

Chapter II Sādhana Pāda*

- II.1. tapah svādhyāya Īsvaraṇidhānāni kriyāyogaḥ
Burning zeal in practice, self-study and study of scriptures, and surrender to God are the acts of yoga.
- II.2. samādhi bhāvanārthaḥ kleśa tanūkaraṇārthaśca
The practice of yoga reduces afflictions and leads to samādhi.
- II.3. avidyā asmitā rāga dveṣa abhiniveśaḥ kleśāḥ
The five afflictions which disturb the equilibrium of consciousness are: ignorance or lack of wisdom, ego, pride of the ego or the sense of 'I', attachment to pleasure, aversion to pain, fear of death and clinging to life.
- II.4. avidyā kṣetram uttaraṣāṁ prasupta tanu vicchinna udārāṇām
Lack of true knowledge is the source of all pains and sorrows whether dormant, attenuated, interrupted or fully active.
- II.5. anitya aśuci duḥkha anātmasu nitya śuci sukha ātma khyātiḥ avidyā
Mistaking the transient for the permanent, the impure for the pure, pain for pleasure, and that which is not the self for the self: all this is called lack of spiritual knowledge, avidyā.
- II.6. dr̥k darśanaśaktyoḥ ekātmatā iva asmitā
Egoism is the identification of the seer with the instrumental power of seeing.
- II.7. sukha anuśayī rāgaḥ
Pleasure leads to desire and emotional attachment.
- II.8. duḥkha anuśayī dveṣaḥ
Unhappiness leads to hatred.
- II.9. svarasavāhī viduṣaḥ api tatha ārūḍhaḥ abhiniveśaḥ
Self-preservation or attachment to life is the subtlest of all afflictions. It is found even in wise men.
- II.10. te pratiprasavaheyāḥ sūkṣmāḥ
Subtle afflictions are to be minimized and eradicated by a process of involution.

II.11. dhyānaheyāḥ tadvṛttayaḥ

The fluctuations of consciousness created by gross and subtle afflictions are to be silenced through meditation.

II.12. kleśamūlaḥ karmāśayaḥ dṛṣṭa adrṣṭa janma vedanīyaḥ

The accumulated imprints of past lives, rooted in afflictions, will be experienced in present and future lives.

II.13. sati mūle tadvipākaḥ jāti āyuh bhogāḥ

As long as the root of actions exists, it will give rise to class of birth, span of life and experiences.

II.14. te hlāda paritāpa phalāḥ puṇya apuṇya hetutvāt

According to our good, bad or mixed actions, the quality of our life, its span, and the nature of birth are experienced as being pleasant or painful.

II.15 pariṇāma tāpa saṁskāra duḥkaiḥ guṇavṛtti virodhāt ca duḥkham eva sarvaṁ vivekinaḥ

The wise man knows that owing to fluctuations, the qualities of nature, and subliminal impressions, even pleasant experiences are tinged with sorrow, and he keeps aloof from them.

II.16. heyaṁ duḥkham anāgatam

The pains which are yet to come can be and are to be avoided.

II.17. draṣṭṛdṛśyayoḥ saṁyogaḥ heyahetuḥ

The cause of pain is the association or identification of the seer (ātma) with the seen (prakṛti) and the remedy lies in their dissociation.

II.18. prakāśa kriyā sthiti śīlaṁ bhūtenḍriyātmakaṁ bhogāpavargārthaṁ dṛśyam

Nature, its three qualities, sattva, rajas, and tamas, and its evolutes, the elements, mind, senses of perception and organs of action, exist eternally to serve the seer, for enjoyment or emancipation.

II.19. viśeṣa aviśeṣa liṅgamātra aliṅgāni guṇaparvāṇi

The guṇas generate their characteristic divisions and energies in the seer. Their stages are distinguishable and non-distinguishable, differentiable and non-differentiable.

- II.20. draṣṭā dr̥ṣimātraḥ śuddhaḥ api pratyayānupaśyaḥ
The seer is pure consciousness. He witnesses nature without being reliant on it.
- II.21. tadarthaḥ eva dr̥śyasya ātmā
Nature and intelligence exist solely to serve the seer's true purpose, emancipation.
- II.22. kṛtārtham prati naṣṭam api anaṣṭam tadanya sādharmaṇatvāt
The relationship with nature ceases for emancipated beings, its purpose having been fulfilled, but its processes continue to affect others.
- II.23. sva svāmīśaktyoḥ svarūpopalabdhi hetuḥ saṁyogaḥ
The conjunction of the seer with the seen is for the seer to discover his own true nature.
- II.24. tasya hetuḥ avidyā
Lack of spiritual understanding (avidyā) is the cause of the false identification of the seer with the seen.
- II.25. tad abhāvāt saṁyogābhāvaḥ hānam taddr̥śeḥ kaivalyam
The destruction of ignorance through right knowledge breaks the link binding the seer to the seen. This is kaivalya, emancipation.
- II.26. vivekakhyātiḥ aviṣṭavā hānopāyaḥ
The ceaseless flow of discriminative knowledge in thought, word and deed destroys ignorance, the source of pain.
- II.27. tasya saptadhā prāntabhūmiḥ prajñā
Through this unbroken flow of discriminative awareness, one gains perfect knowledge which has seven spheres.
- II.28. yogāṅgānuṣṭhānāt aśuddhikṣaye jñānadīptiḥ āvivekakhyāteḥ
By dedicated practice of the various aspects of yoga impurities are destroyed: the crown of wisdom radiates in glory.

- II.29. yama niyama āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayaḥ aṣṭau aṅgāni
Moral injunctions (yama), fixed observances (niyama), posture (āsana), regulation of breath (prāṇāyāma), internalization of the senses towards their sources (pratyāhāra), concentration (dhāraṇā), meditation (dhyāna) and absorption of consciousness in the self (samādhi), are the eight constituents of yoga.
- II.30. ahimsa satya asteya brahmacarya aparigrahāḥ yamāḥ
Non-violence, truth, abstention from stealing, continence, and absence of greed for possessions beyond one's need are the five pillars of yama.
- II.31. jāti deśa kāla samaya anavacchinnāḥ sārvaḥ mahāvratam
Yamas are the great, mighty, universal vows, unconditioned by place, time and class.
- II.32. śauca saṁtoṣa tapaḥ svādhyāya Īśvarapraṇidhāhāni niyamāḥ
Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the niyamas.
- II.33. vitarkabādhane pratipakṣabhāvanam
Principles which run contrary to yama and niyama are to be countered with the knowledge of discrimination.
- II.34. vitarkaḥ hiṁsādayaḥ kṛta kārīta anumoditāḥ lobha krodha moha pūrvakaḥ mṛdu madhya adhimātraḥ duḥkha ajñāna anantaphalāḥ iti pratipakṣabhāvanam
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.
- II.35. ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ
When non-violence in speech, thought and action is established, one's aggressive nature is relinquished and others abandon hostility in one's presence.

- II.36. satyapraṭiṣṭhāyāṁ kriyāphalāśrayatvam
When the sādḥaka is firmly established in the practice of truth, his words become so potent that whatever he says comes to realization.
- II.37. asteyapraṭiṣṭhāyāṁ sarvaratnopasthānam
When abstention from stealing is firmly established, precious jewels come.
- II.38. brahmacaryapraṭiṣṭhāyāṁ vīryalābhaḥ
When the sādḥaka is firmly established in continence, knowledge, vigour, valour and energy flow to him.
- II.39. aparigrahaṣṭhairye janmakathāntā sambodhaḥ
Knowledge of past and future lives unfolds when one is free from greed for possessions.
- II.40. śaucāt svāṅgajugupsā paraiḥ asaṁsargaḥ
Cleanliness of body and mind develops disinterest in contact with others for self-gratification.
- II.41. sattvaśuddhi saumanasya aikāgrya indriyajaya ātma darśana योग्यात्वा
When the body is cleansed, the mind purified and the senses controlled, joyful awareness needed to realize the inner self, also comes.
- II.42. saṁtoṣāt anuttamaḥ sukhalābhaḥ
From contentment and benevolence of consciousness comes supreme happiness.
- II.43. kāya indriya siddhiḥ aśuddhikṣayāt tapasaḥ
Self-discipline (tapas) burns away impurities and kindles the sparks of divinity.
- II.44. svādhyāyāt iṣṭadevatā saṁprayogaḥ
Self-study leads towards the realization of God or communion with one's desired deity.
- II.45. samādhisiddhiḥ Īśvara praṇidhānāt
Surrender to God brings perfection in samādhi.

- II.46. sthira sukham āsanam
Āsana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.
- II.47. prayatna śaithilya ananta samāpattibhyām
Perfection in an āsana is achieved when the effort to perform it becomes effortless and the infinite being within is reached.
- II.48. tataḥ dvandvāḥ anabhighātaḥ
From then on, the sādḥaka is undisturbed by dualities.
- II.49. tasmin satiśvāsa praśvāsayoḥ gaticchedaḥ prāṇāyāmaḥ
Prāṇāyāma is the regulation of the incoming and outgoing flow of breath with retention. It is to be practised only after perfection in āsana is attained.
- II.50. bāhya ābhyantara stambha vṛttiḥ deśa kāla saṅkhyābhiḥ paridr̥ṣṭaḥ
 dīrgha sūkṣmaḥ
Prāṇāyāma has three movements: prolonged and fine inhalation, exhalation and retention; all regulated with precision according to duration and place.
- II.51. bāhya ābhyantara viśaya ākṣepī caturthaḥ
The fourth type of prāṇāyāma transcends the external and internal prāṇāyāmas, and appears effortless and non-deliberate.
- II.52. tataḥ kṣīyate prakāśa āvaraṇam
Prāṇāyāma removes the veil covering the light of knowledge and heralds the dawn of wisdom.
- II.53. dhāraṇāsu ca yogyatā manasaḥ
The mind also becomes fit for concentration.
- II.54. svaviśaya asaṁprayoge cittasya svarūpānukāraḥ iva indriyāṇāṁ
 pratyāhāraḥ
Withdrawing the senses, mind and consciousness from contact with external objects, and then drawing them inwards towards the seer, is pratyāhāra.
- II.55. tataḥ paramā vaśyatā indriyāṇām
Pratyāhāra results in the absolute control of the sense organs.