

# YSP-Sutras2.21-2.40

## Chapter 2 – Sadhana Pada (cont.)

### Author Abbreviations

- [HA]: Hariharananda Aranya
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- [SP]: Swami Prabhavananda
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Sutra II.21

तदर्थ एव दृश्यस्यात्मा ॥२१॥

*tadartha eva dṛśyasya-ātmā //21 //*

**[HA]:** To Serve As Objective Field To Purusa Is The Essence Of Nature Of The Knowable.

**[IT]:** The very being of the Seen is for his sake (i.e. Prakrti exists only for his sake).

**[VH]: [BM]: [SS]:** The seen exists only for the sake of the Seer.

**[SP]:** The object of experience exists only to serve the purpose of the Atman.

**[SV]:** The nature of the experience is for him.

Sutra II.22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥

*kṛtārthaṁ pratinaṣṭaṁ-apy-anaṣṭaṁ tadanya sādharmaṇatvāt //22 //*

**[HA]:** Although Ceasing To Exist In Relation To Him Whose Purpose Is Fulfilled The Knowable Does Not Cease To Exist On Account Of Being Of Use To Others.

**[IT]:** Although it becomes non-existent for him whose purpose has been fulfilled it continues to exist for others on account of being common to others (besides him).

**[VH]: [BM]: [SS]:** Although destroyed for him who has attained liberation, it [the seen] still exists for others, being common to them.

**[SP]:** Though the object of experience becomes unreal to him who has reached the state of liberation, it remains real to all other beings.

**[SV]:** Though destroyed for him whose goal has been gained, yet is not destroyed, being common to others.

Sutra II.23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥

*svasvāmi-śaktyoḥ svarūp-oplabdhi-hetuḥ saṁyogaḥ //23 //*

**[HA]:** Alliance Is The Means Of Realising The True Nature Of The Object Of the Knower And Of The Owner, The Knower (i.e. The Sort Of Alliance Which Contributes To The Realisation Of The Seer And The Seen Is This Relationship)

**[IT]:** The purpose of the coming together of the Purusa and Prakrti is gaining by the Purusa of the awareness of his true nature and the unfoldment of powers inherent in him and the Prakrti.

**[VH]: [BM]: [SS]:** The union of Owner (Purusha) and owned (Prakiti) causes the recognition of the nature and powers of them both.

**[SP]:** The Atman—the experiencer—is identified with Prakriti—the object of experience—in order that the true nature of both Prakriti and Atman may be known.

**[SV]:** Junction is the cause of the realisation of the nature of both the powers, the experienced and its Lord.

Sutra II.24

तस्य हेतुरविद्या ॥२४॥

*tasya hetur-avidyā //24 //*

**[HA]:** Avidya Or Nescience As Its Cause.

**[IT]:** Its cause is the lack of awareness of his Real nature.

**[VH]: [BM]: [SS]:** The cause of this union is ignorance.

**[SP]:** This identification is caused by ignorance.

**[SV]:** Ignorance is its cause.

Sutra II.25

तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥२५॥

*tad-abhābāt-saṁyoga-abhāvo hānaṁ tad-dṛśeḥ kaivalyam //25 //*

**[HA]:** The Absence Of Alliance That Arises From Lack Of It Is The Freedom And That Is The State Of Liberation Of The Seer.

**[IT]:** The dissociation of Purusa and Prakrti brought about by the dispersion of Avidya is the real remedy and that is the Liberation of the Seer.

**[VH]: [BM]: [SS]:** Without this ignorance, no such union occurs. This is the independence of the Seer.

**[SP]:** When ignorance has been destroyed, this identification ceases. Then bondage is at an end and the experiencer is independent and free.

**[SV]:** There being absence of that (ignorance) there is absence of junction, which is the thing-to-be-avoided; that is the independence of the seer.

Sutra II.26

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

*viveka-khyātir-aviplavā hānopāyaḥ //26 //*

**[HA]:** Clear And Distinct (Unimpaired) Discriminative Knowledge Is The Means Of Liberation.

**[IT]:** The uninterrupted practice of the awareness of the Real is the means of dispersion (of Avidya).

**[VH]: [BM]: [SS]:** Uninterrupted discriminative discernment is the method for its removal.

**[SP]:** Ignorance is destroyed by awakening to knowledge of the Atman, until no trace of illusion remains.

**[SV]:** The means of destruction of ignorance is unbroken practice of discrimination.

Sutra II.27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥

*tasya saptadhā prānta-bhūmiḥ prajñā ॥27॥*

**[HA]:** Seven Kinds Of Ultimate Insight Come To Him (The Yogin Who Has Acquired Discriminative Enlightenment).

**[IT]:** In his case the highest stage of Enlightenment is reached by seven stages.

**[VH]: [BM]: [SS]:** One's wisdom in the final stage is sevenfold. [One experiences the end of 1) desire to know anything more; 2) desire to stay away from any thing; 3) desire to gain anything new; 4) desire to do anything; 5) sorrow; 6) fear; 7) delusion.]

**[SP]:** The experiencer gains this knowledge in seven stages, advancing toward the highest.

**[SV]:** His knowledge is of the sevenfold highest ground.

Sutra II.28

योगाङ्गाऽनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

*yoga-aṅga-anuṣṭhānād-aśuddhi-kṣaye jñāna-dīptir-āviveka-khyāteḥ ॥28॥*

**[HA]:** Through The Practice Of The Different Accessories To Yoga When Impurities Are Destroyed, There Arises Enlightenment Culminating In Discriminative Enlightenment.

**[IT]:** From the practice of the component exercises of Yoga, on the destruction of impurity, arises spiritual illumination which develops into awareness of Reality.

**[VH]: [BM]: [SS]:** By the practice of the limbs of Yoga, the impurities dwindle away and there dawns the light of wisdom, leading to discriminative discernment.

**[SP]:** As soon as all impurities have been removed by the practice of spiritual disciplines—the “limbs” of yoga—a man's spiritual vision opens to the light-giving knowledge of the Atman.

**[SV]:** By the practice of the different parts of Yoga the impurities being destroyed knowledge becomes effulgent, up to discrimination.

Sutra II.29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

*yama niyama-āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo-ṣṭāvaṅgāni ॥29॥*

**[HA]:** Yama (Restraint), Niyama (Observance), Asana (Posture), Pranayama (Regulation Of Breath), Pratyahara (Withholding of Senses), Dharana (Fixity), Dhyana (Meditation) And Samadhi (Perfect Concentration) Are The Eight Means Of Attaining Yoga.

**[IT]:** Self-restraints, fixed observances, posture, regulation of breath, abstraction, concentration, contemplation, trance are the eight parts (of the self-discipline of Yoga)

**[VH]: [BM]: [SS]:** The eight limbs of Yoga are:

- 1) yama (abstinence)
- 2) niyama (observance)
- 3) asana (posture)
- 4) pranayama (breath control)
- 5) pratyahara (sense withdrawal)
- 6) dharana (concentration)
- 7) dhyana (meditation)
- 8) samadhi (contemplation, absorption or super-conscious state)

**[SP]:** The eight limbs of yoga are: the various forms of abstention from evil-doing (yama), the various observances (niyamas), posture (asana), control of the prana (pranayams), withdrawal of the mind from sense objects (pratyahara), concentration (dharana), meditation (dhyana) and absorption in the Atman (samadhi).

**[SV]:** Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi, are the limbs of Yoga.

Sutra II.30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

*ahimsā-satya-asteya brahmacharya-aparigrahāḥ yamāḥ //30 //*

**[HA]:** Ahimsa (Non-Injury), Satya (Truth), Asteya (Abstention From Stealing), Bramacharya (Continence), And Aparigraha (Abstention From Avariciousness) Are The Five Yamas (Forms Of Restraint).

**[IT]:** Vows of self-restraint comprise abstention from violence, falsehood, theft, incontinence and acquisitiveness.

**[VH]: [BM]: [SS]:** Yama consists of non-violence, truthfulness, non-stealing, continence, and non-greed.

**[SP]:** Yama is abstention from harming others, from falsehood, from theft, from incontinence, and from greed.

**[SV]:** Non-killing, truthfulness, non-stealing, continence, and non-receiving, are called Yama.

Sutra II.31

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

*jāti-deśa-kāla-samaya-anavacchinnāḥ sārvabhaumā-mahāvratam //31 //*

**[HA]:** However, (Become A) Great Vow When They Become Universal, Being Unrestricted By Any Consideration Of Class, Place Time Or Concept Of Duty.

**[IT]:** These (the five vows) are not conditioned by class, place, time or occasion and extending to all stages constitute the Great Vow.

**[VH]: [BM]: [SS]:** These Great Vows are universal, not limited by class, place, time or circumstance.

**[SP]:** These forms of abstention are basic rules of conduct. They must be practised without any reservations as to time, place, purpose, or caste rules.

**[SV]:** These, unbroken by time, place, purpose, and caste, are (universal) great vows.

Sutra II.32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

*śauca samtoṣa tapaḥ svādhyāy-eśvarapraṇidhānāni niyamāḥ //32 //*

**[HA]:** Cleanliness, Contentment, Austerity (Mental And Physical Discipline), Svadhyaya (Study Of Scriptures And Chanting Of Mantras) And Devotion To God Are The Niyamas.

**[IT]:** Purity, contentment, austerity, self-study and self-surrender constitute observances.

**[VH]: [BM]: [SS]:** Niyama consists of purity, contentment, accepting but not causing pain, study of spiritual books and worship of God [self-surrender].

**[SP]:** The niyamas (observances) are purity, contentment, mortification, study and devotion to God.

**[SV]:** Internal and external purification, contentment, mortification, study, and worship of God, are the Niyamas.

Sutra II.33

वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥

*vitarka-bādhane pratipakṣa-bhāvanam //33 //*

**[HA]:** When These Restraints And Observances Are Inhibited By Perverse Thoughts The Opposites Should Be Thought Of.

**[IT]:** When the mind is disturbed by improper thoughts constant pondering over the opposites (is the remedy).

**[VH]: [BM]: [SS]:** When disturbed by negative thoughts, opposite [positive] ones should be thought of. This is pratipaksha bhavana.

**[SP]:** To be free from thoughts that distract one from yoga, thoughts of an opposite kind must be cultivated.

**[SV]:** To obstruct thoughts which are inimical to Yoga contrary thoughts will be brought.

Sutra II.34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

*vitarkā himsādayaḥ kṛta-kārita-anumoditā lobha-krodha-moha-āpūrvakā mṛdu-madhyādhimātrā duḥkha-ajñāna-ananta-phalā iti pratipakṣa-bhāvanam //34 //*

**[HA]:** Actions Arising Out Of Perverse Thoughts Like Injury Etc. Are Either Performed By Oneself, Got Done By Another Or Approved ; Performed Either Through Anger Greed Or Delusion ; And Can Be Mild, Moderate Or Intense. That They Are The Causes Of Infinite Misery And Unending Ignorance Is The Contrary Thought.

**[IT]:** As improper thoughts, emotions (and actions) such as those of violence etc., whether they are done (indulged in), caused to be done or abetted, whether caused by greed, anger or delusion, whether present in mild, medium or intense degree, result in endless pain and ignorance; so there is the necessity of pondering over the opposites.

**[VH]: [BM]: [SS]:** When negative thoughts of acts such as violence, etc. are caused to be done or even approved of, whether incited by greed, anger or infatuation, whether indulged in with mild, medium or extreme intensity, they are

based on ignorance and bring certain pain. Reflecting thus is also pratipaksha bhavana.

**[SP]:** The obstacles to yoga—such as acts of violence and untruth— may be directly created or indirectly caused or approved, they may be motivated by greed, anger or self-interest, they may be small or moderate or great, but they never cease to result in pain and

ignorance.

**[SV]:** The obstructions to Yoga are killing etc., whether committed, caused, or approved; either through avarice, or anger, or ignorance; whether slight, middling, or great, and result is innumerable ignorances and miseries. This is (the method of) thinking the contrary.

Sutra II.35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

*ahimsā-pratiṣṭhāyaṁ tat-sannidhau vairatyāgaḥ //35 //*

**[HA]:** As The Yogin Becomes Established In Non-Injury, All Beings Coming Near Him Cease To Be Hostile.

**[IT]:** On being firmly established in non-violence there is abandonment of hostility in (his) presence.

**[VH]: [BM]: [SS]:** In the presence of one firmly established in non-violence, all hostilities cease.

**[SP]:** When a man becomes steadfast in his abstention from harming others, then all living creatures will cease to feel enmity in his presence.

**[SV]:** Non-killing being established, in his presence all enmities cease (in others).

Sutra II.36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

*satya-pratiṣṭhāyaṁ kriyā-phala-āśrayatvam //36 //*

**[HA]:** When Truthfulness Is Achieved The Words (Of The Yogin) Acquire The Power Of Making Them Fruitful.

**[IT]:** On being firmly established in truthfulness fruit (of action) rests on action (of the Yogi) only.

**[VH]: [BM]: [SS]:** To one established in truthfulness, actions and their results become subservient.

**[SP]:** When a man becomes steadfast in his abstention from falsehood he gets the power of obtaining for himself and others the fruits of good deeds, without having to perform the deeds themselves.

**[SV]:** By the establishment of truthfulness the Yogi gets the power of attaining for himself and others the fruits of work without the works.

Sutra II.37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥

*asteya-pratiṣṭhāyaṁ sarvaratn-opasthānam //37 //*

**[HA]:** When Non-Stealing Is Established All Jewels Present Themselves.

**[IT]:** On being firmly established in honesty all kinds of gems present themselves (before the Yogi).

**[VH]: [BM]: [SS]:** To one established in non-stealing, all wealth comes.

**[SP]:** When a man becomes steadfast in his abstention from theft, all wealth comes to him.

**[SV]:** By the establishment of non-stealing all wealth comes to the Yogi.

Sutra II.38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

*brahma-carya pratiṣṭhāyām vīrya-lābhaḥ //38 //*

**[HA]:** When Continence Is Established, Virya Is Acquired.

**[IT]:** On being firmly established in sexual continence vigour (is) gained.

**[VH]: [BM]: [SS]:** By one established in continence, vigor is gained.

**[SP]:** When a man becomes steadfast in his abstention from incontinence, he acquires spiritual energy.

**[SV]:** By the establishment of continence energy is gained.

Sutra II.39

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥३९॥

*aparigraha-sthairye janma-kathantā sambodhaḥ //39 //*

**[HA]:** On Attaining Perfection In Non-Acceptance, Knowledge Of Past And Future Existences Arises.

**[IT]:** Non-possessiveness being confirmed there arises knowledge of the 'how' and 'wherefore' of existence.

**[VH]: [BM]: [SS]:** When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes.

**[SP]:** When a man becomes steadfast in his abstention from greed, he gains knowledge of his past, present and future existences.

**[SV]:** When he is fixed in non-receiving he gets the memory of past life.

Sutra II.40

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

*śaucāt svāṅga-jugupsā parairasamsargaḥ //40 //*

**[HA]:** From The Practice Of Purification, Aversion Towards One's Own Body Is Developed And Thus Aversion Extends To Contact With Other Bodies.

**[IT]:** From physical purity (arises) disgust for one's own body and disinclination to come in physical contact with others.

**[VH]: [BM]: [SS]:** By purification arises disgust for one's own body and for contact with other bodies.

**[SP]:** As the result of purity, there arises indifference toward the body and disgust for physical intercourse with others.

**[SV]:** Internal and external cleanliness being established, arises disgust for one's own body, and non-intercourse with other bodies.