

Sutra 2:29 - yama niyama asana pranayama pratyahara dharana dhyana smadhayah astau angani

BKS Iyengar	Moral injunctions (yama), fixed observances (niyama), posture (asana), regulation of breath (pranayama) internalization of the senses towards their source (pratyahara), concentration (dharana), meditation (dhyana) and absorption of consciousness in the self (samadhi) are the eight constituents of yoga.
Rev. Jaganath Carrera	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 superconscious state.
Rohit Mehta	The eight instruments of Yoga are abstinenes, observances, posture, breath-control, abstraction, awareness, attention and communion or absorption.
Edwin Bryant	The eight limbs are abstentions, observances, posture, breath control, disngagement of the senses, concentration, meditation, and absorption.
Chip Hartranft	The eight components of yoga are external discipline, internal discipline, posture, breath regulation, concentration, meditative absorption, and integration.
Sri Swami Satchidananda	The eight limbs of yoga are: 1. yama (abstinence), 2. niyama (observance). 3. asana (posture practice), 4. pranayama (breath control), 5. pratyahara (sense sithdrawal), 6. dharana (concentration), 7. dhyana (meditation), 8. samadhi (contemplation, absorption, superconscious state).
Bernard Bouanchaud	The eight limbs of yoga are respect toward others, self-restraint, posture, breath control, detaching at will from the senses, concentration, meditation, and contemplation.
Nischala Joy Devi	Ashtanga Yoga, the eight-faceted path, embraces: yama - reflection of our true nature, niyama - evolution toward harmony, asana - comfort in being, posture, pranayama - enhancement and guidance of universal prana (energy), pratyahara - encouraging the senses to draw within, dharana - gathering and focusing of consciousness inward, dhyana - continuous inward flow of consciousness, samadhi - union with Divine Consciousness.

Sutra 2:30 - ahimsa satya asteya brahmacarya aparigraha yama

BKS Iyengar	Non-violence, truth, abstention from stealing, continence, and absence of greed for possessions beyond one's need are the five pillars of yama.
Rev. Jaganath Carrera	Yama consists of nonviolence, truthfulness, nonstealing, continence, and nongreed.
Rohit Mehta	Non-injury, non-falsehood, non-stealing, non-indulgence and non-possessiveness are the abstinences.
Edwin Bryant	The yamas are nonviolence, truthfulness, refrainment from stealing, celibacy, and renunciation of (unnecessary) possessions.
Chip Hartranft	The five disciplines are not harming, truthfulness, not stealing, celibacy, and not being acquisitive.
Sri Swami Satchidananda	Yama consists of nonviolence, truthfulness, non-stealing, continence, and non-greed.
Bernard Bouanchaud	The principles of respect for others include nonviolence, truth, honesty, moderation, and noncovetousness.
Nischala Joy Devi	Yama (reflection of our true nature) is experienced through: ahimsa - reverence, love, compassion for all; satya - truthfulness, integrity; asteya - generosity, honesty; brahmacarya - balance and moderation of the vital life force; aparigraha - awareness of abundance, fulfillment.

Sutra 2:31 - jati desa kala samaya anavacchinnah sarvabhaumah mahavratam

BKS Iyengar	Yamas are the great, mighty, universal vows, unconditioned by place, time and class
Rev. Jaganath Carrera	These Great Vows are universal, not limited by class, place, time, or circumstance
Rohit Mehta	This is the Great Vow in the observance of which neither biological, nor physical nor social factors should come in the way
Edwin Bryant	[These yamas] are considered the great vow. They are not exempted by one's class, place, time, or circumstance. They are universal.
Chip Hartranft	These universals, transcending birth, place, era or circumstance, constitute the great vow of yoga.
Sri Swami Satchidananda	These great vows are universal, not limited by class, place, time or circumstance.
Bernard Bouanchaud	When unaffected by social or geographic considerations, or considerations of time or circumstances, these principles are universal. They are the supreme ideals.
Nischala Joy Devi	These great truths are universal and inherent to all beings. If altered or ignored, the quality of life is greatly compromised.

Sutra 2:32 - sauca santosa tapah svadhyaya Isvarapranidhanani niyamah

BKS Iyengar	Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the niyamas.
Rev. Jaganath Carrera	Niyama consists of purity, contentment, accepting but not causing pain, study and worship of God (self surrender).
Rohit Mehta	Purity, contentment, simplicity, self-study and aspiration are the rules of Observance.
Edwin Bryant	The observances are cleanliness, contentment, austerity, study (of scripture), and devotion to God.
Chip Hartranft	The five internal disciplines are bodily purification, contentment, intense discipline, self-study, and dedication to the ideal of yoga.
Sri Swami Satchidananda	Niyama consists of purity, contentment, accepting but not causing pain, study of spiritual books and worship of God (self surrender).
Bernard Bouanchaud	The five personal principles of positive action are purity, contentment, a disciplined life, study of the sacred texts, and worship of God.
Nischala Joy Devi	Niyama (evolution toward harmony) encompasses: sauca - simplicity, purity, refinement; santosa - contentment, being and peace with oneself and others; tapas - igniting the purifying flame; svadhyaya - sacred study of the Divine through scripture, nature, introspection; Isvara pranidhana - wholehearted dedication to the Divine.

Sutra 2:33 - vitarkabadhane pratipaksabhavanam

BKS Iyengar	Principles which run contrary to yama and niyama are to be countered with the knowledge of discrimination.
Rev. Jaganath Carrera	When disturbed by negative thoughts, opposite (positive) ones should be thought of. This is pratipaksa bhavana.
Rohit Mehta	When the mind is distracted by unwanted thoughts, one must inquire into the nature of the opposite.
Edwin Bryant	Upon being harassed by negative thoughts, one should cultivate counteracting thoughts.
Chip Hartranft	Unwholesome thoughts can be neutralized by cultivating wholesome ones.
Sri Swami Satchidananda	When disturbed by negative thoughts, opposite (positive) ones should be thought of. This is pratipaksa bhavana.
Bernard Bouanchaud	When harassed by doubt, cultivate the opposite mental attitude.
Nischala Joy Devi	When presented with disquieting thoughts or feelings, cultivate an opposite, elevated attitude. This is pratipaksa bhavana.

Sutra 2:34 - vitarkah himsadayah krta karita anumoditah lobha krodha moha purvakah mrdu madhya adhimatrah dukkha ajnana
anantaphalah iti pratipaksabhavanam

BKS Iyengar	Uncertain knowledge giving rise to violence, whether done directly or indirectly, or condoned, is caused by greed, anger or delusion in mild, moderate or intense degree. It results in endless pain and ignorance. Through introspection comes the end of pain and ignorance.
Rev. Jaganath Carrera	When negative thoughts or acts such as violence and so on 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 pratipaksa bhavana.
Rohit Mehta	When undesirable tendencies such as violence appear, whether by indulgence, provocation or connivance, due to motivations of gain, resentment or delusion, expressing themselves in mild, medium or excessive forms, causing sorrow and distorted perception, investigate into the content and the implications of the opposite.
Edwin Bryant	Negative thoughts are violence, etc. [ref. back to yamas (?)] They may be (personally) performed, performed on one's behalf by another, or authorized by oneself; they may be triggered by greed, anger, or delusion; and they may be slight, moderate, or extreme in intensity. One should cultivate counteracting thoughts, namely, that the end results (of negative thoughts) are ongoing sufferance and ignorance.
Chip Hartranft	We ourselves may act upon unwholesome thoughts, such as wanting to harm someone, or we may cause or condone them in others; unwholesome thoughts may arise from greed, anger, or delusion; they may be mild, moderate, or extreme; but they never cease to ripen into ignorance and suffering. This is why one must cultivate wholesome thoughts.
Sri Swami Satchidananda	When negative thoughts or acts such as violence, etc. are done, 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 upon this is also pratipaksa bhavana.
Bernard Bouanchaud	Cultivating the opposite mental attitude is realizing that it is our own impatience, greed, anger, or aberration that leads us to think, provoke, and approve conflicting thoughts, such as violence. The intensity of such thoughts may be weak, medium, or strong, but their consequences, ever self-perpetuating, are always suffering and ignorance.
Nischala Joy Devi	The desire to act upon unwholesome thoughts or actions or to cause or condone others toward these thoughts or actions is preventable. This is also pratipaksa bhavana.

Sutra 2:35 - ahimsapratisthayam tatsannidhau vairatyagah

BKS Iyengar	When non-violence in speech, thought and action is established, one's aggressive nature is relinquished and others abandon hostility in one's presence.
Rev. Jaganath Carrera	In the presence of one firmly established in nonviolence, all hostilities cease.
Rohit Mehta	When one is established in ahimsa or non-injury no hostility or resentment can exist in its vicinity.
Edwin Bryant	In the presence of one who is established in nonviolence, enmity is abandoned.
Chip Hartranft	Being firmly grounded in nonviolence creates an atmosphere in which others can let go of their hostility.
Sri Swami Satchidananda	In the presence of one firmly established in nonviolence, all hostilities cease.
Bernard Bouanchaud	Around one who is solidly established in nonviolence, hostility disappears.
Nischala Joy Devi	Embracing reverence and love for all (ahimsa), we experience oneness.

Sutra 2:36 - satyapratisthayam kriyaphalasrayatvam

BKS Iyengar	When the sadhaka is firmly established in the practice of truth, his words become so potent that whatever he says comes to fruition.
Rev. Jaganath Carrera	To one established in truthfulness, actions and their results become subservient.
Rohit Mehta	For one who is established in satya or non-falsehood, action itself is its reward.
Edwin Bryant	When one is established in truthfulness, one ensures the fruition of actions.
Chip Hartranft	For those grounded in truthfulness, every action and its consequences are imbued with truth.
Sri Swami Satchidananda	To one established in truthfulness, actions and their results become subservient.
Bernard Bouanchaud	For one established in truth, the result fits the action.
Nischala Joy Devi	Dedicated to truth and integrity (satya), our thoughts, words, and actions gain the power to manifest.

Sutra 2:37 - asteyapratisthayam sarvaratnopasthanam

BKS Iyengar	When abstention from stealing is firmly established, precious jewels come.
Rev. Jaganath Carrera	To one established in nonstealing, all wealth comes.
Rohit Mehta	When established in asteya or non-stealing, one feels as if one is in possession of all the wealth of the world.
Edwin Bryant	When one is established in refrainment from stealing, all jewels manifest.
Chip Hartranft	For those who have no inclination to steal, the truly precious is at hand.
Sri Swami Satchidananda	To one established in nonstealing, all wealth comes.
Bernard Bouanchaud	All the jewels appear for one who is firmly set in honesty.
Nischala Joy Devi	Abiding in generosity and honesty (asteya), material and spiritual prosperity is bestowed.

Sutra 2:38 - brahmacaryapratisthayam viryalabhah

BKS Iyengar	When the sadhaka is firmly established in continence, knowledge, vigour, valour, and energy flow to him.
Rev. Jaganath Carrera	To one established in continence, vigor is gained.
Rohit Mehta	When one is established in brahmacarya or non-indulgence, one is endowed with inexhaustible energy.
Edwin Bryant	Upon the establishment of celibacy, power is attained.
Chip Hartranft	The chaste acquire vitality.
Sri Swami Satchidananda	By one established in continence, vigor is gained.
Bernard Bouanchaud	Vitality appears in one who is firmly set in moderation.
Nischala Joy Devi	Devoted to living a balanced and moderate life (brahmacarya), the scope of one's life force becomes boundless.

Sutra 2:39 - aparigrahashtaire janmakathamta sambodhah

BKS Iyengar	Knowledge of past and future lives unfolds when one is free from greed for possessions.
Rev. Jaganath Carrera	To one established in nongreed, a thorough illumination of the how and why of one's birth comes.
Rohit Mehta	When established In aparigraha or non-possessiveness, one begins to understand the meaning of existence.
Edwin Bryant	When refrainment from covetousness become firmly established, knowledge of the whys and wherefores of births manifest.
Chip Hartranft	Freedom from wanting unlocks the real purpose of existence.
Sri Swami Satchidananda	When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes.
Bernard Bouanchaud	One who perseveres on the path of noncovetousness gains deep understanding of the meaning of life.
Nischala Joy Devi	Acknowledging abundance (aparigraha), we recognize the blessings in everything and gain insights into the purpose for our worldly existence.

Sutra 2:40 - saucat svangajugupsa paraih asamsargah

BKS Iyengar	Cleanliness of body and mind develops disinterest in contact with others for self-gratification.
Rev. Jaganath Carrera	By purification, the body's protective impulses are awakened, as well as a disinclination for detrimental contact with others.
Rohit Mehta	Purity indicts an indifference to the demands of the self and a retreat, from time to time, into a seclusion or solitude.
Edwin Bryant	By cleanliness, one (develops) distaste for one's body and the cessation of contact with others.
Chip Hartranft	With bodily purification, one's body ceases to be compelling, likewise contact with others.
Sri Swami Satchidananda	By purification arises disgust for one's own body and for contact with other bodies.
Bernard Bouanchaud	Purity protects one's body and brings nonphysical relationships with others.
Nischala Joy Devi	Through simplicity and continual refinement (sauca), the body, thoughts, and emotions become clear reflections of the Self within.

Sutra 2:41 - Sattvasuddhi saumanasya aikagrya indriyajaya atmadarsana yogyatvani ca

BKS Iyengar	When the body is cleansed, the mind purified and the senses controlled, joyful awareness needed to realize the inner self, also comes.
Rev. Jaganath Carrera	Moreover, one gains purity of sattva, cheerfulness of mind, one-pointedness, mastery over the senses, and fitness for Self-realization.
Rohit Mehta	From the purification of the mind arise cheerfulness, one-pointedness, sense-control and a clarity of perception.
Edwin Bryant	Upon the purification of the mind, (one attains) cheerfulness, one-pointedness, sense control, and fitness to perceive the self.
Chip Hartranft	Purification also brings about clarity, happiness, concentration, mastery of the senses, and capacity for self-awareness.
Sri Swami Satchidananda	Moreover, one gains purity of sattva, cheerfulness of mind, one-pointedness, mastery over the senses, and fitness for Self-realization.
Bernard Bouanchaud	Then, purity, clarity, and well-being of the spirit come to flower, as well as concentration, mastery of the eleven sense organs, and perception of the inner being.
Nischala Joy Devi	Sauca reveals our joyful nature, and the yearning for knowing the Self blooms.

Sutra 2:42 - santosat anuttamah sukhlabhah

BKS Iyengar	From contentment and benevolence of consciousness comes supreme happiness.
Rev. Jaganath Carrera	By contentment, supreme joy is gained.
Rohit Mehta	An incomparable joy comes when one is established in santosa or self-containment.
Edwin Bryant	From contenment, the highest happiness is attained.
Chip Hartranft	Contentment brings unsurpassed joy.
Sri Swami Satchidananda	By contentment, supreme joy is gained.
Bernard Bouanchaud	Contentment brings supreme happiness.
Nischala Joy Devi	When at peace and content with oneself and others (santosa), supreme joy is celebrated.

Sutra 2:43 - kaya indriya siddhih asuddhiksayat tapasah

BKS Iyengar	Self-discipline (tapas) burns away impurities and kindles the sparks of divinity.
Rev. Jaganath Carrera	By austerity, impurities of body and senses are destroyed and occult powers gained.
Rohit Mehta	Through the removal of impurities one comes to austerity or tapas where the body and senses acquire great sensitivity.
Edwin Bryant	From austerity, on account of the removal of impurities, the perfection of the senses and body manifests.
Chip Hartranft	As intense discipline burns up impurities, the body and its senses become supremely refined.
Sri Swami Satchidananda	By austerity, impurities of body and senses are destroyed and occult powers gained.
Bernard Bouanchaud	By eliminating impurity, a disciplined life brings perfection and mastery to the body and the eleven sense organs.
Nischala Joy Devi	Living life with zeal and sincerity, the purifying flame is ignited (tapas), revealing the inner light.

Sutra 2:44 - svadhyayat istadevata samprayogah

BKS Iyengar	Self-study leads towards the realization of God or communion with one's desired deity.
Rev. Jaganath Carrera	Through study comes communion with one's chosen deity.
Rohit Mehta	Through self-study or svadhyaya one discovers the trend of one's highest aspirations.
Edwin Bryant	From study (of scripture), a connection with one's deity of choice is established.
Chip Hartranft	Self-study deepens communion with one's personal deity.
Sri Swami Satchidananda	By study of spiritual books comes communion with one's chosen deity.
Bernard Bouanchaud	Union with the chosen divinity comes from the study of self through the sacred texts.
Nischala Joy Devi	Sacred study of the Divine through scripture, nature, and introspection (svadhyaya) guides us to the Supreme Self.

Sutra 2:45 - samadhisiddhih Isvarapranidhanat

BKS Iyengar	Surrender to God brings perfection in samadhi.
Rev. Jaganath Carrera	By total surrender to Isvara, samadhi is attained.
Rohit Mehta	Right orientation or isvara pranidhana enables one to come to a state of contemplation.
Edwin Bryant	From submission to God comes the perfection of samadhi.
Chip Hartranft	Through orientation toward the ideal of pure awareness, one can achieve integration.
Sri Swami Satchidananda	By total surrender to God, samadhi is attained.
Bernard Bouanchaud	Contemplation and its powers are attained through worship of God.
Nischala Joy Devi	Through wholehearted dedication (Isvara pranidhana), we become intoxicated with the Divine.

Sutra 2:46 - sthira sukham asanam

BKS Iyengar	Asana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.
Rev. Jaganath Carrera	Asana is a steady, comfortable posture.
Rohit Mehta	The posture should be steady and relaxed.
Edwin Bryant	Posture should be steady and comfortable.
Chip Hartranft	The postures of meditation should embody steadiness and ease.
Sri Swami Satchidananda	Asana is a steady, comfortable posture.
Bernard Bouanchaud	The posture is firm and soft.
Nischala Joy Devi	The natural comfort and joy of our being is expressed when the body becomes steady (asana).

Sutra 2:47 - prayatna saithilya ananta samapattibhyam

BKS Iyengar	Perfection in an asana is achieved when the effort to perform it becomes effortless and the infinite being within is reached.
Rev. Jaganath Carrera	By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered.
Rohit Mehta	This is to be attained by a state of alert passivity.
Edwin Bryant	{Such posture should be attained} by the relaxation of effort and by absorption in the infinite.
Chip Hartranft	This occurs as all effort relaxes and coalescence arises, revealing that the body and the infinite universe are indivisible.
Sri Swami Satchidananda	By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered.
Bernard Bouanchaud	The posture is attained by pacification through correct effort and contemplating the divine.
Nischala Joy Devi	As the body yields all efforts and holdings, the infinite within is revealed.

Sutra 2:48 - tatah dvandvah anabhighatah

BKS Iyengar	From then on, the sadhaka is undisturbed by dualities.
Rev. Jaganath Carrera	Thereafter, one is undisturbed by dualities.
Rohit Mehta	It is that state where there are no pulls of the opposites.
Edwin Bryant	From this, one is not afflicted by the dualities of the opposites.
Chip Hartranft	Then one is no longer disturbed by the play of opposites.
Sri Swami Satchidananda	Thereafter, one is not disturbed by dualities.
Bernard Bouanchaud	As a result, one is invulnerable to dualism.
Nischala Joy Devi	Thereafter, we are freed from the fluctuations of the gunas.

Sutra 2:49 - tasmin sati svasa prasvasayoh gativicchedah pranayamah

BKS Iyengar	Pranayama is the regulation of the incoming and outgoing flow of breath within retention. It is to be practiced only after perfection in asana is attained.
Rev. Jaganath Carrera	That (firm posture) being acquired, the movements of inhalation and exhalation should be controlled. This is pranayama.
Rohit Mehta	This having been accomplished, there has to be pranayama or breath control which is the creation of an interval between inhaling and exhaling.
Edwin Bryant	When that (asana) is accomplished, pranayamah, breath control, (follows). This consists of the regulation of the incoming and outgoing breaths.
Chip Hartranft	With effort relaxing, the flow of inhalation and exhalation can be brought to a standstill; this is called breath regulation.
Sri Swami Satchidananda	That (firm posture) being acquired, the movements of inhalation and exhalation should be controlled. This is pranayama.
Bernard Bouanchaud	Once this is reached, breath control is the regulation of inhalation and exhalation.
Nischala Joy Devi	The universal life force (prana) is enhanced and guided through the harmonious rhythm of the breath (pranayama).

Sutra 2:50 - bahya abhyantara stambha vrttih desa kala samkhyabhih paridrstah dirgha suksmah

BKS Iyengar	Pranayama has three movements: prolonged and fine inhalation, exhalation, and retention; all regulated with precision according to duration and place.
Rev. Jaganath Carrera	The modifications of the life-breath are external, internal, or stationary. They are to be regulated by space, time, and number and are either long or short.
Rohit Mehta	The interval is regulated by place, time and number, and is deep and quiet.
Edwin Bryant	(Pranayamah) manifests as external, internal, and restrained movements (of breath). These are drawn out and subtle in accordance to place, time, and number.
Chip Hartranft	As the movement patterns of each breath - inhalation, exhalation, lull - are observed as to duration, number, and area of focus, breath becomes spacious and subtle.
Sri Swami Satchidananda	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.
Bernard Bouanchaud	The phases of breathing are exhalation, inhalation, and suspension. Observing them in space, time, and number, one is able to render breathing more harmonious in duration and subtlety.
Nischala Joy Devi	The movement of the life force is influenced through inhalation, exhalation, and sustained breath.

Sutra 2:51 - bahya abhyantara visaya aksepi caturthah

BKS Iyengar	The fourth type of pranayama transcends the external and internal pranayamas, and appears effortless and non-deliberate.
Rev. Jaganath Carrera	There is a fourth kind of pranayama that occurs during concentration on an internal or external object.
Rohit Mehta	When the interval is unaccompanied by inhaling and exhaling then it is an advanced state of breath-control.
Edwin Bryant	The fourth (type of pranayama) surpasses the limits of the external and the internal.
Chip Hartranft	As realization dawns, the distinction between breathing in and out falls away.
Sri Swami Satchidananda	There is a fourth kind of pranayama that occurs during concentration on an internal or external object.
Bernard Bouanchaud	The fourth type of breath control transcends external or internal domains.
Nischala Joy Devi	A balanced, rhythmical pattern steadies the mind and emotions, causing the breath to become motionless.

Sutra 2:52 - tatah ksiyate prakasa avaranam

BKS Iyengar	Pranayama removes the veil covering the light of knowledge and heralds the dawn of wisdom.
Rev. Jaganath Carrera	As its result, the veil over the inner light is destroyed.
Rohit Mehta	In the interval there comes a clarity of perception.
Edwin Bryant	Then, the covering of the illumination (of knowledge) is weakened.
Chip Hartranft	Then the veil lifts from the mind's luminosity.
Sri Swami Satchidananda	As its result, the veil over the inner Light is destroyed.
Bernard Bouanchaud	Then, all that veils clarity of perception is swept away.
Nischala Joy Devi	As a result, the veils over the inner light are lifted.

Sutra 2:53 - dharanasu ca yogyata manasah

BKS Iyengar	The mind also becomes fit for concentration.
Rev. Jaganath Carrera	And the mind becomes fit for concentration.
Rohit Mehta	It prepares the mind for the state of dharana or awareness.
Edwin Bryant	Additionally, the mind becomes fit for concentration.
Chip Hartranft	And the mind is now fit for concentration.
Sri Swami Satchidananda	And the mind becomes fit for concentration.
Bernard Bouanchaud	And thought becomes fit for concentration.
Nischala Joy Devi	The vista of higher consciousness is revealed.

Sutra 2:54 - svavisaya asamprayoge cittasya svarupanukarah iva indriyanam pratyaharah

BKS Iyengar	Withdrawing the senses, mind and consciousness from contact with external objects, and then drawing them inwards towards the seer, is pratyahara.
Rev. Jaganath Carrera	When the senses withdraw themselves from the objects and imitatie, as it were, the nature of the mind-stuff, this is pratyahara.
Rohit Mehta	When the senses imitate the mind in its act of withdrawal then it is called pratyahara or Abstraction.
Edwin Bryant	Pratyahara, withdrawal from sense objects, occurs when the senses do not come into contact with their respective sense objects. It corresponds, as it were, to the nature of the mind (when it is withdrawn from the sense objects).
Chip Hartranft	When the consciousness interiorizes by uncoupling from external objects, the senses do likewise; this is called withdrawal of the senses.
Sri Swami Satchidananda	When the senses withdraw themselves from the objects and imitatie, as it were, the nature of the mind-stuff, this is pratyahara.
Bernard Bouanchaud	Withdrawal of the senses occurs when the sensory organs, independent of their particular objects, conform to the nature of the mind.
Nischala Joy Devi	Encouraging the senses to draw inward is pratyahara.

Sutra 2:55 - tatah parama vasyata indriyanam

BKS Iyengar	Pratyahara results in the absolute control of the sense organs.
Rev. Jaganath Carrera	Then follows supreme mastery over the senses.
Rohit Mehta	From this comes the greatest resilience of the senses.
Edwin Bryant	From this comes the highest control of the senses.
Chip Hartranft	Then the senses reside utterly in the service of realization.
Sri Swami Satchidananda	Then follows supreme mastery over the senses.
Bernard Bouanchaud	It is then that the senses are perfectly mastered.
Nischala Joy Devi	Glimpsing the inner light, the senses contentedly dwell within.

Sutra 3:1 - desa bandhah cittasya dharana

BKS Iyengar	Fixing the consciousness on one point or region is concentration (dharana).
Rev. Jaganath Carrera	Dharana is the binding of the mind to one place, object, or idea.
Rohit Mehta	The defining of the inner range of perception is dharana or awareness.
Edwin Bryant	Concentration is the fixing of the mind in one place.
Chip Hartranft	Concentration locks consciousness on a single area.
Sri Swami Satchidananda	Dharana is the binding of the mind to one place, object, or idea.
Bernard Bouanchaud	Concentration is focusing the mind on a particular point.
Nischala Joy Devi	Gathering consciousness and focusing it within is Dharana (contemplation).

Sutra 3:2 - tatra pratyaya ekatanata dhyanam
--

BKS Iyengar	A steady, continuous flow of attention directed towards the same point or region is meditation (dhyana).
Rev. Jaganath Carrera	Dhyana is the continuous flow of cognition toward that object.
Rohit Mehta	In that state to watch the flow of thought without any interruption is dhyana or attention.
Edwin Bryant	Meditation is the one-pointedness of the mind on one image.
Chip Hartranft	In meditative absorption, the entire perceptual flow is aligned with that object.
Sri Swami Satchidananda	Dhyana is the continuous flow of cognition toward that object.
Bernard Bouanchaud	Meditation is the uninterrupted flow of knowledge on this particular point.
Nischala Joy Devi	The continuous inward flow of consciousness is Dhyana (meditation).

Sutra 3:3 - tadeva arthamatranirbhasam svarupasunyam iva samadhih

BKS Iyengar	When the object of meditation engulfs the meditator, appearing as the subject, self- awareness is lost. This is samadhi.
Rev. Jaganath Carrera	Samadhi is the same meditation when the mind-stuff, as if devoid of its own form, reflects the object alone.
Rohit Mehta	That truly is samadhi or communion where the object alone is seen, the presence of the observer having been completely negated.
Edwin Bryant	Samadhi is when that same dhyana shines forth as the object alone and [the mind] is devoid of its own [reflective] nature.
Chip Hartranft	When only the essential nature of the object shines forth, as if formless, integration has arisen.
Sri Swami Satchidananda	Samadhi is the same meditation when there is the shining of the object alone, as if devoid of form.
Bernard Bouanchaud	When the object of meditation alone shines in the mind, as though the mind is emptied of its own form - that is contemplation.
Nischala Joy Devi	When individual consciousness unites with the Divine Consciousness, the illusion of separateness dissolves; this is Samadhi.

Sutra 3:4 - trayam ekatra samyamah

BKS Iyengar	These three together - dharana, dhyana and samadhi - constitute integration or samyama.
Rev. Jaganath Carrera	The practice of these three (dharana, dhyana and samadhi) upon one object is called samyama.
Rohit Mehta	The three together constitute samyama or Meditation.
Edwin Bryant	When these three are performed together, it is called samyama.
Chip Hartranft	Concentration, absorption, and integration regarding a single object compose the perfect discipline of consciousness.
Sri Swami Satchidananda	The practice of these three (dharana, dhyana and samadhi) upon one object is called samyama.
Bernard Bouanchaud	Perfect mastery is prolonged focus on one object through sustained states of concentration, meditation, and contemplation.
Nischala Joy Devi	When Dharana (contemplation), Dhyana (meditation), and Samadhi (Union with Divine Consciousness) seamlessly merge into one another, this is Samyama (fusion).

Sutra 3:5 - tajjayat prajnalokah

BKS Iyengar	From mastery of samyama comes the light of awareness and insight.
Rev. Jaganath Carrera	By mastery of samyama, knowledge born of intuitive insight shines forth.
Rohit Mehta	Through the state of meditation one enters the Light of Wisdom.
Edwin Bryant	From samyama comes insight.
Chip Hartranft	Once the perfect discipline of consciousness is mastered, wisdom dawns.
Sri Swami Satchidananda	By mastery of samyama comes the light of knowledge.
Bernard Bouanchaud	The light of the highest knowledge comes from acquisition of this perfect mastery.
Nischala Joy Devi	Through Samyama, individual and Divine Consciousness gracefully reunite.

Sutra 3:6 - tasya bhumisu viniyogah

BKS Iyengar	Samyama may be applied in various spheres to derive its usefulness.
Rev. Jaganath Carrera	Its practice is accomplished in stages.
Rohit Mehta	The experience of samayama or meditation has to communicate itself gradually in stages or degrees.
Edwin Bryant	Samyama is applied on the [different] stages [of samadhi].
Chip Hartranft	Perfect discipline is mastered in stages.
Sri Swami Satchidananda	Its practice is to be accomplished in stages.
Bernard Bouanchaud	This perfect mastery is necessary to the stages that remain.
Nischala Joy Devi	n/a

Sutra 3:7 -trayan antarangam purvebhyah

BKS Iyengar	These three aspects of yoga are internal, compared to the former five.
Rev. Jaganath Carrera	These three (dharana, dhyana and samadhi) are more internal than the preceding five limbs.
Rohit Mehta	The three (dharana-dhyana-samadhi) are inner compared to the five outer instruments.
Edwin Bryant	These three (dharana, dhyana, and samadhi) are internal limbs compared to the previous limbs [of yoga].
Chip Hartranft	These three components - concentration, absorption, and integration - are more interiorized than the preceding five.
Sri Swami Satchidananda	These three (dharana, dhyana and samadhi) are more internal than the preceding five limbs.
Bernard Bouanchaud	The last three limbs of yoga are more internal than the first five.
Nischala Joy Devi	n/a

Sutra 3:8 - tadapi bahirangam nirbijasya

BKS Iyengar	Similarly, samyama is external when compared to seedless (nirbija) samadhi.
Rev. Jaganath Carrera	Even these three are external to the seedless samadhi.
Rohit Mehta	But even the three are outer compared to the seedless.
Edwin Bryant	Yet even these are external limbs in relation to "seedless" samadhi.
Chip Hartranft	Even these three are external to integration that bears no seeds.
Sri Swami Satchidananda	Even these three are external to the seedless samadhi.
Bernard Bouanchaud	These last three limbs must themselves be seen as external compared to contemplation without a seed.
Nischala Joy Devi	n/a

Sutra 3:9 -vyutthana nirodha samskaryoh abhibhava pradurbhavau nirodhaksana cittanvayah nirodhaparinamah

BKS Iyengar	Study of the silent moments between rising and restraining subliminal impressions is the transformation of consciousness towards restraint (nirodha parinamah).
Rev. Jaganath Carrera	Impressions of externalization are subdued by the appearance of impressions of nirodha. As the mind begins to be permeated by moments of nirodha, there is development in nirodha.
Rohit Mehta	There is a transformation in which the mind is aware of the interval between the cessation and the re-emergence of the thought-process. This transformation is called nirodha-parinamah or the awareness of the interval.
Edwin Bryant	The state of restraint, nirodha, is when there is disappearance of outgoing [i.e., worldly] samskaras and the appearance of restraining samskaras. These emerge in the mind at the moment of restraint.
Chip Hartranft	The transformation toward total stillness occurs as new latent impressions fostering cessation arise to prevent the activation of distractive stored ones, and moments of stillness begin to permeate consciousness.
Sri Swami Satchidananda	The impressions which normally arise are made to disappear by the appearance of suppressive efforts, which in turn create new mental modifications. The moment of conjunction of mind and new modifications is nirodha parinamah.
Bernard Bouanchaud	When after a moment of stability, the mind ceases its fluctuation and remains naturally quiet, it begins its transformation to stability.
Nischala Joy Devi	n/a

Sutra 3:10 - tasya prasantavahita samskarat

BKS Iyengar	The restraint of rising impressions brings about an undisturbed flow of tranquility.
Rev. Jaganath Carrera	When impressions of nirodha become strong and pervasive, the mind-stuff attains a calm flow of nirodha.
Rohit Mehta	It grows steadily into greater sensitivity.
Edwin Bryant	The mind's undisturbed flow occurs due to samskaras.
Chip Hartranft	These latent impressions help consciousness flow from one tranquil moment to the next.
Sri Swami Satchidananda	The flow of nirodha parinamah becomes steady through habit.
Bernard Bouanchaud	This peaceful flow within the mind is born of its own latent impressions.
Nischala Joy Devi	n/a

Sutra 3:11 - sarvathata ekagratayoh ksaya udayau cittasya samadhiparinamah

BKS Iyengar	The weakening of scattered attention and the rise of one-pointed attention in the citta is the transformation towards samadhi.
Rev. Jaganath Carrera	The mind-stuff transforms toward samadhi when distractedness dwindles and one-pointedness arises.
Rohit Mehta	There is a transformation in which the mind is aware of the silence which comes with the cessation of distractions. This transformation is known as samadhi parinamah or the awareness of the quiet.
Edwin Bryant	The attainment of the samadhi state involves the elimination of all-pointedness [i.e., wandering] of the mind and the rise of one-pointedness [i.e., concentration].
Chip Hartranft	Consciousness is transformed toward integration as distractions dwindle and focus arises.
Sri Swami Satchidananda	When there is a decline in distractedness and appearance of one-pointedness, then comes samadhi parinamah (development in samadhi).
Bernard Bouanchaud	In the transformation to contemplation, distraction vanishes and the mind becomes focused.
Nischala Joy Devi	n/a

Sutra 3:12 - tatah punah santa uditau tulya pratyayau cittasya ekagrataparinamah

BKS Iyengar	When rising and falling thought processes are in balance, one-pointed consciousness emerges. Maintenance of awareness with keen intensity from one-pointed attention to no-pointed attentiveness is ekagrata parinamah.
Rev. Jaganath Carrera	Then again, when the subsiding and arising images are identical, there is one-pointedness (ekagrata parinamah).
Rohit Mehta	There is a transformation in which the awareness of the mind undergoes no change whether there be noise or a cessation of noise. This transformation is known as ekagrata parinamah or awareness of silence in the midst of noise.
Edwin Bryant	In that regard, the attainment of one-pointedness occurs when the image in the mind that has just passed is the same as the image in the mind that is present.
Chip Hartranft	In other words, consciousness is transformed toward focus as continuity develops between arising and subsiding perceptions.
Sri Swami Satchidananda	Then again when the subsiding past and rising present images are identical, there is ekagrata parinamah (one-pointedness).
Bernard Bouanchaud	Following contemplation is transformation to one-pointedness, in which one experiences with equanimity both mental peace and the return to a less coherent former state.

Nischala Joy Devi

n/a

Sutra 3:13 - etena bhutendriyesu dharma laksana avastha parnamah vyakhyatah

BKS Iyengar	Through these three phases, cultured consciousness is transformed from its potential state (dharma) towards further refinement (laksana) and the zenith of refinement (avastha). In this way, the transformation of elements, sense and mind takes place.
Rev. Jaganath Carrera	By what has been said (in sutras 3.9 - 3.12) the transformations of the form, characteristics, and condition of the elements and sense organs are explained.
Rohit Mehta	These transformations of the mind are reflected in the quality, the tendencies and the behaviour-patterns at the structural as well as the functional levels of man's being.
Edwin Bryant	In this way, the change in the characteristics, state, and condition of objects and of the senses is explained.
Chip Hartranft	Consciousness evolves along the same three lines - form, time span, and condition - as the elements and the senses.
Sri Swami Satchidananda	By this (what has been said in the preceding three sutras), the transformations of the visible characteristics, time factors and conditions of elements and senses are also described.
Bernard Bouanchaud	The evolution of fundamental tendencies, of relationship to time, and of situations, all of which intervene in the physical constitution and the organs of perception and action, is thus explained.
Nischala Joy Devi	n/a