

YSP-Sutras1.01-1.20

Chapter 1: Samadhi Pada

Author Abbreviations

- [HA]: Hariharananda Aranya
- [IT]: I. K. Taimni
- [VH]: Vyasa Houston
- [BM]: Barbara Miller
- [SS]: Swami Satchidananda
- [SP]: Swami Prabhavananda
- [SV]: Swami Vivekananda

Sutra I.1

अथ योगानुशासनम् ॥१॥

atha yoga-anuśāsanam //1 //

[HA]: Now Then Yoga Is Being Explained.

[IT]: Now, an exposition of Yoga (is to be made).

[VH]: Now, the instructions of Yoga.

[BM]: This is the teaching of yoga.

[SS]: Now the exposition of Yoga is being made.

[SP]: This is the beginning of instruction in yoga.

[SV]: Now concentration is explained

Sutra I.2

योगश्चित्तवृत्तिनिरोधः ॥२॥

yogaś-citta-vṛtti-nirodhaḥ //2 //

[HA]: Yoga Is The Suppression Of The Modifications Of The Mind

[IT]: Yoga is the inhibition of the modifications of the mind.

[VH]: Yoga is the nirodha (process of ending) of the vṛtti (definitions) of citta (field of consciousness).

[BM]: Yoga is the cessation of the turnings of thought.

[SS]: The restraint of the modifications of the mind-stuff is Yoga.

[SP]: Yoga is the control of thought-waves in the mind.

[SV]: Yoga is restraining the mind – stuff (Chitta) from taking various forms (Vrittis).

Sutra I.3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

tadā draṣṭuḥ svarūpe-‘vasthānam //3 //

[HA]: Then The Seer Abides In Itself

[IT]: Then the Seer is established in his own essential nature.

[VH]: Then, the abidance of (I) the seer (drastr) in (my) own nature (svarupa)

[BM]: When thought ceases, the spirit stands in it's true identity as observer to the world.

[SS]: Then the Seer [Self] abides in His own nature.

[SP]: Then man abides in his real nature.

[SV]: At that time (the time of concentration) the seer (Purusha) rests in his own (unmodified) state.

Sutra 1.4

वृत्तिसारूप्यमितरत्र ॥४॥

vr̥tti sārūpyam-itaratra ॥4॥

[HA]: At Other Times The Seer Appears To Assume The Form Of The Modifications Of The Mind

[IT]: In other states there is assimilation (of the Seer) with the modifications (of the mind)

[VH]: Otherwise there is conformity to the vr̥tti-definitions.

[BM]: Otherwise, the observer identifies with the turnings of thought.

[SS]: At other times [the Self appears to] assume the forms of mental modifications.

[SP]: At other times, when he is not in the state of yoga, man remains identified with the thought-waves in the mind.

[SV]: At other times (other than that of concentration) the seer is identified with the modifications.

Sutra 1.5

वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः ॥५॥

vr̥ttayah pañcatayyah klišṭāklišṭāḥ ॥5॥

[HA]: They Fall Into Five Varieties Of Which Some Are 'Klista' And The Rest are 'Aklista'.

[IT]: The modifications of the mind are five-fold and are painful and not-painful.

[VH]: Vr̥tti-definitions are five-fold. They are either klista-obstructing (causing pain) or aklista-non-obstructing (not causing pain)

[BM]: The turnings of thought, whether corrupted or immune to the forces of corruption, are of five kinds.

[SS]: There are five kinds of mental modifications which are either painful or painless.

[SP]: There are five kinds of thought-waves—some painful, others not painful.

[SV]: There are five classes of modifications, (some) painful and (others) not painful.

Sutra 1.6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥

pramāṇa viparyaya vikalpa nidrā smṛtayah ॥6॥

[HA]: Pramana, Viparyaya, Vikalpa, Sleep and Recollection

[IT]: (They are) right knowledge, wrong knowledge, fancy, sleep and memory.

[VH]: They are: evaluation, misperception, conceptualization, sleep and memory.

[BM]: They are valid judgment, error, conceptualization, sleep and memory.

[SS]: They are right knowledge, misconception, verbal delusion, sleep and memory.

[SP]: These five kinds of thought-waves are: right knowledge, wrong knowledge, verbal delusion, sleep and memory.

[SV]: (These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory.

Sutra I.7

प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥

pratyakṣa-anumāna-āgamāḥ pramāṇāni //7 //

[HA]: Perception, Inference And Testimony Constitute the Pramanas.

[IT]: (Facts of) right knowledge (are based on) direct cognition, inference or testimony.

[VH]: Pramana-valid means of evaluation are: Direct perception, inference, and testimony.

[BM]: The valid means of judgment are direct perception, inference, and verbal testimony.

[SS]: The sources of right knowledge are direct perception, inference and scriptural testimony.

[SP]: The right kinds of knowledge are: direct perception, inference and scriptural testimony.

[SV]: Direct perception, inference, and competent evidence are proofs.

Sutra I.8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥

viparyayo mithyā-jñānam-atadrūpa pratiṣṭham //8 //

[HA]: Viparyaya Or Illusion Is False Knowledge Formed Of A Thing As Other Than What It Is.

[IT]: Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception.

[VH]: Viparyaya-misperception is mistaken knowledge, founded on an appearance which is not that.

[BM]: Error is false knowledge with no objective basis.

[SS]: Misconception occurs when knowledge of something is not based upon its true form.

[SP]: Wrong knowledge is knowledge which is false and not based upon the true nature of its object.

[SV]: Indiscrimination is false knowledge not established in real nature.

Sutra I.9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥

śabda-jñāna-anupātī vastu-śūnyo vikalpaḥ //9 //

[HA]: The Modification Called 'Vikalpa' Is Bases On Verbal Cognition In Regard To A Thing Which Does Not Exists. (It is a Kind Of Useful Knowledge Arising Out Of A Meaning Of A Work But Having No Corresponding Reality)

[IT]: An image conjured up by words without any substance behind it is fancy.

[VH]: Vikalpa-conceptualization is without an (actual) object – relying upon concept in language.

[BM]: Conceptualization comes from words devoid of substance.

[SS]: An image that arises on hearing mere words without any reality [as it's base] is verbal delusion.

[SP]: Verbal delusion arises when words do not correspond to reality.

[SV]: Verbal delusion follows from words having no (corresponding) reality.

Sutra I.10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥

abhāva pratyayāḷambanā vṛttirnidrā //10 //

[HA]: Dreamless Sleep Is The Mental Modification Produced By Condition Of Inertia As the State Of Vacuity or Negation (Of Waking And Dreaming)

[IT]: That modification of the mind which is based on the absence of any content in it is sleep.

[VH]: Nidra-sleep is a vṛtti depending on a pratyaya- the immediate arising thought toward non-wakefulness.

[BM]: Sleep is the turning of thought abstracted from existence.

[SS]: That mental modification supported by cognition of nothingness is sleep.

[SP]: Sleep is a wave of thought about nothingness.

[SV]: Sleep is a Vritti which embraces the feeling of voidness.

Sutra I.11

अनुभूतविषयासंप्रमोषः स्मृतिः ॥११॥

anu-bhūta-viṣaya-asarṇpramoṣaḥ smṛtiḥ //11 //

[HA]: Recollection Is Mental Modification Caused By Reproduction Of The Previous Impression Of An Object Without Adding anything From Other Sources

[IT]: Memory is not allowing an object which has been experienced to escape.

[VH]: Smṛti- (the act of) memory is the non-escaping of the viśaya-experienced objects.

[BM]: Memory is the recollection of objects one has experienced.

[SS]: When a mental modification of an object previously experienced and not forgotten, comes back to consciousness, that is memory.

[SP]: Memory is when perceived objects are not forgotten, but come back to consciousness.

[SV]: Memory is when the (Vrittis of) perceived subjects do not slip away (and through impressions come back to consciousness).

Sutra I. 12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥

abhyāsa vairāgyābhyām tannirōdhaḥ //12 //

[HA]: By Practice And Detachment These Can Be Stopped.

[IT]: Their suppression (is brought about) by persistent practice and non-attachment.

[VH]: The nirodha-ending of those (vṛtti) occurs by abhyasa-practice and vairagya- non-attachment.

[BM]: Cessation of the turnings of thought comes through practice and dispassion.

[SS]: These mental modifications are restrained by practice and non-attachment.

[SP]: They are controlled by means of practice and nonattachment.

[SV]: Their control is by practice and non – attachment.

Sutra I.13

तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥

tatra sthitaṁ yatno-'bhyāsaḥ ॥13॥

[HA]: Exertion To Acquire Sthiti Or A Tranquil State Of Mind Devoid Of Fluctuations Is Called Practice.

[IT]: Abhyasa is the effort for being firmly established in that state (of Citta-Vrtti-Nirodha).

[VH]: Abhyasa-practice is the vigilance in remaining there. (as, I the seer abiding in my own nature seeing. Sutra I.3)

[BM]: Practice is the effort to maintain the cessation of thought.

[SS]: Of these two, effort toward steadiness of mind is practice.

[SP]: Practice is the repeated effort to follow the disciplines which give permanent control of the thought-waves of the mind.

[SV]: Continuous struggle to keep them (the Vrittis) perfectly restrained is practice.

Sutra I.14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

sa tu dīrghakāla nairantarya satkāra-āsevito dṛḍhabhūmiḥ ॥14॥

[HA]: That Practice When Continued For A Long Time Without Break And With Devotion Becomes Firm In Foundation.

[IT]: It (Abhyasa) becomes firmly grounded on being continued for a long time, without interruption and with reverent devotion.

[VH]: Moreover, that abhyasa-practice has a firm ground when attended to for a long time, without interruption, and with devotion to truth.

[BM]: This practice is firmly grounded when it is performed for a long time without interruption and with zeal

[SS]: Practice becomes firmly grounded when well attended to for a long time, without break and in all earnestness.

[SP]: Practice becomes firmly grounded when it has been cultivated for a long time, uninterruptedly, with earnest devotion.

[SV]: It becomes firmly grounded by long constant efforts with great love (for the end to be attained).

Sutra I.15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥

dṛṣṭānuśravika-viṣaya-vitṛṣṇasya vaśīkāra-saṁjñā vairāgyam ॥15॥

[HA]: When The Mind Loses All Desires For Objects Seen Or Described In the Scriptures It Acquires A State of Utter Desirelessness Which is Called Detachment.

[IT]: The consciousness of perfect mastery (of desires) in the case of one who has ceased to crave for objects, seen or unseen, is Vairagya.

[VH]: Vairagya-non-attachment is the full knowledge (declaration) of (one's own- the seer's) mastery (on the part of one who is) not clinging to visaya-objects, (already) experienced or described (by other's)

[BM]: Dispassion is the sign of mastery over the craving for sensuous objects

[SS]: The consciousness of self-mastery in one who is free from craving for objects seen or heard about is non-attachment.

[SP]: Non-attachment is self-mastery; it is freedom from desire for what is seen or heard.

[SV]: That effect which comes to those who have given up their thirst after objects, either seen or heard, and which wills to control the objects, is non – attachment.

Sutra I.16

तत्परं पुरुषस्यातेर्गुणवैतृष्यम् ॥१६॥

tatparaṁ puruṣa-khyāteḥ guṇa-vaitṛṣṇyam //16 //

[HA]: Indifference To The Gunas Or The Constituent Principles Achieved Through A Knowledge Of The Nature Of The Purusa Is Called Paravairagya (Supreme Detachment)

[IT]: That is the highest Vairagya in which, on account of the awareness of the Purusa, there is cessation of the least desire for the Gunas.

[VH]: The higher (vairagya-non-attachment) is the non-clinging to the gunas (primary forces of creation) due to identity with parusa-the self.

[BM]: Higher dispassion is a total absence of craving for anything material, which comes by discriminating between spirit and material nature.

[SS]: When there is non-thirst for even the gunas (constituents of nature) due to the realization of Parusha (true Self), that is supreme non-attachment.

[SP]: When, through knowledge of the Atman, one ceases to desire any manifestation of Nature, then that is the highest kind of non-attachment.

[SV]: That is extreme non – attachment which gives up even the qualities, and comes from the knowledge of (the real nature of) the Purusha.

Sutra I.17

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥१७॥

vitarka-vicāra-ānanda-asmitā-rūpa-anugamāt-saṁprajñātaḥ //17 //

[HA]: When Concentration Is Reached With The Help Of Vitarka, Vichara, Ananda And Asmita, It Is Called Samprajnata-Samadhi.

[IT]: Samprajnata Samadhi is that which is accompanied by reasoning, reflection, bliss and pure being.

[VH]: (Nirodha, the process of ending vrttis is) samprajnata-cognitive, when connecting with forms which are sense perceived or subtle, having a feeling of bliss or the (individual) sense of "I am".

[BM]: Conscious cessation of thought can arise from various forms of conjecture, reflection, enjoyment, and egoism.

[SS]: Samprajnata Samadhi (distinguished contemplation) is accompanied by reasoning, reflecting, rejoicing and pure I-am-ness

cogitation, reflection, joy or I-am-ness.

[SP]: Concentration upon a single object may reach four stages: examination, discrimination, joyful peace and simple awareness of individuality.

[SV]: The concentration called right knowledge is that which is followed by reasoning, discrimination, bliss, unqualified egoism.

Sutra I.18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥

virāma-pratyaya-abhyāsa-pūrvah saṁskāra-śeṣo-'nyaḥ ॥18॥

[HA]: Asamprajnata-Samadhi Is The Other Kind Of Samadhi Which Arises Through Constant Practice Of Para-Vairagya Which Brings About The Disappearance Of The Mind Wherein Only The Latent Impressions Remains.

[IT]: The remnant impression left in the mind on the dropping of the Pratyaya after the previous practice is the other (i.e. Asamprajnata Samadhi)

[VH]: The other (nirodha), preceded by the practice (abhyasa) of the pratyaya-immediate arising thought of virama-cessation *, has a residuum of sanskara-subliminal activators. (* of the forms described in the previous sutra, including the individual sense of "I am")

[BM]: Beyond this is a state where only subliminal impressions remain from the practice of stopping thought.

[SS]: By the firmly convinced practice of the complete-cessation of the mental modifications, the impressions only remain. This is the other samadhi [asamprajnata or non-distinguished]

[SP]: The other kind of concentration is that 'in which the consciousness contains no object—only subconscious 'impressions, which are like burnt seeds. It is attained by constantly checking the thought-waves through the practice of non-attachment.

[SV]: There is another Samadhi which is attained by the constant practice of cessation of all mental activity, in which the Chitta retains only the unmanifested impressions.

Sutra I.19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥

bhava-pratyayo videha-prakṛti-layānām ॥19॥

[HA]: While In The Case Of The Videhas Or The Discarnates And Of The Prakrti-layas Or Those Subsisting IN Their Elements Constituents, It Is Caused By Nescience Which Results In Objective Existence.

[IT]: Of those who are Videhas and Prakrti-layas birth is the cause.

[VH]: In the case of those who are out of body, or absorbed in prakrti-unmanifest primary matter, it (the other nirodha is preceded by) the pratyaya-immediate thought (directed towards) becoming.

[BM]: For gods and men unemcombered by physical bodies, but still enmeshed in material nature, the cessation of thought is limited by the reliance on the phenomenal world.

[SS]: Those who merely leave their bodies and attain the state of celestial deities, or those who get merged in nature, have rebirth.

[SP]: When such concentration is not accompanied by non attachment, and ignorance therefore remains, the aspirant will reach the state of the disincarnate gods or become merged in the forces of Nature.

[SV]: (This Samadhi, when not followed by extreme non-attachment) becomes the cause of the re-manifestation of the gods and of those that become merged in nature.

Sutra I.20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥

śraddhā-vīrya-smṛti samādhi-prajñā-pūrvaka itareṣāṃ //20 //

[HA]: Others (Who Follow The Path Of The Prescribed Effort) Adopt The Means Of Reverential Faith, Energy, Repeated Recollection, Concentration And Real Knowledge (And Thus Attain Asmaprajnata-Samahdi)

[IT]: (In the case) of others (Upayay-Pratyaya Yogis) it is preceded by faith, energy, memory and high intelligence necessary for Samadhi.

[VH]: In the case of others, it (the other nirodha) is preceded by faith, energy, memory (aklista-unobstructed), samadhi-cognitive absorption and prajna-primary insight.

[BM]: For others cessation of thought follows from faith, heroic energy, mindfulness, contemplative calm, and wisdom.

[SS]: To the others, this Asamprajnata Samadhi could come through faith, strength, memory, contemplation of by discernment.

[SP]: The concentration of the true spiritual aspirant is attained through faith, energy, recollectedness, absorption and illumination.

[SV]: To others (this Samadhi) comes through faith, energy, memory, concentration, and discrimination of the real.