

## Chapter I Samādhi Pāda

- I.1. With prayers for divine blessings, now begins an exposition of the sacred art of yoga.
- I.2. Yoga is the cessation of movements in the consciousness.
- I.3. Then, the seer dwells in his own true splendour.
- I.4. At other times, the seer identifies with the fluctuating consciousness.
- I.5. The movements of consciousness are fivefold. They may be cognizable or non-cognizable, painful or non-painful.
- I.6. They are caused by correct knowledge, illusion, delusion, sleep and memory.
- I.7. Correct knowledge is direct, inferred or proven as factual.
- I.8. Illusory or erroneous knowledge is based on non-fact or the non-real.
- I.9. Verbal knowledge devoid of substance is fancy or imagination.
- I.10. Sleep is the non-deliberate absence of thought-waves or knowledge.
- I.11. Memory is the unmodified recollection of words and experiences.
- I.12. Practice and detachment are the means to still the movements of consciousness.
- I.13. Practice is the steadfast effort to still these fluctuations.
- I.14. Long, uninterrupted, alert practice is the firm foundation for restraining the fluctuations.
- I.15. Renunciation is the practice of detachment from desires.
- I.16. The ultimate renunciation is when one transcends the qualities of nature and perceives the soul.
- I.17. Practice and detachment develop four types of *samādhi*: self-analysis, synthesis, bliss, and the experience of pure being.
- I.18. 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. 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. Practice must be pursued with trust, confidence, vigour, keen memory and power of absorption to break this spiritual complacency.
- I.21. The goal is near for those who are supremely vigorous and intense in practice.
- I.22. There are differences between those who are mild, average and keen in their practices.
- I.23. Or, the *citta* may be restrained by profound meditation upon God and total surrender to Him.
- I.24. God is the Supreme Being, totally free from conflicts, unaffected by actions and untouched by cause and effect.
- I.25. God is the unexcelled seed of all knowledge.
- I.26. God is the first, foremost and absolute guru, unconditioned by time.
- I.27. He is represented by the sacred syllable *āum*, called *praṇava*.
- I.28. The mantra *āum* is to be repeated constantly, with feeling, realizing its full significance.

- I.29. Meditation on God with the repetition of *āum* removes obstacles to the mastery of the inner self.
- I.30. These obstacles are disease, inertia, doubt, heedlessness, laziness, indiscipline of the senses, erroneous views, lack of perseverance, and backsliding.
- I.31. Sorrow, despair, unsteadiness of the body and irregular breathing further distract the *citta*.
- I.32. Adherence to single-minded effort prevents these impediments.
- I.33. 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. Or, by maintaining the pensive state felt at the time of soft and steady exhalation and during passive retention after exhalation.
- I.35. Or, by contemplating an object that helps to maintain steadiness of mind and consciousness.
- I.36. Or, inner stability is gained by contemplating a luminous, sorrowless, effulgent light.
- I.37. Or, by contemplating on enlightened sages who are free from desires and attachments, calm and tranquil, or by contemplating divine objects.
- I.38. Or, by recollecting and contemplating the experiences of dream-filled or dreamless sleep during a watchful, waking state.
- I.39. Or, by meditating on any desired object conducive to steadiness of consciousness.
- I.40. Mastery of contemplation brings the power to extend from the finest particle to the greatest.
- I.41. 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. At this stage, called *savitarkā samāpatti*, the word, meaning and content are blended, and become special knowledge.
- I.43. In *nirvitarka samāpatti*, the difference between memory and intellectual illumination is disclosed; memory is cleansed and consciousness shines without reflection.
- I.44. The contemplation of subtle aspects is similarly explained as deliberate (*savicāra samāpatti*) or non-deliberate (*nirvicāra samāpatti*).
- I.45. The subtlest level of nature (*prakṛti*) is consciousness. When consciousness dissolves in nature, it loses all marks and becomes pure.
- I.46. The states of samādhi described in the previous sūtras are dependent upon a support or seed, and are termed *sabīja*.
- I.47. From proficiency in *nirvicāra samāpatti* comes purity. *Sattva* or luminosity flows undisturbed, kindling the spiritual light of the self.
- I.48. When consciousness dwells in wisdom, a truth-bearing state of direct spiritual perception dawns.
- I.49. This truth-bearing knowledge and wisdom is distinct from and beyond the knowledge gleaned from books, testimony, or inference.
- I.50. A new life begins with this truth-bearing light. Previous impressions are left behind and new ones are prevented.
- I.51. When that new light of wisdom is also relinquished, seedless *samādhi* dawns.