

## Chapter I Samādhi Pāda\*

śrīmat Patañjali mahāmunaye namaḥ  
atha Pātañjala yoga sūtra pāṭhaḥ  
atha samādhi pādaḥ

I.1. atha yogānuśāsanam

*With prayers for divine blessings, now begins an exposition of the sacred art of yoga.*

I.2. yogaḥ cittavṛtti nirodhaḥ

*Yoga is the cessation of movements in the consciousness.*

I.3. tadā draṣṭuḥ svarūpe avasthānam

*Then, the seer dwells in his own true splendour.*

I.4. vṛtti sārūpyam itaratra

*At other times, the seer identifies with the fluctuating consciousness.*

I.5. vṛttayah pañcatayyah kliṣṭā akliṣṭāḥ

*The movements of consciousness are fivefold. They may be cognizable or non-cognizable, painful or non-painful.*

I.6. pramāṇa viparyaya vikalpa nidrā smṛtayah

*They are caused by correct knowledge, illusion, delusion, sleep and memory.*

I.7. pratyakṣa anumāna āgamāḥ pramāṇāni

*Correct knowledge is direct, inferred or proven as factual.*

I.8. viparyayah mithyājñānam atadrūpa pratiṣṭham

*Illusory or erroneous knowledge is based on non-fact or the non-real.*

I.9. śabdajñāna anupātī vastuśūnyah vikalpah

*Verbal knowledge devoid of substance is fancy or imagination.*

I.10. abhāva pratyaya ālambanā vṛttiḥ nidrā

*Sleep is the non-deliberate absence of thought-waves or knowledge.*

- I.11. anubhūta viṣaya asaṁpramoṣaḥ smṛtiḥ  
*Memory is the unmodified recollection of words and experiences.*
- I.12. abhyāsa vairāgyābhyāñi tannirodhaḥ  
*Practice and detachment are the means to still the movements of consciousness.*
- I.13. tatra sthitaḥ yatnaḥ abhyāsaḥ  
*Practice is the steadfast effort to still these fluctuations.*
- I.14. sa tu dīrghakāla nairantarya satkāra āsevitaḥ dṛḍhabhūmiḥ  
*Long, uninterrupted, alert practice is the firm foundation for restraining the fluctuations.*
- I.15. dṛṣṭa ānuśravika viṣaya vitṛṣṇasya vaśīkārasaṁjñā vairāgyam  
*Renunciation is the practice of detachment from desires.*
- I.16. tatparaṁ puruṣakhyāteḥ guṇavaitṛṣṇyam  
*The ultimate renunciation is when one transcends the qualities of nature and perceives the soul.*
- I.17. vitarka vicāra ānanda asmitārūpa anugamāt saṁprajñātaḥ  
*Practice and detachment develop four types of samādhi: self-analysis, synthesis, bliss, and the experience of pure being.*
- I.18. virāmapratyaya abhyāsapūrvāḥ saṁskāraśeṣaḥ anyāḥ  
*The void arising in these experiences is another samādhi. Hidden impressions lie dormant, but spring up during moments of awareness, creating fluctuations and disturbing the purity of the consciousness.*
- I.19. bhavapratyayaḥ videha prakṛtilayānām  
*In this state, one may experience bodilessness, or become merged in nature. This may lead to isolation or to a state of loneliness.*
- I.20. śraddhā vīrya smṛti samādhiprajñā pūrvakaḥ itareṣām  
*Practice must be pursued with trust, confidence, vigour, keen memory and power of absorption to break this spiritual complacency.*

- I.21. tīvrasamivegānām āsannaḥ  
*The goal is near for those who are supremely vigorous and intense in practice.*
- I.22. mṛdu madhya adhimātratvāt tataḥ api viśeṣaḥ  
*There are differences between those who are mild, average and keen in their practices.*
- I.23. Īśvara praṇidhānāt vā  
*Or, the citta may be restrained by profound meditation upon God and total surrender to Him.*
- I.24. kleśa karma vipāka āśayaiḥ aparāmrṣṭaḥ puruṣaviśeṣaḥ Īśvaraḥ  
*God is the Supreme Being, totally free from conflicts, unaffected by actions and untouched by cause and effect.*
- I.25. tatra niratiśayaṁ sarvajñabījam  
*God is the unexcelled seed of all knowledge.*
- I.26. sa eṣaḥ pūrveṣāṁ api guruḥ kālena anavacchedāt  
*God is the first, foremost and absolute guru, unconditioned by time.*
- I.27. tasya vācakaḥ praṇavaḥ  
*He is represented by the sacred syllable āum, called praṇava.*
- I.28. tajjapaḥ tadarthabhāvanam  
*The mantra āum is to be repeated constantly, with feeling, realizing its full significance.*
- I.29. tataḥ pratyakcetana adhigamaḥ api antarāya abhāvaḥ ca  
*Meditation on God with the repetition of āum removes obstacles to the mastery of the inner self.*
- I.30. vyādhi styāna samśaya pramāda ālasya avirati bhrāntidarśana  
 alabdhabhūmikatva anavasthitatvāni cittavikṣepaḥ te antarāyāḥ  
*These obstacles are disease, inertia, doubt, heedlessness, laziness, indiscipline of the senses, erroneous views, lack of perseverance, and backsliding.*

- I.31. duḥkha daurmanasya aṅgamejayatva śvāsapraśvāsāḥ vikṣepa  
sahabhavaḥ  
*Sorrow, despair, unsteadiness of the body and irregular breathing further  
distract the citta.*
- I.32. tatpratiśedhārtham ekatattva abhyāsaḥ  
*Adherence to single-minded effort prevents these impediments.*
- I.33. maitrī karuṇā muditā upekṣāṇāṁ sukha duḥkha puṇya apuṇya  
viśayāṇāṁ bhāvanātaḥ cittaprasādanam  
*Through cultivation of friendliness, compassion, joy, and indifference to  
pleasure and pain, virtue and vice respectively, the consciousness becomes  
favourably disposed, serene and benevolent.*
- I.34. pracchardana vidhāraṇābhyāṁ vā prāṇasya  
*Or, by maintaining the pensive state felt at the time of soft and steady  
exhalation and during passive retention after exhalation.*
- I.35. viśayavatī vā pravṛttiḥ utpannā manasaḥ sthiti nibandhanī  
*Or, by contemplating an object that helps to maintain steadiness of mind and  
consciousness.*
- I.36. viśokā vā jyotiṣmatī  
*Or, inner stability is gained by contemplating a luminous, sorrowless,  
effulgent light.*
- I.37. vītarāga viśayaṁ vā cittam  
*Or, by contemplating on enlightened sages who are free from desires and  
attachments, calm and tranquil, or by contemplating divine objects.*
- I.38. svapna nidrā jñāna ālambanaṁ vā  
*Or, by recollecting and contemplating the experiences of dream-filled or  
dreamless sleep during a watchful, waking state.*
- I.39. yathābhimata dhyānāt vā  
*Or, by meditating on any desired object conducive to steadiness of  
consciousness.*

- I.40. paramāṇu paramamahattvāntaḥ asya vaśīkāraḥ  
*Mastery of contemplation brings the power to extend from the finest particle to the greatest.*
- I.41. kṣīṇavṛtteḥ abhijātasya iva maṇeḥ grahīṭṛ grahaṇa grāhyeṣu tatstha tadañjanatā samāpattiḥ  
*The yogi realizes that the knower, the instrument of knowing and the known are one, himself, the seer. Like a pure transparent jewel, he reflects an unsullied purity.*
- I.42. tatra śabda artha jñāna vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ  
*At this stage, called savitarkā samāpatti, the word, meaning and content are blended, and become special knowledge.*
- I.43. smṛtipariśuddhau svarūpaśūnya iva arthamātranirbhāsā nirvitarka  
*In nirvitarka samāpatti, the difference between memory and intellectual illumination is disclosed; memory is cleansed and consciousness shines without reflection.*
- I.44. etayaiva savicāra nirvicāra ca sūkṣmaviṣayā vyākhyātā  
*The contemplation of subtle aspects is similarly explained as deliberate (savicāra samāpatti) or non-deliberate (nirvicāra samāpatti).*
- I.45. sūkṣmaviṣayatvaṁ ca alinga paryavasānam  
*The subtlest level of nature (prakṛti) is consciousness. When consciousness dissolves in nature, it loses all marks and becomes pure.*
- I.46. tā eva sabījaḥ samādhiḥ  
*The states of samādhi described in the previous sūtras are dependent upon a support or seed, and are termed sabīja.*
- I.47. nirvicāra vaiśāradye adhyātmaprasādaḥ  
*From proficiency in nirvicāra samāpatti comes purity. Sattva or luminosity flows undisturbed, kindling the spiritual light of the self.*
- I.48. ṛtaṁbharā tatra prajñā  
*When consciousness dwells in wisdom, a truth-bearing state of direct spiritual perception dawns.*

- I.49. śruta anumāna prajñābhyām anyaviṣayā viśeṣārthatvāt  
*This truth-bearing knowledge and wisdom is distinct from and beyond the knowledge gleaned from books, testimony, or inference.*
- I.50. tajjaḥ saṁskāraḥ anyasaṁskāra pratibandhī  
*A new life begins with this truth-bearing light. Previous impressions are left behind and new ones are prevented.*
- I.51. tasyāpi nirodhe sarvanirodhāt nirbījaḥ samādhiḥ  
*When that new light of wisdom is also relinquished, seedless samādhi dawns.*