. (The practice of) these three (i.e. dharana, dhyana and samadhi) constitutes samyama (directed awareness).

5. By its mastering comes the light of pure knowledge (prajna).

6. In so, it can be applied to (any) refined state.

7. The three components (of samyama) are internal experiences, compared to previous stages of yoga.

8. Yet, they are (still) external in relation to the state of nirbija (samadhi).

9. By the cessation of transformations (nirodha parinamas), the impressions (samskaras) are stopped and the higher mind (citta) becomes capable of self-reflection.
10. The flow (of self-reflection) becomes steady by constant repetition.
11. (Than), awareness (samadhi) as one-pointed state (ekagrata) comes as a result of disappearance of transformations (parinamas).
12. By the one-pointed state (ekagrata) of the higher mind (citta), the transformation (parinama) that manifests in the content of the mind (pratyaya) ceases to exist.
13. By this, are explained (various) changes (of perception) of the gross elements (bhutas) and of sense organs (indriyas) (depending) on the property (dharma), character (lakshana) and condition (avastha) (of that experience).
14. (This is because) the substratum (dharmi) that is manifested or non-manifested, it is in a latent condition in everything.
15. The differentiation (in the substratum) causes the transformation (parinama) (to appear).
16. By performing samyama (directed awareness) on the three transformations (i.e. property, character and condition of anything) the knowledge of past and induction in the future (of that thing could be obtained).
17. The word (shabda) as sound reflects the mental content. By performing samyama on that word (sound), the knowledge of the content of minds of living beings (that have produced that sound) occurs.
18. (By performing samyama) on mental impressions (samskaras), the knowledge of previous existence (of that living being) is perceived.
19. (By performing samyama) on somebody's content of mind (pratyaya) that knowledge (is obtained).
20. But anything else that is not subject to samyama (directed awareness) could not be known.
21. By performing samyama (directed awareness) towards suspension of perception of the existence of one's own body, by cutting off the eye perception of the light, the yogi's mind loses awareness of one's own body, therefore it is not seen by anyone else (i.e. appears as being invisible).

22. In the same manner (i.e. that of losing perception) it can be explained the disappearance of sound (shabda) and other kinds (of experiences related to senses like touch, form, taste and smell, i.e. the tanmatras).

23. By performing samyama (directed awareness) on omens or on active and accumulated (past) actions (karmas), the knowledge of time of death is obtained.

24. (By performing samyama) on friendship, friendship comes.

25. (By performing samyama) on the strength of an elephant, vigour/ strength (bala) is obtained.

26. (By performing samyama) on light, the knowledge of what is subtle, hidden and distant is obtained.

27. By performing samyama (directed awareness) on the sun, the knowledge of the solar system (bhuvana) is obtained.

28. (By performing samyama) on the moon, the knowledge about the position of stars is obtained.

29. (By performing samyama) on the Polar Star, the knowledge about movements of stars is obtained.

30. (By performing samyama) on body navel, the knowledge of the constitution of the body is obtained.

31. (By performing samyama) on the throat pit, the cessation of thoughts of hunger and thirst is obtained.

32. (By performing samyama) on the kurma nadi, steadiness (sthairya) is obtained.

33. (By performing samyama) on the subtle light present in the head, the vision of other accomplished yogis (siddhas) is obtained.

34. Everything could be obtained by intuition (pratibha).

35. (By performing samyama) on the heart (i.e. in the sense of compassion), the knowledge of the nature of mind (i.e. one's character) is obtained.

36. The higher mind (citta) and pure consciousness (purusha) are very different. By performing samyama on the subjective knowledge of citta, the objective knowledge of purusha is obtained.

37. Thus, the awareness of the senses like hearing, touching, sighting, tasting and smelling, becomes supernormal (i.e. these experiences become siddhis).

38. Yet, they are mind powers for the world, but obstacles for samadhi.

39. (An advanced yogi could) take over another person's body (sharira) by entering in the subtle body and loosening the bondage that prevents that person's mind to access the causal body.

40. By control over the udana energy (vayu) (i.e. the practice of proper pranayama exercises), (advanced degree of purification occurred and the yogi) is not disturbed by the touch of water, mud or thorns.

41. By control over the samana energy (vayu) (i.e. the practice of proper pranayama exercises), (the yogi's) body shines like a blazing fire.

42. By performing samyama (directed awareness) on hearing the (subtle) sounds from space, the divine hearing is obtained.

43. By performing samyama (directed awareness) on the relation between body and space, (the mind is empowered to) feel the body as light as a cotton (floating in the air).

44. (By performing samyama) on the disappearance of the light (as reflection that allows the perception of the form) covering the body, the mind is empowered to have a state of existence without a body.

45. By performing samyama (directed awareness) on the relations between the gross (sthula), the subtle (sukshma) and the essential nature (svarupa) (i.e. the causal, karana), mastery over the gross elements (bhutas) is obtained.

46. From the acquisition of (power) anima (i.e. to access the microcosm), the body does function unobstructed (in so) obtaining perfection.

47. (By performing samyama) on beauty, grace, vigour and strength (they are so obtained).

48. Mastery over the sense organs is obtained by performing samyama (directed awareness) on their real nature, power of cognition, individual (characteristics), areas of application and purpose (of their functions).

49. By the ability of the mind to control the senses follows freedom (from their objects) and independence from nature (prakriti).

50. (By performing samyama) on pure consciousness (purusha) and the quality of purity (sattva guna), omnipotence and omniscience is obtained.

51. By non-attachment (vairagya) and elimination of even those (i.e. omnipotence and omniscience) that are still imperfections, liberation (kaivalya) is obtained.

52. (In so) when (the yogi by his merits) is invited by gods (devas) (to join them), he should not feel attachment (sanga) and pride (smaya), because he might fall by their revival (i.e. of attachment and pride).

53. By performing samyama (directed awareness) on a moment in time and the one that follows, the discrimination (viveka) (of things) is obtained.

54. In this way (by obtaining viveka), (a yogi) is able acquire knowledge and to make distinction between things that look similar in characteristics, forms and properties.

55. (Thus), the highest knowledge that is born of discrimination (viveka) transcends all.

56. Liberation (kaivalya) is obtained when the same degree of purification that is in the pure consciousness (purusha) is manifested as purity of sattva (in the higher mind, citta).

Chapter IV - Liberation (kaivalya)

1. The powers (siddhis) can be obtained by birth (janma), herbs (aushadhis), magic formulae (mantras), austerities (tapas) or awareness (samadhi).

2. By manifestation in the realm of nature (prakriti) a transformation (parinama) occurs (as a result of performing samyama).

3. In this way, the various obstacles of nature are removed, like a farmer (using) a tool (in the field removes what is not necessary).

4. By the lack of the sense of Ego, (various) creative minds (are born within that person).

5. (However), there exists only one higher mind (eka citta) above all the differences in activities of (the individual minds).

6. Out of all (minds), (the real) one born out of meditation is free from impressions.
7. (In this way) the actions (karmas) of yogis are not polarized, (whereas) for the others they (could be) of three kinds (i.e. good, bad or mixed).
8. Therefore (for these people) by manifestation of desire (vasana) only, the ripening of (their karma takes place) accordingly.
9. Impression (samskara) and memory (smriti) are similar in form, although they may differ by how they are produced in place and time.
10. (Vasanas) can continue endlessly from (a person's) desire to live (ashisha) eternally.
11. Vasanas could disappear through the elimination of (four factors namely), cause (hetu), effect (phala), support of an experience (ashraya) and object of an experience (alambana).
12. (Thus), the past (atita) and the future (anagata) exist in their essential nature (svarupa) because of having different characteristics.
13. (That already) has manifested (as past time) or not yet manifested (as future time) are subjects to gunas (attributes of nature/ qualities).
14. In their essence they are unique objects due to transformation (parinama) (that happened only in the past).
15. (From the point of view of time, they) are similar objects, but are separated in the (perception of) mind by a different path of manifestation. (i.e. the past manifested already, whereas the future is still to manifest).
16. What happens then, when the one higher mind (eka citta) is not dependable of the object (vastu) of cognition?
17. (The answer is that) the higher mind (citta) needs to reflect the object in itself in order to know (that object).
18. (But) pure consciousness (purusha) is not subject to transformations and therefore always knows the modifications of the mind (cittavrittis).
19. Those (i.e. cittavrittis) are not self-luminous, but subject to perception.

20. Either one or the other (i.e. purusha or citta) could prevail.
21. Confusion arises with the absurd idea that a mind could cognize another mind by intellect (buddhi) and memory (smriti) (thus excluding purusha as the only one capable of cognition).
22. (True) knowledge is accomplished in the higher mind (citta) by resting in one's own nature and not passing from one (impression) to another one.
23. Any higher mind (citta) is impressed by the nature, only a seer (drashta) (has a higher mind) that is autonomous in itself.
24. Although it is subject to many and diverse impressions (vasanas), (the higher mind succeeds) because of its association with pure consciousness (purusha).
25. The one who can have such a perception is conscious of a complete cessation of distinction/ differentiation (vishesha) between things.
26. Thus, the mind of discriminative quality is inclined towards (achieving) liberation (kaivalya).
27. Yet, until (kaivalya is obtained), the content of the mind (pratyaya) (still manifests) through past impressions (sanskaras).
28. It is recommended that, the removal (of pratyayas) (to be done with the same methods) like those for the obstacles (kleshas).
29. Dharmamegha samadhi comes from acquisition of discrimination (vivekakhyati) by the one who has given up even the desire for the highest form of meditation (prasamkhya).
30. From this follows the freedom from obstacles (kleshas) and (accumulation of) actions (karmas).
31. Then, for the one that has removed all coverings (avaranas) and impurities that hang on (malas), not much more (has to be known because of the attainment of) infinity of knowledge.
32. Thus, the gunas (i.e. the three attributes of nature/ qualities) subside after fulfilling their purpose and the process of change (ends).
33. The process (krama) of change (parinama) corresponding to moments (in time) comes entirely to an end.

34. Liberation (kaivalya) is that state in which the attributes/ qualities of nature (gunas) are absorbed in their cause, in so becoming devoid of any purpose. Pure consciousness (purusha) is therefore established in one's own essential nature (svarupa). That is all (iti) (i.e. the end of Yoga Sutras).

Note on Octavian Sarbatoare:

In recognition of his meritorious services to Hinduism through his research and publication of articles on the Internet. Mr. Sarbatoare specialized in Hinduism from the University of Sydney. At a personal level he is a devotee of Shri Ram, the embodiment of perfection, his amazing story never stopped to inspire him over the years. Born 18 December 1952 in Brasov (Romania), Mr. Sarbatoare graduated from the Politehnica University of Bucharest in 1978. He left Romania in 1986 for Austria. In 1987 he settled in Australia and became a Member of The Australian Society of Authors in 1996. Between 1996-1997 he conducted Research studies at Bihar Yoga Bharati (University) in India under the guidance of Swami Niranjanananda Saraswati (Chancellor) in the traditions of Yoga, Tantra, Veda, etc. He published a number of articles on the Internet and in magazines in Australia on subjects like Consciousness, Yoga, Sanskrit terminology, Tantra, Mantra, Yantra, Veda, Self-Realization, Religions of the World, etc. mainly in English but also Romanian 1997. His other achievements include: Studies in Information Technology at Sydney Institute of Technology, establishing Vidya Website Design organization for non-profit and non-commercial use and Mircea Eliade International Literary Society in 1998. Since 1998 he has been a full-time student (Arts/ Science) at The University of Sydney (Australia) 1998. He also Started the project Religions of the World pages 2000 and the Tao Te Ching Project]