

Patanjali Yoga Sutra - Chapter One Samadhi Pada (51 Sutras)

Sutra 1: Introduction to yoga

Atha yogānuśāsanam

- Atha: now therefore
- yoga: (regarding) yoga
- anuśāsanam: complete instructions

Now, therefore, complete instructions regarding yoga.

Sutra 2: What is yoga?

Yogaschitta vṛtti nirodhaḥ

- Yogah: yoga
- chitta: consciousness
- vṛtti: patterns or circular patterns
- nirodhaḥ: blocking, stopping

To block the patterns of consciousness is yoga.

Sutra 3: The culmination of yoga

Tadā draṣṭuḥ svarūpe'vasthānam

- Tadā: then
- draṣṭuḥ: seer
- svarūpe: one's own essential nature
- avasthānam: establishment

Then the seer is established (abides) in his own essential nature.

Sutra 4: What happens otherwise to purusha?

Vṛtti sārūpyamitaratra

- Vṛtti: modification, pattern
- sārūpyam: identification
- itaratra: in other state

Or there is identification with the modifications of chitta.

Sutra 5: Vrittis – main classification

Vṛttayaḥ pañchatayyaḥ kliṣṭākliṣṭāḥ

- Vṛttayaḥ: modifications of mind
- pañchatayyaḥ: fivefold
- kliṣṭā: painful, lit. hard, difficult
- akliṣṭāḥ: not painful

Modifications of mind are fivefold; they are painful or not painful.

Sutra 6: Five kinds of vrittis

Pramāṇa-viparyaya-vikalpa-nidrā smṛtayaḥ

Pramāṇa: right knowledge

viparyaya: wrong knowledge

vikalpa: fancy, imagination

nidrā: sleep

smṛtayaḥ: memory

The fivefold modifications of mind are right knowledge, wrong knowledge, fancy, sleep and memory.

Sutra 7: (i) Pramana – sources of right knowledge

Pratyakṣānumānāgamāḥ pramāṇāni

- Pratyakṣa: direct cognition, sense evidence

- anumāna: inference
- āgama: testimony, revelation
- pramāṇāni: the sources of right knowledge

Direct cognition, inference and testimony are the sources of knowledge.

Sutra 8: (ii) Viparyaya – misconception

Viparyayo mithyājñānamatadrūpapraṭiṣṭham

- Viparyayah: misconception
- mithyā: false, illusory
- jñānam: knowledge
- atat: not its own
- rūpa: form
- praṭiṣṭham: based

Wrong conception is false knowledge which is not based on its own form.

Sutra 9: (iii) Vikalpa – unfounded belief

Śabdajñānānupāti vastu-śūnyo vikalpaḥ

- Śabda: word, sound
- jñāna: cognition
- anupāti: following upon
- vastu: object
- śūnyaḥ: empty
- vikalpaḥ: fancy, imagination

Following upon knowledge through words but empty of an object is fancy.

Sutra 10: (iv) Nidra – state of sleep

Abhāva-pratyayāmbanā vṛttirnidrā

- Abhāva: absence
- pratyaya: content of mind
- āmbana: support
- vṛttiḥ: modification
- nidrā: sleep

Sleep is the vritti of absence of mental contents for its support.

Sutra 11: (v) Smṛiti – memory

Anubhūta viśaya sāmpṛamoṣaḥ smṛtiḥ

- Anubhūta: experienced
- viśaya: objects of sense perception
- sāmpṛamoṣaḥ: not letting escape
- smṛtiḥ: memory

Not letting the experienced objects escape from the mind is memory.

Sutra 12: Necessity of abhyasa and vairagya

Abhyāsavairāgyābhyām tannirodhaḥ

- Abhyāsa: repeated practice
- vairāgyābhyām: by vairagya
- tat: that
- nirodhaḥ: stopping, blocking

The stopping of that (five vrittis) by repeated practice and vairagya.

Sutra 13: Abhyasa means constant practice

Tatra sthita yatno'bhyaśaḥ

- Tatra: there, out of the two
- sthitau: being fixed, established
- yatnah: effort
- abhyāsaḥ: practice

Of the two (mentioned in the previous sutra) 'to be established in the endeavour' is abhyasa.

Sutra 14: Foundation of abhyasa

Sa tu di rghakāla nairantaryasatkārāsevito dṛḍhabhūmiḥ

- Sah: that (abhyāsa)
- tu: but; di rgha: long
- kāla: time; nairantarya: without interruption
- satkāra: reverence
- āsevitaḥ: practised
- dṛḍha: firm
- bhūmiḥ: ground

It becomes firmly grounded by being continued for a long time with reverence, without interruption.

Sutra 15: Lower form of vairagya

Dṛṣṭānuśravika-viṣayāvitṛṣṇasya vaśi kāra-sañjñā vairāgyam

- Dṛṣṭa: seen
- anuśravika: heard
- viṣaya: object
- vitṛṣṇasya: of the one who is free of desire (tṛṣṇā: craving, desire)
- vaśi kāra: control
- sañjñā: awareness
- vairāgyam: absence of craving

When an individual becomes free of craving for the sense objects which he has experienced as well as those of which he has heard, that state of consciousness is vairagya.

Sutra 16: Higher form of vairagya

Tatparaṃ puruṣakhyāterguṇavaitṛṣṇyam

- Tat: that
- paraṃ: highest
- puruṣakhyāteh: true knowledge of purusha
- guṇavaitṛṣṇyam: freedom from the desire for gunas

That is highest in which there is freedom from the desire for gunas on account of the knowledge of purusha.

Sutra 17: Definition of samprajnata samadhi

Vitarka-vichārānandāsmiṭānugamāt samprajñātaḥ

- Vitarka: reasoning
- vichāra: reflection
- ānanda: bliss
- asmitā: sense of individuality
- anugamāt: by association
- samprajñātaḥ: samadhi with prajna

Samprajnata yoga constitutes association respectively with reasoning, reflection, bliss and sense of individuality.

Sutra 18: Definition of asamprajnata samadhi

Virāmapratyayābhyāsapūvaḥ saṃskāraśeṣo'nyaḥ

- Virāma: stopping

- pratyaya: content of mind
- abhyāsa: continued practice
- pūvaḥ: coming before
- saṃskāraśeṣa: in which only the traces remain
- anyaḥ: the other samadhi

The other samadhi (asamprajnata) is preceded by a continued study of stopping the content of mind. In it the mind remains in the form of traces.

Sutra 19: Past merits needed for asamprajnata samadhi

Bhavapratyayo videhaprakṛtilayānām

- Bhavapratyayah: birth is the cause
- videha: disembodied yogis
- prakṛtilayānām: the yogis who are merged into prakriti

The videha and prakritilaya yogis have birth as the cause of asamprajnata samadhi. (This is bhavapratyaya asamprajnata samadhi.

Sutra 20: Otherwise, merits needed for asamprajnata samadhi

Śraddhāvi ryasmṛtisamādhiprajñāpūvaka itareṣām

- Śraddhā: faith
- vi rya: energy, strong will
- smṛti: memory
- samādhiprajñā: intelligence arising from samadhi
- pūvaka: preceded by
- itareṣām: of others

Others (other than those disembodied and merged into prakriti) attain to asamprajnata samadhi through the stages of faith, strong will, memory and intelligence derived from samprajnata samadhi respectively.

Sutra 21: Quicker is intensity of eagerness

Ti vrasaṃvegānāmāsannaḥ

- Ti vra: intense
- saṃvega: urge
- āsannaḥ: quite near

Those who have an intense urge attain asamprajnata samadhi very soon.

Sutra 22: Three degrees of eagerness

Mṛdumadhyādhimātratvāt tato'pi viśeṣaḥ

- Mṛdu: mild
- madhya: medium
- adhimātra: extremely strong
- tvāt: due to
- tato'pi: also, more than that
- viśeṣaḥ: special, peculiar

With the intensity of urge rising through the mild, medium and strong conditions, asamprajnata samadhi can be achieved sooner.

Sutra 23: Or by devotion to Ishwara

Īśvarapraṇidhānādvā

- Īśvara: Lord
- praṇidhānāt: devotion
- vā: or

Or by devotion to the Lord (asamprajnata samadhi can be attained).

Sutra 24: Definition of Ishwara

Kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa Īśvaraḥ

- Kleśa: afflictions
- karmavipāka: fruits of acts
- āśaya: store of the traces of past karma
- aparāmṛṣṭaḥ: untouched
- puruṣaviśeṣa: special kind of soul
- Īśvaraḥ: God

God is a special soul untouched by afflictions, acts, their traces and their fruits.

Sutra 25: Attribute of Ishwara

Tatra niratiśayaṃ sarvajñaḥ bi jam

- Tatra: there (in God)
- niratiśayaṃ: limitless
- sarvajña: omniscient
- bi jam: principle, seed

In Ishwara there is the seed of limitless omniscience.

Sutra 26: Ishwara is the jagatguru

Pūrveṣāṃ guruḥ kālenānavachchedāt

- Pūrveṣāṃ: of those who came before
- api: even
- guruḥ: greater, teacher
- kālena: by time
- anavachchedāt: because unlimited by time

Not being limited by time he is the guru of the earliest gurus.

Sutra 27: Pranava is verily Ishwara

Tasya vāchakaḥ praṇavaḥ

- Tasya: of it
- vāchakaḥ: designator, indicator
- praṇavaḥ: Aum

Aum is the word denoting God.

Sutra 28: Sadhana for Ishwara

Tajjapastadarthabhāvanam

- Tat: that
- japa: repetition of the word
- tat: that
- artha: meaning
- bhāvanam: dwelling upon mentally

That (the word Aum) should be recited repeatedly while dwelling mentally on its meaning.

Sutra 29: Result of this sadhana

Tataḥ pratyakchetaṇādhigamo'pyantarāyābhāvaścha

- Tataḥ: from that (practice of meditation on Aum)
- pratyak: turned in, in opposite direction
- chetaṇā: consciousness
- adhigama: attainment
- api: also
- antarāya: obstacle

- abhāva: absence
- cha: and

From that practice the consciousness turns inward and the obstacles are overcome.

Sutra 30: Obstacles in the path of yoga

Vyādhistyānaśaṃśayapramādālasyaāviratibhrānti- darśanālabdhabhūmikatvānavasthitatvāni chittavikṣepāste'ntarāyāḥ

- Vyādhī: disease
- styāna: dullness
- śaṃśaya: doubt
- pramāda: procrastination
- ālasya: laziness
- avirati: craving for enjoyment
- bhrāntidarśana: erroneous perception
- alabdhabhūmikatva: inability to achieve a finer state
- anavasthitatva: instability
- chittavikṣepāḥ: obstacle to the mind; te: they
- antarāyāḥ: obstacles

Disease, dullness, doubt, procrastination, laziness, craving, erroneous perception, inability to achieve finer stages and instability are the obstacles.

Sutra 31: Other obstructions

Duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvaḥ

- Duḥkha: pain
- daurmanasya: depression
- aṅgamejayatva: shaking of the body
- śvāsapraśvāsā: inhalations and exhalations
- vikṣepa: distraction
- sahabhuvaḥ: accompanying symptom

Pain, depression, shaking of the body and unrhythmic breathing are the accompanying symptoms of mental distraction.

Sutra 32: Removal of obstacles by one-pointedness

Tatpratiṣedhārthamekatattvābhyāsaḥ

- Tat: that
- pratiṣedhārtham: for removal
- eka: one
- tattva: principle
- abhyāsaḥ: practice

For removal of those (obstacles and accompanying symptoms) the practice of concentration on one principle (is to be done).

Sutra 33: (ii) Or by cultivating opposite virtues

Maitri karuṇāmuditopekṣāṇām sukhaduḥkhaṇyāpūṇyaviṣayāṇām bhāvanātaśchittaprasādanam

- Maitri : friendliness
- karuṇā: compassion
- muditā; gladness
- upekṣāṇām: indifference
- sukha: happiness
- duḥkha: misery
- pūṇya: virtue

- apuṇya: vice
- viṣayāṇām: of the objects
- bhāvanātaḥ: attitude
- chitta: mind
- prasādanam: purification, making peaceful

In relation to happiness, misery, virtue and vice, by cultivating the attitudes of friendliness, compassion, gladness and indifference respectively, the mind becomes purified and peaceful.

Sutra 34: (iii) Or by controlling prana

Prachchhardanavidhāraṇābhyāṃ vā prāṇasya

- Prachchhardana: expiration or rechaka
- vidhāraṇābhyāṃ: holding
- kumbhaka
- vā: or
- prāṇasya: of breath

Or by expiration and retention of breath (one can control the mind).

Sutra 35: (iv) Or by observing sense experience

Viśayavati vā pravṛttirutpannā manasaḥ sthitiṇibandhani

- Viśayavati :sensuous
- vā: or
- pravṛttiḥ: functioning
- utpannā: arisen
- manasaḥ: of the mind
- sthiti: steadiness
- nibandhani : which binds

Or else the mind can be made steady by bringing it into activity of sense experience.

Sutra 36: (v) Or by inner illumination

Viśokā vā jyotiṣmati

- Viśokā: without sorrow
- vā: or
- jyotiṣmati :luminous, full of light

Or the luminous state which is beyond sorrow (can control the mind).

Sutra 37: (vi) Or by detachment from matter

Vi tarāgaviśayaṃ vā chittam

- Vi tarāga: passionless person who has transcended
- raga
- viśayaṃ: object
- vā: or, also
- chittam: mind

Or else the mind can be brought under control by making passionless persons the object for concentrating the mind.

Sutra 38: (vii) Or by knowledge of dream and sleep

Svapnanidrājñānālambanaṃ vā

- Svapna: dream
- nidrā: sleep
- jñāna: knowledge
- ālambana: support

- vā: or, also

Or else (the mind can be made steady) by giving it the knowledge of dream and sleep for support.

Sutra 39: (viii) Or by meditation as desired

Yathābhimatadhyānādvā

- Yathā: as
- abhimata: desired
- dhyānāt: by meditation
- vā: or

Or else by meditation as desired (mind can be steadied).

Sutra 40: Fruits of meditation

Paramāṇuparamamahattvānto'sya vaśi kāraḥ

- Paramāṇu: ultimate atom
- paramamahattva: ultimate largeness
- antah: ending
- asya: of his
- vaśi kāraḥ: mastery

So the yogi is given mastery over all objects for meditation ranging from the smallest atom to the infinitely large.

Sutra 41: Oneness of chitta with object

**Kṣi ṇavṛtterabhijātasyeva maṇergrahi tṛgrahaṇagrāhyeṣu
tatsthatadañjanatā samāpattiḥ**

- Kṣi ṇavṛtteh: whom the vrittis have weakened
- abhijātasya: well- polished, purified
- iva: just like
- maṇeḥ: of the crystal
- grahiṭṛ: cognizer
- grahaṇa: senses
- grāhyeṣu: in the objects of cognition
- tatstha: on which it stays or rests
- tadañjanatā: taking the colour of that
- samāpattiḥ: complete absorption

Samapatti is a state of complete absorption of the mind which is free from vrittis into (the three types of objects such as) cognizer, cognized and the senses, just as a polished crystal takes the colour of that on which it rests.

Sutra 42: Savitarka samadhi

Tatra śabdārthajñānavikalpaiḥ saṅki rṇā savitarkā samāpattiḥ

- Tatra: there, in that state
- śabda: word, sound: artha: true knowledge
- jñāna: reasoning
- vikalpaiḥ: by alternation
- saṅki rṇā: mixed up, confused
- savitarkā: with worded thinking
- samāpattiḥ: complete absorption

In that state (of samadhi) on account of alternating consciousness between word, true knowledge and sense perception, the mixed state of mind is known as savitarka samapatti.

Sutra 43: Nirvitarka samadhi

Smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā

- Smṛti: memory
- pari: complete
- śuddhau: purification
- svarūpa: one's own form
- śūnya: devoid of
- I: as if
- artha: object, purpose
- mātra: only
- nirbhāsā: shining
- nirvitarkā: without vitarka

After the clarification of memory, when the mind is as if devoid of self- awareness and the true knowledge of the object is alone shining within, that is nirvitarka.

Sutra 44: Other forms of samadhi

Etayaiva savichārā nirvichārā cha sūkṣmaviśayā vyākhyātā

- Etaya: by this
- eva: itself, alone
- savichāra: samadhi with reflection
- nirvichāra: samadhi without reflection
- cha: and
- sūkṣmaviśayā: subtle objects
- vyākhyātā: explained

By this explanation alone savichara samadhi, nirvichara samadhi and subtler stages of samadhi have been explained.

Sutra 45: Extent of samadhi

Sūkṣmaviśayatvaṃ chālīṅgaparyavasānam

- Sūkṣmaviśayatvaṃ: the subtle stages of samadhi
- cha: and
- alīṅga: prakriti
- paryavasānam: extension

The stages of samadhi in respect to subtle objects extend up to prakriti.

Sutra 46: Samadhi with seed

Tā eva sabi jaḥ samādhiḥ

- Tāh: those
- eva: only
- sabi jaḥ: with seed
- samādhiḥ: samadhi

Those (stages which have been explained before) are only samadhi with seed.

Sutra 47: Then spiritual light dawns

Nirvichāravaiśāradye'dhyātmaprasādaḥ

- Nirvichāra: nirvichara samadhi
- vaiśāradye: after becoming absolutely expert
- adhyātma: spiritual
- prasādaḥ: illumination, or purity

After becoming absolutely perfect in nirvichara samadhi the spiritual light dawns.

Sutra 48: Cosmic experience

Ṛtambharā tatra prajñā

- Ṛtambharā: full of experience
- tatra: there
- prajñā: superconsciousness

There (at the borderline of nirvichara samadhi) the superconsciousness becomes full with cosmic experience.

Sutra 49: Characteristics of this experience

Śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt

- Śruta: heard
- anumāna: inference
- prajñābhyām: from the two types of consciousness
- anyaviṣaya: another object
- viśeṣārthatvāt: because of having a particular object

This knowledge is different from the knowledge acquired through testimony and inference because it has a special object.

Sutra 50: Dynamic form of consciousness in samadhi

Tajjaḥ saṃskāro'nyasaṃskārapratibandhi

- Tajjaḥ: born of that
- saṃskārah: dynamic consciousness
- anya: of other
- saṃskāra: dynamic consciousness
- pratibandhi : that which prevents

Dynamic consciousness born of that (sabeeja samadhi) prevents other states of consciousness.

Sutra 51: Then one attains samadhi without seed

Tasyāpi nirodhe sarvanirodhānnirbi jaḥ samādhiḥ

- Tasya: of that
- api: also
- nirodha: by blocking
- sarva: all
- nirodhān: by blocking
- nirbi jaḥ: seedless
- samādhiḥ: samadhi

After blocking of even that due to blocking of all chitta vrittis, seedless samadhi is attained.