

The Yoga Sūtra of Patañjali

Chapter Two Sādhana Pādaḥ



Wisdom from the East as a support to appreciating Wisdom within the West

With appreciation for the many years of personal lessons in India
with my teacher TKV Desikachar

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Prārthanā Ślokaṃ – Patañjali Opening Dhyānaṃ Ślokaṃ with Translation



yogena cittasya padena vācāṃ
malaṃ śarīrasya ca vaidyakena |
yopākarottam pravaram munināṃ
patañjaliṃ prāñjali rānato'smi ||

'Coming from the lineage of teachers
who transformed impurities of the mind by Yoga,
of speech by grammar and of the body by medicine.
To Patañjali I salute.'

ābāhu puruṣākāram śaṅkhacakrāsīdhāriṇam |
sahasra śīrasaṃ śvetam praṇamāmi patañjalim ||

'Up to the shoulders human form,
holding conch, disc, sword.
One thousand heads white
to Patañjali I salute.'

śrīmate anantāya nāgarājāya namo namaḥ ||

'To venerable, eternal serpent king, Nāga, my reverences.'

The Yoga Sūtra of Patañjali

Aphorisms on Yoga compiled by Patañjali

Chapter Two Title

sādhana-pādaḥ |

The section on the Means to accomplish.

Chapter Two verse 1

tapah svādhyāya-īśvara-praṇidhānāni kriyā-yogaḥ |

The activities of Yoga are self-discipline, self-study and respect for the divine.

Chapter Two verse 2

samādhi-bhāvana-arthaḥ kleśa-tanū-karaṇa-arthaḥ-ca |

Its purpose is cultivating integration and causing an attenuation of the afflictions.

Chapter Two verse 3

avidyā-asmitā-rāga-dveṣa-abhiniveśāḥ kleśāḥ |

The afflictions are illusion, the sense of 'I' am-ness, attraction, aversion and the will to stay alive.

Chapter Two verse 4

avidyā kṣetram-uttareṣāṃ prasupta-tanu-vicchinna-udārāṇām |

Illusion is the field for the others whether they are latent, attenuated, inconsistent or aroused.

Chapter Two verse 5

anitya-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātma-khyātiḥ-avidyā |

Illusion is recognising what is transitory, impure, suffering and non-self as eternal, pure, pleasant and self.

Chapter Two verse 6

dṛg-darśana-śaktyoḥ-eka-ātmatā-iva-asmitā |

The sense of 'I' am-ness is when the powers of the seer and the seen are as if one essence.

Chapter Two verse 7

sukha-anuśayī rāgaḥ |

Attraction is the consequence of pleasantness.

Chapter Two verse 8

duḥkha-anuśayī dveṣaḥ |

Aversion is the consequence of suffering.

Chapter Two verse 9

sva-rasa-vāhī viduṣaḥ-api samā-ruḍhaḥ-abhiniveśaḥ |

The will to stay alive is a continuous self-inclination; constantly arising, even in the wise person.

Chapter Two verse 10

te pratiprasava-heyāḥ sūkṣmāḥ |

They, when subtle, must be avoided by going back to their origin.

Chapter Two verse 11

dhyāna-heyāḥ-tat-vṛttayaḥ |

Those movements are avoided by meditation.

Chapter Two verse 12

kleśa-mūlaḥ karma-āśayaḥ dṛṣṭa-adṛṣṭa-janma-vedanīyaḥ |

Afflictions rooted in the seeds of actions are known in seen and unseen birth.

Chapter Two verse 13

sati mūle tat-vipākaḥ jāti-āyur-bhogāḥ |

Being the root, that results in disposition, span of life and experience.

Chapter Two verse 14

te hlāda-paritāpa-phalāḥ puṇya-apuṇya-hetutvāt |

These fruits are pleasurable or painful, based on right or wrong causes.

Chapter Two verse 15

pariṇāma-tāpa-saṃskāra-duḥkhaiḥ guṇa-vṛtti-virodhāt-ca duḥkham-eva sarvaṃ-
vivekinaḥ |

Indeed for the discriminating person all is suffering, due to the suffering from transformation, pain and tendencies; and the opposing movement in the activities of the attributes of nature.

Chapter Two verse 16

heyam-duḥkham-anāgatam |

The suffering not yet come must be avoided.

Chapter Two verse 17

draṣṭṛ-dṛśyayoḥ saṃyogaḥ heya-hetuḥ |

The cause of what must be avoided is the conjunction of the seer and the seen.

Chapter Two verse 18

prakāśa-kriyā-sthiti-śīlaṃ-bhūta-indriya-ātmakaṃ-bhoga-apavarga-arthaṃ-dṛśyam |

The seen has the qualities of brightness, activity and inertia, its nature is elements and senses, taking the role of our essence its purpose is enjoyment and emancipation.

Chapter Two verse 19

viśeṣa-aviśeṣa-liṅga-mātra-aliṅgāni-guṇa-parvāṇi |

The distinct, the indistinct, the manifest alone and the unmanifest are the phases of the attributes of nature.

Chapter Two verse 20

draṣṭā dṛśi-mātraḥ-śuddhaḥ-api-pratyaya-anupaśyaḥ |

The seer alone sees, although pure it observes through psychic activity.

Chapter Two verse 21

tat-artha eva-dṛśyasya-ātmā |

That purpose of the seen is indeed for our essence.

Chapter Two verse 22

kṛta-arthaṃ-prati-naṣṭam-api-anaṣṭam-tat-anyā-sādhāraṇatvāt |

With regard to its purpose completed it again disappears even though it is not disappeared, that being common for others.

Chapter Two verse 23

sva-svāmi-śaktyoḥ-sva-rūpa-upalabdhi-hetuḥ-saṃyogaḥ |

Conjunction is the cause of apprehension of the own character of the two powers of the owner and the owned.

Chapter Two verse 24

tasya hetuḥ-avidyā |

Its cause is illusion.

Chapter Two verse 25

tat-abhāvāt-saṃyoga-abhāvaḥ hānaṃ-tat-dṛśeḥ kaivalyam |

That non-appearance is the non-appearance of the conjunction, that giving up is the seer in its abstraction.

Chapter Two verse 26

viveka-khyātiḥ-aviplavā-hāna-upāyaḥ |

Unwavering recognition of discrimination is the means for giving up.

Chapter Two verse 27

tasya saptadhā-prānta-bhūmiḥ-prajñā |

Of that final stage a sevenfold insight.

Chapter Two verse 28

yoga-aṅga-anu-ṣṭhānāt aśuddhi-kṣaye jñāna-dīptiḥ āviveka-khyāteḥ |

Following and abiding by the limbs of Yoga the impurities diminish and knowledge illuminates up to recognition of discrimination.

Chapter Two verse 29

yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayaḥ-aṣṭau-aṅgāni |

Restraints, observances, posture, extending the breath, withdrawal from the senses, concentration, meditation and integration are the eight limbs.

Chapter Two verse 30

ahiṃsā-satya-asteya-brahmacarya-aparigrahāḥ yamāḥ |

Non-harming, truthfulness, non-stealing, continence and non-grasping are the restraints.

Chapter Two verse 31

jāti-deśa-kāla-samaya-anavacchinnāḥ sārva-bhaumāḥ mahā-vratam |

When not bound by state of life, place, time or circumstance, in all levels, they are a great vow.

Chapter Two verse 32

śauca-saṃtoṣa-tapaḥ svādhyāya-īśvara-praṇidhānāni niyamāḥ |

Self-purification, satisfaction, self-discipline, sacred study and dedication to the divine are the observances.

Chapter Two verse 33

vitarka-bādhane pratipakṣa-bhāvanam |

When oppressed by negative reasoning cultivate the opposite side.

Chapter Two verse 34

vitarkāḥ hiṃsā-ādayaḥ kṛta-kāritā-anumoditāḥ lobha-krodha-moha-pūrvakāḥ mṛdu-
madhya-adhimātrāḥ duḥkha-ajñāna-ananta-phalāḥ iti pratipakṣa-bhāvanam |

Negative reasoning such as harming and the rest; may be done, brought about, or by approval; is preceded by greed, anger or delusion; may be mild, moderate or intense; its endless fruits are suffering and ignorance; thus cultivate the opposite side.

Chapter Two verse 35

ahiṃsā-pratiṣṭhāyāṃ tat-saṃnidhau vaira-tyāgaḥ |

In the presence of that established in non-harming animosity is forsaken.

Chapter Two verse 36

satya-pratiṣṭhāyāṃ kriyā-phala-āśrayatvam |

When established in truthfulness the fruit corresponds to the action.

Chapter Two verse 37

asteya-pratiṣṭhāyāṃ sarva-ratna-upasthānam |

When established in non-stealing all jewels appear.

Chapter Two verse 38

brahmacarya-pratiṣṭhāyāṃ vīrya-lābhaḥ |

When established in continence energy is attained.

Chapter Two verse 39

aparigraha-sthairye janma-kathaṃtā-saṃbodhaḥ |

When steadfast in non-grasping total knowing of the wherefore of birth.

Chapter Two verse 40

śaucāt-sva-aṅga-jugupsā paraiḥ asaṃsargaḥ |

From self-purification disdain for own body, non-association with others.

Chapter Two verse 41

sattva-śuddhi-saumanasya-eka-agrya-indriya-jaya-ātma-darśana-yogyatvāni ca |

Clarity, purity, open-mindedness, one pointedness, mastery of the senses and fitness for the view from the essence.

Chapter Two verse 42

saṃtoṣāt-anuttamaḥ sukha-lābhaḥ |

From satisfaction unsurpassed pleasantness is attained.

Chapter Two verse 43

kāya-indriya-siddhiḥ-aśuddhi-kṣayāt-tapasah |

From self-discipline impurities diminish and accomplishment in the body and senses.

Chapter Two verse 44

svādhyāyāt-iṣṭa-devatā-saṃprayogaḥ |

From self-study total joining together with revered divinity.

Chapter Two verse 45

samādhi-siddhiḥ-iśvara-praṇidhānāt |

From dedication to the divine accomplishment in intregation.

Chapter Two verse 46

sthira-sukham-āsanam |

Firmness and pleasantness is posture.

Chapter Two verse 47

prayatna-śaithilya-ananta-samāpattibhyām |

Unity is from both relaxation of continued effort and the infinite.

Chapter Two verse 48

tataḥ dvandva-anabhighātaḥ |

From that not troubled by the pair of opposites.

Chapter Two verse 49

tasmin-sati-śvāsa-praśvāsayoḥ-gati-vicchedaḥ prāṇāyāmaḥ |

Being in this, dividing the motion of the inhalation and the exhalation is extending the breath.

Chapter Two verse 50

bāhya-ābhyantara-stambha-vṛttiḥ-deśa-kāla-saṃkhyābhiḥ paridṛṣṭaḥ dīrgha-sūkṣmaḥ |

The external, internal and suspension movements are seen to be long and subtle through place, timing and number.

Chapter Two verse 51

bāhya-ābhyantara-viśaya-ākṣepī caturthaḥ |

The fourth transcends the external and internal as an object.

Chapter Two verse 52

tataḥ kṣīyate prakāśa-āvaraṇam |

From that the covering of the light dissolves.

Chapter Two verse 53

dhāraṇāsu ca yogyatā manasaḥ |

And the fitness of the mind for concentration.

Chapter Two verse 54

sva-viṣaya-asamprayoge cittasya sva-rūpa-anukāraḥ iva-indriyāṇām pratyāhāraḥ |

The disengagement from the own object of the psyche as if imitating the own character of the senses, is withdrawal from the senses.

Chapter Two verse 55

tataḥ-paramā vaśyatā-indriyāṇām ||

From that the best control of the senses.

Chapter Two Closing Verse

iti pātañjala yoga darśane sādhana-pādaḥ ||

Thus Patañjali's view of Yoga in the section on the Means to accomplish.