

1 Sutra I.1

अथ योगानुशासनम् ॥ १ ॥

atha yoga-anuśāsanam

Now full instruction in Yoga begins.

2 Sutra I.2

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

yogaś-citta-vṛtti-nirodhaḥ

Yoga is the nirodha (process of ending) of the vṛtti (fluctuations) of citta (mind).

3 Sutra I.3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

tadā draṣṭuḥ svarūpe-‘vasthānam

Then, the seer (drastr) dwells in his true nature (svarupa).

4 Sutra I.4

वृत्तिसारूप्यमितरत्र ॥४॥

vrtti sārūpyam-itaratra

At other times, when he is not in the state of yoga, man remains identified with the thought-waves in the mind.

5 Sutra I.5

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥

vrttayah pañcatayyah kliṣṭākliṣṭāḥ

The modifications of the mind are five-fold and are painful ‘Klista’ and not-painful ‘Aklista’.

6 Sutra I.6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

pramāṇa viparyaya vikalpa nidrā smrtayah

These five kinds of mind modifications are: right knowledge, wrong knowledge, verbal delusion, sleep and memory.

7 Sutra I.7

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥

pratyakṣa-anumāna-āgamāḥ pramāṇāni

The sources of right knowledge (Pramana) are direct perception, inference and scriptural testimony.

8 Sutra I.8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥

viparyayo mithyā-jñānam-atadrūpa pratiṣṭham

Misperception (Viparyaya) is mistaken knowledge stemming from incorrect conception of something.

9 Sutra I.9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

śabda-jñāna-anupātī vastu-śūnyo vikalpaḥ

Verbal knowledge devoid of substance is a vritti caused by imagination (vikalpa).

10 Sutra I.10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

abhāva pratyayā lambanā vṛttirnidrā

Deep sleep without dreams (nidra) causes a vritti without content.

11 Sutra I.11

अनुभूतविषयासंप्रमोषः स्मृतिः ॥११॥

anu-bhūta-viṣaya-asampramoṣaḥ smṛtiḥ

Memory (smṛtiḥ) is a vritti that recaptures a past experience.

12 Sutra I.12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

abhyāsa vairāgyābhyāṁ tannirōdhaḥ

The cessation of the Vrittis can be brought about by persistent inner effort (abhyasa) and non-attachment (vairagya).

13 Sutra I.13

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

tatra sthitau yatno-‘bhyāsaḥ

Steadfast and continuous practice(abhyasa) is needed to still the mind of vrittis.

14 Sutra I.14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

sa tu dīrghakāla nairantarya satkāra-āsevito drḍhabhūmiḥ

Long, uninterrupted, alert practice is the way to cease the vrittis.

15 Sutra I.15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥

drṣṭa-anuśravika-viṣaya-vitrṣṇasya vaśīkāra-samjñā vairāgyam

Detachment (vairagyam) is freedom from desire for sense objects both seen or heard of.

16 Sutra I.16

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १६ ॥

tatparam puruṣa-khyāteḥ guṇa-vaitṛṣṇyam

The ultimate renunciation (vairagya) is when one transcends the qualities of nature (gunas) and perceives the soul (purusha).

17 Sutra I.17

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १७ ॥

vitarka-vicāra-ānanda-asmitā-rūpa-anugamāt-samprajñātaḥ

Practice and detachment develop four types of Samadhi. Samprajnata Samadhi is that which is accompanied by reasoning, reflection, bliss and pure being.

18 Sutra I.18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १८ ॥

virāma-pratyaya-abhyāsa-pūrvah saṁskāra-śeṣo-'nyaḥ 18

Before Asamprajnata Samadhi arises there is an in between state (virāma-pratyaya) in which all mental activity ceases, but the mind still retains unmanifested impressions.

19 Sutra I.19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

bhava-pratyayo videha-prakṛti-layānām 19

In this state one ceases to identify with their bodies but seeds of desire remain deep in their consciousness.

20 Sutra I.20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

śraddhā-vīrya-smṛti samādhi-prajñā-pūrvaka itareṣām 20

One must practise with trust, confidence, vigour, keen memory and strong power of meditation to overcome complacency.

21 Sutra I.21

तीव्रसंवेगानामासन्नः ॥२१॥

tīvra-samivegānām-āsannaḥ 21

Success is nearest to those who's efforts are intense and sincere.

22 Sutra I.22

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥

mrdu-madhya-adhimātratvāt-tato 'pi viśeṣaḥ 22

Success also depends on the amount of effort a sadhaka practices.

23 Sutra I.23

ईश्वरप्रणिधानाद्वा ॥२३॥

īśvara-praṇidhānād-vā 23

Success is also attained by those who surrender to GOD (Isvara).

24 Sutra I.24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

kleśa karma vipāka-āśayaiḥ-aparāmrṣṭaḥ puruṣa-viśeṣa īśvaraḥ 24

Isvara is the supreme Purusha, untouched by any afflictions, actions, fruits of life's actions or by any inner impressions of desires.

25 Sutra I.25

तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

tatra niratiśayam sarvajña-bījam 25

In God (Purusha) the seed is developed to its highest level.

26 Sutra I.26

पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात् ॥२६॥

sa eṣa pūrveṣām-api-guruḥ kālena-anavacchedāt 26

God (Purusha) beyond the limits of time is the Guru of all Gurus.

27 Sutra I.27

तस्य वाचकः प्रणवः ॥२७॥

tasya vācakaḥ praṇavaḥ 27

He is also known as Aum called Pranava.

28 Sutra I.28

तज्जपस्तदर्थभावनम् ॥२८॥

taj-japaḥ tad-artha-bhāvanam 28

The mantra Aum is to be repeated and meditated over to realise its full significance.

29 Sutra I.29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

tataḥ pratyak-cetana-adhigamo-‘py-antarāya-abhavaś-ca 29

Repeating and meditating on Aum brings about the disappearance of all obstacles and the awakening of a new consciousness.

30 Sutra I.30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वा

vyādhi styāna saṁśaya pramāda-ālasya-avirati bhrāntidarśana-alabdha-bhūmikatva-anavast

Disease, inertia, doubt, carelessness, laziness, sensuality, delusion, impotency and instability are the barriers that distract the mind.

31 Sutra I.31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥

duḥkha-daurmanasya-aṅgamejayatva-śvāsapraśvāsāḥ vikṣepa sahabhuvah 31

Sorrow, despair, unsteadiness of the body and irregular breathing are the symptoms of a distracted mind.

32 Sutra I.32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

tat-pratiṣedha-artham-eka-tattva-abhyāsaḥ 32

To remove these meditate on one principal.

33 Sutra I.33

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसा

maitrī karuṇā mudito-pekṣāṇāṃ-sukha-duḥkha puṇya-apuṇya-viṣayāṇāṃ bhāvanātaḥ citta-prasa

The mind becomes tranquil by cultivating friendliness toward the happy, compassion for the unhappy, joy in the virtuous, and indifference toward the wicked.

34 Sutra I.34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

pracchardana-vidhāraṇa-ābhyām vā prāṇasya 34

The mind also becomes tranquil by the controlled expelling and retaining of the breath.

35 Sutra I.35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥३५॥

viṣayavatī vā pravṛtti-utpannā manasaḥ sthiti nibandhinī 35

Meditation on an object can produce extraordinary sense perceptions, the mind gains confidence and this helps perseverance.

36 Sutra I.36

विशोका वा ज्योतिष्मती ॥३६॥

viśokā vā jyotiṣmatī 36

Also meditate on the Inner Light which is serene and beyond sorrow.

37 Sutra I.37

वीतरागविषयं वा चित्तम् ॥३७॥

vītarāga viṣayam vā cittam 37

Also meditate on one who has attained desirelessness.

38 Sutra I.38

स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥

svapna-nidrā jñāna-ālambanam vā 38

Also, meditate on the knowledge that comes from sleep.

39 Sutra I.39

यथाभिमतध्यानाद्वा ॥३९॥

yathā-abhimata-dhyānād-vā 39

Also, meditate on anything that appeals to you.

40 Sutra I.40

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

paramāṇu parama-mahattva-anto-‘sya vaśīkārah 40

Thus the Yogi becomes master of all, from the infinitesimal to the infinite.

41 Sutra I.41

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनतासमापत्तिः ॥४१॥

kṣīṇa-vrtter-abhijātasasyeva maṇer-grahītr-grahaṇa-grāhyeṣu tatstha-tadañjanatā samāpattiḥ

When the mind becomes tranquil, free of vritties, the mind becomes like a flawless crystal, reflecting equally, without distortion, the perceiver, the perceived and the perception are one. Himself, the seer. This is Samadhi.

42 Sutra I.42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

tatra śabdārtha-jñāna-vikalpaiḥ samikīrṇā savitarkā samāpattiḥ 42

At this stage, Savitarka Samapattiḥ – Samadhi awareness absorbed with physical awareness – is intermixed with the notions of word, meaning and idea.

43 Sutra I.43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

smṛti-pariśuddhau svarūpa-śūnyeva-arthamātra-nirbhāsā nirvitarkā 43

Nirvitarka Samadhi is attained when memory is purified, and the mind is able to see the true nature of things without distortion.

44 Sutra I.44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

etayaiva savicārā nirvicārā ca sūkṣma-viṣaya vyākhyātā 44

The contemplation of subtle aspects is similarly explained as deliberate (savicara samapatti) or non-deliberate (nirvicara samapatti).

45 Sutra I.45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥

sūkṣma-viṣayatvam-ca-aṅga paryavasānam 45

The subtlest level of nature(pakriti) is consciousness. When consciousness dissolves in nature it loses all marks and becomes pure.

46 Sutra I.46

ता एव सबीजः समाधिः ॥४६॥

tā eva sabījas-samādhīḥ 46

These samadhis that result from meditation on an object are samadhis with seed, and do not give freedom from the cycle of rebirth.

47 Sutra I.47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

nirvicāra-vaiśāradye-‘dhyātma-prasādaḥ 47

On attaining the utmost purity of the nirvicarra stage of Samadhi there is a dawning of the spiritual light.

48 Sutra I.48

ऋतम्भरा तत्र प्रज्ञा ॥४८॥

rtambharā tatra prajñā 48

In Nirvicarra Samadhi the consciousness is filled with The Spiritual Truth.

49 Sutra I.49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

śruta-anumāna-prajñā-abhyām-anya-viṣayā viśeṣa-arthatvāt 49

The Truth bearing wisdom of Nirvicarra Samadhi is different from and way beyond the knowledge gleaned from books, testimony and inference.

50 Sutra I.50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

tajjas-saṁskāro-‘nya-saṁskāra pratibandhī 50

A new life springs into being with this truth-bearing light. The seedless Samadhi is attained and with it freedom from Life and Death.

51 Sutra I.51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥

tasyāpi nirodhe sarva-nirodhān-nirbījaḥ samādhīḥ 51

When that new light of wisdom is also relinquished seedless Samadhi dawns.