

Yoga Sutras from Book 1: samadhi padah

- अथ योगानुशासनम्
1. atha yogānuśāsanam
Now, the instruction of yoga.
- योगश्चित्तवृत्तिनिरोधः
2. yogaś citta-vṛtti-nirodhaḥ
Yoga is the process of ending mental fluctuations (calming the mind).
- तदा द्रष्टुः स्वरूपेऽवस्थानम्
3. tadā draṣṭuḥ svarūpe 'vasthānam
Then, the seer (I) will abide in one's (my) own true nature.
- वृत्तिसारूप्यमितरत्र
4. vṛtti-sārūpyam itaratra
Otherwise, we identify with the fluctuations.
- वृत्तयः पञ्चतम्यः क्लिष्टाक्लिष्टाः
5. vṛttayah pañcatayyah kliṣṭākliṣṭāḥ
The fluctuations are five-fold, and can either cause pain or not cause pain.
- प्रमाणविपर्ययविकल्पनिद्रा स्मृतयः
6. pramāṇa-viparyaya-vikalpa-nidrā-smṛtayah
They are: correct knowledge, misperception, imagination, sleep-without-dreams, and memory.
- प्रत्यक्षानुमानागमाः प्रमाणानि
7. pratyakṣānumānāgamāḥ pramāṇāni
Correct knowledge comes from direct perception, inference & valid testimony.
- विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम्
8. viparyayo mithyājñānam atad-rūpa-pratiṣṭham
Misperception is error, without foundation in form.
- शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः
9. śabda-jñānānupātī vastu-śūnyo vikalpaḥ
Imagination is without object. It is knowledge based only on words.
- अभावप्रत्ययालम्बना वृत्तिर्निद्रा
10. abhāva-pratyayālambanā vṛttir nidrā
Sleep-without-dreams is based on the intention of non-becoming.
- अनुभूतविषयासम्प्रमोषः स्मृतिः
11. anubhūta-viṣayāsampramoṣaḥ smṛtiḥ
Memory is not escaping from the objects of experience (experienced conditions).
- अभ्यासवैराग्याभ्यां तन्निरोधः
12. abhyāsa-vairāgyābhyāṃ tan-nirodhaḥ
Practice and detachment are the means to restraint (of the vṛtti).

Sutras 1 -3

"Introduction"

The meaning of the sutras summarized in 3 lines.

Patanjali's style is to state the concept, and then expound upon it.

Sutras 4 -11

The vṛtti

Description of the types of mental activity.

Sutra 6 is the list of the vṛtti.

Sutras 7 - 11 describe each vṛtti.

Sutra 12

How to calm the mind.

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- तत्र स्थितौ यत्नोऽभ्यासः
13. tatra sthilaṭ yatno `bhyāsaḥ
Practice is a continuous, steady effort.
- सतु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः
14. sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛḍha-bhūmiḥ
It (practice) has a firm ground when cultivated for along time, without interruption and with devotion to the truth.
- दृष्टानुश्रविकविषयकृष्णस्य वशाकारसंज्ञा वैराग्यम्
15. dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśākāra-sañjñā vairāgyam
Detachment is the mastery and full knowledge of non-thirst for objects (or conditions) seen or heard.
- तत्परं परुषस्यातेर्गुणवैतृष्यम्
16. tat param puruṣa-khyāter guṇa-vaitṛṣṇyam
The ultimate renunciation is to transcend the qualities of nature and perceive the soul.
- वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः
17. vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ
(Practice and detachment lead to samprajñataḥ samadhi) perfect contemplation with full consciousness (which) consists of engrossment in analysis, engrossment in reasoning, bliss, and the sense of "I am."
- विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः
18. virāma-pratyayābhyāsa-pūrvah saṁskāra-śeṣo `nyaḥ
Virama pratyaya (the opposite state from the previous sutra, is another type of samadhi, when all fluctuations of the brain cease. It...) results from the residuals of samskara.
- भवप्रत्ययो विदेहप्रकृतिलयानाम्
19. bhava-pratyayo videha-prakṛtilayanām
(In this state) one may experience "bodilessness" and become merged (absorbed) in nature. *mild
- श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्
20. śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām
In the case of the others, it (practice) must be pursued with faith (trust), energy, memory, the power of absorption and primary insight. *medium
- तीव्रसंवेगानामासन्नः
21. tīvra-samvegānām āsannaḥ
It is near for those who are ardent and *intense.
- मृदुमध्यममधिमात्रत्वान्ततोऽपि विशेषः
22. mṛdu-madhyādhimātratvāt tato `pi viśeṣaḥ
There are distinctions between those who are mild, moderate or extreme.
- ईश्वरप्रणिधानाद्वा
23. īśvara-praṇidhānād vā
Or, (the citta may be restrained) by surrender to god (the universe).

Sutras 13 -14

abhyasah
=
practice

How do we
practice?

Sutras 15 - 16

vairāgya
=
detachment

How can we
understand
detachment?

Sutras 17 - 22

What can we
expect from
cultivating
practice and
detachment?

Sutra 17 -
samprajñataḥ
samadhi =
perfect
contemplation
with full
consciousness.

Sutra 18 -
asamprajñataḥ
samadhi =
"natural"
samadhi.

Sutras 19 - 22 -
How can we
cultivate practice
and detachment?

Sutra 23

Or, we may
embrace the
"one step" way
to calm the
mind.