

अथ योगानुशासनम् ॥ 1 ॥

Atha yogānuśāsanam

Atha: now therefore; *yoga*: (regarding) yoga; *anuśāsanam*: complete instructions

Now, therefore, complete instructions regarding yoga.

Sutra 1:2

योगश्चित्तवृत्तिनिरोधः ॥ 2 ॥

Yogaschitta vṛtti nirodhaḥ

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

To block the patterns of consciousness is yoga.

Sutra 1:3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ 3 ॥

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 1:4

वृत्तिसारूप्यमितरत्र ॥ 4 ॥

Vṛtti sārūpyamitaratra

Vṛtti: modification, pattern; *sārūpyam*: identification; *itaratra*: in other state

Or there is identification with the modifications of chitta.

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ ५ ॥

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 1:6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

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 1:7

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

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 1:8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

Viparyayo mithyājñānamatadrūpapraṭiṣṭham

Viparyayaḥ: misconception; *mithyā*: false, illusory; *jñānam*: knowledge; *atat*: not its own; *rūpa*: form; *pratiṣṭham*: based

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

Sutra 1:9

शब्दज्ञानानुपाति वस्तुशून्यो विकल्पः ॥ ९ ॥

Śabdajñānānupātī 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 1:10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

Abhāva-pratyayālambanā vṛttirnidrā

Abhāva: absence; *pratyaya*: content of mind; *ālambanā*: support; *vṛttiḥ*: modification; *nidrā*: sleep

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

Sutra 1:11

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

Anubhūta-viṣaya-sampramoṣaḥ smṛtiḥ

Anubhūta: experienced; *viṣaya*: objects of sense perception; *asampramoṣaḥ*: not letting escape; *smṛtiḥ*: memory

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

Sutra 1:12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

Abhyāsa-vairāgyābhyāṃ tannirodhaḥ

Abhyāsa: repeated practice; *vairāgyābhyāṃ*: by vairagya; *tat*: that; *nirodhaḥ*: stopping, blocking

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

तत्र स्थितौ यत्नोऽभ्यासः ॥ 13 ॥

Tatra sthitau yatno'bhyāsaḥ

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 1:14

स तु दीर्घकाल नैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ 14 ॥

Sa tu dīrghakāla nairantaryasatkārāsevito dṛḍhabhūmiḥ

Sah: that (abhyāsa); *tu*: but; *dīrgha*: 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 1:15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ 15 ॥

Dṛṣṭānuśravika-viṣayāvitṛṣṇasya
vaśīkāra-sañjñā vairāgyam

Dṛṣṭa: seen; *anuśravika*: heard; *viṣaya*: object; *vitṛṣṇasya*: of the one who is free of desire (*trṣṇā*: craving, desire); *vaśīkāra*: 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.

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ 16॥

Tatparam puruṣakhyāterguṇavaitṛṣṇyam

Tat: that; *param*: 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 1:17

वितर्कविचारानन्दास्मितानुगमात् सम्प्रज्ञातः ॥ 17॥

Vitarka-vichārānandāsmitānugamāt samprajñātaḥ

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

Sutra 1:18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ 18॥

Virāmapratyayābhyāsapūrvāḥ saṁskāraśeṣo'nyaḥ

Virāma: stopping; *pratyaya*: content of mind; *abhyāsa*: continued practice; *pūrvāḥ*: coming before; *saṁskāraśeṣa*: 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 1:19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ 19॥

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.)

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ 20 ॥

Śraddhāvīryasmṛtisamāhiprajñāpūrvaka itareṣām

Host - learn until I see the truth is exper

Śraddhā: faith; vīrya: energy, strong will; smṛti: memory;
samāhiprajñā: intelligence arising from samadhi; pūrvaka:
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 1:21

तीव्रसंवेगानामासन्नः ॥ 21 ॥

Tīvrasaṁvegānāmāsannaḥ

Tīvra: intense; saṁvega: urge; āsannaḥ: quite near

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

Sutra 1:22

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥ 22 ॥

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 1:23

ईश्वरप्राणिधानाद्वा ॥ 23 ॥

Īśvarapraṇidhānādvā

Īśvara: Lord; praṇidhānāt: devotion; vā: or

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

क्लेशकर्मविपाकाशयैरपरमृष्टः पुरुषविशेष ईश्वरः ॥ 24 ॥

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 1:25

तत्र निरतिशयं सर्वज्ञबीजम् ॥ 25 ॥

Tatra niratiśayaṃ sarvajñabījam

Tatra: there (in God); *niratiśayaṃ*: limitless; *sarvajña*: omniscient; *bījam*: principle, seed

In Ishwara there is the seed of limitless omniscience.

Sutra 1:26

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ 26 ॥

Pūrveṣāmapi guruḥ kālenānavachchhedāt

Pūrveṣām: of those who came before; *api*: even; *guruḥ*: greater, teacher; *kālena*: by time; *anavachchhedāt*: because unlimited by time

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

Sutra 1:27

तस्य वाचकः प्रणवः ॥ 27 ॥

Tasya vāchakaḥ praṇavaḥ

Tasya: of it; *vāchakaḥ*: designator, indicator; *praṇavaḥ*: Aum

Aum is the word denoting God.

तज्जपस्तदर्थभावनम् ॥ 28 ॥

Tajjapastadarthabhāvanam

repetition with attention

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

contemplate

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

Sutra 1:29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ 29 ॥

attainment

Tataḥ pratyakchetaṇādhigamo'pyantarāyābhāvaścha

inner consciousness

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 1:30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्ध-भूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ 30 ॥

Vyādhistyānaśaṁśayapramādālasyaāvratibhrānti-
darśanālabdhabhūmikatvānavasthitatvāni
chittavikṣepāste'ntarāyāḥ

stiff

indifferent

Vyādhi: disease; *styāna*: dullness; *śaṁśaya*: 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.

दुःखदौर्मनस्यांगमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३१ ॥

Duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā
vīkṣepasahabhuvaḥ

Duḥkha: pain; *daurmanasya*: depression; *aṅgamejayatva*: shaking of the body; *śvāsapraśvāsā*: inhalations and exhalations; *vīkṣepa*: distraction; *sahabhuvaḥ*: accompanying symptom

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

Sutra 1:32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

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 1:33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

Maitrīkaruṇāmuditopekṣāṇāṃ sukhaduḥkha-
pūṇyāpūṇyaviṣayāṇāṃ bhāvanātaśchittaprasādanam

Maitrī: friendliness; *karuṇā*: compassion; *muditā*: gladness; *upekṣāṇāṃ*: indifference; *sukha*: happiness; *duḥkha*: misery; *pūṇya*: virtue; *apūṇya*: vice; *viṣayāṇāṃ*: 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.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

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 1:35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥ ३५ ॥

Viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhanī

Viṣayavatī: sensuous; *vā*: or; *pravṛttih*: functioning; *utpannā*: arisen; *manasaḥ*: of the mind; *sthiti*: steadiness; *nibandhanī*: which binds

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

Sutra 1:36

विशोका वा ज्योतिष्मती ॥ ३६ ॥

Viśokā vā jyotiṣmatī

Viśokā: without sorrow; *vā*: or; *jyotiṣmatī*: luminous, full of light

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

Sutra 1:37

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

Vītarāgaviṣayaṃ vā chittam

Vītarāga: passionless person who has transcended raga; *viṣayaṃ*: 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.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ 38 ॥

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 1:39

यथाभिमतध्यानाद्वा ॥ 39 ॥

Yathābhimatadhyānādvā

Yathā: as; *abhimata*: desired; *dhyānāt*: by meditation; *vā*: or

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

Sutra 1:40

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ 40 ॥

Paramāṇuparamamahattvānto'sya vaśīkāraḥ

Paramāṇu: ultimate atom; *paramamahattva*: ultimate largeness; *antaḥ*: ending; *asya*: of his; *vaśīkāraḥ*: mastery

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

क्षीणवृत्तेरभिजातस्येव मणेरग्राहीतृग्रहणग्राह्येषु
तत्स्थतदञ्जनता समापत्तिः ॥41॥

Kṣīṇavṛtterabhijātasyeva maṇergrahītrgrahaṇagrāhyeṣu
tatsthatadañjanatā samāpattiḥ

Kṣīṇavṛtteh: whom the *vṛttis* have weakened; *abhijātasya*: well-polished, purified; *iva*: just like; *maṇeḥ*: of the crystal; *grahītr*: 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 vṛttis 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 1:42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥42॥

Tatra śabdārthajñānavikalpaiḥ saṅkīrṇā
savitarkā samāpattiḥ

Tatra: there, in that state; *śabda*: word, sound; *artha*: true knowledge; *jñāna*: reasoning; *vikalpaiḥ*: by alternation; *saṅkīrṇa*: 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 1:43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥43॥

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 1:44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥44॥

Etayaiva savichārā nirvichārā cha
sūkṣmaviṣayā vyākhyātā

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

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

Sutra 1:45

सूक्ष्मविषयत्वं चालिंगपर्यवसानम् ॥45॥

Sūkṣmaviṣayatvaṃ chālīṅgaparyavasānam

Sūkṣmaviṣayatvaṃ: the subtle stages of samadhi; *cha*: and; *aliṅga*: prakriti; *paryavasānam*: extension

The stages of samadhi in respect to subtle objects extend

ता एव सबीजः समाधिः ॥ 46 ॥

Tā eva sabījaḥ samādhīḥ

Tāh: those; *eva*: only; *sabījaḥ*: with seed; *samādhīḥ*: samadhi

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

Sutra 1:47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ 47 ॥

Nirvichāravaiśāradye'dhyātmprasādaḥ

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 1:48

ऋतम्भरा तत्र प्रज्ञा ॥ 48 ॥

Ṛtambharā tatra prajñā

Ṛtambharā: full of experience; *tatra*: there; *prajñā*: super-consciousness

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

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ 49 ॥

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 1:50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ 50 ॥

Tajjaḥ saṃskāro'nyasaṃskārapratibandhī

Tajjaḥ: born of that; *saṃskārah*: dynamic consciousness; *anya*: of other; *saṃskāra*: dynamic consciousness; *pratibandhī*: that which prevents

jah - born (give sis)

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

Sutra 1:51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ 51 ॥

Tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ

Tasya: of that; *api*: also; *nirodha*: by blocking; *sarva*: all; *nirodhān*: by blocking; *nirbījaḥ*: seedless; *samādhiḥ*: samadhi

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

Om

Yogena cittasya padena vācām Malam śarīrasya ca vaidyakena
Yo'pākarottam pravaram munīnām Patanjālim prāñjalir ānato'smi

Om

Paramātmāne namah | Sri Patañjali Yoga darśana | Atha Samādhī Pada

Om

Vande gurūnām caranāravinde
Sandarśita svātma sūkhāva bodhe
Nihśreyase jāngali kāyamane
Samsāra hālāhala mohaśāntyai

Ābāhu puruṣākāram
Śankha cakrāsi dhārinam
Sahasra śirasam śvetam
Pranamāmi patanjālim

Om