

YSP-Sutras1.21-1.40

Chapter 1: Samadhi Pada (cont.)

Author Abbreviations

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Sutra I.21

तीव्रसंवेगानामासन्नः ॥२१॥

tīvra-samvegānām-āsannaḥ //21 //

[HA]: Yogins With Intense Ardor Achieve Concentration And The Result Thereof Quickly.

[IT]: It (Samadhi) is nearest to those whose desire (for Samhadhi) is intensely strong.

[VH]: In the case of those who frequency is intense, it (the other nirodha) is near.

[BM]: For those who possess a sharp intensity, it is immediate.

[SS]: To the keen and intent practitioner this [Samadhi] comes very quickly.

[SP]: Success in yoga comes quickly to those who are intensely energetic.

[SV]: Success is speeded for the extremely energetic.

Sutra I.22

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥

mṛdu-madhyā-adhimātratvāt-tato 'pi viśeṣaḥ //22 //

[HA]: On Account Of The Methods Being Slow, Medium, and Speedy, Even Among Those Yogins Who Have Intense Ardour, There are Differences.

[IT]: A further differentiation (arises) by reason of the mild, medium, and intense (nature of means employed)

[VH]: Because of degree of mild, moderate or extreme (frequency), thence there is also a difference (in nearness).

[BM]: Higher than this is cessation beyond distinction of mild, moderate, or extreme.

[SS]: The time necessary for success further depends on whether the practice is mild medium or intense.

[SP]: Success varies according to the means adopted to obtain it—mild, medium or intense.

[SV]: They again differ according as the means are mild, medium or supreme.

Sutra I.23

ईश्वरप्रणिधानाद्वा ॥२३॥

īśvara-praṇidhānād-vā ॥23॥

[HA]: From Special Devotion to Isvara Also (Concentration Becomes Imminent).

[VH]: , because of ivara-pranidhana- the perfect aligning of attention is in isvara-the ultimate seer (there is a defference in nearness of the other nirodha).

[BM]: Cessation of thought may also come from dedication to the Lord of Yoga.

[SS]: Or [samadhi is attained] by devotion with total dedication to God [Isvara].

[SP]: Concentration may also be attained through devotion to Ishwara.

[SV]: Or by devotion to Isvara.

Sutra I.24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

kleśa karma vipāka-āśayaiḥ-aparāmr̥ṣṭaḥ puruṣa-viśeṣa īśvaraḥ ॥24॥

[HA]: Isvara Is A Particular Purusa Unaffected By Affliction, Deed, Result Of Action Or The Latent Impressions Thereof.

[VH]: Isvara is a distinction of parusa-self, untouched by accumulations of the fruitions of karma-action (arising) from klesa-root obstructions (causes of pain).

[BM]: The Lord of Yoga is a distinct form of spirit unaffected by the forces of corruption, by action, by fruits of action, or by subliminal intentions.

[SS]: Isvara is the supreme Purusha, unaffected by any afflictions, actions, fruits of actions or by any inner impressions of desires.

[SP]: Ishwara is a special kind of Being, untouched by ignorance and the products of ignorance, not subject to karmas or samskaras or the results of action.

[SV]: Isvara (the Supreme Ruler) is a special Purusa, untouched by misery, the results of actions, or desires.

Sutra I.25

तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

tatra niratiśayaṁ sarvajña-bījam ॥25॥

[HA]: In Him The Seed Of Omniscience Has Reached Its Utmost Development Which Cannot Be Exceeded.

[VH]: There (in isvara), the seed of omniscience is unsurpassed.

[BM]: The Lord of Yoga is the incomparable seed of omniscience.

[SS]: In Him is the complete manifestation of the seed of omniscience.

[SP]: In Him, knowledge is infinite; in others it is only a germ.

[SV]: In Him becomes infinite that all-knowing-ness which in others is (only) a germ.

Sutra I.26

पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात् ॥२६॥

sa eṣa pūrveṣām-api-guruḥ kālena-anavacchedāt //26 //

[HA]: The Teacher of Former Teachers, Because With Him There Is No Limitation By Time (To His Omnipotence).

[VH]: That (isvara), being unlimited by time, is also the teacher of the ancients.

[BM]: Being unconditioned by time, he is the teachers of even the ancients teachers.

[SS]: Unconditioned by time, He is the teacher of even the most ancient teachers.

[SP]: He was the teacher even of the earliest teachers, since He is not limited by time.

[SV]: He is the Teacher of even the ancient teachers, being not limited by time.

Sutra I.27

तस्य वाचकः प्रणवः ॥२७॥

tasya vācakaḥ praṇavaḥ //27 //

[HA]: The Sacred Word Designating Him Is Pranava Or The Mystic Syllable OM.

[VH]: The expression of that (isvara) is OM (prananva-primary sound frequency of creation heard as an inner ringing sound current).

[BM]: His sound is the reverberating syllable AUM.

[SS]:

[SP]: The word which express Him is OM.

[SV]: His manifesting word is Om.

Sutra I.28

तज्जपस्तदर्थभावनम् ॥२८॥

taj-japaḥ tad-artha-bhāvanam ॥28॥

[HA]: Repeat It And Contemplate Upon Its Meaning.

[VH]: the repetition of that (om-pranava) (leads to) the realization of its meaning.

[BM]: Repetition of this syllable reveals its meaning.

[SS]: To repeat it with reflection upon its meaning is an aid.

[SP]: This word must be repeated with meditation upon its meaning.

[SV]: The repetition of this (Om) and meditating on its meaning (is the way).

Sutra I.29

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥

tataḥ pratyak-cetana-adhigamo- 'py-antarāya-abhavaś-ca ॥29॥

[HA]: From That Comes Realisation Of The Individual Self And the Obstacles Are Resolved.

[VH]: From that (comes) the attainment of inward directed consciousness, and also the disappearance of the blocks.

[BM]: When AUM reveals itself, introspection is attained and obstacles fall away.

[SS]: From this practice all the obstacles disappear and simultaneously dawns knowledge of the inner Self.

[SP]: Hence comes knowledge of the Atman and destruction of the obstacles to that knowledge.

[SV]: From that is gain (the knowledge of) introspection, and the destruction of obstacles.

Sutra I.30

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥

*vyādhistyānasaṁśayapramādaalasyāaviratibhāntidarśana vyādhī styāna saṁśaya pramāda-
ālasya-avirati bhrāntidarśana-alabdha-bhūmikatva-anavasthitatvāni citta-vikṣepāḥ te antarāyāḥ ॥30॥*

[HA]: Sickness, Incompetence, Doubt, Delusion, Sloth, Non-Abstention, Erroneous Conception, Non-Attainment Of Any Yogic Stage, And Instability To Stay In A Yogic State, These Distractions Of The Mind Are The Impediments.

[VH]: Sickness, density, doubt, carelessness, lethargy, sexual preoccupation, erroneous perception, failure to obtain grounding (in abhyasa-yoga practice), and instability are disruptions in the citta field.

[BM]: The obstacles that distract thought are disease, apathy, doubt, carelessness, indolence, dissipation, false vision, failure to attain a firm basis in yoga, and restlessness.

[SS]: Disease, dullness, doubt, carelessness, laziness, sensuality, false perception, failure to reach firm ground and slipping from ground gained—these distractions of the mind-stuff are the obstacles.

[SP]: Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration: these distractions are the obstacles to knowledge.

[SV]: Disease, mental laziness, doubt, calmness, cessation, false perception, non-attaining concentration, and falling away from the state when obtained, are the obstructing distractions.

Sutra I.31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥

duḥkha-daurmanasya-aṅgamejayatva-śvāsapraśvāsāḥ vikṣepa sahabhuvah ॥31॥

[HA]: Sorrow, Dejection, Restlessness Of Body, Inhalation And Exhalation Arise From (Previous) Distractions.

[VH]: They(the blocks) have the accompanying disruption of pain, depression, restlessness of the body, inhalation and exhalation.

[BM]: These distractions are accompanied by suffering, frustration, trembling of the body, and irregular breathing.

[SS]: Accompaniments to the mental distractions include distress, despair, trembling of the body, and disturbed breathing.

[SP]: These distractions are accompanied by grief, despondency, trembling of the body and irregular breathing.

[SV]: Grief, mental distress, tremor of the body, irregular breathing, accompany non-retention of concentration.

Sutra I.32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥

tat-pratiṣedha-artham-eka-tattva-abhyāsaḥ ॥32॥

[HA]: For Their Stoppage (i.e. Of Distractions) Practice Of (Concentration on) A Single Principle Should Be Made.

[VH]: In order to prevent those blocks, the abhyasa-practice of a single truth.

[BM]: The practice of focusing on the single truth is the means to prevent these distractions.

[SS]: The practice of concentration on a single subject [or the use of one technique] is the best way to prevent the obstacles and their accompaniments.

[SP]: They can be removed by the practice of concentration upon a single truth.

[SV]: To remedy this, practice of one subject (should be made).

Sutra I.33

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

maitrī karuṇā mudito-peṣṣāṇām-sukha-duḥkha punya-apunya-viṣayāṇām bhāvanātaḥ citta-prasādanam //33 //

[HA]: The Mind Becomes Purified By The Cultivation Of Feelings Of Amity, Compassion, Goodwill, And Indifference Respectively Towards Happy, Miserable, Virtuous And Sinful Creatures.

[VH]: The clarification of citta-the field comes about due to the realization of freindship with regard to the experiences (visaya-objects) of happiness, compassion with pain, elation with virtue, and neutrality with non-virtue.

[BM]: Tranquility of thought comes through the cultivation of friendship, compassion, joy, and impartiality in spheres of pleasure or pain, virtue or vice.

[SS]: By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.

[SP]: Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked.

[SV]: Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the citta.

I.34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥

pracchardana-vidhāraṇa-ābhyām vā prāṇasya //34 //

[HA]: By Exhaling And Restraining The Breath Also (the Mind Is Calmed).

[IT]: Or (the mind becomes clarified) by the exhalation and retention of breath.

[VH]: (Citta-the field is clarified) also by holding in or out the breath.

[BM]: Or through the measured exhalation and retention of breath.

[SS]: Or that calm is retain by the controlled exhalation and retention of breath

[SP]: The mind may also be calmed by expulsion and retention of the breath.

[SV]: By throwing out and restraining the Breath.

Sutra I.35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिर्बान्धनी ॥३५॥

viṣayavatī vā pravṛtti-rutpannā manasaḥ sthiti nibandhinī ॥35 ॥

[HA]: The Development Of Higher Objective Perceptions Called Visayavati Also Brings About Tranquility Of Mind.

[VH]: Also, a pavritti-cognition which has arisen, related to a sensory object, holding forth the steadiness of mind, (clarifies citta).

[BM]: Or when the mind's activity, arisen in the sense world, is held still.

[SS]: Or the concentration on subtle sense perceptions can cause steadiness of mind.

[SP]: Those forms of concentration which result in extraordinary perceptions encourage perseverance of the mind.

[SV]: Those forms of concentration that bring extraordinary sense perceptions cause perseverance of the mind.

Sutra I.36

विशोका वा ज्योतिष्मती ॥३६॥

viśokā vā jyotiṣmatī ॥36 ॥

[HA]: Or By Perception Which Is Free From Sorrow And Is Radiant (Stability Of Mind Can Also Be Produced).

[VH]: Also, (pavritti-cognition) which is sorrowless and luminous (clarifies citta).

[BM]: Or when thought is luminous, free from sorrow.

[SS]: Or by concentrating on the supreme, ever-blissful Light within.

[SP]: Concentration may also be attained by fixing the mind upon the Inner Light, which is beyond sorrow.

[SV]: Or (by the meditation on) the Effulgent One which is beyond all sorrow.

Sutra I.37

वीतरागविषयं वा चित्तम् ॥३७॥

vītarāga viṣayam vā cittam ॥37 ॥

[HA]: Or (Contemplating) On A Mind Which Is Free From Desires (The Devotee's Mind Gets Stabilized).

[VH]: Also, citta (whose) visaya-object is that which transcends attachment (is clarified).

[BM]: Or when thought is without passion in the sphere of the senses.

[SS]: Or by concentrating on a great soul's mind which is totally freed from attachment to sense objects.

[SP]: Or by meditating on the heart of an illumined soul, that is free from passion.

[SV]: Or (by meditation on) the heart that has given up all attachment to sense objects.

Sutra I.38

स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥

svapna-nidrā jñāna-āmbanam vā ॥38॥

[HA]: Or By Taking As The Object Of Meditation The Images Of Dreams Or The State Of Dreamless Sleep (The Mind Of The Yogin Gets Stabilised).

[VH]: Also, (citta is clarified) having as its supporting object the knowledge of dreams or sleep.

[BM]: Or when its foundation is knowledge from dreams and sleep.

[SS]: Or by concentrating on an experience had during dream or deep sleep.

[SP]: Or by fixing the mind upon a dream experience, or the experience of deep sleep.

[SV]: Or by meditating on the knowledge that comes in sleep.

Sutra I.39

यथाभिमतध्यानाद्वा ॥३९॥

yathā-abhimata-dhyānād-vā ॥39॥

[HA]: Or By Contemplating On Whatever Thing One May Like (The Mind Becomes Stable)

[VH]: Also, by dhyana-meditation as desired (citta is clarified).

[BM]: Or through mediation on a suitable object.

[SS]: Or by meditating on anything one chooses that is elevating.

[SP]: Or by fixing the mind upon any divine form or symbol that appeals to one as good.

[SV]: Or by meditation on anything that appeals to one as good.

Sutra I.40

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥४०॥

paramāṇu parama-mahattva-anto- 'sya vaśīkārah ॥40॥

[HA]: When The Mind Develops The Power Of Stabilising On The Smallest Size As Well As On The Greatest One, Then The Mind Comes Under Control.

[VH]: The mastery of this (dhyana-meditation and hence desirelessness for its objects) extends from the gretest magnitude to the greatest minuteness.

[BM]: For one whose thought is tranquil, mastery extends from the most minute particle to the vast expanse.

[SS]: Gradually, one's mastery in concentration extends from the primal atom to the greatest magnitude.

[SP]: The mind of a yogi can concentrate upon any object of any size, from the atomic to the infinitely great.

[SV]: The Yogi's mind thus meditating, becomes un-obstructed from te atomic to the Infinite.