



पातञ्जलयोगसूत्राणि  
pAtanjalayogasUtrANi

The abridged-concepts of yoga, by sage Patanjali



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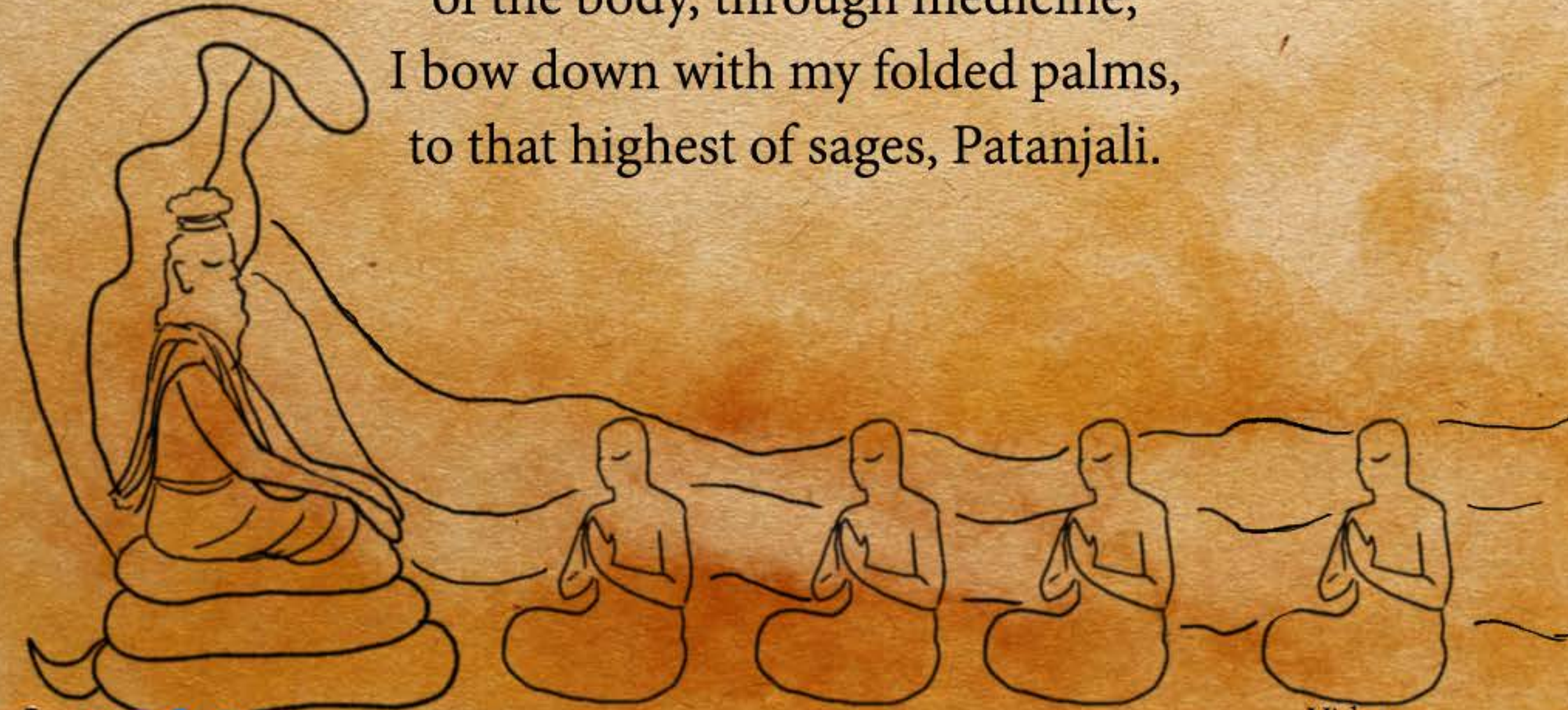
योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ॥

yogena chittasya padena vAchAm malam sharIrasya cha vaidyakena

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yoapakarottam pravaram munInAm patanjalim prAnjalirAnatosmi

The one who cleansed the impurities,  
of the mind, through yoga,  
of the speech, through grammar and  
of the body, through medicine;  
I bow down with my folded palms,  
to that highest of sages, Patanjali.



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॥ प्रथमोऽध्यायः ॥  
prathamaH adhyAyaH

॥ समाधि पादः ॥  
samAdhi pAdaH

The First Chapter

The section on "An Equanimous Mind"



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अथ योगानुशासनम् ॥ १.१॥

atha yogAnushAsanam 1.1

And now, the self-discipline of Yoga.



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योगश्चित्तवृत्तिनिरोधः ॥ १.२॥

yogashchittavRttinirodhaH 1.2

Yoga is control over the compulsive cyclical actions  
of one of the aspects of the mind, called chitta.



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तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १.३॥  
tadA draShTuH svarUpeavasthAnam 1.3

It is then, that one is established  
in the true sense of the seer, called self.





वृत्तिसारूप्यमितरत्र ॥ १.४॥

vRttisArUpyamitaratra 1.4

Otherwise, one is verily identified  
with the cyclical actions of the mind.



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वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ १.५॥  
vRttayaH panchatayyaH kliShTAakliShTAH 1.5

These cyclical actions are of five kinds,  
some complex and some simple.



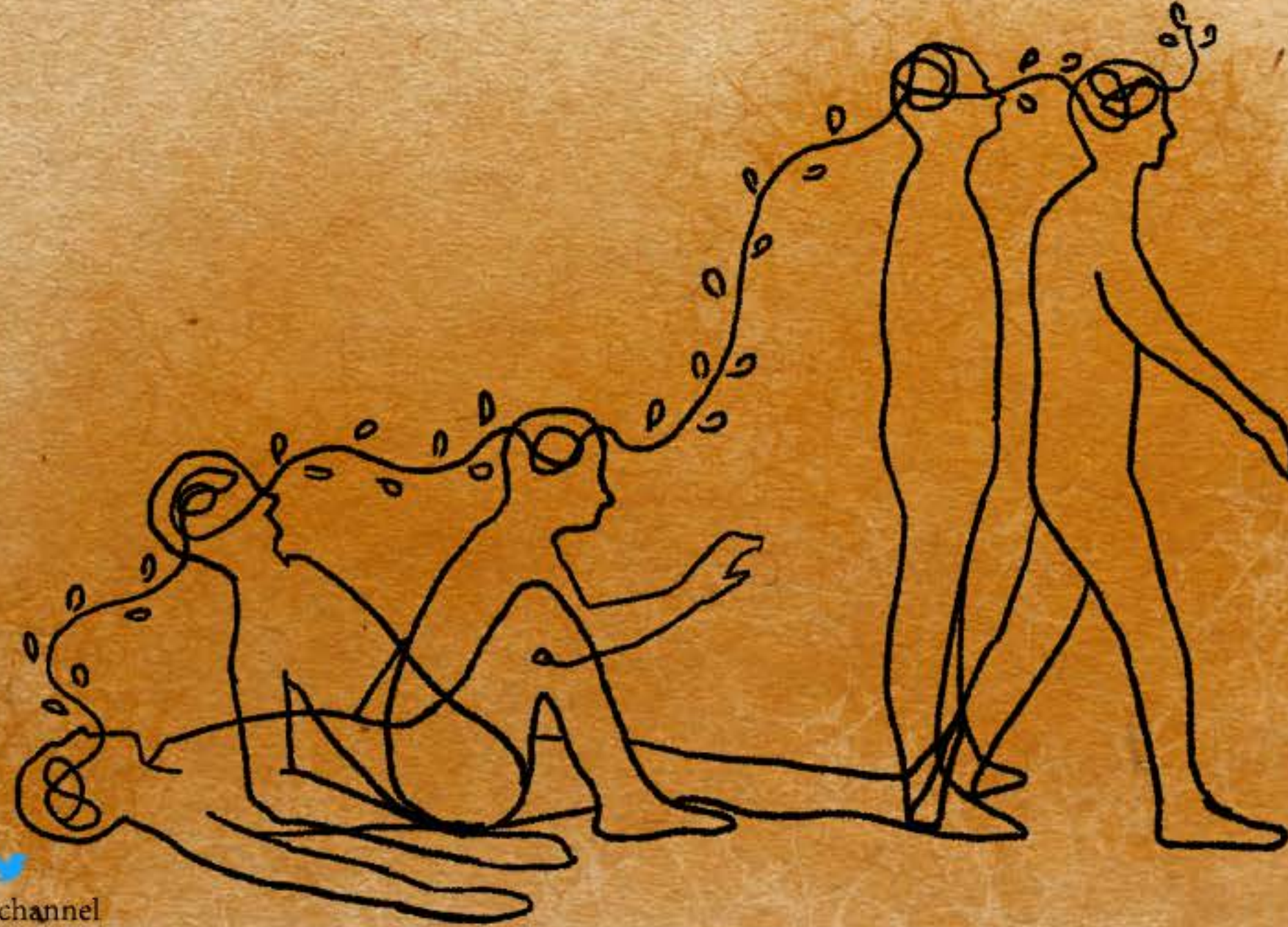
     
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प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६॥  
pramANaviparyayavikalpanidrAsmRtayaH 1.6

These five, are pramANa=judgement, viparyaya=misjudgement, vikalpa=imagination, nidrA=sleep, and smRti=remembrance.



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प्रत्यक्षानुमानागमाः प्रमाणानि ॥ १.७॥  
pratyakShAnumAnAgamAH pramANAni 1.7

pramANa=judgement, is through pratyakSha=direct experience,  
anumAna=inference, and Agama=acquisition.



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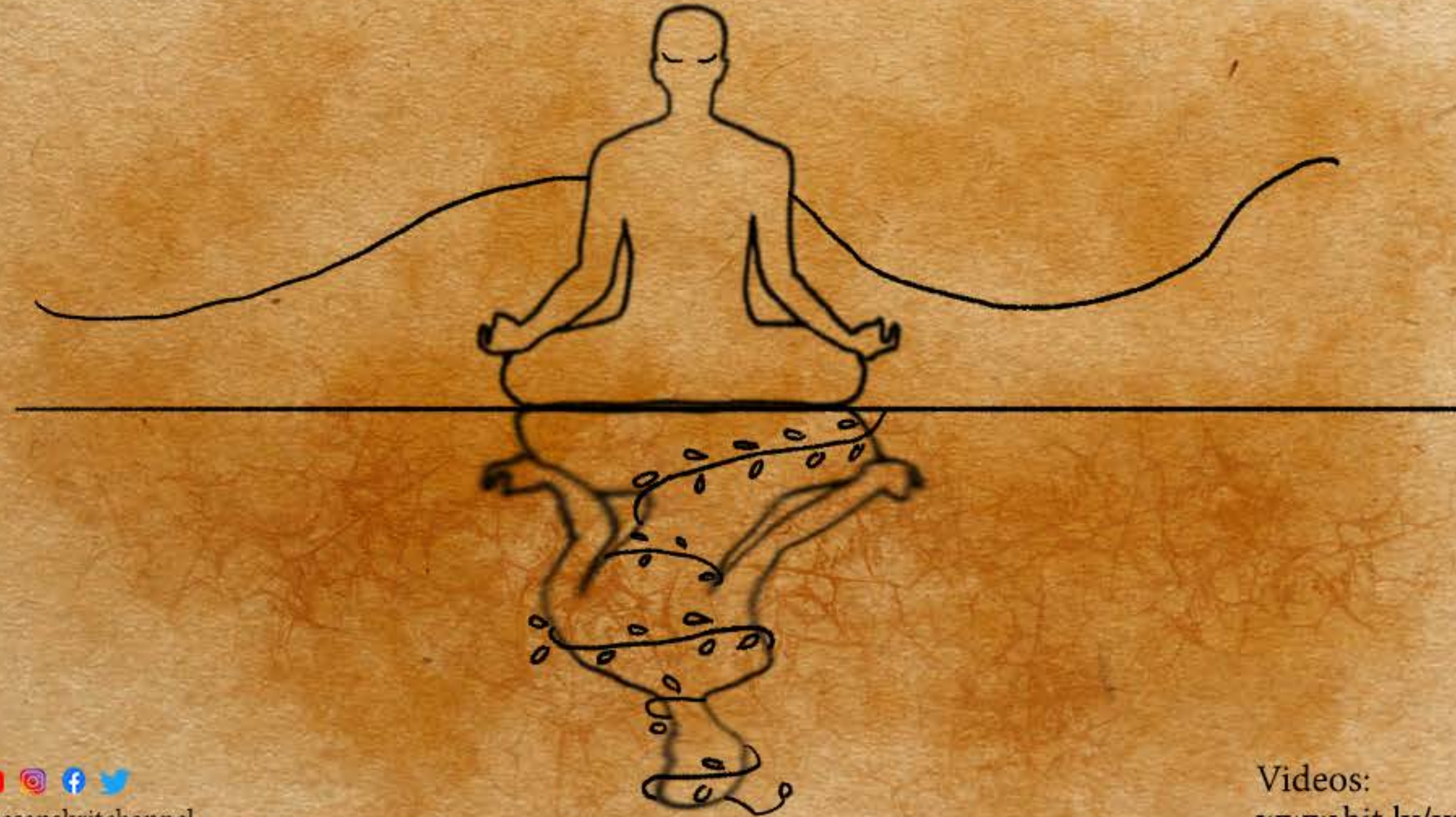
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विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १.८॥

viparyayo mithyAjnAnamatadrUpapратиShTham 1.8

viparyaya=misjudgement, is illusory and false knowledge  
which is rooted in the misidentification of truth.



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शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ १.९॥

shabdajnAnAnupAtI vastushUnyo vikalpaH 1.9

vikalpa=imagination, is a result of knowing something  
at the surface, without a complete picture.



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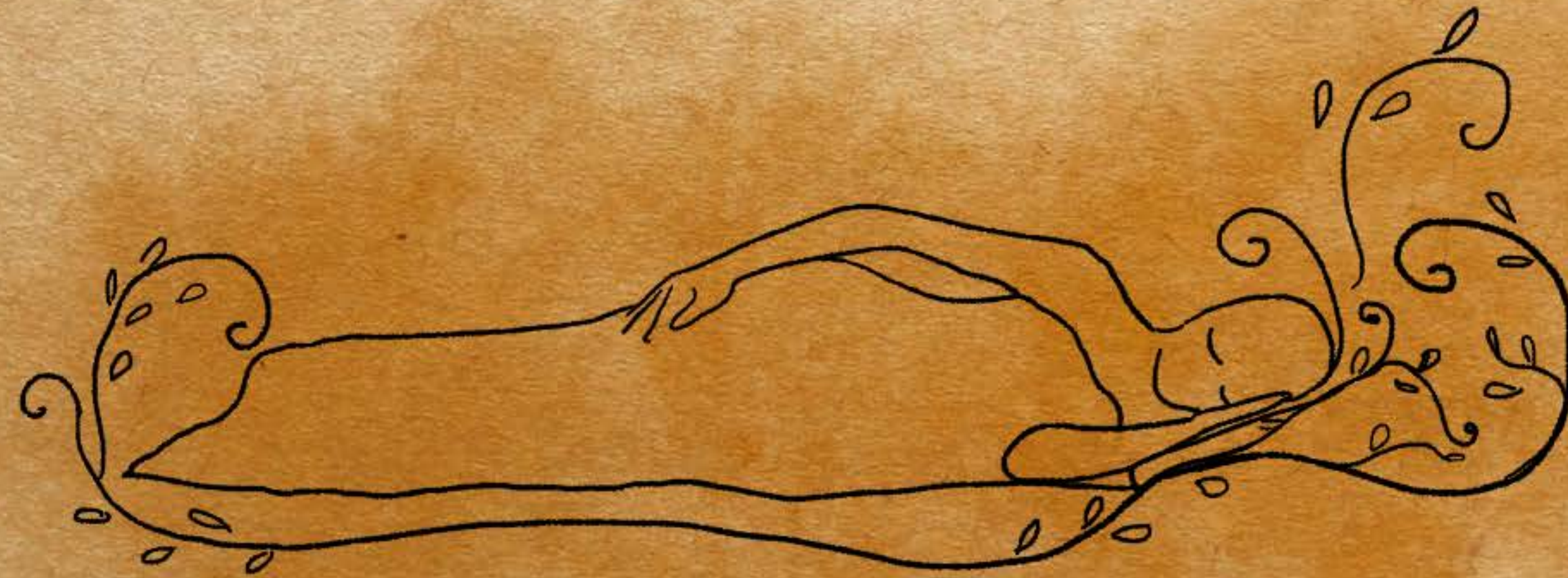
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अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १.१०॥

abhAvapratyayAlambanA vRttirnidrA 1.10

nidrA=sleep, is a cyclical activity of rest  
which is supported by the state of non-being.



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अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १.११॥

anubhUtaviShayAsanpramoShaH smRtiH 1.11

smRti=remembrance, is retaining old experiences  
without letting them pass.



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अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १.१२॥

abhyAsavairAgyAbhyAM tannirodhaH 1.12

These are controlled through abhyAsa=Practice  
and vairAgya=Dis-identification.



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तत्र स्थितौ यत्नोऽभ्यासः ॥ १.१३॥

tatra sthitau yatnoabhyAsaH 1.13

abhyAsa=Practice is an attempt to continuously be  
in such a state of control.



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स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १.१४॥

sa tu dIrghakAlanairantaryasatkArAsevito dRDhabhUmiH 1.14

It is strengthened by prolonged, uninterrupted,  
and well-performed application of action.



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दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १.१५॥

dRShTAnushravikaviShayavitRShNasya vashIkArasanjnA vairAgyam 1.15

vairAgya=Dis-identification is control  
over the thirst for objects of senses,  
which have either been perceived or just been heard about.





तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १.१६॥

tatparaM puruShakhyAterguNavaitRShNyam 1.16

It is a state of the beyond, born out of the true knowledge of the self, when one is beyond the thirst of even the guNas=qualities themselves.



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वितर्कविचारानन्दस्मितारूपानुगमात् संप्रज्ञातः ॥ १.१७॥

vitarkavichArAnandAsmitArUpAnugamAt samprajnAtaH 1.17

samprajnAta-samAdhi='Equanimous-Mind which still discerns',  
is a state which is a consequence of vitarka=spiritual reasoning,  
vichAra=deep thought, Ananda=pure bliss, and  
asmitA=knowing the sense of 'I'.



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विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १.१८॥

virAmapratyayAbhyAsapUrvaH sanskArasheShoanyaH 1.18

The other state, asamprajnAta-samAdhi='Eqanimous-Mind beyond discernment' is a consequence of the continuous practice of giving rest to the mental activity, where only ones samskAras='latent-tendencies' remain.



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भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १.१९॥

bhavapratyayo videhaprakRtilayAnAm 1.19

For those who are videha='without a body' and  
prakRtilaya='immersed in one's own nature',  
this state is caused by just bhava='simply being'



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श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ १.२०॥

shraddhAvIryasmRtisamAdhiprajnApUrvaka itareShAm 1.20

And for all others, this state is caused as a consequence of  
shraddhA='steadfast focus', vIrya='high energy',  
smRti='constant remembrance', samAdhi='equanimity',  
and prajnA='pure perception'



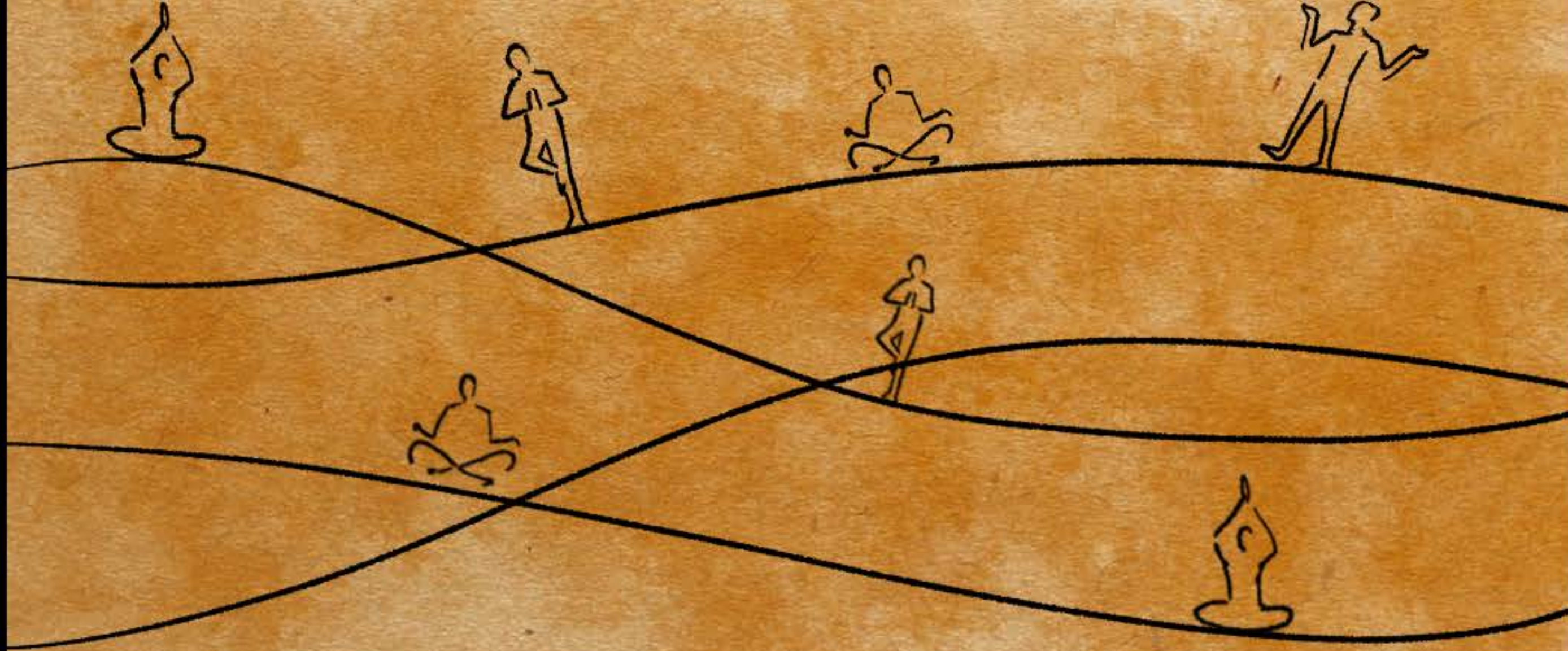
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तीव्रसंवेगानामासन्नः ॥ १.२१॥  
tIvrasanvegAnAmAsannaH 1.21

It is easily attainable to those who approach it with a keen resolve.



     
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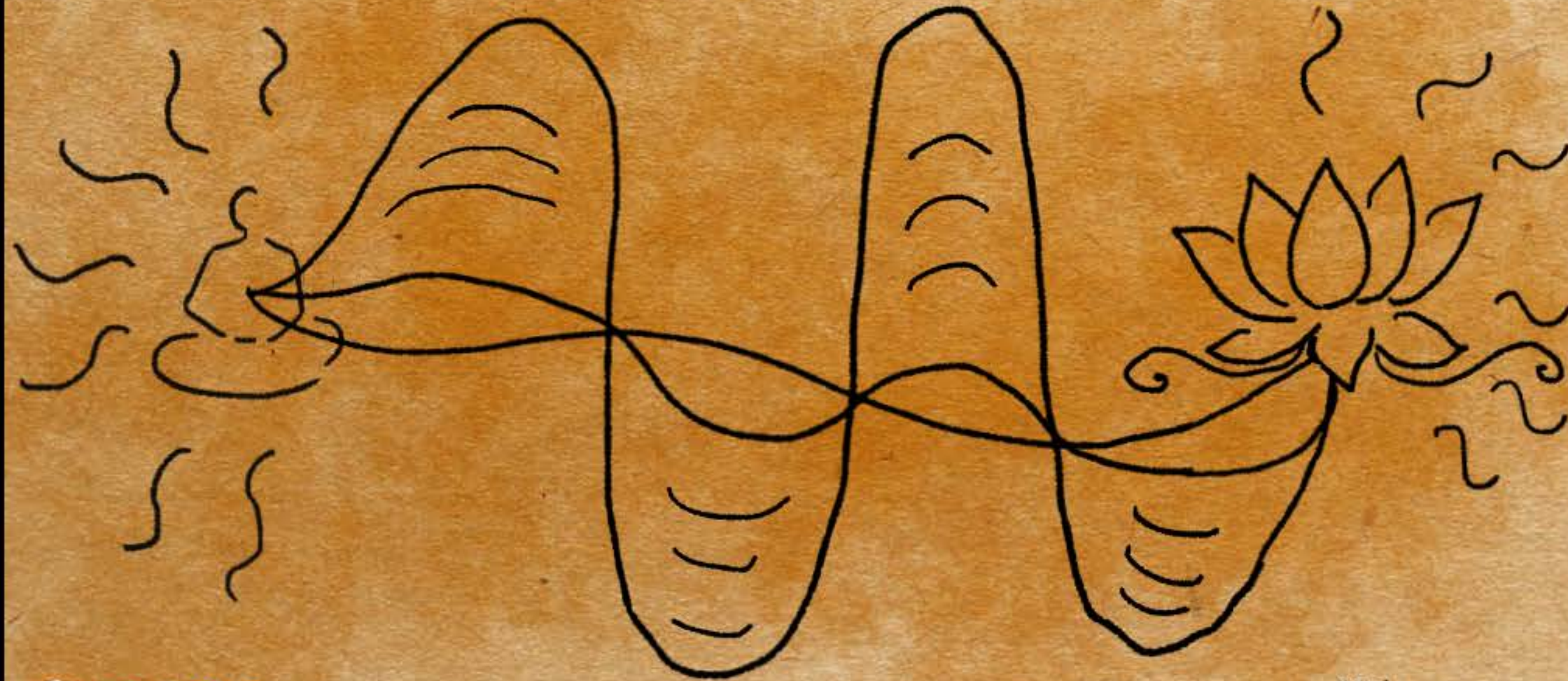
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मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥ १.२२॥  
mRdumadhyAdhimAtratvAt tatoapi visheShaH 1.22

This resolve is of three kinds again, mRdu='mild',  
madhya='medium' and adhimAtra='intense'.



ईश्वरप्रणिधानाद्वा ॥ १.२३॥

IshvarapraNidhAnAdvA 1.23

It can also be attained through praNidhAna='abiding in' Ishwara.



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क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ १.२४॥

kleshakarmavipAkAshayairaparAmRShTaH puruShavisheSha IshvaraH 1.24

Ishwara is that distinguished sense of self, beyond and untouched by the realms of klesha='afflictions', karma='actions', vipAka='results' and Ashaya='intentions'.



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तत्र निरतिशयं सार्वज्ञबीजम् ॥ १.२५॥

tatra niratishayaM sArvajnaBIjam 1.25

In that Ishwara, is contained the seed of all knowledge.



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स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ १.२६॥

sa pUrveShAmapi guruH kAlenAnavachChedAt 1.26

That Ishwara, is the guru='illuminator' of all who came before,  
due to the unending nature of time.



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तस्य वाचकः प्रणवः ॥ १.२७॥  
tasya vAchakaH praNavaH 1.27

The descriptor of Ishwara, is praNava='the first sound'.



     
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तज्जपस्तदर्थभावनम् ॥ १.२८॥

tajjapastadarthabhAvanam 1.28

It is that which is to be chanted repeatedly,  
and it's essence which is to be contemplated upon.



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ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ १.२९॥

tataH pratyakchetanAdhigamoapyantarAyAbhAvashcha 1.29

From that arises the knowledge of individual consciousness,  
and the absence of antarAya='obstacles'.



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व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि

vyAdhistyAnasanshayapramAdAlasyAviratibhrAntidarshanAlabdhabhUmikatvAnavasthitatvAni

चित्तविक्षेपास्तेऽन्तरायाः ॥ १.३०॥

chittavikShepAsteantarAyAH 1.30

antarAya='obstacles' are those which scatter the mind. They are vyAdhi='illness',  
styAna='procrastination', samshaya='doubt', pramAda='negligence',  
Alasya='laziness', avirati='failure to not-cling', bhrAnti-darshana='hallucination',  
alabdha-bhUmikatva='inability to gain grounding', and  
anavasthitatva='unsteadiness'



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दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः ॥ १.३१॥

duHkhadaurmanasyAngamejayatvashvAsaprashvAsA vikShepasahabhuvaH 1.31

When the mind is scattered, it leads to duHkha='suffering',  
daurmanasya='depression', angamejayatva='losing control over the limbs',  
and shvAsaprashvAsA='laboured breathing'



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तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ १.३२॥

tatpratiShedhArthamekatattvAbhyAsaH 1.32

The only way to overcome these, is through focused practice on attaining to one-truth.



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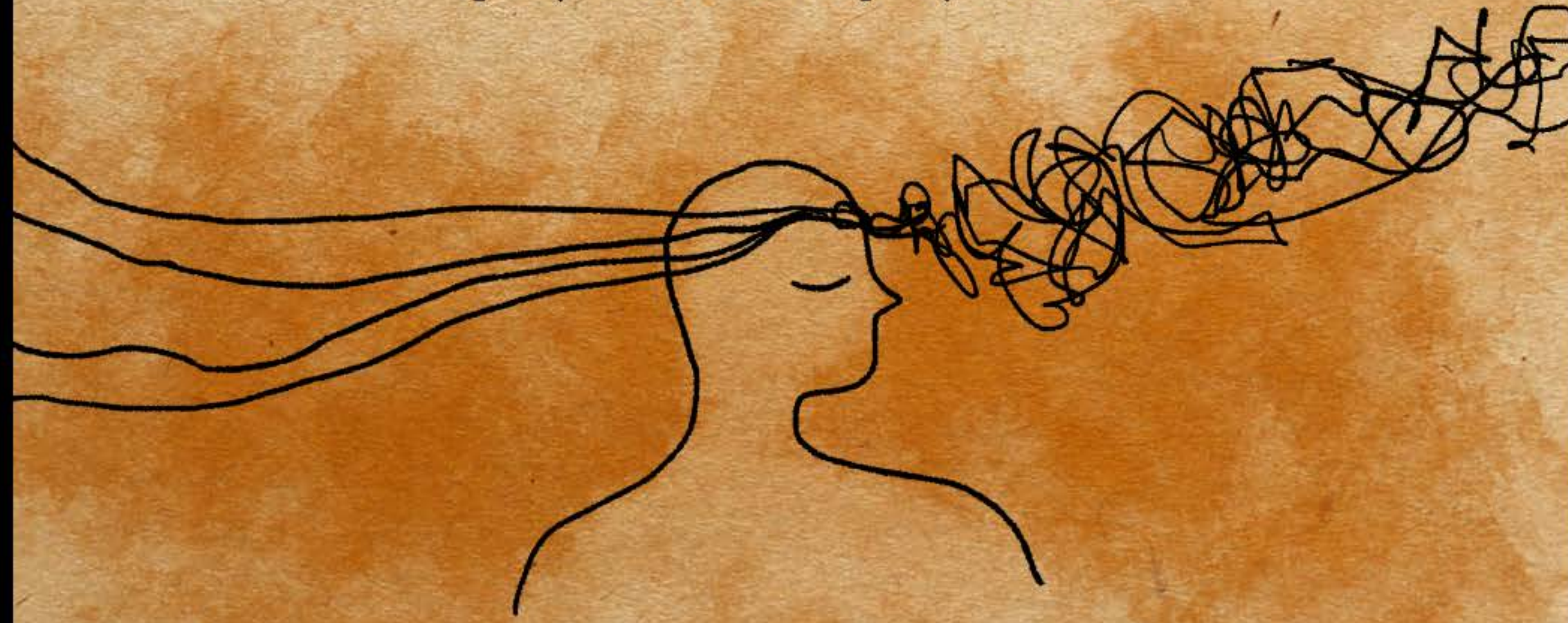
मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां

maitrIkaruNAmuditopekShANAM sukhaduHkhapuNyApuNyaviShayANAM

भावनातश्चित्तप्रसादनम् ॥ १.३३॥

bhAvanAtashchittaprasAdanam 1.33

The mind gets clear and pleasant through the feelings of maitrI='friendliness',  
karuNA='compassion', muditA='joy', and upekShA='neutrality'  
towards the objects of sukha='pleasantness', duHkha='unpleasantness',  
puNya='virtue' and apuNya='vice'.



  
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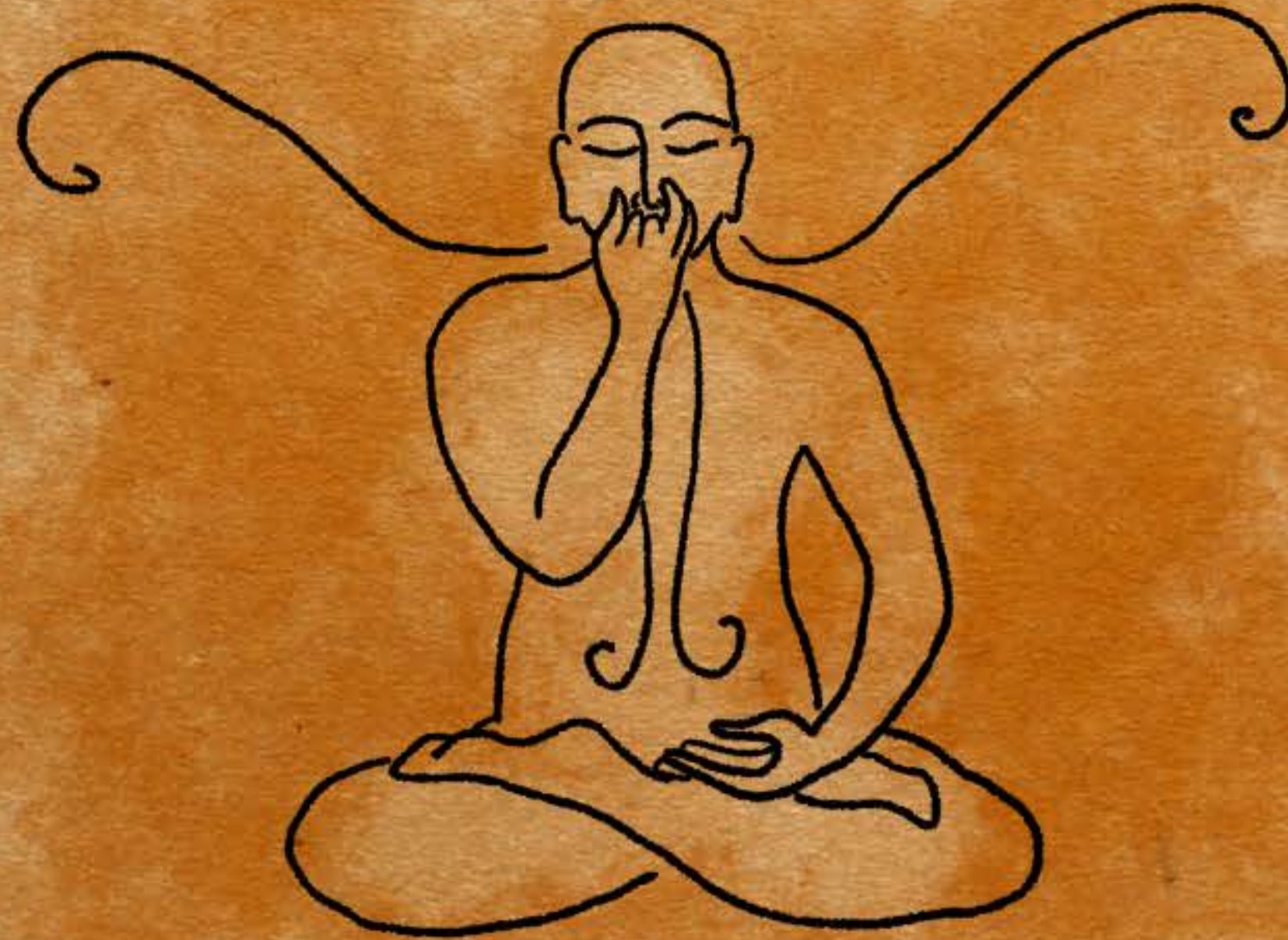
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प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ १.३४॥

prachChardanavidhAraNAbhyAM vA prANasya 1.34

Or through the controlled inhalation and exhalation  
of one's prANa='life airs'



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विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥ १.३५॥

viShayavatI vA pravRttirutpannA manasaH sthitinibandhinI 1.35

Or the states of the mind are also steadied,  
by sensations caused by ones own intrinsic nature.



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विशोका वा ज्योतिष्मती ॥ १.३६॥

vishokA vA jyotiShmatI 1.36

Or by a bright state of mind, free of sorrow.



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वीतरागविषयं वा चित्तम् ॥ १.३७॥

vItarAgaviShayaM vA chittam 1.37

Or by keeping the chitta devoid of entanglement  
with the objects of the senses.



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स्वप्ननिद्राज्ञानालम्बनं वा ॥ १.३८॥

svapnanidrAjnAnAlambanaM vA 1.38

Or by seeking support in the knowledge of dream and sleep-states.



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यथाभिमतध्यानाद्वा ॥ १.३९॥  
yathAbhimatadhyAnAdvA 1.39

Or through meditation upon any object of ones choice.



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परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥ १.४०॥  
paramANu paramamahattvAntoasya vashIkAraH 1.40

Even the tiniest and the most enormous,  
are within the grasp of such a person.



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क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु

kShINavRtterabhijAtasyeva maNergrahItRgrahaNagrAhyeShu

तत्स्थतदञ्जनता समापत्तिः ॥ १.४१ ॥

tatsthatadanjanatA samApattiH 1.41

The one whose compulsive cyclical activities are subdued,  
and the mind is clearing up like a crystal, attains to the  
capability of being established as one, with all the activities  
of being the grahItR='the consumer',  
grahaNa='the act of consumption', and grAhya='the consumed'.



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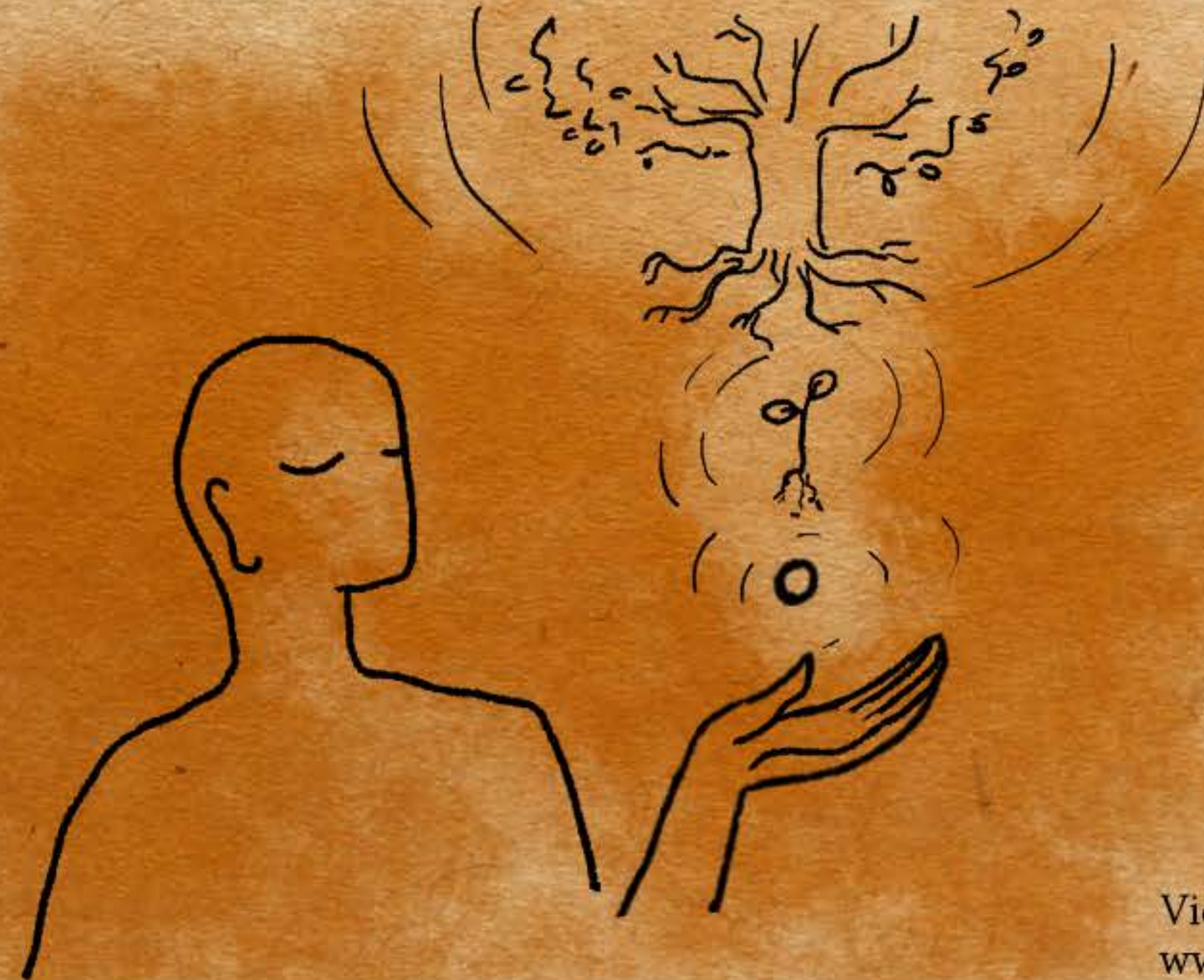
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तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ १.४२॥

tatra shabdArthajnAnavikalpaiH sankIrNA savitarkaA samApattiH 1.42

There comes the capability of savitarka-samAdhi,  
which unites the three factors of shabda='the sound',  
artha='it's essence' and jnAna='the knowledge of it'.



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स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ १.४३॥

smRtiparishuddhau svarUpashUnyevArthamAtranirbhAsA nirvitarka 1.43

When even the imprints of memory clear up,  
and it feels like one's own form is absent,  
such a state where only artha='the essence'  
shines through is called as nirvitarka-samAdhi.



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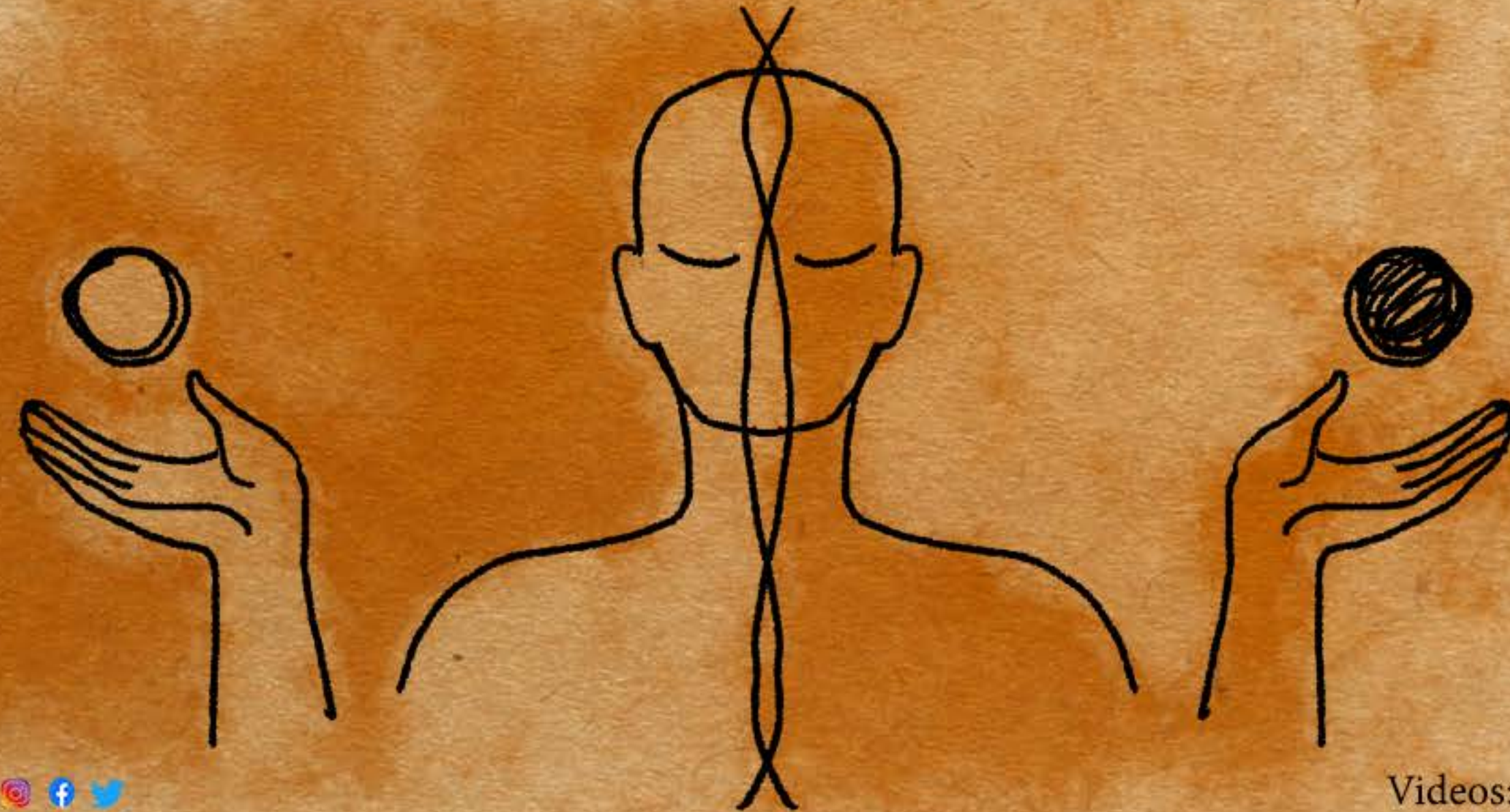
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एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ १.४४॥

etayaiva savichArA nirvichArA cha sUkShmaviShayA vyAkhyAtA 1.44

It is by these two samAdhis, that the subtle concepts of savichAra='thoughtfulness', and nirvichAra='thoughtlessness' are described.



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सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ १.४५॥

sUkShmaviShayatvaM chAlingaparyavasAnam 1.45

These subtle states only remain as long as there is the perception of a form, and cease to exist beyond that.



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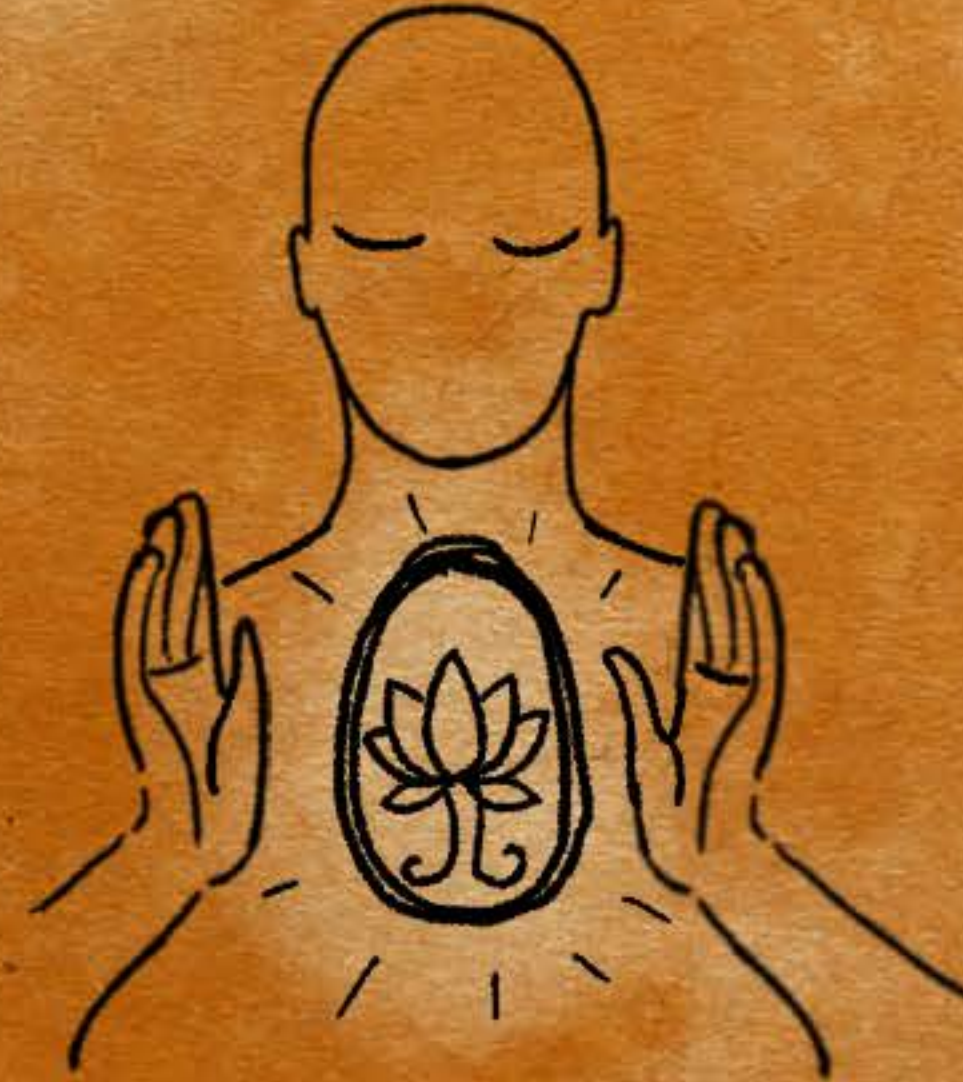
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ता एव सबीजः समाधिः ॥ १.४६॥

tA eva sabIjaH samAdhiH 1.46

It is these states, which are called as  
sabIja-samAdhi='states of causal equanimity'



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निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ १.४७॥

nirvichAravaishAradyeadhyAtmaprasAdaH 1.47

Through skill and competence in  
nirvichArA='thoughtless states of meditation',  
one enters the realm of adhyAtma='spirituality'



     
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ऋतम्भरा तत्र प्रज्ञा ॥ १.४८॥

RtambharA tatra prajna 1.48

In that realm, one's perception is filled with  
Rta='the true reality of existence'.



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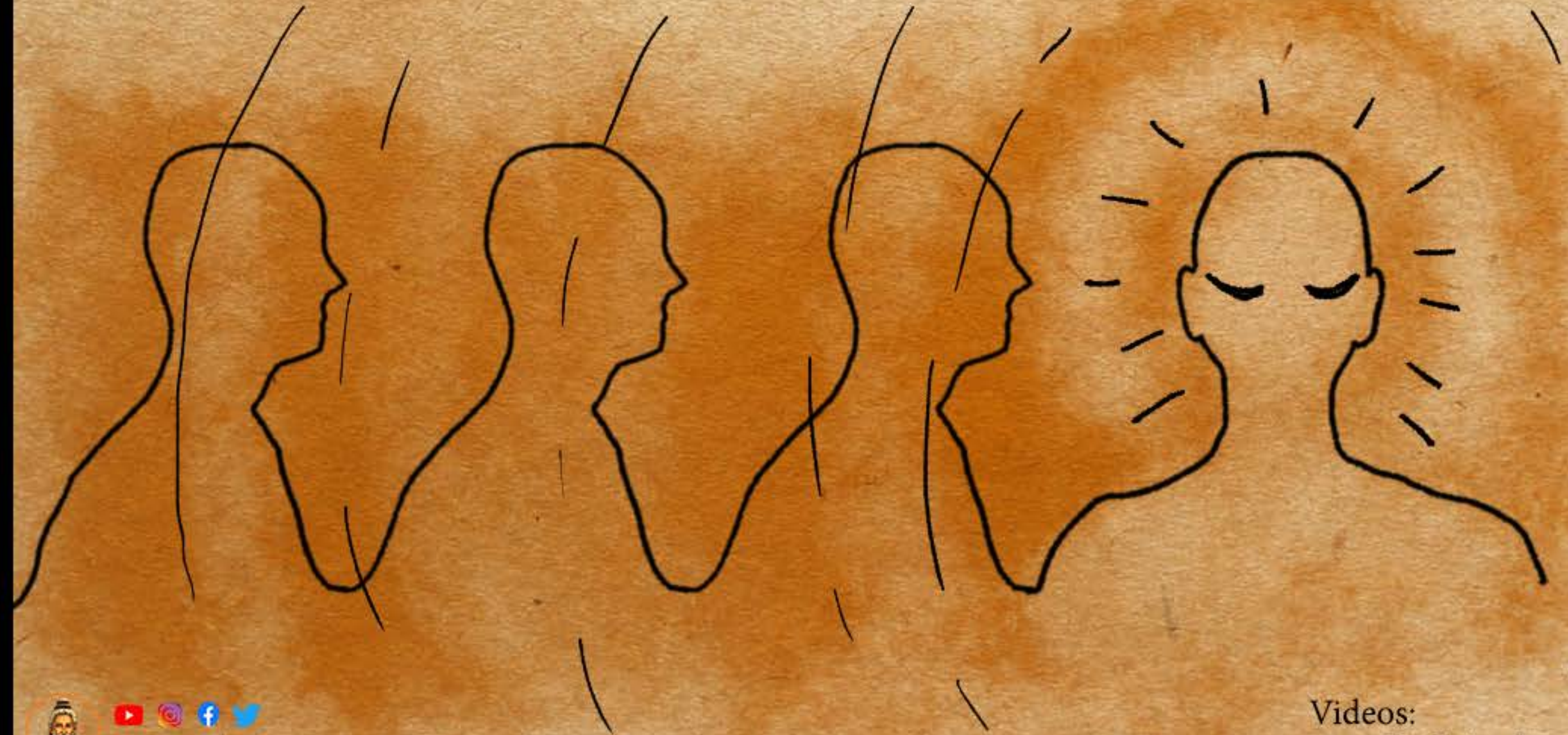
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श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ १.४९॥

shrutAnumAnaprajnAbhyAmanyaviShayA visheShArthatvAt 1.49

The knowledge of this reality is unique, and different from that which is normally perceived through ones senses and logic, due to its nature of being all-encompassing.



तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ १.५०॥

tajjaH sanskAroanyasanskArapratibandhI 1.50

The impressions born out of this perception,  
prevents other inherent compulsive tendencies of all kinds.



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तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ १.५१॥

tasyApi nirodhe sarvanirodhAnnirbIjaH samAdhiH 1.51

When even this perception, and everything else is stopped under one's control, such a state is called as nirbIja samAdhi='a state of causeless equanimity'





॥ इति पतञ्जलिविरचिते योगसूत्रे प्रथमः समाधिपादः ॥  
iti patanjali virachite yogasUtre prathamaH samAdhipAdaH

Thus, is the first chapter, called samAdhipAda  
in the yoga sutras composed by Patanjali.



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