

YOGA SUTRAS

瑜伽经
(梵英中对照)



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第一章 瑜伽及其目标

अथ योगानुशासनम् ॥ १ ॥

1.1 This is the beginning of instruction in yoga.

现在开始讲解瑜伽。

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

1.2 Yoga is the control of thought-waves in the mind.

瑜伽是控制心的意识波动。

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

1.3 Then man abides in his real nature.

这样，人就能保持其真实本性。

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

1.4 At other times, when he is not in the state of yoga, man remains identified with the thought-waves in the mind.

当人不处于瑜伽状态时，他仍会认同于心的意识波动。

वृत्तयः पञ्चतय्यः क्लिष्टाऽक्लिष्टाः ॥ ५ ॥

1.5 There are five kinds of thought-waves—some painful, others not painful.

意识波动有五种，有些是痛苦的，有些并不痛苦。

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥ ६ ॥

1.6 These five kinds of thought-waves are: right knowledge, wrong knowledge, verbal delusion, sleep and memory.

这五种意识波动是：正知、谬误、分别知、睡眠和记忆。

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

1.7 The right kinds of knowledge are; direct perception, inference and scriptural testimony.

知觉、推论和经典是正知。

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ ८ ॥

1.8 Wrong knowledge is knowledge which is false and not based upon the true nature of its object.

谬误是虚假的认识，不由实相而来。

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ९ ॥

1.9 Verbal delusion arises when words do not correspond to reality.

语言与实在不符，就产生了分别知。

अभाव-प्रत्ययालम्बना वृत्तिर्निद्रा ॥ १० ॥

1.10 Sleep is a wave of thought about nothingness.

睡眠是有关虚无的意识波动。

अनुभूतविषयासम्प्रमोषः स्मृतिः ॥ ११ ॥

1.11 Memory is when perceived objects are not forgotten, but come back to consciousness.

记忆是未遗忘又返回到意识中的感知对象。

अभ्यासवैराग्याभ्यां तन्निर्गन्धः ॥ १२ ॥

1.12 They are controlled by means of practice and non-attachment.

通过修行和不执可以控制它们。

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

1.13 Practice is the repeated effort to follow the disciplines which give permanent control of the thought-waves of the mind.

修行即不断地作出努力以永久控制住心的意识波动。

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो

दृढभूमिः ॥ १४ ॥

1.14 Practice becomes firmly grounded when it has been cultivated for a long time, uninterrupted, with earnest devotion.

经过长期不间断的虔诚专心，修行的基础将

非常稳固。

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा
वैराम्यम् ॥ १५ ॥

1.15 Non-attachment is self-mastery; it is freedom from desire for what is seen or heard.

不执是一种自我掌控，它摆脱了对所见所闻之物的欲望。

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १६ ॥

1.16 When, through knowledge of the Atman, one ceases to desire any manifestation of Nature, then that is the highest kind of non-attachment.

一旦认识阿特曼，人对自然的任何表象都无欲无求，这就是最高的不执。

वितर्कविचारानन्दास्मितानुगमात् सम्प्रज्ञातः

॥ १७ ॥

1.17 Concentration upon a single object may reach four stages: examination, discrimination, joyful peace and simple awareness of individuality.

专注于单一对象将经历四个阶段：检验、分辨、喜悦的平静和简单的个体意识。

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः

॥ १८ ॥

1.18 The other kind of concentration is that in which the consciousness contains no object—only sub-conscious impressions, which are like burnt seeds. It is attained by constantly checking the thought-waves through the practice of non-attachment.

另一种专注是专注于不包含任何对象意识——只有潜意识的印迹，如同烧过的种子。通过对不执的修习而稳稳地控制住意识波动才能达到这种专注。

भव-प्रत्ययो विदेह-प्रकृतिलयानाम् ॥ १९ ॥

1.19 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.

当这种专注没有不执相伴并因此继续留下无

明时，修行者将达到无身之神的状态，或融入自然的力量中。

श्रद्धा-वीर्य-स्मृति-समाधि-प्रज्ञा-पूर्वक

इतरेषाम् ॥ २० ॥

1.20 The concentration of the true spiritual aspirant is attained through faith, energy, recollectedness, absorption and illumination.

对真正的灵修者来说，专注是通过信、力、念、定、慧达到的。

तीव्रसंवेगानामासन्नः ॥ २१ ॥

1.21 Success in yoga comes quickly to those who are intensely energetic.

能量强盛的人会很快修成瑜伽。

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २२ ॥

1.22 Success varies according to the means adopted to obtain it—mild, medium or intense.

根据修行手段之弱、中、强，达成瑜伽的快慢有别。

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

1.23 Concentration may also be attained through devotion to Ishwara.

通过虔信自在天也能达到专注。

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष

ईश्वरः ॥ २४ ॥

1.24 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.

自在天是一种特殊的存在，不受无明及其产物的污染，也不受业、潜在业力和行为结果的影响。

तत्र निरतिशय सर्वज्ञत्वबीजम् ॥ २५ ॥

1.25 In him, knowledge is infinite; in others it is only a germ.

在自在天那里，知识是无限的；而对其他人而言，知识只是胚芽。

स पूर्वेषामपि गुरुः कालेनानवच्छेदात्

॥ २६ ॥

1.26 He was the teacher even of the earliest

teachers, since He is not limited by time.

自在天是最早的导师的导师，因为他不受时间的限制。

तस्य वाचकः प्रणवः ॥ २७ ॥

1.27 The word which expresses Him is Om.

表达自在天的词是唵。

तज्जपस्तदर्थभावनम् ॥ २८ ॥

1.28 This word must be repeated with meditation upon its meaning.

常念此词，并冥想它的意义。

ततः प्रत्यकचेतनाधिगमोऽप्यन्तरायाभावश्च

॥ २९ ॥

1.29 Hence comes knowledge of the Atman and destruction of the obstacles to that knowledge.

由此人们可认识阿特曼，并使此种认识毫无障碍。

व्याधि-स्त्यान-संशय-प्रमादालस्याविरति-

भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि

चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

1.30 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.

疾病、懒散、疑惑、冷漠、懈怠、欲念、妄见、精神不集中和注意力不稳定，这类精神涣散都是认识的障碍。

दुःख-दौर्मनस्याद्गमेज्यत्व-श्वासप्रश्वासा

विक्षेपसहभुवः ॥ ३१ ॥

1.31 These distractions are accompanied by grief, despondency, trembling of the body and irregular breathing.

精神涣散常伴随着悲伤、失望、身体颤抖和呼吸不匀。

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

1.32 They can be removed by the practice of concentration upon a single truth.

专注于一个真理可以消除精神涣散。

मैत्री-करुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्य-
विषयाणां भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

1.33 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.

心的平静来自对德行的培养：对幸福的人的友善和对不幸的人的慈悲、对有德的人的喜乐和对邪恶的人的冷漠。

प्रच्छर्दन-विधारणाभ्यां वा प्राणास्य ॥ ३४ ॥

1.34 The mind may also be calmed by expulsion and retention of the breath.

也可以通过调节呼吸使心平静。

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः

स्थितिनिबन्धिनी ॥ ३५ ॥

1.35 Those forms of concentration which result in extra-ordinary perceptions encourage perseverance of the mind.

那些能导致特异感知的专注形式会使人心稳定。

विशोका वा ज्योतिष्मती ॥ ३६ ॥

1.36 Concentration may also be attained by fixing the mind upon the Inner Light, which is beyond sorrow.

把心固定在超越悲伤的内在之光上，也能达到专注。

वीतरागविषयं वा चित्तम् ॥ ३७ ॥

1.37 Or by meditating on the heart of an illumined soul, that is free from passion.

或者冥想摆脱了一切欲望的觉悟者的心。

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ३८ ॥

1.38 Or by fixing the mind upon a dream experience, or the experience of deep sleep.

或者把心固定在梦中或深度睡眠的体验上。

यथाभिमतध्यानाद्वा ॥ ३९ ॥

1.39 Or by fixing the mind upon any divine form or symbol that appeals to one as good.

或者把心固定在自认为是善的神圣形式或象征上。

परमाणु-परममहत्त्वान्तोऽस्य वशीकारः

॥ ४० ॥

1.40 The mind of a yogi can concentrate upon any object of any size, from the atomic to the infinitely great.

瑜伽师可以专注于任何尺寸的对象，小如原子，大至无限。

क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृ-ग्रहण-ग्राह्येषु

तत्स्थतदञ्जना समापत्तिः ॥ ४१ ॥

1.41 Just as the pure crystal takes color from the object which is nearest to it, so the mind, when it is cleared 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.

纯净的水晶会接受离它最近的物体的色彩，心也一样，当心清除了意识波动时，就会达到与专注的对象同一。这个对象可能是粗糙物质，也可能是感官，或是我慢。这种与专注对象的同一

被称作三昧。

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णं सवितर्कं
समापत्तिः ॥ ४२ ॥

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

当心与专注的粗糙对象达成同一，但仍掺杂着名称、性质和知识的意识，这被称为有寻三昧。

समृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा
निर्वितर्का ॥ ४३ ॥

1.43 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.

当心与专注的粗糙对象达成同一，且不掺杂名称、性质和知识的意识，只留下对象本身，这被称为无寻三昧。

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया
व्याख्याता ॥ ४४ ॥

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

当专注对象是细微对象时，所谓的有伺三昧和无伺三昧可以用同样的方式加以区别。

सूक्ष्मविषयत्वञ्चालिङ्ग-पर्यवसानम् ॥ ४५ ॥

1.45 Behind all subtle objects is Prakriti, the primal cause.

在所有细微对象的背后是原质这个最初因。

ता एव सबीजः समाधिः ॥ ४६ ॥

1.46 These kinds of samadhi are said to be “with seed”.

这类三昧被称作“有种”三昧。

निर्विचार-वैशारद्येऽध्यात्मप्रसादः ॥ ४७ ॥

1.47 In reaching nirvichara samadhi the mind becomes pure.

在无伺三昧中，心会变得纯粹。

ऋतम्भरा तत्र प्रज्ञा ॥ ४८ ॥

1.48 In that samadhi, knowledge is said to be “filled with truth”.

在这种三昧中，知识可以说是“充满真理”。

श्रुतानुमानप्रज्ञाभ्यामन्यविषया

विशेषार्थत्वात् ॥ ४९ ॥

1.49 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.

通过推理和研习经典获得的知识是知识的一种。但从三昧中获得的知识更高级。它超越了推理和经典。

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

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

由三昧加于人心的印迹将抹去过去所有其他印迹。