

The Yoga Sutras of Pantanjali - Seven Translations Compared

Compiled by the Yoga Sutra Study Group

- Patanjali, with commentaries by Vyaasa, trans. with commentaries from Sanskrit into Bengali by Hariharananda Aranya (1882), trans. into English by P.N. Mukerji (1963). "Yoga Sutras Of Patanjali". State University of New York Press, Albany.1983.
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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 yogAnushAsanaM

[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॥

yogashchittavRuttinirodhaH

[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 vritti (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).

ME: Yoga is the cessation of mental fluctuations

Sutra I.3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

tadA drashtuH svarUpe&vasthAnaM

[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॥

vRuttisArUpyamitaratra

[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 vrrti-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 I.5

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः॥५॥

vRuttayaH pa~jchataiyaH kliShtaaklishtaaH

[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]: Vrrti-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 I.6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः॥६॥

pramANaviparyayavikalpanidrasmrutayaH

[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॥

pratyakShaanumaanaagamaaH pramaaNani

[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 mithyaaaj-jaanamadrUpapratishThaM

[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॥

shabdaj~jaanaanupaatl vastushUnyo vikalpaH

[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॥

abhaavapratyaalambanaa vRuttirnidraa

[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 vritti 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॥

anubhUtaviShayaasampramoshaH smRutiH

[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]: Smrti- (the act of) memory is the non-escaping of the visaya-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॥

abhyaasavairaaaj-jaabhyaam tannirodhaH

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

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

[VH]: The nirodha-ending of those (vr̥rti) 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 sthitau yatno'bhyaasaH

[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-Vr̥tti-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 Vr̥ttis) perfectly restrained is practice.

Sutra I.14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

sa tu dIraghakaalanairantaryasatkaaraasevito dRuDhabhUmiH

[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॥

dRushtaanushravikaviShayavitRushNasya vashlkaarasaMj~jaa vairagyaam

[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 पुरुषख्यातेर्गुणवैतृष्यम् ॥१६॥

tatparaM puruShakhyaaterguNavaitRushNyam

[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) dues 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॥

vitarkavichaaraanandaasmitaarUpaanugamaat saMpraj~jaataH

[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 vrrtis 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॥

viraamapratyayaabhyaasapUrvaH saMskaarasheSho'nyaH

[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॥

bhavapratyayo videhaprakRutilayaanaam

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

[IT]: Of those who are Videhas and Prakrtilayas 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॥

shraddhaavIryasmRutisamaadhipraj~jaapUravaka itareSham

[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.

YSP-Sutras1.21-1.40

Chapter 1: Samadhi Pada (cont.)

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Sutra I.21

तीव्रसंवेगानामासन्नः ॥२१॥

tIvrasaMvegaanaam aasannaH

[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॥

mRudumadhyadhimaatRutvaat tato'pi visheShaH

[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॥

IshvarapraNidhaanaat vaa

[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॥

kleshakarmavipaakaashayairaparaamRuShTaH puruShavisheSha IshvaraH

[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 niratishayaM sarvaj~jabIjam

[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॥

pUrveShaam api guruH kaalenavachChedaat

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

[VH]: That (isavara), 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 vaachakaH praNavaH

[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॥

tajjapastadarthabhaavanam

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

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

[BM]: Repitition 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॥

tataH pratyakchetanaadhigamo'pyantaraayaabhaavashcha

[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॥

vyadhistyanaasamshayapramaadaalasyaaviratibhraantidarshana
aalabdhabhUmikatvaanavasthitatvaani chittavikShepAH te'ntaraayaaH

[HA]: Sickness, Incompetence, Doubt, Delusion, Sloth, Non-Abstention, Erroneous Conception, Non-Attainment Of Any Yogic Stage, And Instability To Stay In A Yogi 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॥

duHkhadaurmanasyaa~ggamejayatva shvaasaprashvaasaa vikShepasahabhuvaH

[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॥

tatpratiShedhaartham ekatattvaabhyaasaH

[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

मैत्रीकरुणामुदितोपेक्षां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥

maitrIkaruNaamuditopekShaNaam sukhaduHkhapuNyaapuNyaviShayaaNaaM
bhaavanaatachittaprasaadanam

[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॥

prachChardanavidhaaraNaabhyaaM vaa praaNasya

[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 स्थितिनिबन्धिनी ॥३५॥

viShayavatI vaa pravRuttirutpannaa manasaH sthitinibandhinI

[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॥

vishokaa vaa jyotiShmatI

[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॥

vItaraagaviShayaM vaa chittam

[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॥

svapnanidraaj~jaanaalambanaM vaa

[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

यथाभिमतध्यानाद् ॥३९॥

yathaabhimatadhyaatvaa

[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 meditation 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॥

paramaanu paramamahattvaanto'sya vashikaaraH

[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 greatest 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 the atomic to the Infinite.

YSP-Sutras 1.41-1.50

Chapter 1: Samadhi Pada (cont.)

Author Abbreviations

- [HA]: Hariharananda Aranya
 - [IT]: I. K. Taimni
 - [VH]: Vyasa Houston
 - [BM]: Barbara Miller
 - [SS]: Swami Satchidananda
 - [SP]: Swami Prabhavananda
 - [SV]: Swami Vivekananda
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Sutra I.41

क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु तत्स्थितदञ्जनतासमापत्तिः ॥४१॥

kShINavRutterabhijAtasyeva maNergrahItRugrahaNagrAhyeShu
tatsthatada~jjanatAsamApattiH

[HA]:

When The Fluctuations Of The Mind Are Weakened The Mind Appears To Take On The Features Of The Object Of Meditation—Whether It Be The Cogniser (Grahita), The Instrument Of Cognition (Grahana) Or The Object (Grahya)—As Does A Transparent Jewel, And This Identification Is Called Samapatti Or Engrossment.

[VH]:

In the case (of a citta) whose vrtti-definitions have diminished, which is like a perfect gemstone, samapatti-cognitive blinding is the focusing on that (object) and the saturation by that in reference to the experiencer, the experience, and what is experienced.

[BM]:

When the turnings of thought stop, a contemplative poise occurs, in which thought, like a

polished crystal, is colored by what is nearby – whether perceiver, process of perception, or object of perception.

[SS]:

Just as the naturally pure crystal assumes shapes and colors of objects placed near it, so the Yogi's mind, with its totally weakened modifications, becomes clear and balanced and attains the state devoid of differentiation between knower, knowable and knowledge. This culmination of meditation is samadhi.

[SP]:

Just as the pure crystal takes color from the object which is nearest to it, so the mind, when it is clear of thought-waves, achieves sameness or identity with the object of its concentration. This may be either a gross object, or the organ of perception, or the sense of ego. This achievement of sameness or identity with the object of concentration is known as samadhi.

[SV]:

The Yogi whose Vrttis have thus become powerless (controlled) obtains in the receiver, receiving, and received (the self, the mind and external objects), concentratedness and sameness, like the crystal (before different coloured objects.)

Sutra I.42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥

tatra shabdArthaj~jAnavikalpaiH saMkIrNaa savitarkaa samaapattiH

[HA]:

The Engrossment, In Which There Is The Mixture Of Word, Its Meaning (i.e. The Object) And Its Knowledge, Is Known As Savitarka Samapatti.

[VH]:

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

[BM]:

When concepts formed from knowledge based on words and their meanings taint it, contemplative poise is broken by conjecture.

[SS]:

The samadhi in which name, form and knowledge of them is mixed is called savitarka samadhi, or samadhi with deliberation.

[SP]:

When the mind achieves identity with a gross object of concentration, mixed with awareness of name, quality and knowledge, this is called savitarka samadhi.

[SV]:

Sound, meaning, and resulting knowledge, being mixed up, is (called Samadhi) with reasoning.

Sutra I.43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥

smRutiparishuddhau svarUpashUnyevarthamAtranirbhaasaa nirvitrakaa

[HA]:

When The Memory Is Purified, The Mind Appears To Be Devoid Of Its Own Nature (i.e. Of Reflective Consciousness) And Only The Object (On Which One Is Contemplating) Remains Illuminated. This Kind Of Engrossment Is Called Nirvitarka Samapatti.

[VH]:

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

[BM]:

When memory is purified, then contemplative poise is free of conjecture, empty of its own identity, with the object alone shining forth.

[SS]:

When the memory is well purified, the knowledge of the object of concentration shines alone, devoid of the distinction of name and quality. This is nirvitarka samadhi, or samadhi without deliberation.

[SP]:

When the mind achieves identity with a gross object of concentration, unmixed with awareness of name, quality and knowledge, so that the object alone remains, this is called nirvitarka samadhi.

[SV]:

The Samadhi called without reasoning (comes) when the memory is purified, or devoid of qualities, expressing only the meaning (of the meditated object).

Sutra I.44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥

etayaiva savichaaraa nirvichaaraa cha sUkShmaviShayaa vyaakhyaataa

[HA]:

By This (Foregoing) The Savichara And Nirvichara Engrossments Whose Objects Are Subtle Are Also Explained.

[VH]:

Specifically, by this (the previous 2 sutras), savicara (with reflection), and nirvicara (beyond reflection), sampatti-cognitive bleindgin is explained with regard to subtle visaya-objects.

[BM]:

Contemplative poise that is both reflective and intuitive, with subtle elements as its objects, is explained by this.

[SS]:

In the same way, savichara (reflective) and nirvichara (super or non-reflective) samadhis, which are practiced upon subtle objects, are explained.

[SP]:

When the object of concentration is a subtle object, two kinds of samadhi, called savichara and nirvichara, may be distinguished in the same manner.

[SV]:

By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained.

Sutra I.45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥

sUkShmaviShayatvaM chaali~ggaparyavasaanam

[HA]:

Subtlety Pertaining To Objects Culminates In A-Linga Or The Unmanifested.

[VH]:

And the subtlety of objects extends to the alinga-the unmanifest state of primary matter.

[BM]:

The subtlety of objects results in their being free of defining marks.

[SS]:

The subtlety of possible objects of concentration ends only at the undefinable.

[SP]:

Behind all subtle objects is Prakriti, the primal cause.

[SV]:

The finer objects end with the Pradhana.

Sutra I.46

ता एव सबीजः समाधिः ॥४६॥

taa eva sabIjaH samaadhiH

[HA]:

These Are The Only Kinds Of Objective Concentrations.

[VH]:

These particular (sampatti-cognitive blendings) constitute sabija-samadhi-cognitive absorption with seed.

[BM]:

Those modes of contemplative poise are the contemplation that bears seeds.

[SS]:

All these samadhis are sabija (with seed), which could bring one back into bondage or mental disturbance.

[SP]:

These kinds of samadhi are said to be "with seed."

[SV]:

These concentrations are with seed.

Sutra I.47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥

nirvichaaravaishaaradye.dhyaatmaprasaadaH

[HA]:

On Gaining Proficiency In Nirvichara, Purity In The Inner Instruments Of Cognition Is Developed.

[VH]:

The clarity of the higher self occurs in the lucidity of the nirvicara samapatti, (smapatti beyond subtle reflection).

[BM]:

The profound clarity of intuitive cognition brings inner tranquility.

[SS]:

In the purity of nirvichara samadhi, the supreme Self shines.

[SP]:

In reaching nirvichara samadhi the mind becomes pure.

[SV]:

The concentration “without reasoning” being purified, the Chitta becomes firmly fixed.

Sutra I.48

ऋतम्भरा तत्र प्रजा ॥४८॥

Rutambharaa tatra praj~jaa

[HA]:

The Knowledge That Is Gained In That State Is Called Rtambhara (Filled with Truth)

[VH]:

There, prajna is truth-bearing.

[BM]:

Here wisdom is the vehicle of truth.

[SS]:

This is ritambhara prajna, or the absolute true consciousness.

[SP]:

In that samadhi, knowledge is said to be "filled with truth."

[SV]:

The knowledge in that is called "filled with Truth."

Sutra I.49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥

shrutaanumaanapraj~jaabhyaamanyaviShayaa visheShaarthatvaat

[HA]:

Is Different From That Derived From Testimony Or Through Inference Because It Relates To Particulars (Of Objects).

[VH]:

Due to the nature of its purpose being distinction (between parusa-self and the gunas-primary forces of creation), that prajna-insight has another visaya-object than both the insights from tradition and inference.

[BM]:

It has a different scope than scriptural or inferential knowledge because its object is singular.

[SS]:

This special truth is totally different from knowledge gained by hearing, study of scripture of inference.

[SP]:

The knowledge which is gained from inference and the study of scriptures is knowledge of one kind. But the knowledge which is gained from samadhi is of a much higher order. It goes beyond inference and scriptures.

[SV]:

The knowledge that is gained from testimony and inference is about common objects. That from the Samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

Sutra I.50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥

tajjaH saMskaaro.nyasaMskaarapratibandhI

[HA]:

The Latent Impression Born Of Such Knowledge Is Opposed To The Formation Of Other Latent Impressions.

[VH]:

The sanskara-subliminal activator, born of that (prajna-insight) checks other sanskara.

[BM]:

A subliminal impression generated by wisdom stops the formation of other impressions.

[SS]:

The impression produced by the samadhi wipes out all other impressions.

[SP]:

The impression which is made upon the mind by that samadhi wipes out all other past impressions.

[SV]:

The resulting impression from this Samadhi obstructs all other impressions.

Sutra I.51

तस्यापि निरोधे सर्वनिरोधाग्निर्बीजः समाधिः ॥५१॥

tasyaapi nirodhe sarvanirodhaannirbIjaH

[HA]:

By The Stoppage Of That Too (On Account Of The Elimination Of The Latent Impressions Of Samprajnana) Objectless Concentration Takes Place Through Supression Of All Modifications.

[VH]:

Upon the nirodha-ending of even that (sanskara born of insight), owing to the nirodha of all (sanskara), nirbija samadhi (samadhi without seed).

[BM]:

When the turnings of thought cease completely, even wisdom ceases, and contemplation bears no seeds.

[SS]:

When even this impression is wiped out, every impression is totally wiped out and there is nirbija [seedless] samadhi.

[SP]:

When the impression made by that samadhi is also wiped out, so that there are no more thought-waves at all in the mind, then one enters the samadhi which is called “seedless.”

[SV]:

By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the “seedless” Samādhi.

Yoga Sutra – Chapter 2

Author Abbreviations

- [HA]: Hariharananda Aranya
- [IT]: I. K. Taimni
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Sutra II.1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

tapaHsvaadhyayaeshvarapraNidhaanaani kRuyaayogaH

[HA]:

Tapas (Austerity Or Sturdy Self-Discipline—Mental, Moral And Physical), Svadhyaya (Repetition Of Sacred Matras Or Study Of Sacred Literature) And Isvara-Pranidhana (Complete Surrender To God) Are Kriya-Yoga (Yoga In The Form Of Action).

[IT]:

Austerity, self-study and resignation to Isvara constitute preliminary Yoga.

[VH]:

[BM]:

The active performance of yoga involves ascetic practice, study of sacred lore, and dedication to the lord of Yoga.

[SS]:

Accepting pain as help for purification, study of spiritual books, and surrender to the Supreme Being constitute Yoga in practice.

[SP]:

Austerity, study, and the dedication of the fruits of one's work to God: these are the preliminary steps toward yoga.

[SV]:

Mortification, study, and surrendering fruits of work to God are called Kriyâ-yoga.

Sutra II.2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२॥

samaadhibhaavanaarthaH kleshatanUkaraNaarthashcha

[HA]:

For Bringing About Samadhi And Minimising The Klesas.

[IT]:

(Kriya-Yoga) is practiced for attenuating Klesas and bringing about Samadhi.

[VH]:

[BM]:

It's purpose is to cultivate pure contemplation and attenuate the forces of corruption.

[SS]:

They help us minimize obstackes and attain samadhi.

[SP]:

Thus we may cultivate the power of concentration and remove the obstacles to enlightenment which cause all our sufferings.

[SV]:

(It is for) the practice of Samadhi and minimising the pain-bearing obstructions.

Sutra II.3

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥३॥

avidyaasmitaaraagadveShaabhiniveshaaH kleshaaH

[HA]:

Avidya (Misapprehension About The Real Nature Of Things), Asmita (Egoism), Raga (Attachmant, Dvesa (Aversion) And Abhinivesa (Fear Of Death) Are The Five Klesas (Afflictions).

[IT]:

The lack of awareness of Reality, the sense of egoism or 'I-am-ness', attractions and repulsions towards objects and the strong desire for life are the great afflictions or causes of all miseries in life.

[VH]:

[BM]:

The forces of corruption are ignorance, egoism, passion, hatred, and the will to live.

[SS]:

Ignorance, egoism, attachment, hatred, and clinging to bodily life are the five obstacles.

[SP]:

These obstacles—the causes of man's sufferings—are ignorance, egoism, attachment, aversion, and the desire to cling to life.

[SV]:

The pain-bearing obstructions are — ignorance, egoism, attachment, aversion and clinging to life.

Sutra II.4

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥

avidyaakShetramuttareShaM prasuptatanuvichChinnodaaraaNaam

[HA]:

Avidya Is The Breeding Ground For The Others Whether They Be Dormant, Attenuated, Interrupted Or Active.

[IT]:

Avidya is the source of those that are mentioned after it, whether they be in the dormant, attenuated, alternating or expanded condition.

[VH]:

[BM]:

Ignorance is the field where the other forces of corruption develop, whether dormant, attenuated, intermittent, or active.

[SS]:

Ignorance is the field for the others mentioned after it, whether they be dormant, feeble, intercepted, or sustained.

[SP]:

Ignorance creates all the other obstacles. They may exist either in a potential or a vestigial form, or they may have been temporarily overcome or fully developed.

[SV]:

Ignorance is the productive field of all these that follow, whether they are dormant, attenuated, overpowered, or expanded.

Sutra II.5

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥

anityaashuchiduHkhaanaatmasu nityashuchisukhaatmakhyaatiravidyaa

[HA]:

Avidya Consists In Regarding A Transient Object As Everlasting, An Impure Object As Pure, Misery As Happiness And The Not-Self As Self.

[IT]:

Avidya is taking the non-eternal, impure, evil and non-Atman to be eternal, pure, good and Atman respectively.

[VH]:

[BM]:

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self.

[SS]:

Ignorance is regarding the impermanent as permanent, the impure as pure, the painful as pleasant, and the non-Self as Self.

[SP]:

To regard the noneternal as eternal, the impure as pure, the painful as pleasant and the non-Atman as the Atman-this is ignorance.

[SV]:

Ignorance is taking the non-eternal, the impure, the painful, and the non-Self, as the eternal, the pure, the happy, and the Atman or Self (respectively).

Sutra II.6

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥

dRugdarshanashaktyorekaatmatevaasmitaa

[HA]:

Asmita Is Tantamount To The Identification Of Purusa Or Pure Consciousness With Buddhi.

[IT]:

Asmita is the identity of blending together, as it were, of the power of consciousness (Purusa) with the power of cognition (Buddhi).

[VH]:

[BM]:

Egoism is ascribing a unified self to the organs and powers of perception, such as the eye and the power to see.

[SS]:

Egoism is the identification, as it were, of the power of the Seer (Purusha) with that of the instrument of seeing [body-mind].

[SP]:

To identify consciousness with that which merely reflects consciousness—this is egoism.

[SV]:

Egoism is the identification of the seer with the instrument of seeing.

Sutra II.7

सुखानुशयी रागः ॥७॥

sukhaanushayI raagaH

[HA]:

Attachment Is that (Modification) Which Follows Remembrance Of Pleasure.

[IT]:

That attraction, which accompanies pleasure, is Raga.

[VH]:

[BM]:

Passion follows from attachment to pleasure.

[SS]:

Attachment is that which follows identification with pleasurable experiences.

[SP]:

Attachment is that which dwells upon pleasure.

[SV]:

Attachment is that which dwells on pleasure.

Sutra II.8

दुःखानुशयी द्वेषः ॥८॥

duHkhaanushayI dveshaH

[HA]:

Aversion Is That (Modification) Which Results From Misery.

[IT]:

That repulsion which accompanies pain is Dvesa.

[VH]:

[BM]:

Hatred follows from attachment to suffering.

[SS]:

Aversion is that which follows identification with painful experiences.

[SP]:

Aversion is that which dwells upon pain.

[SV]:

Aversion is that which dwells on pain.

Sutra II.9

स्वरसवाही विदुषोऽपि तथारूढो भिनिवेशः ॥९॥

svarasavaahii viduSho.pi tathaarUDho.bhiniveshaH

[HA]:

As In The Ignorant So In The Learned The Firmly Established Inborn Fear Of Annihilation Is The Affliction Called Abhinivesa.

[IT]:

Abhinivesa is the strong desire for life which dominates even the learned (or the wise).

[VH]:

[BM]:

The will to live is instinctive and overwhelming, even for a learned sage.

[SS]:

Clinging to life, flowing by its own potency [due to past experience], exists even in the wise.

[SP]:

The desire to cling to life is inherent both in the ignorant and in the learned. This is because the mind retains impressions of the death experience from many previous incarnations.

[SV]:

Flowing through its own nature, and established even in the learned, is the clinging to life.

Sutra II.10

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

te pratiprasavaheyaaH sUkShmaaH

[HA]:

The Subtle Klesas Are Forsaken (i.e. Destroyed) By The Cessation Of Productivity (i.e. Disappearance) Of The Mind.

[IT]:

These, the subtle ones, can be reduced by resolving them backward into their origin.

[VH]:

[BM]:

The subtle forces of corruption can be escaped by reversing their course.

[SS]:

In subtle form, these obstacles can be destroyed by resolving them back into their primal cause [the ego].

[SP]:

When these obstacles have been reduced to a vestigial form, they can be destroyed by resolving the mind back into its primal cause.

[SV]:

The fine Samskaras are to be conquered by resolving them into their causal state.

Sutra II.11

ध्यानहेयास्तद्वृत्तयः ॥११॥

dhyanaheyaastadvRuttayaH

[HA]:

Their Means Of Subsistence Or Their Gross States Are Avoidable By Meditation.

[IT]:

Their active modifications are to be suppressed by meditation.

[VH]:

[BM]:

One can escape the turnings through meditation.

[SS]:

In the active state, they can be destroyed by meditation.

[SP]:

In their fully developed form, they can be overcome through meditation.

[SV]:

By meditation, their (gross) modifications are to be rejected.

Sutra II.12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

kleshamUlaH karmaashayo dRushtaadRushtajanmavedanIyaH

[HA]:

Karmasaya Or Latent Impression of Action Based On Afflictions, Becomes Active In This Life Or In A Life To Come.

[IT]:

The reservoir of Karmas which are rooted in Klesas brings all kinds of experiences in the present and future lives.

[VH]:

[BM]:

Subliminal intention formed in actions, rooted in the forces of corruption, is realized in present or potential births.

[SS]:

The womb of karmas (actions and reactions) has its root in these obstacles, and the karmas bring experiences in the seen [present] or in the unseen [future] births.

[SP]:

A man's latent tendencies have been created by his past thoughts and actions. These tendencies will bear fruits, both in this life and in lives to come.

[SV]:

The Receptacle of works has its root in these pain-bearing obstructions, and their experience is in this visible life, or in the unseen life.

Sutra II.13

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

sati mUle tadvipaako jaatyaayurbhogaaH

[HA]:

As Long As Klesa Remains At The Root, Karmasaya Produces Three Consequences In The Form Of Birth, Span Of Life And Experience.

[IT]:

As long as the root is there it must ripen and result in lives of different class, length and experiences.

[VH]:

[BM]:

As long as this root exists, actions ripen into births, a term of life, and experience in the world.

[SS]:

With the existence of the root, there will be fruits also: namely, the births of different species of life, their life spans and experiences.

[SP]:

So long as the cause exists, it will bear fruits—such as rebirth, a long or a short life, and the experiences of pleasure and of pain.

[SV]:

The root being there, the fruition comes (in the form of) species, life, and expression of pleasure and pain.

Sutra II.14

ते हलादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

te hlaadaparitaapahalaah puNyaapuNyahetutvaat

[HA]:

Because Of Virtue And Vice These (Birth, Span And Experience) Produce Pleasurable And Painful Experiences.

[IT]:

They have joy of sorrow for their fruit according as their cause is virtue of vice.

[VH]:

[BM]:

These actions bear joyful or sorrowful fruits according to the actor's virtue or vice.

[SS]:

The karmas bear fruits of pleasure and pain caused by merit and demerit.

[SP]:

Experiences of pleasure and of pain are the fruits of merit and demerit, respectively.

[SV]:

They bear fruit as pleasure or pain, caused by virtue or vice.

Sutra II.15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

pariNaamataapasaMskaaraduHkhairguNavRuttivirodhaachcha duHkhameva sarvaM vivekinaH

[HA]:

The Discriminating Persons Apprehend (By Analysis And Anticipation) All Worldly Objects As Sorrowful Because They Cause Suffering In Consequence, In Their Afflictive Experiences And In Their Latencies And Also Because Of The Contrary Nature Of The Gunas (Which Produces Changes All The Time).

[IT]:

To the people who have developed discrimination all is misery on account of the pains resulting from change, anxiety and tendencies, as also on account of the conflicts between the functioning of the Gunas and the Vrttis (of the mind).

[VH]:

[BM]:

All life is suffering for a man of discrimination, because of the sufferings inherent in change and its corrupting subliminal impression, and because of the way qualities of material nature turn against themselves.

[SS]:

To one of discrimination, everything is painful indeed, due to its consequences: the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three gunas, which control the mind.

[SP]:

But the man of spiritual discrimination regards all these experiences as painful. For even the enjoyment of present pleasure is painful, since we already fear its loss. Past pleasure is painful because renewed craving! arise from the impressions it has left upon the mind And how can any happiness be lasting if it depends only upon our moods? For these moods are constantly changing, as one or another of the ever-warring gunas seizes control of the mind.

[SV]:

To the discriminating, all is, as it were, painful on account of everything bringing pain, either in the consequences, or in apprehension, or in attitude caused by impressions, also on account of the counter action of qualities.

Sutra II.16

हेयं दुःखमनागतम् ॥१६॥

heyaM duHkhamanaagatam

[HA]:

Pain Which Is Yet To Come Is To Be Discarded.

[IT]:

The misery which is not yet come can and is to be avoided.

[VH]:

[BM]:

Suffering that has not yet come can be escaped.

[SS]:

Pain that has not yet come is avoidable.

[SP]:

The pain which is yet to come may be avoided.

[SV]:

The misery which is not yet come is to be avoided.

Sutra II.17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

draShTRudRushyoH saMyogo heyahetuH

[HA]:

Uniting The Seer Or The Subject With The Seen Or The Object, Is The Cause Of That Which Has To Be Avoided.

[IT]:

The cause of that which is to be avoided is the union of the Seer and the Seen.

[VH]:

[BM]:

[SS]:

The cause of that avoidable pain is the union of the Seer (Purusha) and the seen (Prakriti, or Nature).

[SP]:

This pain is caused by false identification of the experiencer with the object of experience. It may be avoided.

[SV]:

The cause of that which is to be avoided is the junction of the seer and the seen.

Sutra II.18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

prakaashakriyaasthitishilaM bhUtendriyaatmakaM bhogaapavargaarthaM dRushyam

[HA]:

The Object Or Knowable Is By Nature Sentient, Mutable And Inert. It Exists In The Form Of The Elements And The Organs, And Serves The Purpose Of Experience And Emancipation.

[IT]:

The Seen (objective side of manifestation) consists of the elements and sense organs, is of the nature of cognition, activity and stability (Sattva, Rajas and Tamas) and has for its purpose providing the Purusa with) experience and liberation.

[VH]:

[BM]:

[SS]:

The seen is of the nature of the gunas: illumination, activity and inertia; and consists of the elements and sense organs, whose purpose is to provide both experiences and liberation to the Purusha.

[SP]:

The object of experience is composed of the three gunas—the principles of illumination (sattwa), activity (rajas) and inertia (tamas). From these, the whole universe has evolved together with the instruments of knowledge—such as the mind, senses, etc.—and the objects perceived—such as the physical elements. The universe exists in order that the experiencer may experience it, and thus become liberated.

[SV]:

The experienced is composed of elements and organs, is of the nature of illumination, action and inertia, and is for the purpose of experience and release (of the experiencer).

Sutra II.19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥१९॥

visheShaavisheShali~ggamatraali~ggaani guNaparvaaNi

[HA]:

Diversified (Visesa), Undiversified (Avisesa), Indicator-Only (Linga-Matra), And That Which Is Without Any Indication (Alinga), Are The States Of The Gunas.

[IT]:

The stages of the Gunas are the particular, the universal, the differentiated and the undifferentiated.

[VH]:

[BM]:

[SS]:

The stages of the gunas are specific, non-specific, defined and undefinable.

[SP]:

The gunas pass through four states—gross, subtle, primal and unevolved.

[SV]:

The states of the qualities are the defined, the undefined, the indicated only, and the signless.

Sutra II.20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

draShTaa dRushimaatraH shuddho.pi pratyayaanupashyaH

[HA]:

The Seer Is Absolute Knower. Although Pure, Modifications (Of Buddhi) Are Witnessed By Him As An Onlooker.

[IT]:

The Seer is pure consciousness but though pure, appears to see through the mind.

[VH]:

[BM]:

[SS]:

The Seer is nothing but the power of seeing which, although pure, appears to see through the mind.

[SP]:

The Atman—the experiencer—is pure consciousness. It appears to take on the changing colors of the mind. In reality, it is unchangeable.

[SV]:

The seer is intelligence only, and though pure, seen through the colouring of the intellect.

Chapter 2 – Sadhana Pada (cont.)

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 II.21

तदर्थ एव दृश्यस्यात्मा ॥२१॥

tadartha eva dRushyasyaatmaa

[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॥

kRutarthaM prati naShtamapyanaShtaM tadanyasaadhaaraNatvaat

[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॥

svasvaamishaktyoH svarUpopalabdhihetuH saMyogaH

[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 (Prakriti) 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 heturavidyaa

[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॥

tadabhaavaat saMyogaabhaavo haanaM tad dRusheH kaivalyam

[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॥

vivekakhyaatiraviplavaa haanopaayaH

[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 प्रजा ॥२७॥

tasya saptadhaa praantabhUmiH praj~jaa

[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॥

yogaa~ggaa.nuShThaanaadashuddhikshaye j~jaanadIptiraavivekakhyaateH

[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 sprirtual 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॥

yamanyamaasanapraanaayaamapratyahaaraadhaaraNaadhyaanasamaadhayo.Shtaava~ggaani

[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॥

ahiMsaasatyaasteyabrahmacharyaaparigrahaa yamaaH

[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॥

jaatideshakaalasangamayanavachchinnaaH saarvabhoomaa mahaavratam

[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॥

shouchasaMtoShatapaHsvaadhyayeshvarapraNidhaanani niyamaaH

[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॥

vitarkabaadhane pratipakShabhaavanam

[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॥

vitarkaa hiMsaadayaH kRutakaaritaanumoditaa lobhakrodhamohapUrvakaa
mRudumadhyaadhimaatraa duHkhaaj~jaanaanantaphalaa iti pratipakShabhaavanam

[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॥

ahiMsaapратиShThaayaaM tatsannidhou vairatyaagaH

[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॥

satyapратиShThaayaaM kriyaaphalaashrayatvam

[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॥

asteyapратиShThaayaaM sarvaratnopasthaanam

[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॥

brahmacharyapратиShThaayaaM vIryalaabhaH

[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॥

aparigrahasthairye janmakathaMtaasaMbodhaH

[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॥

shouchaat svaa~ggajugupsaa parairasaMsargaH

[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.

Chapter 2 – Sadhana Pada (cont.)

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 II.41

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

sattvashuddhisoumanasyaikaagriyendriyajayaatmadarshanayogyatvaani

[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॥

saMtoshaadanuttamasukhalaabhaH

[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॥

kaayendriyasiddhirashuddhikShayaattapasaH

[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॥

svaadhyaayaadiShTadevataasaMprayogaH

[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॥

samaadhisiddhirIshvarapraNidhaanaat

[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॥

sthirasukhamaasanam

[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॥

prayatnashaithilyaanantyasamaapattibhyaam

[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 dvandvaanabhigataH

[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 श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

tasmin sati shvaasprashvaasayorgativichChedaH praaNaayaamaH

[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॥

baahyaabhyantarastambhavRuttirdeshakaalasaMkhyaabhiH paridRuShTo dIrghasUkShmaH

[HA]:

That (Pranayama) Has External Operation (Vashya-Vrtti), Internal Operation (Abhyantara-Vrtti) And Supression (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॥

baahyaabhyantaraviShayaakShepI chaturthaH

[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॥

tataH kShIyate prakashaavaraNam

[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॥

dhaaraNaasu cha योग्यता manasaH

[HA]:

The Mind Acquires Fitness For Dharana.

[IT]:

And the fitness of the mind for concentration.

[VH]:

And readiness of the mind for dharana-focusing.

[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॥

svaviShayaasaMprayoge chittasya svarUpaanukaara ivendriyaaNaaM pratyahaaraH

[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॥

tataH paramaa vashyatendriyaaNaam

[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.

Chapter 3 – Vibhuti Pada

Author Abbreviations

- [HA]: Hariharananda Aranya
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- [VH]: Vyasa Houston
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Sutra III.1

देशबन्धश्चित्तस्य धारणा॥१॥

deshabandhashchittasya dhaaraNaa

[HA]:

Dharana Is The Mind's (Chitta's) Fixation On A Particular Point In Space

[IT]:

Concentration is the confining of the mind within a limited mental area (Object of concentration)

[VH]:

Dharana-focusing is fixing of the citta- (the energy of) the field of consciousness within a focal point.

[BM]:

Concentration is binding the thought in one place.

[SS]:

Dharana is the binding of the mind to one place, object or idea.

[SP]:

Concentration (dharana) is holding the mind within a center of spiritual consciousness in the body, or fixing it on some divine form, either within the body or outside it.

[SV]:

Dharana is holding the mind on to some particular object.

Sutra III.2

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

tatra pratyayaikataanaataa dhyaanam

[HA]:

In That (Dharana) The Continuous Flow Of Similar Mental Modification Is Called Dhyana Or Meditation.

[IT]:

Uninterrupted flow (of the mind) towards the object (chosen for meditation) is contemplation.

[VH]:

The single directionality of a pratyaya there (to the chosen focal point) is dhyana-mediation.

[BM]:

Meditation is focusing on a single conceptual flow.

[SS]:

Dhyana is the continuous flow of cognition toward that object.

[SP]:

Meditation (dhyana) is an unbroken flow of thought toward the object of concentration.

[SV]:

An unbroken flow of knowledge to that object is Dhyana.

Sutra III.3

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥

tadevaarthamaatranirbhaasaM svarUpashUnyamiva samaadhiH

[HA]:

When The Object Of Meditation Only Shines Forth In The Mind, As Though Devoid Of The Thought Of Even The Self (Who Is Meditation) That State Is Called Samadhi Or Concentration.

[IT]:

The same (contemplation) when there is consciousness only of the object of meditation and not of itself (the mind) is Samadhi.

[VH]:

That (citta) specifically, reflecting as the object alone, as if empty of its own form, is samadhi-cognitive absorption.

[BM]:

Pure contemplation is meditation that illumines the object alone, as if the subject were devoid of intrinsic form.

[SS]:

Samadhi is the same meditation when there is the shining of the object alone, as if devoid of form.

[SP]:

When, in meditation, the true nature of the object shines forth, not distorted by the mind of the perceiver, that is absorption (samadhi).

[SV]:

When that, giving up all forms, reflects only the meaning, it is Samadhi.

Sutra III.4

त्रयमेकत्र संयमः ॥४॥

trayamekatra saMyamaH

[HA]:

The Three Together On The Same Object Is Called Samyama.

[IT]:

These three taken together constitute Samyama.

[VH]:

The group of three (dharana, dhyana, and Samadhi) together as one is sanyama – the perfect regulation of citta.

[BM]:

Concentration, meditation, and pure contemplation focused on a single object constitute perfect discipline.

[SS]:

The practice of these three [dharana, dhyana and samadhi] upon one object is called samyama.

[SP]:

When these three—concentration, meditation and absorption—are brought to bear upon one subject, they are called samyama.

[SV]:

(These) three (when practised) in regard to one object is Samyama.

Sutra III.5

तज्जयात्प्रज्ञालोकः ॥५॥

tajjayaatpraj~jaalokaH

[HA]:

By Mastering That, The Light Of Knowledge (Prajna) Dawns.

[IT]:

By mastering it (Samyama) the light of higher consciousness.

[VH]:

Owing to the success of that (sanyama), the brilliance of prajna-insight.

[BM]:

The light of wisdom comes from mastery of perfect discipline.

[SS]:

By mastery of samyama comes the light of knowledge.

[SP]:

Through mastery of samyama comes the light of knowledge.

[SV]:

By the conquest of that comes light of knowledge.

Sutra III.6

तस्य भूमिषु विनियोगः ॥६॥

tasya bhUmiShu viniyogaH

[HA]:

It (Samyama) Is To Be Applied To The Stages (Of Practice)

[IT]:

Its (of Samyama) use by stages.

[VH]:

Its (samyama's) application is in stages.

[BM]:

The practice of perfect discipline is achieved in stages.

[SS]:

Its practice is to be accomplished in stages.

[SP]:

It must be applied stage by stage.

[SV]:

That should be employed in stages.

Sutra III.7

त्रयमन्तरङ्गं पूर्वैभ्यः ॥७॥

trayamantara~ggaM pUrvebhyaH

[HA]:

These Three Are More Intimate Practices Than The Previously Mentioned Ones.

[IT]:

The three are internal in relation to the preceding ones.

[VH]:

The group of three (dharana, dhyana, and Samadhi) is the inner limb(s) distinct from the previous (five limbs of yoga)

[BM]:

In contrast with the prior limbs of yoga, the final triad is internal.

[SS]:

These three [dharana, dhyana and Samadhi] are more internal than the preceding five limbs.

[SP]:

These three are more direct aids to experience than the five limbs previously described.

[SV]:

These three are nearer than those that precede.

Sutra III.8

तदपि बहिरङ्गं निर्बीजस्य ॥८॥

tadapi bahira~ggaM nirbIjasya

[HA]:

That Also Is (To Be Regarded As) External In Respect Of Nirvija Or Seedless Concentration.

[IT]:

Even that (Sabija Samadhi) is external to the Seedless (Nirbija Samhadhi)

[VH]:

That (inner limb) however is an external limb of nirbija-the seedless (Samadhi-cognitive absorption)

[BM]:

Yet it is only an external limb of seedless contemplation.

[SS]:

Even these three are external to the seedless samadhi.

[SP]:

But even these are not direct aids to the seedless samadhi.

[SV]:

But even they are external to the seedless (Samadhi).

Sutra III.9

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥

vyutthaananirodhasaMskaarayorabhibhavapraadhurbhaavou nirodhakShaNachittaanvayo
nirodhapariNaamaH

[HA]:

Suppression Of The Latencies Of Fluctuation And Appearance Of The Latencies Of Arrested State Taking Place At Every Moment Of Blankness Of The Arrested State In The Same Mind, Is The Mutation Of The Arrested State Of Mind.

[IT]:

Nirodha Parinama is that transformation of the mind in which it becomes progressively permeated by that condition of Nirodha which intervenes momentarily between an impression which is disappearing and the impression which is taking place.

[VH]:

The submergence of the sanskara-subliminal activator of externalization and the emergence of the sanskara of nirodha- the act of ending (citta-vrtti) is the nirodha-parinama (nirodha-transformation) which is connected to citta- the energy field of consciousness at the moment of nirodha.

[BM]:

The transformation of thought leading toward its own cessation is accompanied by moments of cessation, when subliminal impression of mental distraction are overcome and those of cessation emerge in their place.

[SS]:

The impressions which normally arise are made to disappear by the appearance of suppressive efforts, which in turn create mental modifications. The moment of conjunction of mind and new modification is nirodha parinama.

[SP]:

When the vision of the lower samadhi is suppressed by an act of conscious control, so that there are no longer any thoughts or visions in the mind, that is the achievement of control of the thought-waves of the mind.

[SV]:

By the suppression of the disturbed modifications of the mind, and by the rise of modifications

of control, the mind is said to attain the controlling modifications —following the controlling powers of the mind.

Sutra III.10

तस्य प्रशान्तवाहिता संस्कारात्॥१०॥

tasya prashaantavaahita saMskaraat

[HA]:

Continuity Of The Tranquil Mind (In An Arrested State) Is Ensured By The Latent Impressions.

[IT]:

It's flow becomes tranquil by repeated impression.

[VH]:

The calm flow of that (nirodha-parinama-transformation) occurs due to the sanskara-subliminal activator (or nirodha)

[BM]:

From subliminal impression of these moments, the flow of tranquility is constant.

[SS]:

The flow of nirodha parinama becomes steady through habit.

[SP]:

When this suppression of thought-waves becomes continuous, the mind's flow is calm.

[SV]:

Its flow becomes steady by habit.

Sutra III.11

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः॥११॥

sarvaarthataikaagratayoH kShayodayou chittasya samaadhipariNaamaH

[HA]:

Diminution Of Attention To All And Sundry And Development Of One Pointedness Is Called Samadhi-Parinama Or Mutation Of The Concentrative Mind.

[IT]:

Samadhi transformation is the (gradual) setting of the distraction and simultaneous rising of one-pointedness.

[VH]:

The disappearance of the sarvatha- all-objectiveness and the arising of ekagrata-one-pointedness is Samadhi-parinama (Samadhi-transformation) of citta-the energy friend of consciousness.

[BM]:

The transformation of thought towards pure contemplation occurs when concern for all external objects declines and psychic focus arises.

[SS]:

When there is decline in distractness and appearance of one-pointedness, then comes samadhi parinama (development in Samadhi)

[SP]:

When all mental distractions disappear and the mind becomes one-pointed, it enters the state called samadhi.

[SV]:

Taking in all sorts of objects and concentrating upon one object, these two powers being destroyed and manifested

Sutra III.12

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥

tataH punaH shaantoditau tulyapratyayau chittasyaikaagrataapariNaamaH

[HA]:

There (In Samadhi) Again (In The State Of Concentration) The Past And The Present Modifications Being Similar It Is Ekagrata-Parinama Or Mutation Of The Stabilised State Of Mind.

[IT]:

Then, again, the condition of the mind in which the ‘object’ (in the mind) which is always exactly similar to the ‘object’ which rises (in the next moment) is called Ekagrata Parinama.

[VH]:

Then again, when the santa-quieted and the uditā-arisen are the same pratyaya, there is ekagrata-parinama-one-pointedness transformation of the citta-the field.

[BM]:

The transformation of thought towards psychic focus occurs when a concept is equally at rest or arising.

[SS]:

Then again, when subsiding past and arising present images are identical, there is ekagrata parinam (one pointedness).

[SP]:

The mind becomes one-pointed when similar thoughtwaves arise in succession without any gaps between them.

[SV]:

The one-pointedness of the Chitta is when it grasps in one, the past and present.

Sutra III.13

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥

etena bhUtendriyeshu dharmalakShaNaaavasthaapariNaamaa vyaakhyaataaH

[HA]:

By These Are Explained The Three Changes, Viz. Of Essential Attributes Or Characteristics, Of Temporal Characters, And Of States Of The Bhutas And The Indriyas (i.e. All The Knowable Phenomena)

[IT]:

By this (by what has been said in the last four Sutras) the property, character and the sense-organs are also explained.

[VH]:

By this are explained the parinama-transformation of dharma-characteristic form, laksana-potential change and avastha-condition in regard to the bhuta-element and indriya-sense organs.

[BM]:

By extension, these transformation of thought explain the transformation of nature's properties, characteristics, and conditions, which occur in material elements and sense organs.

[SS]:

By this [what has been said in the preceding Sutras], the transformation of the visible characteristics, time factors and conditions of elements and senses are also described.

[SP]:

In this state, it passes beyond the three kinds of changes which take place in subtle or gross matter, and in the organs: change of form, change of time and change of condition.

[SV]:

By this is explained the threefold transformations of form, time and state, in fine or gross matter, and in the organs.

Sutra III.14

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥

shaantoditaavyapadeshyadharmaanupaati dharmi

[HA]:

That Which Continues Its Existence All Through The Varying Characteristics, Namely The Quiescent, i.e. Past, The Uprisen, i.e. Present Or Unmanifest (But Remaining As Potent Force) i.e. Future, Is The Substratum (Or Object Characterised).

[IT]:

The substratum is that in which the properties – latent, active or unmanifest – inhere.

[VH]:

The form substratum (dharmi) conforms to the characteristic form, which may be

Quieted, arisen, and indistinguishable (past, present, and future).

[BM]:

The substratum underlying the essential properties of material nature endures whether these properties are at rest, arising, or unmanifest.

[SS]:

It is the substratum (Prakriti) that by nature goes through latent, uprising and unmanifest phases.

[SP]:

A compound object has attributes and is subject to change, either past, present or yet to be manifested.

[SV]:

That which is acted upon by transformations, either past, present or yet to be manifested, is the qualified.

Sutra III.15

क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥

kramaanyatvaM pariNaamaanyatve hetuH

[HA]:

Change Of Sequence (Of Characteristics) Is Cause Of Mutative Differences.

[IT]:

The cause of the difference in transformation is the difference in the underlying process.

[VH]:

The separateness of the krama-sequential progression (of each citta-field) is the reason for the separateness of parinima-transformations.

[BM]:

Variation in the sequence of properties cause difference in the transformations of nature.

[SS]:

The succession of these different phases is the cause of the difference in stages of evolution.

[SP]:

The succession of these changes is the cause of manifold evolution.

[SV]:

The succession of changes is the cause of manifold evolution.

Sutra III.16

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥१६॥

pariNaamatrayasaMyamaadatItaanaagataj~jaanam

[HA]:

Knowledge Of The Past And The Future Can Be Derived Through Samyama On The Three Parinamas (Changes)

[IT]:

By performing Samyama on the three kinds of transformation (Nirodha, Samadhi and Ekagrata) knowledge of the past and future.

[VH]:

Due to the sanyama (perfect regulation of citta by dharma, dyana, samahdi) on the three transformations (dharma-characteristi, laksana-potential change, avastha-condition) there arises knowledge of the past and future.

[BM]:

Knowledge of the past and future comes form perfect discipline of the three transformations of thought.

[SS]:

By practicing samyama on the three stages of evolution comes knowledge of past and future.

[SP]:

By making samyama on the three kinds of changes, one obtains knowledge of past and the future.

[SV]:

By making Samyama on the three sorts of changes comes the knowledge of past and future.

Sutra III.17

शब्दार्थप्रत्ययानामितरेतराध्यासात् संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥ १७ ॥

shabdaarthpratyayaanaamitare taraadhyasaat saMkarastatpravibhaagasaMyamaat sarvabhUtarutaj~jaanam

[HA]:

Word, Object Implied And The Idea Thereof Overlapping, Produce One Unified Impression. If Samyama Is Practiced On Each Separately, Knowledge Of The Meaning Of The Sounds Produces By All Beings Can Be Acquired.

[IT]:

The sound, the meaning (behind it) and the idea (which is present in the mind at the time) are present together in a confused state. By performing Samyama (on the sound) they are resolved and there arises comprehension of the meaning of sounds uttered by any living being.

[VH]:

The confusion of words, meanings, and pratyaya is due to the super-imposition of one upon the other. By sanyama (perfect regulation of citta) on the inherent distinctness of these, there arises knowledge of the sound of all beings.

[BM]:

Confusion arises from erroneously identifying words, objects, and ideas with one another; knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them

[SS]:

A word, its meaning, and the idea behind it are normally confused because of superimposition upon one and another. By samyam on the word [or sound] produced by any being, knowledge of its meaning is obtained.

[SP]:

By making samyama on the sound of a word, one's perception of its meaning, and one's reaction to it—three things which are ordinarily confused—one obtains understanding of all sounds uttered by living beings.

[SV]:

By making Samyama on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

Sutra III.18

संस्कारसाक्षत्करणात् पूर्वजातिज्ञानम् ॥१८॥

saMskaarasaakShatkaraNaat pUrvajaatij~jaanam

[HA]:

By The Realisation Of Latent Impression, Knowledge Of Previous Births Is Acquired.

[IT]:

By direct perceptions of the impression a knowledge of previous births.

[VH]:

By direct perception of sanskara-subliminal activators, knowledge of previous births.

[BM]:

Through direct perception of one's subliminal impression, one has knowledge of former births.

[SS]:

By direct perception, through samyama, of one's mental impressions, knowledge of past births is obtained.

[SP]:

By making samyama on previous thought-waves, one obtains knowledge of one's past lives.

[SV]:

By perceiving the impressions, knowledge of past life.

Sutra III.19

प्रत्ययस्य परचित्तज्ञानम्॥१९॥

pratyayasya parachittaj~jaanam

[HA]:

(By Practicing Samyama) On Notions, Knowledge Of Other Minds Is Developed.

[IT]:

(By direct perception through Samyama) of the image occupying the mind, knowledge of the mind of others.

[VH]:

(By direct perception) of a pratyaya- knowledge of the citta of another.

[BM]:

Through direct perception of cognitive process, one has knowledge of the thoughts of others.

[SS]:

By samyama on the distinguishing signs of others' bodies, knowledge of their mental images is obtained.

[SP]:

By making samyama on the distinguishing marks of another man's body, one obtains knowledge of the nature of his mind.

[SV]:

By making Samyama on the signs in another's both knowledge of that mind comes.

Sutra III.20

न च तत् सालम्बनं तस्याविषयीभूतत्वात्॥२०॥

na cha tat saalambanaM tasyaaviShayIbhUtatvaat

[HA]:

The Prop (Or Basis) Of The Notion Does Not Get Known Because That Is Not The Object Of The (Yogin's) Observation.

[IT]:

But not also of other mental factors which support the mental image for that is not the object (of Samyama).

[VH]:

And it is not that (citta) together with its supporting object. Due to its (citta's) nature of being that which has not object.

[BM]:

But this does not involve knowledge of the underlying object of thought since that is not the object of one's perception.

[SS]:

But this does not include support in the person's mind [such as the motive behind the thought, etc.], as that is not the object of samyama.

[SP]:

But not of its contents, because that is not the object of the samyama.

[SV]:

But not its contents, that not being the object of the Samyama.

Chapter 3 – Vibhuti Pada (cont.)

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 III.21

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥

kaayarUpasaMyamaat tadgraahyashaktistambhe chkShuHprakaashaasaMprayoge'ntardhaanam

[HA]:

When Perceptibility Of The Body Is Suppressed By Practicing Samyama On The Visual Character, Disappearance Of The Body Is Effected Through It's Getting Beyond The Sphere Of Perception Of The Eye.

[IT]:

By performing Samyama on Rupa (one of the five Tanmatras), on suspension of the receptive power, the contact between the eye (of the observer) and light (from the body) is broken and the whole body becomes invisible.

[VH]:

By sanyama on form of the body, while suspending its ability to be seen, that is, the disconnecting of light to the eye – there arises invisibility (placement within).

[BM]:

From perfect discipline of the body's own form, one can become invisible by paralyzing the power to perceive one's body and blocking the contact of light from one's eyes.

[SS]:

By samyama on the form of one's body, [and by] checking the power of perception by intercepting light from the eyes of the observer, the body becomes invisible.

[SP]:

If one makes samyama on the form of one's body obstructing its perceptibility and separating its power of manifestation from the eyes of the beholder, then one's body becomes invisible.

[SV]:

By making Samyama on the form of the body the power of perceiving forms being obstructed, the power of manifestation in the eye being separated, the Yogi's body becomes unseen.

Sutra III.22a

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥२२॥

etena shabdaadyantardhaanamuktam

**(Aranya, Houston and Miller don't include this sutra, but Taimini and [SS]: do. This changes the numbering of the following sutras; Taimini and [SS]: are numbered one ahead. I've included their text with the rest of the translators for practicality in comparing the meanings, and kept their self-referential numbers intact as an aside.)

[IT]:

From the above can be understood the disappearance of sound, etc.

[SS]:

In the same way, the disappearance of sound [touch, taste, smell, etc] is explained.

[SP]:

Thus, also, its sounds cease to be heard.

Vivekananda:

By this the disappearance or concealment of words which are being spoken is also explained.

Sutra III.22b

सोपक्रमं निरुपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥२२॥

sopakramaM nirupakramaM cha karma tatsaMyamaadaparaantaj~jaanamariShTebhyo vaa

[HA]:

Karma Is Either Fast Or Slow In Fructifying. By Practicing Samayama On Karma Or On Portents, Fore-Knowledge Of Death Can Be Acquired.

Taimini (III.23):

Karma is of two kinds: active and dormant; by performing Samyama on them (is gained) knowledge of the time of death; also by (performing Samyama) on portents.

[VH]:

Karma is either sopakrama-with the advance of krama-sequential progression (fast in fruition) or nirupakrama-against the advance of krama (slow in fruition). The knowledge of time of death may be known by sanyama upon that or by signs.

[BM]:

From perfect discipline of the immediate and remote effects of action, or of omens, one has foreknowledge of death.

[SS]: (III.23):

Karmas are of two kinds: quickly manifesting and slowly manifesting. By samyama on them, or on the portents of death, the knowledge of the time of death is obtained.

[SP]:

By making samyama on two kinds of karma-which will soon bear fruit and that which will not fruit until later—or by recognizing the portents of death, a yogi may know the exact time of his separation from the body.

[SV]:

Karma is of two kinds, soon to be fructified, and late to be fructified. By making Samyama on that, or by the signs called Arishta, portents, the Yogis know the exact time of separation from their bodies.

Sutra III.23

मैत्र्यादिषु बलानि ॥२३॥

maitryaadiShu balaani

[HA]:

Through Samyama On Friendliness (Amity) And Other Similar Virtues, Strength Is Obtained Therein.

[IT]: (24):

(By performing Smayama) on friendliness etc (comes) strength (of that quality)

[VH]:

(By sanyama) on friendship, etc. – strengths (I.33)

[BM]:

From perfect discipline of friendship, compassion, joy, and impartiality, one has their strengths.

[SS]: (24):

By samayam on friendliness and other such qualities, the power to transmit them is obtained.

[SP]:

(24) By making samyama on friendliness, compassion, etc., one develops the powers of these qualities.

[SV]: (24):

By making Samyama on friendship, mercy etc., the yogi excels in the respective qualities.

Sutra III.24

बलेषु हस्तिबलादीनि ॥२४॥

baleShu hastibalaadIni

[HA]:

By Practicing Samyama On (Physical) Strength, The Strength Of Elephants Etc. Can Be Acquired.

[IT]: (25):

(by performing Samyama) on the strengths (of animals) the strength of an elephant, etc.

[VH]:

On strengths – the strength of an elephant, etc.

[BM]:

From perfect discipline of the strength of an animal such as an elephant, one gains that strength.

[SS]: (25):

By samyama on the strength of elephants and other such animals, their strength is obtained.

[SP]:

(25) By making samyama on any kind of strength, such as that of the elephant, one obtains that strength.

[SV]: (25):

By making Samyama on the strength of the elephant, etc., that strength comes to the Yogi.

Sutra III.25

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्॥२५॥

pravRuttyaalokanyaasaat sUkShmavyavahitaviprakRuShTaj~jaanam

[HA]:

By Applying The Effulgent Light Of Higher Sense-Perception (Jyotismati) Knowledge Of Subtle Objects, Or Things Obstructed From View, Or Placed At A Great Distance, Can Be Acquired.

[IT]: (26):

Knowledge of the small, the hidden or the distant by directing the light of superphysical faculty.

[VH]:

By projecting the brilliance of the pravrtti-finer activity (of citta), knowledge of the subtle, concealed, and distant.

[BM]:

From placing light on the minds activity, one has knowledge of that which is subtle, hidden, and distant.

[SS]: (26):

By samyama on the Light within, the knowledge of the subtle, hidden and remotes is obtained.
[Note: subtle as atoms, hidden as treasure, remote as far distant lands]

[SP]:

(26) By making samyama on the Inner Light one obtains knowledge of what is subtle, hidden, or far distant.

[SV]: (26):

By making Samyama on that effulgent light comes the knowledge of the fine, the obstructed, and the remote.

Sutra III.26

भुवनज्ञानं सूर्ये संयमात्॥२६॥

bhuvanaj~jaanaM sUryesaMyamaat

[HA]:

(By Practicing Samyama) On The Sun (The Point Of Body Known As The Solar Entrance) The Knowledge Of The Cosmic Regions Is Acquired.

[IT]: (27):

Knowledge of the Solar system by performing Samyama on the Sun.

[VH]:

By samyama on the sun- knowledge of the worlds.

[BM]:

From perfect discipline of the sun, one has knowledge of the worlds.

[SS]: (27):

By samyama on the sun, knowledge of the entire solar system is obtained.

[SP]:

(27) By making samyama on the sun, one gains knowledge of the cosmic spaces.

[SV]: (27):

By making Samyama on the sun, (comes) the knowledge of the world.

Sutra III.27

चन्द्रे ताराव्यूहज्ञानम् ॥२७॥

chandre taaraavyUhaj~jaanam

[HA]:

(By Practicing Samyama) On The Moon (The Lunar Entrance) Knowledge Of The Arrangements Of The Stars Is Acquired.

[IT]: (28):

(By performing Samyama) on the moon knowledge concerning the arrangement of the stars.

[VH]:

By samyama on the moon- knowledge of the organization of the stars.

[BM]:

From perfect discipline of the moon, one has knowledge of the arrangements of the stars.

[SS]: (28):

By samyama on the moon comes knowledge of the stars' arrangement.

[SP]:

(28) By making samyama on the moon, one gains knowledge of the arrangement of the stars.

[SV]: (28):

On the moon, (comes) the knowledge of the cluster of stars.

Sutra III.28

ध्रुवे तद्गतिज्ञानम् ॥२८॥

dhruve tadgati~jaanam

[HA]:

(By Practicing Samyama) On The Pole Star, Motion Of The Stars Is Known.

[IT]: (29):

(By performing Samyama) on the pole-star knowledge of their movements.

[VH]:

By samyama on the pole star – knowledge of their motion.

[BM]:

From perfect discipline of the polestar, one has knowledge of the movements of the stars.

[SS]: (29):

By samyama on the pole star comes knowledge of the stars movements.

[SP]:

(29) By making samyama on the polestar, one gains knowledge of the motions of the stars.

[SV]: (29):

On the pole star (comes) the knowledge of the motions of the stars.

Sutra III.29

नाभिचक्रे कायव्यूहज्ञानम्॥२९॥

naabhichakre kaayavyUhaj~jaanam

[HA]:

(By Practicing Samyama) On The Navel Plexus, Knowledge Of The Composition Of The Body Is Derived.

[IT]: (30):

(By performing Samyama) on the navel centre knowledge of the organization of the body.

[VH]:

By samyama on the navel cakra – knowledge of the organization of the body.

[BM]:

From perfect discipline of the circle of the navel, one has knowledge of the body's arrangement.

[SS]: (30):

By samyama on the navel plexus, knowledge of the body's constitution is obtained.

[SP]:

(30) By making samyama on the navel, one gains knowledge of the constitution of the body.

[SV]: (30):

On the navel circle (comes) the knowledge of the constitution of the body.

Sutra III.30

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥

kaNThakUpe kShutpipaasaanivRuttiH

[HA]:

(By Practicing Samyama) On The Trachea, Hunger And Thirst Can Be Subdued.

[IT]: (31):

(By performing Samyama) on the gullet the cessation of hunger and thirst

[VH]:

By samyama on the well of the throat – the ceasing of hunger and thirst.

[BM]:

From perfect discipline of the cavity of the throat, hunger and thirst are subdued.

[SS]: (31):

By samyama on the pit of the throat, cessation of hunger and thirst is achieved.

[SP]:

(31) By making samyama on the hollow of the throat, one stills hunger and thirst.

[SV]: (31):

On the hollow of the throat (comes) cessation of hunger.

Sutra III.31

कूर्मनाड्यां स्थैर्यम् ॥३१॥

kUrmanaaDyaaM sthairyam

[HA]:

Calmness Is Attained By Samyama On The Bronchial Tube.

[IT]: (32):

(By performing Samyama) on the Kurma-nadi steadiness.

[VH]:

On the tortoise duct (tortoise), steadiness.

[BM]:

From perfect discipline of the “tortoise vein,” one’s being becomes steady.

[SS]: (32):

By samyama on the kurma nadi (a subtle tortoise-shaped tube located below the throat), motionless in the meditative posture is achieved.

[SP]:

(32) By making samyama on the tube within the chest, one acquires absolute motionlessness.

[SV]: (32):

On the nerve called Kurma (comes) fixity of the body.

Sutra III.32

मूर्धज्योतिषि सिद्धदर्शनम् ॥३२॥

mUrdhajyothiShi siddhadarshanam

[HA]:

(By Practicing Samyama) On The Coronal Light, Siddhas Can Be Seen.

[IT]: (33):

(By performing Samyama) on the light under the crown of the head vision of perfected Beings.

[VH]:

On the light on the top of the head – vision of the perfected ones.

[BM]:

From perfect discipline of the light in the head, one gets a vision of the perfected beings.

[SS]: (33):

By samyama on the light at the crown of the head (sahasrara chakra), visions of masters and adepts are obtained.

[SP]:

(33) By making samyama on the radiance within the back of the head, one becomes able to see the celestial beings.

[SV]: (33):

On the light emanating from the top of the head sight of the Siddhas.

Sutra III.33

प्रातिभाद्वा सर्वम्॥३३॥

praatibhadvaa sarvam

[HA]:

From Knowledge Kown As Pratibha (Intuition) Everything Becomes Known.

[IT]: (34):

(Knowledge of) everything from intuition.

[VH]:

From pratibha- the flash of illumination, all knowledge.

[BM]:

From intuition, one knows everything.

[SS]: (34):

Or, in the knowledge that dawns spontaneous enlightenment [through a life of purity], all the powers comes by themselves.

[SP]:

(34) All these powers of knowledge may also come to one whose mind is spontaneously enlightened through purity.

[SV]: (34):

Or by the power of Pratibha all knowledge.

Sutra III.34

हृदये चित्तसंवित् ॥ ३४ ॥

hRudaye chittasaMvit

[HA]:

(By Practicing Samyama) On The Heart, Knowledge Of The Mind Is Acquired.

[IT]: (35):

(By performing Samyama) on the heart, awareness of the nature of the mind.

[VH]:

On the heart – full knowledge of the citta- the field.

[BM]:

From perfect discipline of the heart, one has full consciousness of one's thought.

[SS]: (35):

By samyama on the heart, the knowledge of the mind-stuff is obtained.

[SP]:

(35) By making samayama on the heart, one gains knowledge of the contents of the mind.

[SV]: (35):

In the heart, knowledge of minds.

Sutra III.35

सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात् स्वार्थसंयमात् पुरुषज्ञानम्

sattvapuruShayoratyantaasaMkIrNayoH pratyayaavisheSho bhogaH paraarthatvaat
svaarthasaMyamaat puruShaj~jaanam

[HA]:

Experience (Of Pleasure Or Pain) Arises From A Conception Which Does Not Distinguish Between The Two Extremely Different Entities, Viz. Buddhisattva And Parusa. Such Experience Exists For Another (i.e. Parusa). That Is Why Through Samyama On Parusa (Who Oversees All Experience And Also Their Complete Cessation), A Knowledge Regarding Parusa Is Acquired.

[IT]: (36):

Experience is the result of inability to distinguish between the Parusa and the Sattva though they are absolutely distinct. Knowledge of the Parusa results from Damyama on the Self-interest (of the Parusa) apart from another's interest.

[VH]:

Experience is a pratyaya which does not distinguish sattva (guna of brightness, a primary constituent of matter) and parusa – the self as absolutely unmixed. By sanyama on what exists for its own sake (parusa) distinct from that (sattva) which exists for the other – the knowledge of parusa.

[BM]:

Worldly experience is caused by a failure to differentiate between the lucid quality of nature and the spirit. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit.

[SS]: (36):

The intellect and the Parusha (or Atman) are totally different, the intellect existing for the sake of Parusha, while the Parusha exists for its own sake. Not distinguishing this is the cause of all experience; and by samyama on the distinction, knowledge of the Parusha is gained.

[SP]:

(36) The power of enjoyment arises from a failure to discriminate between the Atman and the sattwa guna, which are totally different. The sattwa guna is merely the agent of the Atman, which is independent, existing only for its own sake. By making samyama on the independence of the Atman, one gains knowledge of the Atman.

[SV]: (36):

Enjoyment comes by the non-discrimination of the very distant soul and Sattva. Its actions are for another; Samyama on this gives knowledge of the Puruca.

Sutra III.36

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते ॥३६॥

tataH praatibhashraavaNavedanaadarshaasvaadavaartaa jaayante

[HA]:

Thence (From Knowledge Of Parusa) Arises Pratibha (Prescience), Sravna (Supernormal Power Of Hearing), Vedana (Supernormal Power of Touch), Adarsha (Supernormal Power Of Sight), Asvada (Supernormal Power of Taste) And Varta (Supernormal Power of Smell).

[IT]: (37):

Thence are produced intuitional hearing, touch, taste, and smell.

[VH]:

From that arises pratibha- the flash of illumination, suprasensory hearing, feeling, seeing, tasting smelling and intelligence.

[BM]:

This knowledge engenders intuitive forms of hearing, touch, sight, taste, and smell.

[SS]: (37):

From this knowledge arises superphysical hearing, touching, seeing, tasting, and smelling through spontaneous intuition.

[SP]:

(37) Hence one gains the knowledge due to spontaneous enlightenment, and obtains supernatural powers of hearing, touch, sight, taste and smell.

[SV]: (37):

From that arises the knowledge of hearing, touching, seeing, tasting, and smelling, belonging to Pratibha.

Sutra III.37

ते समाधावुपसर्गा व्युत्थाने सिद्धयः ॥३७॥

te samaadhaavupasargaa vyutthaane siddhayaH

[HA]:

They (These Powers) Are Impediments To Samadhi, But Are Acquisitions IN a Normal Fluxuating State Of Mind.

[IT]: (38):

They are the obstacles in the way of Samadhi and powers when the mind is outward-turned.

[VH]:

These siddhi-attainments in the externalized state are obstacles in reference to Samadhi-cognitive absorption (nirbija-seedless).

[BM]:

If they become a distraction these powers of perfection are impediments to pure contemplation.

[SS]: (38):

These [superphysical sense] are obstacles to [nirbija] Samadhi but are siddhis (powers or accomplishments) in the worldly pursuits.

[SP]:

(38) They are powers in the wordly state, but they are obstacles to samadhi.

[SV]: (38):

These are obstacles to Samadhi; but they are powers in the worldly state.

Sutra III.38

बन्धकारणशैथिल्यात्प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥३८॥

bandhakaaraNashaithilyaatprachaarasaMvedanaachcha chittasya parasharIraaveshaH

[HA]:

When the Cause Of Bondage Gets Weakend And The Movements Of The Mind Are Known, The Mind Can Get Into Another Body.

[IT]: (39):

The mind can enter another's body on relaxation of the cause of bondage and from knowledge of passages.

[VH]:

By relaxation of the cause of the relationship (to the body), and the experience of going forth, citta's entry into another body.

[BM]:

From loosening the fetters of bondage to the body and from awareness of the body's fluidity, one's thought can enter into the body of another.

[SS]: (39):

By loosening the cause [of the bondage of the mind to the body] and by knowledge of the procedure of the mind-stuff's functioning, entering another's body is accomplished.

[SP]:

When the bonds of the mind caused by karma have been loosened, the yogi can enter into the body of another by knowledge of the operation of its nervecurrents.

[SV]: (39):

When the cause of bondage has become loosened, the Yogi, by his knowledge of manifestation through the organs, enters another's body.

Sutra III.39

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥३९॥

udaanajayaajjalapa~gkakaNTakaadiShvasa~gga utkraantishcha

[HA]:

By Conquering The Vital Force Called Udana The Chance Of Immersion In Water Or Mud, Or Entanglement In The Thorns, Is Avoided And Exit From The Body At Will Is Assured.

[IT]: (40):

By mastery over Udana levitation and non-contact with water, mire, thorns etc.

[VH]:

Through mastery of udana- non-contact, and rising above with regard to water, mud, thorns, etc.

[BM]:

From mastery of the vital breath rising in the body, one does not sink into water, mud, or thorns, but rather rises above them.

[SS]: (40):

By mastery over the udana nerve current (the upward vital air), one accomplishes levitation over water, swamps, thorns, etc. and can leave the body at will.

[SP]:

(40) By controlling the nerve-currents that govern the lungs and the upper part of the body, the yogi can walk on water and swamps, or on thorns and similar objects, and he can die at will.

[SV]: (40):

By conquering the current called Udana the Yogi does not sink in water, or in swamps, and he can walk on thorns.

Sutra III.40

समानजयाज्ज्वलनम्॥४०॥

samaanajayaajjvalanam

[HA]:

By Conquering The Vital Force Called Samana, Effulgence Is Acquired

[IT]: (41):

By mastery over Samana blazing of gastric fire.

[VH]:

Through mastery of samana – radiance.

[BM]:

From mastery of the breath of fire in the belly, one acquires fiery radiance.

[SS]: (41):

By mastery over the samana nerve current (the equalizing vital air) comes radiance to surround the body.

[SP]:

(41) By controlling the force which governs the prana, he can surround himself with a blaze of light.

[SV]: (41):

By the conquest of the current Samana he is surrounded by blaze.

Chapter 3 – Vibhuti Pada (cont.)

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 III.41

श्रोत्राकाशयोः संबन्धसंयमाद्धिव्यं श्रोत्रम्॥४१॥

shrotraakaashayoH saMbandhasaMyamaaddivyaM shrotram

[HA]:

(By Practicing Samyama) On The Relationship Between Akasa And The Power Of Hearing, Divine Sense Of Hearing Is Gained.

[IT]: (42):

By performing Samyama on the relation between Akasa and the ear superphysical hearing.

[VH]:

By samyama on the interrelation between hearing and akasa- space/ether – divine hearing.

[BM]:

From perfect discipline of the relation between the ear and space, one has divine hearing.

[SS]: (42):

By samyama on the relationship between the ear and ether, supernormal hearing becomes possible.

[SP]:

(42) By making samyama on the relation between the ear and the ether, one obtains supernatural powers of hearing.

[SV]: (42):

By making Samyama on the relation between the ear and the Akaca comes divine hearing.

Sutra III.42

कायाकाशयोः संबन्धसंयमाल्लघुतूलसमापत्तेश्चाकाशगमनम् ॥४२॥

kaayaakaashayoH saMbandhasaMyamaallaghutUlasamaapatteshchaakaashagamanam

[HA]:

(By Practicing Samyama) On The Relationship Between Body and Akasa And By Concentrating On The Lightness Of Cotton Wool, Passage Through The Sky Can Be Secured.

[IT]: (43):

By performing Samyama on the relation between the body and Akas and at the same time bringing about coalescence of the mind with light (things like cotton down) there comes the power of) passage through space.

[VH]:

By sanyama on the relation between the body and akasa – space/ether, and samaoatti-cognitive blending with light objects like cotton – traversing akasa.

[BM]:

From perfect discipline of the relation between the body and space and from contemplative poise in which the body is as light as cotton, one can mover through space.

[SS]: (43):

By samyama on the relationship between the body and ether, lightness of cotton fiber is attained, and thus traveling through the ether is possible.

[SP]:

(43) By making samyama on the relation between the body and the ether, or by acquiring through meditation the lightness of cotton fibre, the yogi can fly through the air.

[SV]: (43):

By making Samyama on the relation between the Akaca and the body the Yogi becoming light as cotton wool goes through the skies.

Sutra III.43

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥४३॥

bahirakalpitaā vRuttirmahaavidehaā tataH prakaashaavaraNakShayaH

[HA]:

When The Unimagined Conception Can Be Held Outside, i.e. Unconnected With The Body, It Is Called Mahavideha Or The Great Discarnate. By Samyam On That The Veil Over The Illumination (Of Buddhisattva) Is Removed.

[IT]: (44):

The power of contacting the state of consciousness which is outside the intellect and is therefore inconceivable is called Maha-vidaha. From it is destroyed the covering of light.

[VH]:

The non-imaginary (actual) external vrtti activity (defining citta) is the great out-of-body state. From that, the dispersing of the covering of light.

[BM]:

The turning of thought without reference to the external world is called “the great disembodied thought”; from which this veil that obscures the light is destroyed.

[SS]: (44):

By samyama on thought waves unidentified by and external to the body [maha-vidaha, or the great bodilessness], the veil over the light of the Self is destroyed.

[SP]:

(44) By making samyama on the thought-waves of the mind when it is separated from the body—the state known as the Great Disincarnation—all coverings can be removed from the light of knowledge.

[SV]: (44):

By making Samyama on the real modifications of the mind, which are outside, called great disembodiness, comes disappearance of the covering to light.

Sutra III.44

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद् भूतजयः ॥४४॥

sthUlasvarUpasUkShamaanvyaarthavattavasaMyamaad bhUtajayaH

[HA]:

(By Practicing Samyama) On The Grossness, The Essential Character, The Subtlety, The Inherence And The Objectiveness Which Are The Five Forms Of The Bhutas Or Elements, Mastery Over Bhutas Is Obtained.

[IT]: (45):

Mastery over the Panca-Bhutas by performing Samyama on their gross, constant, subtle, all-pervading and functional states.

[VH]:

By sanyama on (their) gross state, svarupa-essential nature, subtle state, interconnectedness and nature of serving a purpose – mastery of the bhuta-elements.

[BM]:

From perfect discipline of the gross, intrinsic, subtle, relational, and purposive aspects of the elements of matter one attains mastery over them.

[SS]: (45):

By samyama on the gross and subtle elements and on their essential nature, correlations and purpose, mastery over them is gained.

[SP]:

(45) By making samyama on the gross and subtle forms of the elements, on their essential characteristics and the inherence of the gunas in them, and on the experiences they provide for the individual, one gains mastery of the elements.

[SV]: (45):

By making Samyama on the elements, beginning with the gross, and ending with the superfine, comes mastery of the elements.

Sutra III.45

ततोऽणिमादिप्रादुर्भावः कायसंपत्तद्धर्मानभिघातश्च ॥४५॥

tato.NimaadipraadurbhaavaH kaayasaMpattaddharmaanabhighaataashcha

[HA]:

Thence Develop The Power Of Minification And Other Bodily Acquisitions. There Is No Resistance By Its Characteristics.

[IT]: (46):

Thence, the attainment of the Anima etc., perfection of the body and the non-obstruction of its functions (of the body) by the powers (of the elements).

[VH]:

From that, the emergence of such powers as becoming minute, etc. perfection of the body, and non-affliction by its constituents.

[BM]:

Then extraordinary powers appears, such as the power to be small as an atom, as well as bodily perfection and immunity from the constraints of matter.

[SS]: (46):

From that comes attainment of anima and other siddhis, bodily perfection and the non-obstruction of bodily functions by the influence of the elements. [Note: the eight major siddhis alluded to here are: anima (to become very small); mahima (to become very big); laghima (very light); garima (heavy); prapti (to reach anywhere); prakamya (to achieve all one's desires); isatva (ability to create anything); vasitva (ability to command and control everything).]

[SP]:

(46) Hence one gains the power of becoming as tiny as an atom and all similar powers: also perfection of the body, which is no longer subject to the obstruction of the elements.

[SV]: (46):

From that comes minuteness, and the rest of the powers, "glorification of the body," and indestructibility of the bodily qualities.

Sutra III.46

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥४६॥

rUpalaavaNyabalavajrasMhananatvaani kaayasaMpat

[HA]:

Perfection Of Body Consists In Beauty, Grace, Strength And Adamantine Hardness.

[IT]: (47):

Beauty, fine complexion, strength and adamantine hardness constitute the perfection of the body.

[VH]:

Beauty, gracefulness, strength, and adamantine firmness is the perfection of the body.

[BM]:

Bodily foerfection includes beauty, grace, strength, and a diamond's hard glow.

[SS]: (47):

Beauty, grace, strength, and adamantine hardness constitute bodily perfection.

[SP]:

(47) Perfection of the body includes beauty, grace, strength and the hardness of a thunderbolt.

[SV]: (47):

The glorifications of the body are beauty, complexion, strength, adamantine hardness.

Sutra III.47

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥४७॥

grahaNasvarUpaasmitaanvyaarthavattavasaMyamaadindriyajayaH

[HA]:

By Samyama On The Receptivity, Essential Character, I-sense, Inherent Quality And Objectiveness Of The Five Organs, Mastery Over Them Can Be Acquired.

[IT]: (48):

Mastery of the sense-organs by performing Samyama on their power of cognition, realy nature, egoism, all pervasiveness and functions.

[VH]:

By sanyama on (their) process of perception, svarupa – essential nature, the sense of “I am”, (their) interconnectedness and nature of serving a purpose, mastery of the indriya-sense organs.

[BM]:

From perfect discipline of the receptive, intrinsic, egotistic, relational, and purposive functions of the sense organs, one attains mastery over them,

[SS]: (48):

By samyama on the power of perception and on essential nature, correlation with the ego sense and purpose of the sense organs, mastery over them is gained.

[SP]:

(48) By making samyama on the transformation that the sense-organs undergo when they contact objects, on the power of illumination of the sense-organs, on the ego-sense, on the gunas which constitute the organs, and on the experiences they provide for the individual, one gains mastery of the organs.

[SV]: (48):

By making Samyama on the objectivity, knowledge and egoism of the organs, by gradation comes the conquest of the organs.

Sutra III.48

ततो मनोजवित्त्वं विकरणभावः प्रधानजयश्च ॥४८॥

tato manojavitvaM vikaraNabhaavaH pradhaanajayashcha

[HA]:

Thence Come Powers Of Rapid Movement As Of The Mind, Action Of Organs Independent Of The Body And Mastery Over Pradhana, The Primordial Cause.

[IT]: (49):

Thence, instantaneous cognition without the use of any vehicle and complete mastery over Pradhana.

[VH]:

From that, the swiftness of the mind, the state of transcending the sense organs, and mastery over pradhana-the primary matrix of matter (prakrti).

[BM]:

From this one acquires quickness of mind, perception without the aide of the senses, and mastery over primordial matter.

[SS]: (49):

From that, the body gains the power to move as fast as the mind, ability to function without the aid of the sense organs, and complete mastery over the primary cause (Prakriti).

[SP]:

(49) Hence the body gains the power of movement as rapid as that of the mind, the power of using the sense-organs outside the confines of the body, and the mastery of Prakriti.

[SV]: (49):

From that comes glorified mind, power of the organs independently of the body, and conquest of nature.

Sutra III.49

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च॥४९॥

sattvapuruShaanyataakhyaatimaatrasya sarvabhaavaadhiShThaatRutvaM cha

[HA]:

To One Established IN The Discernment Between Buddhi And Parusa Come Supremeacy Over All Beings And Omniscience.

[IT]: (50):

Only from awareness of the distinction between Sattva and Parusa arise supremacy over all states and forms of existence (omnipotence) and knowledge of everything (omniscience).

[VH]:

Of (that citta-field), having only the identification of the separateness of the sattva guna, and parusa-self, there is supremacy over all states, and omniscience.

[BM]:

For one who is attentive to the distinction between the lucid perception of nature and spirit, omniscience and power over all states of existence result.

[SS]: (50):

By recognition of the distinction between the sattva (pure reflective nature) and the Self, supremacy over all states and forms of existence [omnipotence] is gained as is omniscience.

[SP]:

(50) By making samyama on the discrimination between the sattwa guna and the Atman, one gains omnipotence and omniscience.

[SV]: (50):

By making Samyama on the Sattva, to him who has discriminated between the intellect and the Purusa comes omnipresence and omniscience.

Sutra III.50

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५०॥

tadvairagyaadapi doShabIjakShaye kaivalyam

[HA]:

By Renunciation Of That (Visoka Attainment) Even, Comes Liberation On Account Of The Destruction Of The Seeds Of Evil.

[IT]: (51):

By non-attachment even to that, on the very seed of bondage being destroyed, follows Kaivalya

[VH]:

Through vairagya – non-attachment even to this (supremacy and omniscience), upon the disappearance of the seeds of impediments (klesa), there is kaivalya – the aloneness (of the power of seeing-the seer).

[BM]:

From dispassion even toward these powers, freedom of the spirit occurs with the destruction of the seeds of sin.

[SS]: (51):

By non-attachment even to that [all these siddhis]. The seed of bondage is destroyed and thus follows Kailvalya (Independence).

[SP]:

(51) By giving up even these powers, the seed of evil is destroyed and liberation follows.

[SV]: (51):

By giving up even these comes the destruction of the very seed of evil; he attains Kaivalya.

Sutra III.51

स्थान्युपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्॥५१॥

sthaanyupanimantraNe sa~ggasmayaakaraNaM punaraniShTaprasa~ggaat

[HA]:

When Invited By The Celestial Beings That Invitation Should Not Be Accepted Nor Should It Cause Vanity Because It Involves Possibility Of Undesirable Consequences.

[IT]: (52):

(There should be) avoidance of pleasure of pride on being invited by the super-physical entities in charge of various planes because there is the possibility of revival of evil.

[VH]:

Upon the invitation of the high placed, (there should be) no cause for contact or pride because of the renewed, undesired inclination.

[BM]:

One should avoid enthusiasm or pride in the enticements of the gods, lest harmful attachments recur.

[SS]: (52):

The Yogi should neither accept nor smile with pride at the admiration of even the celestial beings, as there is the possibility of his getting caught again in the undesirable.

[SP]:

(52) When tempted by the invisible beings in high places, let the yogi feel neither allured nor flattered; for he is in danger of being caught once more by ignorance.

[SV]: (52):

The Yogi should not feel allured or flattered by the overtures of celestial beings, for fear of evil again.

Sutra III.52

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम्॥५२॥

kShaNatatkramayoH saMyamaadvivekajaM j~jaanam

[HA]:

Differentiating Knowledge Of The Self And The Non-Self Comes From Practicing Samyama On Moment and It Sequence.

[IT]: (53):

Knowledge born of awareness of Reality by performing Samyama on moment and (the process of) its succession.

[VH]:

By sanyama on the ksana-moment and its krama-sequential progression – the knowledge born of viveka-discernment (between sattva guna and parusa- the self).

[BM]:

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination.

[SS]: (53):

By samyama on single moments in sequence comes discriminative knowledge.

[SP]:

(53) By making samyama on single moments and on their sequence in time, one gains discriminative knowledge.

[SV]: (53):

By making Samyama on a particle of time and its multiples comes discrimination.

Sutra III.53

जातिलक्षणदेशैरन्यतानवच्छेदात् तुल्ययोस्ततः प्रतिपत्तिः ॥५३॥

jaatilakShaNadeshairanyataavanavachChedaat tulyayostataH pratipattiH

[HA]:

When Species, Temporal Character And Position Of Two Different Things Being Indiscernable They Look Alike, They Can Be Differentiated Thereby (By This Knowledge)

[IT]: (54):

From it (Vivekajam'Jnanam) knowledge of distinction between similars which cannot be distinguished by class, characteristic or postion.

[VH]:

From that, the ascertainment of the differences between similars (not normally distinguished), due to not being restricted in their separateness by means of category, potential, and position.

[BM]:

Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things.

[SS]: (54):

Thus, the indistinguishable differences between objects that are alike in species, characteristics marks and positions become indistinguishable.

[SP]:

(54) Thus one is able to distinguish between two exactly similar objects, which cannot be distinguished by their species, characteristic marks, or positions in space.

[SV]: (54):

Those which cannot be differentiated by species, sign and place, even they will be discriminated by the above Samyama.

Sutra III.54

तारकं सर्वविषयं सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम्॥५४॥

taarakM sarvaviShayaM sarvathaaviShayamakramaM cheti vivekajaM j~jaanam

[HA]:

Knowledge Of Discernment Is Taraka Or Intuitional, Is Comprehension Of All Things And Of All Times And Has No Sequence.

[IT]: (55):

The highest knowledge born of awareness of Reality is transcendent, includes the cognition of all objects simultaneously, pertains to all objects and processes whatsoever in the past, present and future and also transcends World Process.

[VH]:

(This knowledge born of viveka is) taraka-causing to cross beyond (klesa/karma etc.), sarva-visaya – omni-temporal (encompassing objects of perception), and is sarvatha-visaya –omni-temporal (encompassing objects in all conditions), and is akrama- non-sequential. Thus concludes the knowledge born of viveka-discernment.

[BM]:

Knowledge born of discrimination is transcendent, comprehensive, concerned with all states of things, and instantaneous.

[SS]: (55):

The discriminative knowledge that simultaneously comprehends all objects in all conditions is the intuitive knowledge which brings liberation.

The gnosis born of discernment is the ‘deliverer’, and is omni-objective, omni-temporal and non-sequential.

[SP]:

(55) This discriminative knowledge delivers a man from the bondage of ignorance.

[SV]: (55):

The saving knowledge is that knowledge of discrimination which covers all objects, all means.

Sutra III.55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥५५॥

sattvapuruShayoH shuddhisaamyē kaivalyamiti

[HA]:

When Equality Is Established Between Buddhi-Sattva And Purusa In Their Purity, Liberation Takes Place.

[IT]: (56):

Kaivalya is attained when there is equality of purity between the Parusa and Sattva.

[VH]:

Upon the equal purity of sattva and parusa—kaivalya—the aloness (of seeing).

[BM]:

Absolute freedom occurs when the lucidity of material nature and spirit are in pure equilibrium.

[SS]: (56):

When the tranquil mind attains purity equal to that of the Self, there is Absoluteness.

[SP]:

(56) Perfection is attained when the mind becomes as pure as the Atman itself.

[SV]: (56):

By the similarity of purity between the Sattva and the Purusa comes Kaivalya.

Chapter 4 – Kaivalya Pada

Author Abbreviations

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Sutra IV.1

जन्मौषधिमन्त्रतपःसमाधिजाःसिद्धयः ॥१॥

janmaushadhimantratapaHsamaadhijaaH siddhayaH

[HA]:

Supernormal Powers Come With Birth Or Are Attained Through Herbs, Incantations, Austerities Or Concentration.

[IT]:

The Siddhis are the result of birth, drugs, Mantras austerities or Samadhi.

[VH]:

[BM]:

[SS]:

Siddhis are born of practices performed in previous births, or by herbs, mantra repetition, asceticism, or by samadhi.

[SP]:

The psychic powers may be obtained either by birth, or by means of drugs, or by the power of words, or by the practice of austerities, or by concentration.

[SV]:

The Siddhis (powers) are attained by birth, chemical means, power of words, mortification or concentration.

Sutra IV.2

जात्यन्तरपरिणामः प्रकृत्यापूरात्॥२॥

jaatyaantarapariNaamaH prakRutyaapUraat

[HA]:

Takes Place Through The Filling In Of Their Innate Nature.

[IT]:

The transformation from one species or kind into another is by the overflow of natural tendencies or potentialities.

[VH]:

[BM]:

[SS]: The transformation of one species into another is brought about by the inflow of Nature.

[SP]:

The transformation of one species into another is caused by the inflowing of nature.

[SV]:

The change into another species is by the filling in of nature.

Sutra IV.3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्॥३॥

nimittaprayojakaM prakRutInaaM varaNabhedastu tataH kShetrikavat

[HA]:

Causes Do Not Put Nature Into Motion, Only The Removal Of Obstacles Takes Place Through Them. This Is Like A Farmer Breaking Down the Barrier To Let The Water Flow (The Hindrances Being Removed By The Causes, The Nature Impenetrates By Itself)

[IT]:

The incidental cause does not move or stir up the natural tendencies into activity; it merely removes the obstacles, like a farmer (irrigating a field)

[VH]:

[BM]:

[SS]:

Incidental events do not directly cause natural evolution; they just remove the obstacles as a farmer [removes the obstacles in a water course running to his field].

[SP]:

Good or bad deeds are not the direct causes of the transformation. They only act as breakers of the obstacles to natural evolution; just as a farmer breaks down the obstacles in a water course, so that water flows through by its own nature.

[SV]:

Good deeds, etc., are not the direct causes in the transformation of nature, but they act as breakers of obstacles to the evolutions of nature, as a farmer breaks the obstacles to the course of water, which then runs down by its own nature.

Sutra IV.4

निर्माणचित्तान्यस्मितामात्रात्॥४॥

nirmaaNachittaani asmitaamaatraat

[HA]:

All Created Minds Are Constructed From Pure I-sense.

[IT]:

Artificially created minds (proceed) from 'egoism' alone.

[VH]:

[BM]:

[SS]:

A Yogi's egoity alone is the cause of [other artificially] created minds.

[SP]:

The ego-sense alone can create minds.

[SV]:

From egoism alone proceed the created minds.

Sutra IV.5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्॥५॥

pravRuttibhede prayojakaM chittamekamanekesham

[HA]:

One (Principal) Mind Directs The Many Created Minds In The Variety Of Their Activities.

[IT]:

The one (natural) mind is the director or mover of the many (artificial) minds in their different activities.

[VH]:

[BM]:

[SS]:

Although the functions in the many created minds may differ, the original mind-stuff of the Yogi is the director of them all.

[SP]:

Though the activities of the different created minds are various, the one original mind controls them all.

[SV]:

Though the activities of the different created minds are various, the one original mind is the controller of them all.

Sutra IV.6

तत्र ध्यानजमनाशयम्॥६॥

tatra dhyaanajamanaashayam

[HA]:

Of These (Minds With Supernormal Powers) Those Obtained Through Meditation Are Without Any Subliminal Imprints.

[IT]:

Of these, the mind born of meditation is free from impressions.

[VH]:

[BM]:

[SS]:

Only the minds born of meditation [the artificially created ones] are free from karmic impressions.

[SP]:

Of the various types of mind, only that which is purified by samadhi is freed from all latent impressions of karma and from all cravings.

[SV]:

Among the various Chittas that which is attained by Samadhi is desireless.

Sutra IV.7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्॥७॥

karmaashuklaakRuShNaM yoginastrividhamitareShaam

[HA]:

The Actions Of Yogins Are Neither White Nor Black, Whereas The Actions Of Others Are Of Three Kinds.

[IT]:

Karmas are neither white nor black (neither good nor bad) in the case of Yogis, they are of three kinds in the case of others.

[VH]:

[BM]:

[SS]:

The actions of the Yogi are neither white [good] nor black [bad]; but the actions of others are of three kinds: good, bad and mixed.

[SP]:

The karma of the yogi is neither white nor black. The karma of others is of three kinds: white, black, or mixed.

[SV]:

Works are neither black nor white for the Yogis; for others they are threefold, black, white, and mixed.

Sutra IV.8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्॥८॥

tatastadvipaakaanugunaanaamevaabhivyaktirvaasanaanaam

[HA]:

Thence (From The Other Three Varieties Of Karma) Are Manifested The Subconscious Impressions Appropriate To Their Consequences.

[IT]:

From these only those tendencies are manifested for which the conditions are favourable.

[VH]:

[BM]:

[SS]:

Of these [actions], only those vasanas (subconscious impressions) for which there are favorable conditions for producing their fruits will manifest in a particular birth.

[SP]:

Of the tendencies produced by these three kinds of karma, only those are manifested for which the conditions are favourable.

[SV]:

From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

Sutra IV.9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात्॥९॥

jaatideshakaalavyavahitaanaamapyaanantaryaM smRutisaMskaarayorekarUpatvaat

[HA]:

On Account Of Similarity Between Memory And Corresponding Latent Impressions, The Subconscious Impressions Of Feelings Appear Simultaneously Even When They Are Separated By Birth, Space And Time.

[IT]:

There is a relation of cause and effect even though separated by class, locality and time because memory and impressions are the same in form.

[VH]:

[BM]:

[SS]:

Although desires are separated from their fulfillments by class, space and time, they have an uninterrupted relationship because the impressions [of desires] and memories of them are identical.

[SP]:

Because of our memory of past tendencies, the chain of cause and effect is not broken by change of species, space or time.

[SV]:

There is connectiveness in desire, even though separated by species, space and time, there being identification of memory and impressions.

Sutra IV.10

तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥

taasaamanaaditvaM chaashiSho nityatvaat

[HA]:

Desire For Self-Welfare Being Everlasting It Follows That The Subconscious Impression From Which It Arises Must Be Beginningless.

[IT]:

And there is no beginning of them, the desire to live being eternal.

[VH]:

[BM]:

[SS]:

Since the desire to live is eternal, impressions are also beginningless.

[SP]:

Since the desire to exist has always been present, our tendencies cannot have had any beginning.

[SV]:

Thirst for happiness being eternal desires are without beginning.

Sutra IV.11

हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥११॥

hetuphalaashrayaalambanaiH saMgRuhItatvaadeShaamabhaave tadabhaavaH

[HA]:

On Account Of Being Held Together By Cause, Result, Refuge And Supporting Object, Vasana Disappears When They Are Absent.

[IT]:

Being bound together as cause-effect, substratum-object, they (effects, i.e. Vasanas) disappear on their (cause, i.e. Avidya) disappearance

[VH]:

[BM]:

[SS]:

The impressions being held together by cause, effect, basis and support, they disappear with the disappearance of these four.

[SP]:

Our subconscious tendencies depend upon cause and effect. They have their basis in the mind, and they are stimulated by the sense-objects. If all these are removed, the tendencies are destroyed.

[SV]:

Being held together by cause, effect, support, and objects, in the absence of these is its absence.

Sutra IV.12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥१२॥

atItaanaagataM svarUpato.styadhvabhedaaddharmaaNaam

[HA]:

The Past And The Future Are In Reality Present In Their Fundamental Forms, There Being Only Difference In The Characteristics Of The Forms Taken At Different Times.

[IT]:

The past and future exist in their own (real) form. The difference of Dharmas or properties is on account of the difference of paths.

[VH]:

[BM]:

[SS]:

The past and future exist in the real form of objects which manifest due to differences in the conditions of their characteristics.

[SP]:

There is the form and expression we call "past," and the form and expression we call "future"; both exist within the object, at all times. Form and expression vary according to time—past, present or future.

[SV]:

The past and future exist in their own nature, qualities having different ways.

Sutra IV.13

ते व्यक्तसूक्ष्मा गुणात्मानः ॥१३॥

te vyaktasUkShmaa guNaatmanaH

[HA]:

Characteristics, Which Are Present At All Times, Are Manifest And Subtle, And Are Composed Of The Three Gunas.

[IT]:

They, whether manifest or unmanifest, are of the nature of Gunas.

[VH]:

[BM]:

[SS]:

Whether manifested or subtle, these characteristics belong to the nature of the gunas.

[SP]:

They are either manifest or subtle, according to the nature of the gunas.

[SV]:

They are manifested or fine, being of the nature of the Gunas.

Sutra IV.14

परिणामैकत्वाद्वस्तुतत्त्वम् ॥१४॥

pariNaamaikatvaadvastutattvam

[HA]:

On Account Of The Coordinated Mutation Of The Three Gunas, An Object Appears As A Unit.

[IT]:

The essence of the object consists in the uniqueness of transformation (of the Gunas).

[VH]:

[BM]:

[SS]:

The reality of things is due to the uniformity of the gunas' transformations.

[SP]:

Since the gunas work together within every change of form and expression, there is a unity in all things.

[SV]:

The unity in things is from the unity in changes.

Sutra IV.15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः ॥१५॥

vastusaamyē chittabhedaattayorvibhaktaH panthaaH

[HA]:

In Spite Of The Sameness Of Objects, On Account Of There Being Separate Minds They (The Object And Its Knowledge) Follow Different Paths, That Is Why They Are Entirely Different.

[IT]:

The object being the same the difference in the two (the object and its cognition) are due to their (of the minds) separate path.

[VH]:

[BM]:

[SS]:

Due to differences in various minds, perception of even the same object may vary.

[SP]:

The same object is perceived in different ways by different minds. Therefore the mind must be other than the object.

[SV]:

Since perception and desire vary with regard to the same object, mind and object are of different nature.

Sutra IV.16

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्॥१६॥

na chaikachittatantraM vastu tadapramaaNakaM tadaa kiM syaat

[HA]:

Object Is Not Dependent On One Mind, Because If It Were So, Then What Will Happen When It Is Not Cognised By That Mind.

[IT]:

Nor is an object dependent on one mind. What would become of it when not cognized by that mind?

[VH]:

[BM]:

[SS]:

Nor does an object's existence depend upon a single mind, for if it did, what would become of that object when that mind did not perceive it?

[SP]:

[15A] The object cannot be said to be dependent on the perception of a single mind. For, if this were the case, the object could be said to be non-existent when that single mind was not perceiving it.

[SV]:

[note: This sutra does not exist in Vivekananda text. However, the footnote mentions this sutra and provides this translation] The object cannot be said to be dependent on a single mind. There being no proof of its existence, it would then become non-existent.

Sutra IV.17

तदुपरागापेक्षत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥१७॥

taduparaagaapekShatvaachchittasya vastu j~jaataaj~jaatam

[HA]:

External Objects Are Known Or Unknown To The Mind According As They Color The Mind.

[IT]:

In consequence of the mind being coloured or not coloured by it, an object is known or unknown.

[VH]:

[BM]:

[SS]:

An object is known or unknown dependent on whether or not the mind gets colored by it.

[SP]:

[16] An object is known or unknown, depending upon the moods of the mind.

[SV]:

[VN 4.16] Things are known or unknown to the mind, being dependent on the colouring which they give to the mind.

Sutra IV.18

सदा जाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥

sadaa j~jaataashchittavRuttayastatprabhoH puruShasyaapriNaamitvaat

[HA]:

On Account Of The Immutability Of Purusa Who Is Master Of The Mind, The Modifications Of The Mind Are Always Known Or Manifest.

[IT]:

The modifications of the mind are always known to its lord on account of the changelessness of the Purusa.

[VH]:

[BM]:

[SS]:

Due to His changelessness, changes in the mind-stuff are always known to the Purusha, who is its Lord.

[SP]:

[17] Because the Atman, the Lord of the mind, is unchangeable, the mind's fluctuations are always known to it.

[SV]:

[VN 4.17] The states of the mind are always known because the lord of the mind is unchangeable.

Sutra IV.19

न तत्स्वाभासं दृश्यत्वात्॥१९॥

na tatsvaabhaasaM dRushyatvaat

[HA]:

It (Mine) Is Not Self-Illuminating Being An Object (Knowable)

[IT]:

Nor is it self-illuminative, for it is perceptible.

[VH]:

[BM]:

[SS]:

The mind-stuff is not self-luminous because it is an object of perception by the Purusha.

[SP]:

[18] The mind is not self-luminous, since it is an object of perception.

[SV]:

[VN 4.18] Mind is not self-luminous, being an object.

Sutra IV.20

एकसमये चोभयानवधारणम्॥२०॥

ekasamaye chobhayaanavadhaaraNam

[HA]:

Besides, Both (The Mind And Its Objects) Cannot Be Cognised Simultaneously.

[IT]:

Moreover, it is impossible for it to be of both ways (as perceiver and perceived) at the same time.

[VH]:

[BM]:

[SS]:

The mind-stuff cannot perceive both subject and object simultaneously [which proves it is not self-luminous].

[SP]:

[19] And since it cannot perceive both subject and object simultaneously.

[SV]:

[VN 4.19] From its being unable to cognise two things at the same time.

Chapter 4 – Kaivalya 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 IV.21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसंकरश्च ॥२१॥

chittaantaradRushye buddhibuddheratiprasa~ggaH smRutisaMkarashcha

[HA]:

If The Mind Were To Be Illumined By Another Mind Then There Will Be Repetition Ad Infinitum Of Illumining Minds And Intermixture Of Memory.

[IT]:

If cognition of one mind by another (be postulated) we would have to assume cognition of cognitions and confusion of memories also.

[VH]:

[BM]:

[SS]:

If the perception of one mind by another mind be postulated, we would have to assume an endless number of them and the result would be confusion of memory.

[SP]:

[20] If one postulates a second mind to perceive the first, then one would have to postulate an infinite number of minds; and this would cause confusion of memory.

[SV]:

[VN 4.20] Another cognising mind being assumed there will be no end to such assumptions and confusion of memory.

Sutra IV.22

चितेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्॥२२॥

chiterapratisaMkramaayaastadaakaaraapattau svabuddhisaMvedanam

[HA]:

(Though) Untransmissible The Metempiric Consciousness Getting The Likeness Of Buddhi Becomes The Cause Of The Consciousness Of Buddhi.

[IT]:

Knowledge of its own nature through self-cognition (is obtained) when consciousness assumes that form in which it does not pass from place to place.

[VH]:

[BM]:

[SS]:

The consciousness of the Purusha is unchangeable; by getting the reflection of it, the mind-stuff becomes conscious of the Self.

[SP]:

[21] The pure consciousness of the Atman is unchangeable. As the reflection of its consciousness falls upon the mind, the mind takes the form of the Atman and appears to be conscious.

[SV]:

[VN 4.21] The essence of knowledge (the Purusha) being un-changeable, when the mind takes its form, it becomes conscious.

Sutra IV.23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्॥२३॥

draShtRudRushyoparaktaM chittaM sarvaartham

[HA]:

The Mind-Stuff Being Affected By The Seer And The Seen, Is All-Comprehensive.**[IT]:**

[IT]:

The mind coloured by the Knower (i.e., the Purusa) and the Known is all-apprehending.

[VH]:

[BM]:

[SS]:

The mind-stuff, when colored by both Seer and seen, understands everything.

[SP]:

[22] The mind is able to perceive because it reflects both the Atman and the objects of perception.

[SV]:

[VN 4.22] Coloured by the seer and the seen the mind is able to understand everything.

Sutra IV.24

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥२४॥

tadasaMkhyeyavaasanaabhishchitramapi paraarthaM saMhatyakaaritvaat

[HA]:

That (The Mind) Though Variegated By Innumerable Subconscious Impressions Exists For Another Since It Acts Conjointly.

[IT]:

Through variegated by innumerable Vasanas it (the mind) acts for another (Purusa) for it acts in association.

[VH]:

[BM]:

[SS]:

Though having countless desires, the mind-stuff exists for the sake of another [the Purusha] because it can act only in association with It.

[SP]:

[23] Though the mind has innumerable impressions and desires, it acts only to serve another, the Atman; for, being a compound substance, it cannot act independently, and for its own sake.

[SV]:

[VN 4.23] The mind through its innumerable desires acts for another (the Purusa), being combinations.

Sutra IV.25

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः ॥२५॥

visheShadarshina AtmabhaavabhaavanaavinivRuttiH

[HA]:

For One Who Has Realised The Distinctive Entity, i.e. Purusa (Mentioned In The Previous Aphorism), Inquiries About The Nature Of His Self Ceases.

[IT]:

The cessation (of desire) for dwelling in the consciousness of Atma for one who has seen the distinction.

[VH]:

[BM]:

[SS]:

To one who sees the distinction between the mind and the Atman, thoughts of mind as the Atman cease forever.

[SP]:

[24] The man of discrimination ceases to regard the mind as the Atman.

[SV]:

[VN 4.24] For the discriminating the perception of the mind as Atman ceases.

Sutra IV.26

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥२६॥

tadaa vivekanimnaM kaivalyapraagbhaaraM chittam

[HA]:

Then The Mind Inclines Towards Discriminative Knowledge And Naturally Gravitates Towards The State Of Liberation.

[IT]:

Then, verily, the mind is inclined towards discrimination and gravitating towards Kaivalya.

[VH]:

[BM]:

[SS]:

Then the mind-stuff is inclined toward discrimination and gravitates toward Absoluteness.

[SP]:

[25] When the mind is bent on the practice of discrimination, it moves toward liberation.

[SV]:

[VN 4.25] Then bent on discriminating the mind attains the previous state of Kaivalya (isolation).

Sutra IV.27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥

tachChidreShu pratyayaantaraaNi saMskaarebhyaH

[HA]:

Through Its Breaches (i.e. Breaks In Discriminative Knowledge) Arise Other Fluctuations Of The Mind Due To (Residual) Latent Impressions.

[IT]:

In the intervals arise other Pratyayas from the force of Samskaras.

[VH]:

[BM]:

[SS]:

In between, distracting thoughts may arise due to past impressions.

[SP]:

[26] Distractions due to past impressions may arise if the mind relaxes its discrimination, even a little.

[SV]:

[VN 4.26] The thoughts that arise as obstructions to that are from impressions.

Sutra IV.28

हानमेषां क्लेशवदुक्तम् ॥२८॥

haanameShaaM kleshavaduktam

[HA]:

It Has Been Said That Their Removal (i.e. Of Fluctuations) Follows The Same Process As The Removal Of Afflictions.

[IT]:

Their removal like that of Klesas, as has been described.

[VH]:

[BM]:

[SS]:

They can be removed, as in the case of the obstacles explained before. [See Book 2, Sutras 1, 2; 10, 11 and 26]

[SP]:

[27] They may be overcome in the same manner as the obstacles to enlightenment.

[SV]:

[VN 4.27] Their destruction is in the same manner as of ignorance, etc., as said before.

Sutra IV.29

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥

prasaMkhyane.pyakuseedasya sarvathaa vivekakhyaaterdharmameghaH samaadhiH

[HA]:

When One Becomes Disinterested Even In Omniscience One Attains Perpetual Discriminative Enlightenment From Which Ensues The Concentration Known As Dharmamegha (Virtue-Pouring Cloud).

[IT]:

In the case of one, who is able to maintain a constant state of Vairagya even towards the most exalted state of enlightenment and to exercise the highest kind of discrimination, follows Charma-Megha-Samadhi.

[VH]:

[BM]:

[SS]:

He who, due to his perfect discrimination, is totally disinterested even in the highest rewards remains in the constant discriminative discernment, which is called dharmamegha (cloud of dharma) samadhi. [Note: The meaning of dharma includes virtue, justice, law, duty, morality, religion, religious merit, and steadfast decree.]

[SP]:

[28] He who remains undistracted even when he is in possession of all the psychic powers, achieves, as the result of perfect discrimination, that samadhi which is called the "cloud of virtue".

[SV]:

[VN 4.28] Even when arriving at the right discriminating knowledge of the senses, he who gives up the fruits, unto him comes as the result of perfect discrimination, the Samadhi called the cloud of virtue.

Sutra IV.30

ततः क्लेशकर्मनिवृत्तिः ॥३०॥

tataH kleshakarmanivRuttiH

[HA]:

From That Afflictions And Actions Cease.

[IT]:

Then follows freedom from Klesas and Karmas.

[VH]:

[BM]:

[SS]:

From that samadhi all afflictions and karmas cease.

[SP]:

[29] Thence come cessation of ignorance, the cause of suffering, and freedom from the power of karma.

[SV]:

[VN 4.29] From that comes cessation of pains and works.

Sutra IV.31

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥

tadaa sarvaavaraNamalaapetasya j~jaanasyaanantyaajj~jyeyamalpam

[HA]:

Then On Account Of The Infinitude Of Knowledge, Freed From The Cover Of All Impurities, The Knowables Appear As Few.

[IT]:

Then, in consequence of the removal of all obscuration and impurities, that which can be known

(through the mind) is but little in comparison with the infinity of knowledge (obtained in Enlightenment).

[VH]:

[BM]:

[SS]:

Then all the coverings and impurities of knowledge are totally removed. Because of the infinity of this knowledge, what remains to be known is almost nothing.

[SP]:

[30] Then the whole universe, with all its objects of sense-knowledge, becomes as nothing in comparison to that infinite knowledge which is free from all obstructions and impurities.

[SV]:

[VN 4.30] Then knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Sutra IV.32

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्॥३२॥

tataH kRutaarthaanaaM pariNaamakramasamaaptirguNaanaam

[HA]:

After The Emergence Of That (Virtue-Pouring Cloud) The Gunas Having Fulfilled Their Purpose, The Sequence Of Their Mutation Ceases.

[IT]:

The three Gunas having fulfilled their object, the process of change (in the Gunas) comes to an end.

[VH]:

[BM]:

[SS]:

Then the gunas terminate their sequence of transformations because they have fulfilled their purpose.

[SP]:

[31] Then the sequence of mutations of the gunas comes to an end, for they have fulfilled their purpose.

[SV]:

[VN 4.31] Then are finished the successive transformations of the qualities, they having attained the end.

Sutra IV.33

क्षणप्रतियोगी परिणामापरास्तनिग्राह्यः क्रमः ॥३३॥

kShaNapratiyogI pariNaamaaparaantanirgraahyaH kramaH

[HA]:

What Belongs To The Moments And Is Indicated By The Completion Of A Particular Mutation Is Sequence.

[IT]:

The process, corresponding to moments which become apprehensible at the final end of transformation (of the Gunas), is Kramah.

[VH]:

[BM]:

[SS]:

The sequence [referred to above] means an uninterrupted succession of moments which can be recognized at the end of their transformations.

[SP]:

[32] This is the sequence of the mutations which take place at every moment, but which are only perceived at the end of a series.

[SV]:

[VN 4.32] The changes that exist in relation to moments, and which are perceived at the other end (at the end of a series) are succession.

Sutra IV.34

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥३४॥

puruShaarthashUnyaanaaM guNaanaaM pratiprasavaH kaivalyaM svarUpapratishThaa vaa chitishaktiriti

[HA]:

The State Of The Self In Itself Or Liberation Is Realised When The Gunas (Having Provided For The Experience And Liberation Of Purusa) Are Without Any Objective To Fulfill And Disappear Into Their Causal Substance. In Other Words, It Is Absolute Consciousness Established In Its Own Self.

[IT]:

Kaivalya is the state (of Enlightenment) following re-mergence of the Gunas because of their becoming devoid of the object of the Purusa. In this state the Purusa is established in his Real nature which is pure Consciousness.

[VH]:

[BM]:

[SS]:

Thus, the supreme state of Independence manifests while the gunas reabsorb themselves into Prakriti, having no more purpose to serve the Purusha. Or to look from another angle, the power of pure consciousness settles in its own pure nature.

[SP]:

[33] Since the gunas no longer have any purpose to serve for the Atman, they resolve themselves into Prakriti. This is liberation. The Atman shines forth in its own pristine nature, as pure consciousness.

[SV]:

[VN 4.33] The resolution in the inverse order of the qualities, bereft of any motive of action for the Purusa, is Kaivalya, or it is the establishment of the power of knowledge in its own nature.