

YSP-Sutras2.41-2.55

Chapter 2 – Sadhana Pada (cont.)

Author Abbreviations

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Sutra II.41

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

sattva-śuddhiḥ saumanasya-ikāgrya-endriyajaya-ātmadarśana yogyatvāni ca //41 //

[HA]: Purification Of The Mind, Pleasantness Of Feeling, One-Pointedness, Subjugation Of The Senses And Ability For Self-Realisation Are Acquired.

[IT]: From mental purity (arises) purity of Sattva, cheerful-mindedness, one-pointedness, control of the senses and fitness for the vision of the Self.

[VH]: [BM]: [SS]: Moreover, one gains purity of sattva, cheerfulness of mind, one-pointedness, mastery over the senses, and fitness for Self-realization.

[SP]: Moreover, one achieves purification of the heart, cheerfulness of mind, the power of concentration, control of the passions and fitness for vision of the Atman.

[SV]: There also arises purification of the Sattva, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realisation of the Self.

Sutra II.42

संतोषादनुत्तमसुखलाभः ॥४२॥

saṁtoṣāt-anuttamas-sukhalābhaḥ //42 //

[HA]: From Contentment Unsurpassed Happiness Is Gained.

[IT]: Superlative happiness from contentment.

[VH]: [BM]: [SS]: By contentment, supreme joy is gained.

[SP]: As the result of contentment, one gains supreme happiness.

[SV]: From contentment comes superlative happiness.

Sutra II.43

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

kāyendriya-siddhir-aśuddhi-kṣayāt tapasaḥ //43 //

[HA]: Through Destruction Of Impurities, Practice Of Austerities Brings About Perfection Of The Body And The Organs.

[IT]: Perfection of the sense-organs and body after destruction of impurity by austerities.

[VH]: [BM]: [SS]: By austerity, impurities of body and senses are destroyed and occult powers gained.

[SP]: As the result of mortification, impurities are removed. Then

special powers come to the body and the sense organs.

[SV]: The result of mortification is bringing powers to the organs and the body, by destroying the impurity.

Sutra II.44

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥

svādhyāyād-iṣṭa-devatā saṁprayogaḥ //44 //

[HA]: From Study And Repetition Of The Mantras Communion With The Desired Deity Is Established.

[IT]: By (or from) self-study union with the desired deity.

[VH]: [BM]: [SS]: By study of spiritual books comes communion with one's chosen deity.

[SP]: As the result of study, one obtains the vision of that aspect of God

which one has chosen to worship.

[SV]: By repetition of the mantram comes the realisation of the intended deity.

Sutra II.45

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

samādhi siddhiḥ-īśvarapraṇidhānāt //45 //

[HA]: From Devotion To God, Samadhi Is Attained.

[IT]: Accomplishment of Samadhi from resignation to God.

[VH]: [BM]: [SS]: By total surrender to God, samadhi is attained.

[SP]: As the result of devotion to God, one achieves samadhi.

[SV]: By sacrificing all to Isvara comes Samadhi.

Sutra II.46

स्थिरसुखमासनम् ॥४६॥

sthira-sukham-āsanam //46 //

[HA]: Motionless And Agreeable Form (Of Staying) Is Asana (Yogic Posture).

[IT]: Posture (should be) steady and comfortable.

[VH]: [BM]: [SS]: Asana is a steady, comfortable posture.

[SP]: Posture (asana) is to be seated in a position which is firm but relaxed.

[SV]: Posture is that which is firm and pleasant.

Sutra II.47

प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ॥४७॥

prayatna-śaithilya-ananta-samāpatti-bhyām ॥47॥

[HA]: By Relaxation Of Effort And Meditation On The Infinite (Asanas Are Perfected).

[IT]: By relaxation of effort and meditation of the ‘ Endless ‘ (posture is attained)

[VH]: [BM]: [SS]: By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered.

[SP]: Posture becomes firm and relaxed through control of the natural tendencies of the body, and through meditation on the infinite.

[SV]: By slight effort and meditating on the unlimited (posture becomes firm and pleasant).

Sutra II.48

ततो द्वन्द्वानभिघातः ॥४८॥

tato dvandva-an-abhighātaḥ ॥48॥

[HA]: From That Arises Immunity From Dvandvas Or Opposite Conditions.

[IT]: From that no assaults from the pairs of opposites.

[VH]: [BM]: [SS]: Thereafter, one is undisturbed by the dualities.

[SP]: Thereafter, one is no longer troubled by the dualities of sense-experience.

[SV]: Seat being conquered, the dualities do not obstruct.

Sutra II.49

तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥४९॥

tasmin sati śvāsa-prāśvāsyor-gati-vicchedaḥ prāṇāyāmaḥ ॥49॥

[HA]: That (Asana) Having Been Perfected, Regulation Of The Flow Of Inhalation And Exhalation Is Pranayama (Breath Control).

[IT]: This having been (accomplished) Pranayama which is cessation of inspiration and expiration (follows).

[VH]: That (asana-posture) being achieved, pranayama-breath regulation is interruption of the (normal) motion of inhalation and exhalation.

[BM]: When the posture of yoga is steady, the breath is controlled by regulation of the course of exhalation and inhalation.

[SS]: That [firm posture] being acquired, the movements of inhalation and exhalation should be controlled. This is pranayama.

When this is [achieved], breath –control [which is] the cutting off of the flow of inhalation and exhalation [should be practiced]

[SP]: After mastering posture, one must practice control of the prana (pranayama) by stopping the motions of inhalation and exhalation.

[SV]: Controlling the motion of the exhalation and the inhalation follows after this.

Sutra II.50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

bāhya-ābhyantara-sthambha vṛttiḥ deśa-kāla-sankhyābhiḥ paridṛṣṭo dīrgha-sūkṣmaḥ //50 //

[HA]: That (Pranayama) Has External Operation (Vashya-Vrtti), Internal Operation (Abhyantara-Vrtti) And Suppression (Stambha-Vrtti). These, Again, When Observed According To Space, Time, And Number Become Long And Subtle.

[IT]: (It is in) external, internal or suppressed modification; is regulated by place, time and number, (and becomes progressively) prolonged and subtle.

[VH]: (Pranayama has) external, internal or suspended modifications (which become) long and subtle, when observed by means of location (of breaths motion in the body), time (length of inhalation, exhalation and intervening spaces), and number.

[BM]: The modification of breath in exhalation, inhalation, and retention is perceptible as deep and shallow breathing is regulated by where the breath is held, for how long, and for how many cycles.

[SS]: The modifications of the life-breath are either external, internal or stationary. They are to be regulated by space, time and number and are either long or short.

[SP]: The breath may be stopped externally, or internally, or checked in mid-motion, and regulated according to place, time and a fixed number of moments, so that the stoppage is either protracted or brief.

[SV]: Its modifications are either external or internal, or motionless, regulated by place, time, and number, either long or short.

Sutra II.51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

bāhya-ābhyantara viśaya-akṣepī caturthaḥ //51 //

[HA]: The Fourth Pranayama Transcends External And Internal Operations.

[IT]: That Pranayama which goes beyond the sphere of internal and external is the fourth (variety).

[VH]: The fourth (modification) transcends the reference to external and internal.

[BM]: A fourth type of breath control goes beyond the range of exhalation and inhalation.

[SS]: There is a fourth kind of pranayama that occurs during concentration on an internal or external object.

[SP]: The fourth kind of pranayama is the stoppage of the breath which is caused by concentration upon external or internal objects.

[SV]: The fourth is restraining the Prana by directing it either to the external or internal objects.

Sutra II.52

ततः क्षीयते प्रकाशावरणम् ॥५२॥

tataḥ kṣīyate prakāśa-āvaraṇam //52 //

[HA]: By That the Veil Over The Manifestation (Of Knowledge) Is Thinned.

[IT]: From that is dissolved the covering of light.

[VH]: Due to that, the covering of light is dispersed.

[BM]: Then the cover over the light of truth dissolves.

[SS]: As its result, the veil over the inner light is destroyed.

[SP]: As the result of this, the covering of the Inner Light is removed.

[SV]: From that, the covering to the light of the chitta is attenuated.

Sutra II.53

धारणासु च योग्यता मनसः ॥५३॥

dhāraṇāsu ca yogyatā manasaḥ //53 //

[HA]: The Mind Acquires Fitness For Dharana.

[IT]: And the fitness of the mind for concentration.

[VH]: And readiness of the mind for dharana-focusings.

[BM]: And the mind is fit for concentration.

[SS]: And the mind becomes fit for concentration.

[SP]: The mind gains the power of concentration (dharana).

[SV]: The mind becomes fit for Dharana.

Sutra II.54

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥

svaviśaya-asamprayoge cittasya svarūpānukāra-iv-endriyāṇāṁ pratyāhāraḥ //54 //

[HA]: When Separated From Their Corresponding Objects, The Organs Follow, As It Were, The Nature Of The Mind, That Is Called Pratyahara (Restraining Of The Organs)

[IT]: Pratyahara or abstraction is, as it were, the imitation by the senses of the mind by withdrawing themselves from their objects.

[VH]: [BM]: [SS]: When the senses withdraw themselves from the objects and imitate, as it were, the nature of the mind-stuff, this is pratyahara.

[SP]: When the mind is withdrawn from sense-objects, the sense-organs also withdraw themselves from their respective objects and thus are said to imitate the mind.

[SV]: The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff.

Sutra II.55

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

tataḥ paramā-vaśyatā indriyāṇām //55 //

[HA]: That Brings Supreme Control Of The Organs.

[IT]: Then follows the greatest mastery over the senses.

[VH]: [BM]: [SS]: Then follows supreme mastery over the senses.

[SP]: Thence arises complete mastery over the senses.

[SV]: Thence arises supreme control of the organs.