

Book I Sutras Sanskrit and Translation from *The Secret of the Yoga Sutra*

SUTRA 1:1

अथ योगानुशासनम् ॥१॥
atha yogānuśāsanam ॥ 1 ॥

Now begins the instruction on the practice of Yoga.

SUTRA 1:2

योगश्चित्तवृत्तिनिरोधः ॥२॥
yogaścittavṛttinirodhaḥ ॥ 2 ॥

Complete mastery over the roaming tendencies of the mind is Yoga.

SUTRA 1:3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥
tadā draṣṭuḥ svarūpe'vasthānam ॥ 3 ॥

Then the Seer becomes established in its essential nature.

SUTRA 1:4

वृत्तिसारूप्यमितरत्र ॥४॥
vṛttisārūpyamitaratra ॥ 4 ॥

Elsewhere [the Seer] conforms to the roaming tendencies of the mind.

SUTRA 1:5

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥
vṛttayaḥ pañcatayyaḥ klišṭāklišṭāḥ ॥ 5 ॥

The tendencies that cause the mind to rotate are fivefold. They are either afflicting or non-afflicting.

SUTRA 1:6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥
pramāṇaviparyayavikalpanidrāsmṛtayaḥ ॥ 6 ॥

The five mental functions are correct understanding, false understanding, imagination, dreamless sleep, and memory.

SUTRA 1:7

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥

pratyakṣānumānāgamāḥ pramāṇāni ॥ 7॥

Correct understanding is threefold: sense perception, inference, and revelation documented in the scriptures.

SUTRA 1:8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥

viparyayo mithyājñānamatadrūpapraṭiṣṭham ॥ 8॥

Mistaking the unreal for the real is false understanding. False understanding is not grounded in reality; instead it corresponds to that which has no ground.

SUTRA 1:9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

śabdajñānānupātī vastuśūnyo vikalpaḥ ॥ 9॥

Imagination is knowledge, which due to the use of words appears to have content but in reality is devoid of content.

SUTRA 1:10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

abhāvapratyayālambanā vṛttirnidrā ॥ 10॥

Swirling of the mind around the cognition of non-being is dreamless sleep.

SUTRA 1:11

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥

anubhūtaviṣayaśampraṁoṣaḥ smṛtiḥ ॥ 11॥

Not being completely disconnected from the objects of previous experiences is memory.

SUTRA 1:12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

abhyāsavairāgyābhyāṁ tannirodhaḥ ॥ 12॥

That can be controlled through practice and non-attachment.

SUTRA 1:13

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

tatra sthitau yatno'bhyāsaḥ ॥ 13॥

Ardent effort to retain the peaceful flow of mind free of roaming tendencies is *abhyasa*.

SUTRA 1:14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ ॥ 14॥

That becomes firm only when done for a long period of time, with no interruption, and with reverence.

SUTRA 1:15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥

dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasamjñā vairāgyam ॥ 15॥

Non-attachment, known as *vashikara samjna*, belongs to the one who is free from the craving for sense objects and objects mentioned in the scriptures.

SUTRA 1:16

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १६॥

tatparaṁ puruṣakhyāterguṇavaitṛṣṇyam ॥ 16॥

The highest level of non-attachment, leading to self-realization, takes place when the aspirant is free from all forms of desire, including the desires resulting from the interplay of sattvic, rajasic, and tamasic forces of nature.

SUTRA 1:17

वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः ॥१७॥

vitarkavicārānandāsmitārūpānugamāt samprajñātaḥ ॥ 17॥

***Samprajnata samadhi* is accompanied either by a gross object, a subtle object, joy, or the feeling of I-am-ness.**

SUTRA 1:18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

virāmapratyayābhyāsapūrvāḥ saṁskāraśeṣo'nyaḥ ॥ 18॥

The other [higher samadhi] is preceded by *abhyasa*, which brought all cognitions to a complete halt. What remains is the *samskara* [of *abhyasa* itself].

SUTRA 1:19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

bhavapratyayo videhaprakṛtilayānām ॥ 19॥

The experience of the higher level of samadhi is innate to [extraordinary yogis technically known as] *videha* and *prakritilaya*.

SUTRA 1:20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām ॥ 20॥

In the case of others, it [samadhi] is preceded by faith, vigor, retentive power, stillness of mind, and intuitive wisdom.

SUTRA 1:21

तीव्रसंवेगानामासन्नः ॥२१॥

tīvrasaṁvegānāmāsannaḥ ॥ 21॥

Samadhi is near for those whose aspiration is steadfast.

SUTRA 1:22

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥

mṛdumadhyādhimātratvāt tato’pi viśeṣaḥ ॥ 22॥

Depending on whether the seeker’s steadfast aspiration is mild, intermediate, or supreme, there are further distinctions.

SUTRA 1:23

ईश्वरप्रणिधानाद्वा ॥२३॥

īśvarapraṇidhānādvā ॥ 23॥

From trustful surrender to Ishvara [God], samadhi also comes.

SUTRA 1:24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ ॥ 24॥

Ishvara [God] is a unique being untouched by afflictions, karmas, the results of karmas, and the repository of karmas.

SUTRA 1:25

तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

tatra niratiśayaṁ sarvajñabījam ॥ 25॥

Therein [in Ishvara] lies the seed of unsurpassed omniscience.

SUTRA 1:26

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥२६॥

sa eṣa pūrveṣāmapī guruḥ kālenānavacchedāt ॥ 26॥

He is the one who has been the preceptor of all previous teachers for He is not limited by time.

SUTRA 1:27

तस्य वाचकः प्रणवः ॥२७॥

tasya vācakaḥ praṇavaḥ ॥ 27॥

Pranava [om] is the denoter of That [Ishvara].

SUTRA 1:28

तज्जपस्तदर्थभावनम् ॥२८॥

tajjapastadarthabhāvanam ॥ 28॥

Repetition of That [pranava] means to reflect on its meaning.

SUTRA 1:29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca ॥ 29॥

From that comes the experience of Inner Being as well as the elimination of impediments.

SUTRA 1:30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

vyādhistyānasamśayapramādālasyaāviratibhṛāntidarśanaalabdhabhūmikatvānavasthitatvāni cittavikṣepāste'ntarāyāḥ ॥ 30॥

Disease, mental inertia, doubt, carelessness, sloth, inability to withdraw from sense cravings, clinging to misunderstanding, inability to reach the goal [samadhi], and inability to retain it throw our mind outward; they are obstacles.

SUTRA 1:31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥

duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vīkṣepasahabhuvah ॥ 31॥

Pain, mental agitation, unsteadiness or trembling of limbs, [abnormal or disturbed] trembling of limbs, [abnormal or disturbed] inhalation and exhalation all arise with the obstacles.

SUTRA 1:32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

tatpratiṣedhārthamekatattvābhyāsaḥ ॥ 32॥

Meditation on one single reality is the way to overcome these obstacles.

SUTRA 1:33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

maitrīkaruṇāmuditopekṣāṇāṃ sukhaduḥkhaṇyāpūṇya-viṣayāṇāṃ

bhāvanātaścittaprasādanam ॥ 33॥

Transparency of mind comes by embracing an attitude of friendliness, compassion, happiness, and non-judgment toward those who are happy, miserable, virtuous, and non-virtuous.

SUTRA 1:34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

pracchardanavidhāraṇābhyāṃ vā prāṇasya ॥ 34॥

Transparency of mind also comes by practicing pranayama that involves forceful exhalation and breath retention.

SUTRA 1:35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥३५॥

viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhinī ॥ 35॥

A unique cognition pertaining to a sense object arising from within also anchors the mind to *sthiti*, the peaceful flow free from all thought constructs.

SUTRA 1:36

विशोका वा ज्योतिष्मती ॥३६॥

viśokā vā jyotiṣmatī ॥ 36॥

The state of consciousness free from sorrow and anguish and infused with inner light also anchors the mind to *sthiti*, the peaceful flow free from all thought constructs.

SUTRA 1:37

वीतरागविषयं वा चित्तम् ॥३७॥

vītarāgaviṣayaṁ vā cittam ॥ 37॥

Or the ability to retain the peaceful flow of mind comes by focusing on someone who is free from all desire.

SUTRA 1:38

स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥

svapnanidrājñānālambanaṁ vā ॥ 38॥

Or by meditating on the knowledge gained from dreams and sleep, one acquires stability of mind.

SUTRA 1:39

यथाभिमतध्यानाद्धा ॥३९॥

yathābhimatadhyānādvā ॥ 39॥

Or by meditating on a well-considered object of one's choice, one attains steadiness of mind.

SUTRA 1:40

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

paramāṇu paramamahattvānto'sya vaśīkāraḥ ॥ 40॥

A yogi's mastery stretches from the smallest particle to the biggest object.

SUTRA 1:41

क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥४१॥

kṣīṇavṛtterabhijātasyeva maṇergrahītṛgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ ॥ 41॥

A mind free from its roaming tendencies is like a crystal. It takes the form of whatever object is in its proximity, whether the object is the perceiver, the process of perceiving, or the object of perception. This is *samapatti*, complete absorption.

SUTRA 1:42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

tatra śabdārthajñānavikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ ॥ 42॥

Meditation that has an object mingled with the distinct awareness of a word, the meaning of the word, and the awareness of focusing on the word and its meaning leads to a form of absorption known as *savitarka*.

SUTRA 1:43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā ॥ 43॥

Upon the refinement of memory, there arises mental absorption named *nirvitarka samapatti*, in which the object of meditation seems devoid of its own form and is expressive only of its meaning.

SUTRA 1:44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā ॥ 44॥

Accordingly, the *savichara* and *nirvichara* levels of mental absorption, which have extremely subtle objects as their focus, are explained.

SUTRA 1:45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥

sūkṣmaviṣayatvaṁ cālīṅgaparyavasānam ॥ 45॥

That which ultimately dissolves into irreferable Prakriti is the subtlest of all objects.

SUTRA 1:46

ता एव सबीजः समाधिः ॥४६॥

tā eva sabījaḥ samādhiḥ ॥ 46॥

Those are indeed samadhi with seed.

SUTRA 1:47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

nirvicāravaiśāradye'dhyātmaprasādaḥ ॥ 47॥

Spiritual transparency and joy come from the continued purification of *nirvichara samapatti*.

SUTRA 1:48

ऋतम्भरा तत्र प्रज्ञा ॥४८॥

ṛtambharā tatra prajñā ॥ 48॥

There that self-luminous field of Consciousness is laden with truth.

SUTRA 1:49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

śrūtānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt ॥ 49॥

Because intuitive wisdom contains the meaning (or essence) of “the Unique,” it has a different scope than the knowledge gained from scriptures and from inference.

SUTRA 1:50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

tajjaḥ saṁskāro'nyasaṁskārapratibandhī ॥ 50॥

Samskaras born of intuitive wisdom cancel all other samskaras.

SUTRA 1:51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥५१॥

tasyāpi nirodhe sarvanirodhānnirbījaḥ samādhiḥ ॥ 51॥

Upon cancellation of even that, everything else is cancelled. This is *nirbija samadhi*.