

29. Yama (restraint), Niyama (observance), Āsana (posture), Prāṇāyāma (regulation of breath), Pratyāhāra (withholding of senses), Dhāraṇā (fixity), Dhyāna (meditation) and Samādhi (perfect concentration) are the eight means of attaining Yoga.
30. Ahimsā (harmlessness), Satya (truth), Asteya (abstention from stealing), Brahmacharya (continence) and Aparigraha (non-grasping, abstinence from avariciousness) are the five Yamas (forms of restraint).
31. They (the restraints), however, become a Great Vow when they become universal, being unrestricted by class, place, period or notion of duty.
32. Cleanliness, contentment, austerity, Svādhyāya (practices with the help of words) and devotion to God are the Niyamas (observances).
33. When these abstentions and observances are inhibited by perverse thoughts, there should be the thought of the opposites.
34. Actions arising out of perverse thoughts like harm etc. are either done by oneself, got done by another or approved, done either through anger, greed or delusion; and can be mild, moderate or vehement. That they are the causes of infinite misery and unending ignorance is the contrary thought. •
35. On being established in harmlessness, all beings coming near him (the Yogin) cease to be hostile.
36. When truthfulness is established, words acquire the power of making them fruitful.
37. When non-stealing is established, all jewels present themselves (to the Yogin).
38. When continence is established, (influential) power is acquired.
39. On perfection in non-acceptance, knowledge of past and future existence arises.
40. From the practice of purification, aversion towards own body is developed and thus aversion grows to contact with other bodies.
41. Purification of the mind, agreeableness of feeling, concentration and ability for self-realisation are also acquired.
42. From contentment, unsurpassed happiness is gained.
43. Through destruction of impurities, practice of austerities brings about perfection of the body and the senses.