

Patanjali Yoga Sutra - Chapter Two Sadhana Pada (55 sutras)

Sutra 1: Discipline for sadhana

Tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ

- Tapah: austerity;
- svādhyāya: self-study of scriptures
- ishvara praṇidhāna: surrender to God
- kriyā yoga: practical yoga

Tapas, swadhyaya and Ishvara pranidhana constitute kriya yoga.

Sutra 2: Why discipline?

Samādhibhāvanārthaḥ kleśatanūkaraṇārthaścha

- Samādhi: samadhi
- bhāvanārthaḥ: for developing the state of
- kleśa: cause of afflictions
- tanu: thin
- karaṇārtha: for making
- cha: and

For developing the consciousness of samadhi and for the purpose of thinning out the cause of afflictions (kriya yoga is practised).

Sutra 3: Causes of pain

Avidyāsmītārāgadveṣābhiniveśāḥ kleśāḥ

- Avidyā: ignorance
- asmitā: I-feeling
- rāga: liking
- dveṣa: repulsion, dislike
- abhiniveśāḥ: fear of death
- kleśāḥ: afflictions

Ignorance, I-feeling, liking, disliking and fear of death are the pains.

Sutra 4: Avidya is the root cause

Avidyākṣetramuttareṣāṃ prasuptatanuvichchinodārāṇām

- Avidyā: avidya
- kṣetram: field
- uttareṣāṃ: of the following
- prasupta: dormant
- tanu: thin
- vichchinna: scattered
- udārāṇām: fully operated, expanded

Avidya is the field of the following ones (kleshas) in the states of dormant, thin, scattered or expanded.

Sutra 5: (i) Avidya – ignorance

Anityāśūchiduḥkhānātmasu nityaśūchisukhātmakhyātiravidyā

- Anitya: not eternal
- aśūchi: impure
- duḥkha: pain
- anātmasu: non- atman
- nitya: eternal
- śūchi: pure

- sukha: happiness
- ātma: self
- khyāti: knowledge
- avidyā: avidya

Avidya is to mistake the non-eternal, impure, evil and noumenon for the eternal, pure, good and atman (respectively).

Sutra 6: (ii) Asmita – ‘I-feeling’

Dṛgdarśanaśaktyorekātmatevāsmītā

- Dṛg: purusha, power of consciousness, power to see
- darśana: that which is seen, cognition
- śaktyoh: of the two powers
- ekātmatā: identity
- iva: as if
- asmitā: I-feeling

Asmita is the identity as it were of the purusha with the buddhi.

Sutra 7: (iii) Raga Sukhānuśayi rāgaḥ

- Sukha: pleasure
- anuśayi: accompanying
- rāgaḥ: liking

Raga is the liking accompanying pleasure.

Sutra 8: (iv) Dwesha

Duḥkhānuśayi dveṣaḥ

- Duḥkha: pain
- anuśayi: accompanying
- dveṣaḥ: repulsion

Dwesha is the repulsion accompanying pain.

Sutra 9: (v) Abhinivesha – clinging to life

Svarasavāhi viduṣo'pi tathārūḍho'bhiniveśaḥ

- Svarasavāhi : sustained by its own force
- viduṣaḥ: of the learned
- api: even
- tatā: like that
- rūḍhaḥ: dominating
- abhiniveśaḥ: fear of death, clinging to life

Abhinivesha is the desire for life sustained by its own force which dominates even the learned.

Sutra 10: Kleshas can be reduced

Te pratiprasavaheyāḥ sūkṣmāḥ

- Te: they(kleshas)
- pratiprasavaḥ:involution
- heyāḥ:reducible
- sūkṣmāḥ: subtle

Those kleshas are reducible by involution when they are subtle.

Sutra 11: By meditation

Dhyānaheyāstadvṛttayaḥ

- Dhyāna: meditation
- heyāḥ: reducible

- tadvṛttayaḥ: their modification

The modifications of the kleshas are reducible through meditation.

Sutra 12: Karmashaya and reincarnation

Kleśāmūlaḥ karmāśayo dṛṣṭādṛṣṭajanmavedani yaḥ

- Kleśa: affliction
- mūlaḥ: root
- karma: action
- āśayo: reservoir
- dṛṣṭa: seen, present
- adṛṣṭa: not seen, future
- janma: birth
- vedani yaḥ: to be experienced

This storehouse of karmas which is the root cause of afflictions is to be experienced in the present and future births.

Sutra 13: Fruits of karmashaya

Sati mūle tadvipāko jātyāyurbhogāḥ

- Sati mūle: so long as the root is there
- tat: it
- vipākaḥ: ripening
- jāti: birth, class
- āyuh: span of life
- bhogāḥ: experience

So long as the root of karmashaya is there, it ripens and gives birth and class, span of life and experience.

Sutra 14: Fruits depend on past merits

Te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt

- Te: they
- hlāda: joy
- paritāpa: sorrow
- phalāḥ: fruits
- puṇya: merit
- apuṇya: demerit
- hetutvāt: on account of

They (birth, etc.) have happiness or sorrow as their fruits depending upon merit or demerit.

Sutra 15: Pleasure and pain are both painful

Pariṇāmatāpasamṣkāraduḥkhaiguṇavṛttivirodhāchchaduḥkhameva sarvaṃ vivekinaḥ

- Pariṇāma: result, consequence
- tāpa: acute suffering
- samṣkāra: impression
- duḥkhaiḥ: by these three pains
- guṇa: (three) gunas
- vṛtti: modification of mind
- virodhāt: on account of, opposing
- cha: and
- duḥkham: pain
- eva: only
- sarvaṃ: all
- vivekinaḥ: those who have discrimination

In the case of one who has discrimination (viveka), all is painful because of pains due to change, acute suffering, samskaras, and also due to gunas and vrittis in opposition.

Sutra 16: Future pain avoidable

Heyaṃ duḥkhamanāgatam

- Heyaṃ: to be avoided
- duḥkham: misery
- anāgatam: future

Suffering which has not yet come should be avoided.

Sutra 17: Cause of heya

Draṣṭṛdṛśyayoḥ saṃyogo heyahetuḥ

- Draṣṭṛ: seer
- dṛśyayoḥ: seen
- saṃyogo: union
- heyahetuḥ: cause of heya, cause of what is to be avoided

The union between seer and seen is the cause of heya (which is to be avoided).

Sutra 18: Properties of nature

Prakāśakriyāsthitiśi laṃ bhūtendriyātmakam

Bhogāpavargārtham dṛśyam

- Prakāśa: light illumination
- kriyā: activity
- sthiti: steadiness
- śi laṃ: qualities
- bhūta: elements
- indriya: sense organs
- ātmakam: being of the nature
- bhoga: experience
- apavarga: liberation
- artham: for the sake of
- dṛśyam: seen

The seen (drishya) has the properties of light, activity and stability; it is of the nature of the elements and sense organs and has experience and liberation as its objectives.

Sutra 19: Four stages of the gunas

Viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi

- Viśeṣa: with difference
- aviśeṣa: no difference
- liṅgamātra: with a mere mark
- aliṅgāni: without any mark
- guṇaparvāṇi: state of the gunas

Vishesha, avishesha, lingamatra and alinga are the stages of the gunas.

Sutra 20: The seer defined

Draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ

- Draṣṭā: seer, purusha
- dṛśimātraḥ: only pure consciousness
- śuddho: pure
- api: also, though

- pratyaya: concept
- anupaśyaḥ: appears to see

The seer is pure consciousness only, but in spite of its purity it appears to see through the mental concept.

Sutra 21: Prakriti is only for purusha

Tadartha eva dṛśyasyātmā

- Tadartha: for the sake of that (purusha)
- eva: alone; dṛśyasya: of the seen
- ātmā: nature

For the sake of that (purusha) alone does prakriti exist.

Sutra 22: Prakriti after liberation

Kṛtārthaṃ prati naṣṭamapyanaṣṭaṃ tadanyasādhāraṇatvāt

- Kṛtārthaṃ: a person whose purpose is fulfilled
- prati: towards
- naṣṭam: destroyed
- api: although
- anaṣṭam: not destroyed
- tat: that; anya: other
- sādhāraṇatvāt: on account of being common

To one whose purpose is fulfilled the seen becomes non-existent but for others it is not destroyed because cognition is common to all.

Sutra 23: Why union?

Svasvāmiśaktayoḥ svarūpopalabdhihetuḥ saṃyogaḥ

- Sva: of one's own
- svāmi: master
- śaktayoḥ: of the two powers
- svarūpa: one's essential nature
- upalabdhi: acquirement
- hetuḥ: purpose
- saṃyogaḥ: coming together

The purpose of union of purusha and prakriti is to experience the essential nature and to achieve, in themselves, the powers of purusha and prakriti.

Sutra 24: Avidya is the cause

Tasya heturavidyā

- Tasya: of it (union)
- hetuḥ: cause
- avidyā: lack of inner awareness

The cause of union is avidya.

Sutra 25: Definition of hana

Tadabhāvāt saṃyogābhāvo hānaṃ taddṛśeḥ kaivalyam

- Tat: that (avidya)
- abhāvāt: by absence
- saṃyoga: union
- abhāvaḥ: absence
- hānaṃ: avoidance
- tat: that(state)
- dṛśeḥ: of the seer
- kaivalyam: liberation

By the absence of avidya the union (between the purusha and prakriti) disappears. This is hana (avoidance), called liberation of the purusha.

Sutra 26: The means for hana

Vivekakhyātiraviplavā hānopāyaḥ

- Viveka: discrimination
- khyātiḥ: awareness
- aviplavā: without fluctuation
- hānopāyaḥ: the means of avoidance (hana)

The unfluctuating awareness of the real (vivekakhyati) is the means for avoidance of avidya.

Sutra 27: Stages of enlightenment

Tasya saptadhā prāntabhūmiḥ prajñā

- Tasya: of it, the purusha
- saptadhā: sevenfold
- prāntabhūmiḥ: bordering province
- prajñā: the cognizing consciousness

There are seven stages of enlightenment of that purusha.

Sutra 28: Necessity of yoga practice

Yogāṅganuṣṭhānādaśuddhikṣaye jñānadi ptiṛāvivekakhyāteḥ

- Yogāṅga: a part of yoga
- anuṣṭhānāt: by practice
- aśuddhi: impurity
- kṣaye; destruction
- jñāna: spiritual knowledge
- di ptiḥ: radiance
- āvivekakhyāteḥ: till the awareness of reality

By the practice of the parts of yoga impurity diminishes until the rise of spiritual knowledge culminates in awareness of reality.

Sutra 29: Eight parts of yoga discipline

Yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānaśamādhayo'ṣṭā

- Yama: self-restraints
- niyama: fixed rules
- āsana: postures
- prāṇāyāma: breath control
- pratyāhāra: sense withdrawal
- dhāraṇā: concentration
- dhyāna: meditation
- samādhi: samadhi
- aṣṭa: eight
- aṅgāni: parts

Self restraints, fixed rules, postures, breath control, sense withdrawal, concentration, meditation and samadhi constitute the eight parts of yoga discipline.

Sutra 30: The five yamas

Ahiṃsāsatyāsteyabrahmacharyāparigrahā yamāḥ

- Ahiṃsā: non-violence
- satya: truthfulness
- asteya: honesty
- brahmacharya: sensual abstinence

- aparigrahā: non-acquisitiveness
- yamāḥ: self-restraints.

Non-violence, truth, honesty, sensual abstinence and non-possessiveness are the five self-restraints.

Sutra 31: The great disciplines

Jātideśakālasamayānavachchinnāḥ sārvabhaumā mahāvratam

- Jāti: class of birth
- deśa: country, or place
- kāla: time
- samaya: circumstances
- anavachchinnāḥ: unconditioned, unlimited
- sārvabhaumā: universal
- mahāvratam: the great discipline

When practised universally without exception due to birth, place, time and circumstances they (yamas) become great disciplines.

Sutra 32: The five niyamas

Śauchasantoṣatapahṣvādhyāyeśvara praṇidhānāni niyamāḥ

- Śauca: cleanliness
- santoṣa: contentment
- tapaḥ: tapas, austerity
- svādhyāya: self-study
- i śvara praṇidhānāni: surrender to God
- niyamāḥ: fixed rules

Cleanliness, contentment, austerity, self-study and surrender to God constitute fixed observances.

Sutra 33: Way to remove disturbances

Vitarkabādhane pratipakṣabhāvanam

- Vitarka: passions
- bādhane: on disturbance
- pratipakṣa: the opposite
- bhāvanam: pondering over

When the mind is disturbed by passions one should practise pondering over their opposites.

Sutra 34: Their degree and nature

Vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam

- Vitarkā: evil passions
- hiṃsādayaḥ: violence and others
- kṛta: done by one's self
- kārita: done through others
- anumoditā; approved
- lobha: greed
- krodha: anger
- moha: confusion
- pūrvaka: preceded by
- mṛdu: mild
- madhya: medium
- adhimātrā: intense
- duḥkha: pain
- ajñāna: ignorance
- ananta: infinite

- phalāḥ: results
- iti: like that
- pratipakṣa: opposite
- bhāvanam: thinking

Thinking of evil thoughts such as violence, whether done through oneself, through others, or approved, is caused by greed, anger and confusion. They can be either mild, medium or intense. Pratipaksha bhavana is thinking that these evil thoughts cause infinite pain and ignorance.

Sutra 35: Fruits of (i) ahimsa

Ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyāgaḥ

- Ahiṃsā: non-violence
- pratiṣṭhāyāṃ: on being firmly established
- tatsaṃnidhau: in its vicinity
- vaira: hostility
- tyāgaḥ: abandonment

On being firmly established in ahimsa, there is abandonment of hostility in his vicinity.

Sutra 36: Fruits of (ii) satya

Satyapraṣṭhāyāṃ kriyāphalāśrayatvam

- Satya: truthfulness
- pratiṣṭhāyāṃ: on being firmly established
- kriyā: action
- phala: result or fruit
- āśrayatvam: basis

On being firmly established in truthfulness, the actions result in fruits, entirely depending on it.

Sutra 37: Fruits of (iii) asteya

Asteya praṣṭhāyāṃ sarvaratnopaṣṭhānam

- Asteya: honesty
- pratiṣṭhāyāṃ: on being firmly established
- sarva: all
- ratna: gems
- upaṣṭhānam: self-presentation

On being firmly established in honesty, all gems present themselves.

Sutra 38: Fruits of (iv) brahmacharya

Brahmacharyapraṣṭhāyāṃ vi ryalābhaḥ

- Brahmacharya: sexual abstinence
- pratiṣṭhāyāṃ: on being firmly established
- vi rya: indomitable courage
- lābhaḥ: gain

On being firmly established in brahmacharya, veerya is gained.

Sutra 39: Fruits of (v) aparigraha

Aparigrahasthairye janmakathantāsambodhaḥ

- Aparigraha: non-possessiveness
- sthairye: on becoming steady
- janma: birth
- kathantā: how and from where
- sambodhaḥ: knowledge

On becoming steady in non-possessiveness, there arises the knowledge of how and from where birth (comes).

Sutra 40: Fruits of (vi) shaucha

Śauchātsvāṅgajugupsā parairasaṃsargaḥ

- Śauchāt: from cleanliness
- svāṅga: one's own body
- jugupsā: indifference
- paraih: with others
- asaṃsargaḥ: non-attachment

From cleanliness there comes indifference towards body and non-attachment to others.

Sutra 41: Shaucha

Sattvaśuddhisaumanasyaikāgryendriyajayātmadarśanayogyatvāni cha

- Sattvaśuddhi: purity of internal being
- saumanasya: cheerfulness
- ekāgrya: one-pointedness
- indriyajaya: control of senses
- ātmaśarṣana: vision of the self
- yogyatvāni: fitness
- cha: and

By the practice of mental purity one acquires fitness for cheerfulness, one-pointedness, sense control and vision of the self.

Sutra 42: Fruits of (vii) santosha

Santoṣādanuttamasukhalābhaḥ

- Santoṣāt: from contentment
- anuttamah: unexcelled
- sukha: pleasure, happiness
- lābhaḥ: gain

Unexcelled happiness comes from the practice of contentment.

Sutra 43: Fruits of (viii) tapas

Kāyendriyasiddhiraśuddhikṣayāttapasah

- Kāya: the body
- indriya: sense organ
- siddhi: perfection
- aśuddhi: impurity
- kṣayāt: destruction
- tapasaḥ: by austerities

By practising austerities, impurities are destroyed and there comes perfection in the body and sense organs.

Sutra 44: Fruits of (ix) swadhyaya

Svādhyāyādiṣṭadevatāsamprayogaḥ

- Svādhyāyāt: by self-awareness, self-observation
- iṣṭadevatā: the deity of choice
- samprayogaḥ: communion

By self-observation, union with the desired deity is brought about.

Sutra 45: Fruits of (x) Ishwara pranidhana

Samādhisiddhīrīśvaraṇidhānāt

- Samādhī: trance
- siddhi: perfection

- i śvara: God
- praṇidhānāt: self- surrender

Success in trance comes by complete surrender to God.

Sutra 46: Asana

Sthirasukhamāsanam

- Sthira: steady
- sukham: comfortable
- āsanam: posture

Steady and comfortable should be the posture.

Sutra 47: How to master asana

Prayatnaśaithilyānantasamāpattibhyām

- Prayatna: effort
- śaithilya: looseness
- ananta: the serpent called ananta
- samāpattibhyām: by meditation

By loosening of effort and by meditation on the serpent ananta, asana is mastered.

Sutra 48: Result of this mastery

Tato dvandvānabhighātaḥ

- Tatah: from that
- dvandva: pairs of opposites
- anabhighātaḥ: no impact

Thereby the pairs of opposites cease to have any impact.

Sutra 49: Pranayama

Tasminsati śvāsapraśvāsayorgativichchedaḥ prāṇāyāmaḥ

- Tasmin: on that
- sati: having been
- śvāsapraśvāsayah: inhalation, exhalation
- gati: movement
- vichchedaḥ: break, cessation
- prāṇāyāmaḥ: pranayama

The asana having been done, pranayama is the cessation of the movement of inhalation and exhalation.

Sutra 50: Three kinds of pranayama

Bāhyābhyantarastambhavṛttirdeśakālasaṅkhyābhiḥ paridṛṣṭo di
rghasūkṣmaḥ

- Bāhyah: outer
- abhyantara: internal
- stambhavṛttih: suppressed stage
- deśa: place
- kāla: time
- saṅkhyābhiḥ: number
- paridṛṣṭah: measured
- di rgha: prolonged
- sūkṣmaḥ: subtle

Pranayama is external, internal or suppressed, regulated by place, time and number and becomes prolonged and subtle.

Sutra 51: Fourth kind of pranayama
Bāhyābhyantaraviṣayākṣepi chaturthaḥ

- Bāhya: external
- abhyantara: internal
- viṣaya: object
- ākṣepi : transcending
- chaturtha: fourth

The fourth pranayama is that which transcends the internal and external object.

Sutra 52: Removal of the veil
Tataḥ kṣi yate prakāśāvaraṇam

- Tataḥ: thereby
- kṣi yate: disappears
- prakāśa: light
- āvaraṇam: covering

Thereby the covering of light disappears.

Sutra 53: Mind becomes fit for dharana
Dhāraṇāsu cha yogyatā manasaḥ

- Dhāraṇāsu: in dharana
- cha: and
- yogyatā: fitness
- manasaḥ: of the mind

And fitness of the mind for concentration (develops through pranayama).

Sutra 54: Pratyahara

Svaviṣayāsamprayoge chittasyasvarūpānukāra ivendriyāṇāṃ pratyāhāraḥ

- Sva: one's own
- viṣaya: object
- asamprayoge: not coming into contact
- chitta: mind
- svarūpa: own form
- anumāraḥ: imitating
- iva: as if
- indriyāṇāṃ: of the senses
- pratyāhāraḥ: withdrawal

Pratyahara is, as it were, the imitation by the senses of the mind by withdrawing them from their respective objects.

Sutra 55: Mastery over the senses

Tataḥ paramā vaśyatendriyāṇāṃ

- Tataḥ: thereby
- paramā: highest
- vaśyate: mastery
- indriyāṇāṃ: of the senses

There is highest mastery over the sense organs (by pratyahara).