

# The Yoga Sūtras of Patañjali

The 4 chapters of the yoga sutras present a how-to-manual for finding liberation. Chant them to feel and learn them. Here is your simple guide for chanting them, with word-by-word translations. These translations are as free from interpretation as possible, which allows the meaning to unfold for you free from interpretation. A sanskrit word vibrates as the thing or process it names. Each vibration may combine several vibrations or codes: a prefix , a root sound (the main vibration) and a case ending (the part of the sentence it comprises). Some of the common codes are written here so that you may learn them. Match the audio tracks to the visual material for reference.

योगश्चित्तवृत्तिनिरोधः ||२||

**yogaś-citta-vṛtti-nirodhah**

योगः चित्त वृत्ति निरोधः

yogaḥ citta vṛtti nirodhah

योगः yogaḥ = union, meditation, junction

चित्त citta = field of awareness, layer, mind, heart

वृत्ति vṛtti = tendency, (previous) existence, spinning

निरोधः nirodhah = stopping back, preventing, suppression

(नि ni = internal रुध् rudh = to check, prevent)

Yoga is the process of internally checking back  
the (previous) spinings in the field of awareness

First is the original sanskrit and transliteration with syllable strength

**PRONOUNCE**

Second is the sanskrit with the conjoining words broken apart

**DECODE BLENDING**

Third are the sanskrit words individually translated.

**WORDS**

Occasionally a key word has been broken into its prefixes & root sound.

**CODES & ROOTS**

Finally a basic translation is offered

**TRANSLATION**

# The Yoga Sūtras of Patañjali

अथ पातञ्जलयोगसूत्रं

atha **pātañj**ala-**yo**ga-**sūtra**ṃ

अथ पातञ्जल योग सूत्रं

atha pātañjala yoga sūtraṃ

अथ atha now

पातञ्जल pātañjala reverence that shines down, the teachings of patañjali

योग yoga union

सूत्रं sūtraṃ thread, formula, aphorism, plan, short sentence

Now (from the) reverence that shines down (from above, or from the past), the formula for union.

# Chapter 1: Absorption

अथ समाधिपादः

atha samādhi-pādaḥ

अथ समाधि पादः

atha samādhi pādaḥ

अथ atha now

समाधि samādhi intense absorption, full and total placement (of the mind), trance, completion

पादः pādaḥ chapter, beam of light

Now the chapter on total absorption

1:1

अथ योगानुशासनम् ॥१॥

atha **yogā**anuśāsanam

अथ योग अनुशासनम्

atha yoga anuśāsanam

अथ atha now

योग yoga union

अनुशासनम् anuśāsanam sequential teaching, presentation

anu following with, connected to, sequential

śāsanam teaching, doctrine

Now the sequential instruction about union (with the Divine).

(or)

Union with God happens now (moment by moment).

1:2

योगश्चित्तवृत्तिनिरोधः ॥२॥

**yogaś-citta-vṛtti-nirodhaḥ**

योगः चित्त वृत्ति निरोधः

yogaḥ citta vṛtti nirodhaḥ

योगः yogaḥ union, meditation, junction

चित्त citta field of awareness, layer, mind, heart

वृत्ति vṛtti tendency, (previous) existence, spinning

निरोधः nirodhaḥ stopping back, preventing, suppression

नि ni internal

रुध् rudh to check, prevent

Yoga is the process of internally checking back the (previous) spinnings in (my) field of awareness, in my heart-mind

1:3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

**tadā draṣṭuḥ svarūpe'vasthānam**

तदा द्रष्टुः स्वरूपे अवस्थानम्

tadā draṣṭuḥ sva-rūpe avasthānam

तदा tadā then

द्रष्टुः draṣṭuḥ the Seer, the one who examines/beholds

स्व sva self

रूपे rūpe in the form

rūpa form

e in (case ending indicating location)

अव ava away

स्थानम् sthānam standing, position

Then (when the spinnings stop), the standing away of (I) the seer in (my) true form

1:4

वृत्तिसारूप्यमितरत्र ||४||

**vṛtti-sārūpyam-itaratra**

वृत्ति सारूप्यम् इतरत्र

vṛtti sārūpyam itaratra

वृत्ति vṛtti tendency, (previous) existence, spinning

सारूप्यम् sārūpyam sameness in form, (conformity)

इतरत्र itaratra otherwise

इतर itara other

त्र tra place

Otherwise there is conformity with the tendencies

(the other place, i am standing in those spinings)

1:5

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥

**vṛttayah pañcatayyah kliṣṭākliṣṭāḥ**

वृत्तयः पञ्चतय्यः क्लिष्ट अक्लिष्टाः

vṛttayah pañcatayyah kliṣṭa-akliṣṭāḥ

वृत्तयः vṛttayah spinnings (plural of vṛtti)

पञ्चतय्यः pañca-tayyah 5-fold

क्लिष्ट kliṣṭa afflicted, connected with pain or suffering

अ-क्लिष्टाः a-kliṣṭāḥ (plural of a-kliṣṭa) not-afflicted

Spinnings or tendencies are 5-fold, afflicting and non-afflicting



# 1:6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

pramāṇa-vi<sup>par</sup>yaya-vi<sup>kal</sup>pa-nidrā-smṛta<sup>yah</sup>

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः

pramāṇa viparyaya vikalpa nidrā smṛtayah

प्रमाण pramāṇa correct notion, right perception

pra filling

māṇa measurement

विपर्यय viparyaya misapprehension, error, mistaking something to be the opposite of what it is, going away or avoiding what is

vi-pari-aya away-around-going

विकल्प vi-kalpa imagination, conceptualization, created idea

vi away, apart, to and fro

kalpa idea

निद्रा nidrā sleep

स्मृतयः smṛtayah (plural of smṛti) remembering, reminiscence, memory

Correct perception, misperception, conceptualization, memory, sleep (are the 5 spinnings, tendencies in the heart/mind)

1:7

प्रत्यक्षानुमानागमाः प्रमाणानि ||७||

**pratyakṣānumānāgamāḥ pramāṇāni**

प्रत्यक्ष अनुमान आगमाः प्रमाणानि

pratyakṣa anumāna āgamāḥ pramāṇāni

प्रत्यक्ष pratyakṣa direct perception

prati-akṣa toward-eyes

अनुमान anu-māna inference

अनु anu sequential, alongside

मान māna measurement

आगमाः ā-gamāḥ that which comes, reliable-generationally-proven-testimony, (plural of āgama)

ā in the reverse direction

gama that which goes away (in the reverse direction of that which goes = that which comes)

प्रमाणानि pra-māṇāni correct notions, accurate perceptions (plural of pramāṇa)

प्र pra filling, primary, before

मान māna measurement

(Valid means of) correct perception are: direct perception, inference and (reliable, generationally proven) testimony

1:8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥

**viparyayo mithyā-jñānam-atad-rūpa-pratiṣṭham**

विपर्ययः मिथ्या ज्ञानम् अतद् रूप प्रतिष्ठम्

viparyayaḥ mithyā jñānam atad rūpa pratiṣṭham

विपर्ययः viparyayaḥ = misapprehension, misperception, a going away or around (not toward)

वि vi away from

परि pari around

अय aya a going

मिथ्या mithyā falsely, incorrectly, wrongfully

ज्ञानम् jñānam knowledge

अ-तद् a-tad not-that

रूप rūpa form, appearance

प्रतिष्ठम् pratiṣṭham standing upon, foundation, base

misperception is wrongfully (obtained) knowledge, which has a foundation based upon a form  
which is not that, not What Is (truth), not what it seems to be

# 1:9

शब्दज्ञानानुपातीवस्तुशून्यो विकल्पः ॥९॥

**śab**da-**jñānā**nu**pātī**-**vas**tu-**śū**nyo vi**kal**pah

शब्द ज्ञान अनुपाती वस्तु शून्यः विकल्पः

śabda-jñāna-anupātī-vasu-śūnyaḥ vikalpah

शब्द śabda words, language

ज्ञान jñāna knowledge

अनुपाती anu-pātī sequentially-appearing, relying upon, following as a consequence

वस्तु vastu object

शून्यः śūnyaḥ zero, without

विकल्पः vi-kalpah imagination, thinking, fancy, indecision, conceptualization

conceptualization is (just ideas) without an (actual) object, (instead) relying upon knowledge based in language. (thinking without having done)

# 1:10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ||१०||

**abhāva-pratyayāmbanā-vṛttir-nidrā**

अभाव प्रत्यय आलम्बना वृत्तिः निद्रा

abhāva pratyaya āmbanā vṛttiḥ nidrā

अभाव a-bhāva non-existence, absence

प्रत्यय pratyaya a going towards, fundamental notion, belief firm conviction, assumption

प्रति prati towards

अय aya a going

आलम्बना āmbanā = depending upon,

आ ā from all directions, totally

लम्ब् lamb to hang down

वृत्तिः vṛttiḥ tendency, (previous) existence, spinning

निद्रा nidrā sleep

Sleep is a tendency (of the heart/mind) that hangs down from (the mind) going toward non-existence (nodding off to sleep)

1:11

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥

anubhūta-viṣayāsampramoṣaḥ smṛtiḥ

अनुभूत विषय असम्प्रमोषः स्मृतिः

anubhūta viṣaya a asampramoṣaḥ smṛtiḥ

अनुभूत anu-bhūta that which has been experienced elementally, going with an element

विषय viṣaya object

असम्प्रमोषः asampramoṣaḥ not-fully-escaping

अ a not

सं sam fully

प्र pra before

मुष् muṣ to steal, to break, carry away, to destroy, to obscure, to blind

स्मृतिः smṛtiḥ memory

memory is the non-breaking from (previously) experienced (sense) objects

# 1:12

अभ्यासवैराग्याभ्याम् तन्निरोधः ॥१२॥

**abhyāsa-vairāgyābhyām tan-nirodhah**

अभ्यास वैराग्याभ्याम् तद् निरोधः

abhyāsa vairāgyābhyām tad nirodhah

अभ्यास abhyāsa a diligent practice, a repeated or permanent exercise

अभि abhi toward, over, over and over

आस् ās to do without interruption, to continue

वैराग्याभ्याम् state of non-attachment

वि vi away, apart, distinction, in different direction

राग rāga desire, longing, preference, dye, coloring

आभ्याम् ābhyām (noun case ending = due to the 2)

तद् tad those

निरोधः nirodhah ending, checking back

The ending of those (vrtti) occurs from (the 2):

1) a diligent practice and

2) being in non-preference

1:13

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

**tatra-stithau yatno'bhyāsaḥ**

तत्र स्थितौ यत्नः अभ्यासः

tatra stithau yatnaḥ abhyāsaḥ

तत्र tatra there

स्थितौ stithau in: position, standing place, settled practice, firm opinion

sthiti position, standing place, settled practice, firm opinion

au in the settled practice (locative case ending)

यत्नः yatnaḥ zeal, exertion, volition, effort, aspiring after

अभ्यासः abhyāsaḥ diligent practice, a repeated or permanent exercise

Abhyāsaḥ is a volition in remaining there (in the standing apart from the soap opera - 1:3)



# 1:14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

sa tu **dīrgha-kāla-nairantarya-satkārāsevito** dṛḍha-**bhūmiḥ**

स तु दीर्घ काल नैरन्तर्य सत्कार आसेवितः दृढ भूमिः

sa tu dīrgha kāla nairantarya satkāra āsevitaḥ dṛḍha bhūmiḥ

स sa that (practice)

तु tu moreover

दीर्घ dīrgha long, deeply

काल kāla time

नैरन्तर्य nairantarya state of being without end

निस् nis without, free from

अन्त anta end

सत्कार satkāra truth-making, reverence, kind treatment

sat what is, truth

kāra making, maker

आसेवितः āsevitaḥ practice assiduously, serve completely, visited frequently & from all directions

ā totally, from all directions

sevita frequented, visited, served

दृढ dṛḍha firmed

भूमिः bhūmiḥ ground, earth

Moreover, abhyāsaḥ develops a firmed ground when attended to for a long time, without interruption, and is visited frequently, from all directions, with reverence

# 1:15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ||१५||

**dr̥ṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-saṃjñā vairāgyam**

दृष्ट अनुश्रविक विषय वितृष्णस्य वशीकार संज्ञा वैराग्यम्

dr̥ṣṭa anuśravika viṣaya vitr̥ṣṇasya vaśīkāra saṃjñā vairāgyam

दृष्ट dr̥ṣṭa seen

अनु-श्रविक anu-śravika heard

विषय viṣaya objects

वितृष्णस्य vi-tr̥ṣṇasya non-thirst (of)

vi away -

tr̥ṣ thirst

asya (possessive case ending)

वशीकार vaśīkāra mastery

संज्ञा saṃ-jñā full knowledge, declaration

वैराग्यम् vairāgyam state of non-attachment

Non-attachment is the full knowledge (declaration) of (one's own -the seer's) mastery (on the part of one who is) of not thirsting for objects (previously) experienced or described

1:16

तत्परम् पुरुषख्यातेर्गुणवैतृष्ण्यम् ||१६||

**tat-param puruṣakhyāter-guṇa-vaitṛṣṇyam**

तत् परम् पुरुष ख्यातेः गुण वैतृष्ण्यम्

tat param puruṣa khyāteḥ guṇa vaitṛṣṇyam

तत् tat that (referring to non-attachment, vairāgya)

परम् param higher

पुरुष puruṣa true Self, the Seer

ख्यातेः khyāteḥ because of identity

khyati identity,

eh (causative case ending, “due to”)

गुण guṇa a quality, a primary element of creation

वैतृष्ण्यम् vaitṛṣṇyam state of non-thirsting

that higher (non-attachment) is the non-thirsting for the primary forces of creation (like not even desiring a body), because of identity with the true Self

# 1:17

वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः ॥१७॥

**vitarka-vicārānandāsmitā-rūpānugamāt samprajñātaḥ**

वितर्क विचार आनन्द अस्मिता रूप अनुगमात् सम्प्रज्ञातः

vitarka vicāra ānanda asmitā rūpa anugamāt samprajñātaḥ

वितर्क vi-tarka distinct thought

vi particular, distinct (can also mean away)

tark conjecture, think

विचार vi-cāra distinct investigation, procedure

vi particular, distinct

car move

cāra a going

आनन्द ā-nanda total bliss

अस्मिता asmitā sense of I-am

रूप rūpa forms

अनुगमात् anu-gamāt from the connection

सम्प्रज्ञातः sam-prajñātaḥ fully cognized, fully insightful

nirodhaḥ can be fully cognized, or a progression using the mind, when connecting to forms which proceed: a particular thought -> an investigation -> a feeling of bliss -> a solitary sense of “I am”-ness (some part of me is watching all of this)

# 1:18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

**virāma-pratya<sup>y</sup>ābhyā<sup>sa</sup>-pūrvah saṁskāra-śeṣo'nyah**

विराम प्रत्यय अभ्यास पूर्वः संस्कार शेषः अन्यः

virāma pratyaya abhyāsa pūrvah saṁskāra śeṣah anyah

विराम virāma stop, end

प्रत्यय pratyaya going toward, immediate arising thought toward

prati toward

aya a going

अभ्यास abhyāsa practice

पूर्वः pūrvah preceded by

संस्कार saṁskāra imprint, conditioned response, impression on one's mind from previous experience

sam fully

kāra doing, doer, making, maker

शेषः śeṣah remaining, what is leftover

अन्यः anyah other

the other (sequential stage of nirodhah from previous sūtra), is that which is remaining, after the previous stage, after the practice of the mind going toward the end of that process, after the imprint of that previous process

(there is a sequential depth to the stopping, or stilling - a thought stills to an investigation stills to a bliss feeling stills to a sense of I-am-ness - by following what remains after each level of stillness)

1:19

भावप्रत्ययो विदेहप्रकृतिलयानाम् ||१९||

**bhāva-pratyayo videha-prakṛti-layānām**

भाव प्रत्ययः विदेह प्रकृति लयानाम्

bhāva pratyayaḥ videha prakṛti layānām

भाव bhāva existing, becoming

प्रत्ययः pratyayaḥ immediate arising thought, a going towards

विदेह vi-deha away from, out of - body

प्रकृति prakṛti original or primary substance, Nature

pra filling

kṛti creation, making

लयानाम् layānām of those absorbed

laya dwelling, disappearance of absorption in

ānām ending meaning of those

In the case of those who are out of body and absorbed/disappeared in the unmanifest primary Nature, the immediate arising thought (to bring to stillness or nirodhah) is on Becoming

# 1:20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वका इतरेषाम् ॥२०॥

**śraddhā-vīrya-smṛti-samādhī-prajñā-pūrvakā itareṣām**

श्रद्धा वीर्य स्मृति समाधि प्रज्ञा पूर्वकाः इतरेषाम्

śraddhā vīrya smṛti samādhī prajñā pūrvakāḥ itareṣām

श्रद्धा śraddhā faith

वीर्य vīrya courage, strength, power

स्मृति smṛti memory, mindfulness

समाधि sam-ā-dhī absorption

प्रज्ञा pra-jñā primary insight

पूर्वकाः pūrvakāḥ preceded by

pūrvā preceding, leading

इतरेषाम् itareṣām of the others

itara other

eṣām (plural possessive case ending)

Of the others (those who in-carnate), (nirodha) is a sequential process started by faith, leading to courage/power, to memory or mindfulness, to absorption (being in the flow) and then to primary insight (the Divine spark within)

1:21

तीव्रसंवेगानामासन्नः ॥२१॥

**tīv<sub>ra</sub>-saṁvegānām-āsannah**

तीव्र संवेगानाम् आसन्नः

tīvra saṁvegānām āsannah

तीव्र tīvra intense, strong, pervading, rigorous

संवेगानाम् saṁ-vegānām desire of emancipation, intensity, high degree

saṁ total

vega speed

ānām (plural possessive case ending)

आसन्नः ā-sannah nearness, reached, proximity, close

ā from all sides

saṁ gain, acquire, possess

in the case of those whose desire of emancipation is intense, it (nirodhah) is drawn close



# 1:22

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥२२॥

mr̥du-**madhyā**dhimātrāt tato'pi viśeṣaḥ

मृदु मध्य अधिमात्रत्वात् ततः अपि विशेषः

mr̥du-madhyā-adhimātrāt tataḥ api viśeṣaḥ

मृदु mr̥du mild, soft, gentle, feeble

मध्य madhya moderate, middle, average

अधिमात्रत्वात् adhi-mātrāt above or beyond measure, extreme

adhi over

mātra measure

āt (singular causative case ending “due to, from”)

ततः tataḥ therefore

अपि api also

विशेषः viśeṣaḥ distinction, difference

also, there is a distinction (difference in nearness of nirodha) due to degree of mild, average or extreme (desire of emancipation and therefore faith)

1:23

ईश्वरप्रणिधानाद्वा ॥२३॥

**Īśvara-praṇidhānād-vā**

ईश्वर प्रणिधानात् वा

Īśvara-praṇidhānāt-vā

ईश्वर Īśvara supreme Being, supreme Soul, Seer within, God within, Holy Spirit

प्रणिधानात् praṇidhānāt fully contained within, filling and holding within, profound religious meditation, assiduousness, entrance,

pra filling

ni internal

dhāna holding, containing, receptacle

āt (singular causative case ending meaning “due to”)

वा vā or

or (there is a difference in nearness of nirodhaḥ) due to the filling up with and holding within the Supreme Being, the God within, the Holy Spirit (the “comforter” who will be sent in the Bible)

# 1:24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

**kleśa-karma-vi****pākāśayair-****aparāmṛṣṭaḥ** puruṣa-viśeṣa **īśvaraḥ**

क्लेश कर्म विपाक आशयैः अपरामृष्टः पुरुष विशेषः ईश्वरः

kleśa-karma-vipāka-āśayaiḥ-aparāmṛṣṭaḥ puruṣa-viśeṣaḥ īśvaraḥ

क्लेश kleśa affliction, obstruction

कर्म karma action

विपाक vi-pāka after-effect, result, post-digestive effect, maturation

vi distinct

pāka cooking, ripening

आशयैः āśayaiḥ by the accumulation (āśaya = reservoir, accumulation, bladder, resting place)

अपरामृष्टः a-parāmṛṣṭa not in any way touched

अ a not

परा parā (prefix) a wider or more extended version of a word

अ a not

मृष्टः mṛṣṭa rubbed clean, polished

पुरुष puruṣa soul, spirit, Seer, self

विशेषः viśeṣa distinction

vi particular, distinct

śeṣa remainder, leftover

ईश्वरः īśvaraḥ supreme Being, supreme Soul, Seer within, God within, Holy Spirit

the Holy Spirit within is a distinction of the soul, untouched (not in any way not rubbed clean from) by the accumulation of the fruitions of past actions and afflictions.

(some part of me is not what i have done or has happened to me)

# 1:25

तत्र निरतिशयम् सर्वज्ञत्वबीजम् ॥२५॥

**tatra niratiśayam sarva-jñatva-bījam**

तत्र निरतिशयम् सर्वज्ञत्व बीजम्

tatra niratiśayam sarva-jñatva-bījam

तत्र tatra that place, there

निरतिशयम् niratiśayam unsurpassed

nis thoroughly, entirely

atiśaya excellence, preeminence

सर्वज्ञत्व sarva-jñatva all-knowing, omniscience

बीजम् bījam seed

there (in īśvara, in the Holy Spirit), the seed of omniscience is unsurpassed

# 1:26

स पूर्वेषामपिगुरुः कालेनानवच्छेदात् ॥२६॥

sa **pūrveṣām**-api-guruḥ **kālenā**navacchedāt

सः पूर्वेषाम् अपि गुरुः कालेन अनवच्छेदात्

saḥ pūrveṣām api guruḥ kālena anavacchedāt

सः saḥ that (īśvara)

पूर्वेषाम् pūrveṣām of the ancients, of those who have come before

pūrva preceding, leading, prior

eṣām ending meaning “of those”

अपि api also

गुरुः guruḥ teacher

कालेन kālena by time

kāla time

ena (singular ending meaning “by”)

अनवच्छेदात् anavacchedāt from non-discrimination, no portion cut off-

an not

ava away

cheda cutting, portion

āt (singular causative case ending meaning “due to”)

that (Holy Spirit within), due to being un-chopped by time, has also been the teacher of those  
(Wise ones who found nirodha) who came before

1:27

तस्य वाचकः प्रणवः ॥२७॥

**tasya vācakaḥ** praṇa**vah**

तस्य वाचकः प्रणवः

tasya vācakaḥ praṇavaḥ

तस्य tasya of that (īśvara's)

वाचकः vācakaḥ speaking of, expression

प्रणवः praṇavaḥ OM, the inner mystical sound

the expression of the Holy Spirit is OM (primary sound of creation heard as an inner ringing sound or current)

1:28

तज्जपस्तदर्थभावनम् ||२८||

**taj-japas-tad-artha-bhāvanam**

तद् जपः तद् अर्थ भावनम्

tad-japah tad-artha-bhāvanam

तद् tad of that (OM's)

जपः japah repetition in prayer, muttering in prayer

तद् tad its

अर्थ artha meaning, purpose

भावनम् bhāvanam realizing, that cause of memory which arises from direct perception

the repetition of that (OM) (leads to) the realizing of its meaning

# 1:29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरयाभावश्च ||२९||

**tataḥ pratyak-cetanādhigamo'pyantarāyābhāvaś-ca**

ततः प्रत्यक् चेतना अधगिमः अपि अन्तराय अभावः च

tataḥ pratyak-cetanā-adhigamaḥ api-antarāya-abhāvaḥ ca

ततः tataḥ from that

प्रत्यक् pratyak in opposite direction, inwards, to the West (directed)

चेतना cetanā consciousness

अधिगमः adhigamaḥ act of attaining, over-going, attainment

adhi over and above

gamaḥ going, course

अपि api also

अन्तराय antarāya block, obstacle, internal hindrance

antar amonst, between, interior

aya going

अभावः a-bhāvaḥ not-existing, disappearance, absence

च ca and

From that (chanting of OM, comes) the attainment of inward (rather than outward = opposite to normal) directed consciousness, and also the disappearance of the internal hindrances.



# 1:30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वा -  
नवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

**vyādhi-styāna-saṁśaya-pramādālasya-avirati-bhrānti-**  
**darśanālabdha-bhūmikatvānavasthitatvāni citta-vikṣepās-**  
**te'ntarāyāḥ**

व्याधि स्त्यान संशय प्रमाद आलस्य अविरति भ्रान्ति दर्शन अलब्ध  
भूमिकत्व अनवस्थितत्वानि चित्त विक्षेपाः ते अन्तरायाः

vyādhi-styāna-saṁśaya-pramāda-ālasya-avirati-bhrānti-darśana-alabdha-  
bhūmikatva-anavasthitatvāni citta-vikṣepāḥ te antarāyāḥ

व्याधि vyādhi sickness, disease, any tormenting person or thing

vi distinct, particular

ādhi agony, curse, bane

स्त्यान styāna density, rigidity, grossness, thickness, apathy

संशय saṁśaya doubt, fully asleep, hesitation, lying down

प्रमाद pramāda carelessness, negligence, intoxication, insanity, mistake

pra very much, filling

māda drunkenness, stupor

आलस्य ālasya lethargy, laziness, idleness

अविरति a-virati intemperance, not free from impulse

a not

virati abstention, pause

भ्रान्ति bhrānti quivering, wavering, wandering around, circumambulating, erroneous

दर्शन darśana seeing, perception

अलब्ध a-labdha not-obtained

भूमिकत्व bhūmikatva groundedness (referring back to a grounded practice 1:14)

bhūmi earth,

ka suffix creating a word from another noun,

tva “ness”

अनवस्थितत्वानि anavasthitatvāni unstableness, not standing apart (referring back to avasthānam from 1:4)

an not

ava away

sthita established, standing, being in a state, abiding by

tva “ness”

āni plural ending, representing all of these conditions

चित्त citta individualized consciousness, field of awareness

विक्षेपाः vikṣepāḥ disruptions

ते te those

अन्तरायाः antarāyāḥ inner hindrances, blocks

sickness, density, hesitation, carelessness, lethargy, intemperance, erroneous perception, failure to obtain grounding (in practice), and unstableness (in standing apart from the soap opera) are disruptions in the field of awareness - these are the inner hindrances.

# 1:31

दुःखदौर्मणस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥

**duḥkha-daurmaṇasyāṅgam-ejayatva śvāsa-prāśvāsā**

**vikṣepa-sahabhuvaḥ**

दुःख दौर्मणस्य अङ्गम् एजयत्व श्वास प्रश्वासाः विक्षेप सहभुवः

duḥkha-daurmaṇasya-aṅgam-ejayatva śvāsa-prāśvāsāḥ vikṣepa-sahabhuvaḥ

दुःख duḥkha pain, suffering, bad space

दौर्मणस्य daurmaṇasya possessing a bad mind, depression

dus bad, difficult

manas mind, inclination, mood

अङ्गम् aṅgam limb, body

एजयत्व ejayatva shaking

श्वास śvāsa breathing, affection of the breath, sighing, exhalation

प्रश्वासाः prāśvāsāḥ (plural of prāśvāsa) inhalation

विक्षेप vikṣepa disruption

सहभुवः saha-bhuvaḥ (together-existing), accompanying, innate,

They have the accompanying disruptions of pain, depression, restlessness of the body, disruption of the inhalation and exhalation.

1:32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

**tat-pratiṣedhārtham-eka-tattvābhyāsaḥ**

तत् प्रतिषेध अर्थम् एक तत्त्व अभ्यासः

tat-pratiṣedha-artham-eka-tattva-abhyāsaḥ

तत् tat of those (blocks)

प्रतिषेध pratiṣedha prevention

अर्थम् artham the purpose, object

एक eka one

तत्त्व tattva reality, essence, true principle

अभ्यासः abhyāsaḥ the practice

(In order for) the purpose of prevention of those (blocks), (one needs only) the practice of a single true principle

# 1:33

मैत्रीकरुणामुदितोपेक्षाणाम् सुखदुःखपुण्यापुण्यविषयाणाम्  
भावनातश्चित्तप्रसादनम् ||३३||

**maitrī-karūṇā-muditopekṣāṇām sukha-duḥkha-puṇyāpuṇya-  
viṣayāṇām bhāvanātaś-citta-prasādanam**

मैत्री करुणा मुदित उपेक्षाणाम् सुख दुःख पुण्य अपुण्य विषयाणाम्  
भावनातः चित्त प्रसादनम्

maitrī karūṇā mudita upekṣāṇām sukha duḥkha puṇya-apuṇya-viṣayāṇām  
bhāvanātaḥ-citta prasādanam

मैत्री maitrī friendship

करुणा karūṇā compassion

मुदित mudita elation

उपेक्षाणाम् upekṣāṇām neutrality, witness, seeing-above

upa near to

ikṣa seeing

āṇām (plural possessive case ending), in this case it matches these 4 “of” the next 4

सुख sukha happiness

दुःख duḥkha pain

पुण्य puṇya virtue

अपुण्य apuṇya non-virtue, negativity

विषयाणाम् viṣayāṇām objects, experiences (whose)

भावनातः bhāvanātaḥ from the realization, actualization, choosing

चित्त citta one field of awareness, consciousness, lens

प्रसादनम् prasādanam clarification, purification, blessing

clarification, blessing of (my) field of awareness comes about from the choosing of:

- 1) friendship (when encountering) the object: happiness (in another)
- 2) compassion with pain
- 3) elation with virtue,
- 4) neutrality (witness) with non-virtue (negativity)

1:34

प्रच्छर्दनविधारणाभ्याम् वा प्राणस्य ॥३४॥

**pracchar**dana-vidhāraṇābhyām vā prāṇasya

प्रच्छर्दन विधारणाभ्याम् वा प्राणस्य

pracchardana-vidhāraṇābhyām vā prāṇasya

प्रच्छर्दन pracchardana expelling, holding out

विधारणाभ्याम् vidhāraṇābhyām by holding, restraining

वा vā or

प्राणस्य prāṇasya of the: vital life force, breath

or, the field is clarified by the holding in or out of breath

# 1:35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धनी ॥३५॥

viṣayavatī vā pravr̥ttir-utpannā manasaḥ sthiti-nibandhanī

विषयवती वा प्रवृत्तिः उत्पन्ना मनसः स्थिति निबन्धनी

viṣayavatī vā pravṛttiḥ-utpannā manasaḥ sthiti-nibandhanī

विषयवती viṣayavatī having a sensory object

वा vā also, or

प्रवृत्तिः pravṛttiḥ finer activity, cognition

उत्पन्ना utpannā arisen,

मनसः manasaḥ of the mind

स्थिति sthiti steadiness

निबन्धनी nibandhanī holding inward, fixing within

also, having a sensory object arisen, a finer activity, holding the steadiness of the mind, (clarifies the field)



1:36

विशोका वा ज्योतिष्मती ॥३६॥

**viśokā vā jyotiṣmatī**

विशोका वा ज्योतिष्मती

viśokā vā jyotiṣmatī

विशोका viśokā sorrowless

वा vā or

ज्योतिष्मती jyotiṣmatī light-bearing, luminous

Also, a finer activity which is sorrowless and luminous

1:37

वीतरागविषयम् वा चित्तम् ||३७||

**vītarāga-viṣayam vā cittam**

वीत राग विषयम् वा चित्तम्

vīta-rāga-viṣayam vā cittam

वीत vīta transcended, gone apart

राग rāga attachment, coloring

विषयम् viṣāyam object

वा vā or, also

चित्तम् cittam field of awareness

Also, a field (whose) object is that which transcends attachment (will be clarified)

1:38

स्वप्ननिद्राज्ञानालम्बनम् वा ||३८||

**svapna-nidrā-jñānālambanam vā**

स्वप्न निद्रा ज्ञान आलम्बनम् वा

svapna-nidrā-jñāna-ālambanam vā

स्वप्न svapna dreams

निद्रा nidrā sleep

ज्ञान jñāna knowledge

आलम्बनम् ālambanam supporting object, depending upon

वा vā also

Also, having as its supporting object the knowledge of dreams or sleep (the field of awareness is clarified)

1:39

यथाभिमतध्यानाद्वा ||३९||

ya**thā**abhimata**-dhyānād-vā**

यथा अभिमत ध्यानात् वा

yathā-abhimata-dhyānāt vā

यथा yathā whichever way, as

अभिमत abhimata desired, conceived, often-thought

abhi

mata

ध्यानात् dhyānāt by meditation

वा vā or, also

Also, by meditation as desired (the field of awareness is clarified)

# 1:40

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

paramāṇu-parama-mahattvānto'sya vaśīkārah

परम अणु परम महत्त्व अन्तः अस्य वशीकारः

parama-aṇu-parama-mahattva-antaḥ asya vaśīkārah

परम parama greatest, most

अणु aṇu = अनु anu small, minute

परम parama greatest, most

महत्त्व mahattva magnitude, largeness

अन्तः antaḥ end, extension

अस्य asya of this

वशीकारः vaśīkārah mastery

The mastery of this (meditation and hence desirelessness for its objects) extends from the greatest magnitude to the greatest minuteness.

# 1:41

॥४१॥ क्षीणवृत्तेरभिजातस्येवमणेर्ग्रहीतृग्रहणग्राह्येषु  
तत्स्थतदञ्जनतासमापत्तिः

**kṣīṇa-vṛtter-abhijātasyeva-maṇer-grahitr-grahaṇa-grāhyeṣu**  
**tat-stha-tad-añjanatā-samāpattiḥ**

क्षीण वृत्तेः अभिजातस्य इव मणेः ग्रहीतृ ग्रहण ग्राह्येषु तद् सथ तद्  
अञ्जनता समापत्तिः

kṣīṇa-vṛtteḥ-abhijātasya-iva-maṇeḥ grahitṛ-grahaṇa-grāhyeṣu tad-stha-tad-  
añjanatā-samāpattiḥ

क्षीण kṣīṇa diminished

वृत्तेः vṛtteḥ in fluctuations

अभिजातस्य abhijātasya well-made, beautiful

abhi

jā

tasya

इव iva like

मणेः maṇeḥ of a jewel, gemstone

ग्रहीतृ grahitṛ grasper, experiencer

ग्रहण grahaṇa grasped, experience

ग्राह्येषु grāhyeṣu grasping, in what is to be experienced

तद् tad (on) that

सथ stha staying, focusing

तद् tad (by) that

अञ्जनता añjanata saturation

समापत्तिः samāpattiḥ simultaneous occurrence, cognitive blending

In the case (of a field) whose definitions have diminished, which is like a perfected gemstone, cognitive blending is the focusing on that (object) and the saturation by that in reference to the experiencer, the experience, and what is experienced.

# 1:42

॥४२॥ तत्रशब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः

**tatra śabdārtha-jñāna-vikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ**

तत्र शब्द अर्थ ज्ञान विकल्पैः संकीर्णा सवितर्का समापत्तिः

tatra śabda-artha-jñāna-vikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ

तत्र tatra there

शब्द śabda words

अर्थ artha meaning

ज्ञान jñāna knowledge

विकल्पैः vikalpaiḥ with conceptualizations, imaginations

संकीर्णा saṁkīrṇā mixed

सवितर्का savitarkā with thought

समापत्तिः samāpattiḥ cognitive blending

There (in such a case), cognitive blending which is with thought, is mixed with words, meaning, knowledge, and conceptualization.



# 1:43

((४३)) स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का

smṛti-pariśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā  
nirvitarkā

स्मृति परिशुद्धौ स्वरूप शून्या इव अर्थ मात्र निर्भासा निर्वितर्का

smṛti-pariśuddhau svarūpa-śūnyā-iva-artha-mātra-nirbhāsā nirvitarkā

स्मृति smṛti memory

परिशुद्धौ pariśuddhau upon the purification

स्वरूप svarūpa own form, form of the self

शून्या śūnyā empty

इव iva as if, like

अर्थ artha object, purpose

मात्र mātra measure, alone

निर्भासा nirbhāsā shining forth

निर्वितर्का nirvitarkā beyond thought

Upon the purification of memory, it (cognitive blending = samāpattiḥ) is beyond thought when, as if empty of its (the field's) own form, it shines forth as the object alone.

# 1:44

॥४४॥ एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता

**etayai**va savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā

एतया एव सविचारा निर्विचारा च सूक्ष्म विषया व्याख्याता

etayā eva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā

एतया etayā by this

एव eva specifically

सविचारा savicāra with reflection, subtle movement

निर्विचारा nirvicāra beyond/without subtle movement

सूक्ष्म sūkṣma subtle

विषया viṣayā objects

व्याख्याता vyākhyātā fully and specifically explained

vi particular

ā totally, from all directions

khyātā explained, identified

Specifically, by this (previous 2 sutras), with reflection and beyond reflection types of cognitive blending are explained with regard to subtle objects

1:45

॥४५॥ सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्

**sūkṣma-viṣayatvaṃ cālīṅga-par**yavasānam

सूक्ष्म विषयत्वं च अलिङ्ग पर्यवसानम्

sūkṣma-viṣayatvaṃ **ca**-aliṅga-paryavasānam

सूक्ष्म sūkṣma subtle

विषयत्वं viṣayatvaṃ object-ness

च ca and

अलिङ्ग a-liṅga not-signed, not-marked, unmanifest state of primary matter

पर्यवसानम् paryavasānam extending

And, the subtlety of objects extends down to the (atomic) not-signed or unmanifest state of primary matter

1:46

((४६)) ता एव सबीजः समाधिः

**tā eva sabījah samādhiḥ**

ताः एव सबीजः समाधिः

tāḥ eva sabījah samādhiḥ

ताः tāḥ these (cognitive blendings)

एव eva specifically

सबीजः sabījah with seed

समाधिः samādhiḥ absorption

These particular (cognitive blendings) constitute cognitive absorption with seed (they leave residue).

1:47

॥४७॥ निर्विचारवैशारद्येऽध्यात्मप्रसादः

**nirvicāra-vaiśāradye' dhyātma-prasādaḥ**

निर्विचार वैशारद्ये अध्यात्म प्रसादः

nirvicāra-vaiśāradye adhyātma-prasādaḥ

निर्विचार nirvicāra beyond reflection, beyond subtle experience

वैशारद्ये vaiśāradye in the lucidity

अध्यात्म adhyātma higher self

adhi over, above

ātma self, soul

प्रसादः prasādaḥ clarity

The clarity of the higher self occurs in the lucidity of the nirvicāra (samāpatti) (the place in the cognitive blending beyond subtle movements).

1:48

॥४८॥ ऋतम्भरा तत्र प्रज्ञा

ṛtam-bharā tatra prajñā

ऋतम् भरा तत्र प्रज्ञा

ṛtam-bharā tatra prajñā

ऋतम् ṛtam truth

भरा bharā bearing

तत्र tatra there

प्रज्ञा prajñā primary, Divine insight

There (in the stillness beyond subtle movement), insight is truth-bearing

# 1:49

((४९)) श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्

śrutānumāna-prajñābhyām-anyā-viṣayā viśeṣārthatvāt

श्रुत अनुमान प्रज्ञाभ्याम् अन्य विषया विशेष अर्थत्वात्

śruta-anumāna-prajñābhyām-anyā-viṣayā viśeṣa-arthatvāt

श्रुत śruta tradition, that which is heard

अनुमान anumāna inference, that which goes along with

प्रज्ञाभ्याम् prajñābhyām than these 2 primary insights

अन्य anyā other

विषया viṣayā object

विशेष viśeṣa distinction

अर्थत्वात् arthatvāt due to the nature of its purpose

artha purpose

tva possessing

āt (case ending meaning) from, due to, because of

Due to the nature of its purpose being distinction (between the true Self and the primary forces of creation) this prajñā (Divine insight which comes directly to me in the stillness) has another object than the insights that one gets from tradition or inference

# 1:50

((५०)) तज्जः संसकारोऽन्यसंस्कारप्रतिबन्धी

**taj-jah saṃskāro'nya-saṃskāra-pratibandhī**

तद् जः संसकारः अन्य संस्कार प्रतिबन्धी

tad-jah saṃskārah anya-saṃskāra-pratibandhī

तद् tad that

जः jah born from

संसकारः saṃskārah subliminal activator, imprint

अन्य anya other

संस्कार saṃskāra subliminal activator, imprint

प्रतिबन्धी pratibandhī checking toward

The subliminal imprint born from that (internal Divine insight) checks other saṃskāra



# 1:51

((५१)) तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः

**tasyāpi nirodhe sarva-nirodhān-nirbījah samādhiḥ**

तस्य अपि निरोधे सर्व निरोधात् निर्बीजः समाधिः

tasya-api nirodhe sarva-nirodhāt-nirbījah samādhiḥ

तस्य tasya of that

अपि api even

निरोधे nirodhe upon the stopping back

सर्व sarva all

निरोधात् nirodhāt due to the ending

निर्बीजः nirbījah without seed

समाधिः samādhiḥ cognitive absorption

Upon the internal ending of even that (the saṃskāra born of insight), because now there is the internal ending of all (saṃskāra - imprints), then the kind of absorption that leaves no trace.

इति प्रथमः पादः

**iti prathamah pādah**

Here ends the first chapter