

# Yoga Sūtras of Patañjali as translated by BKS Iyengar\*

## Chapter II Sādhana Pāda\*

atha sādhanā pādah

- II.1. tapah svādhyāya Īsvaraṇidhānāni kriyāyogaḥ  
tapahsvādhyāyeśvaraṇidhānāni 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  
samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca

*The practice of yoga reduces afflictions and leads to samādhi.*

- II.3 avidyā asmitā rāga dveṣa abhiniveśāḥ kleśāḥ  
avidyāsmītārāgadveṣābhiniveśāḥ 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 uttaraśāṁ prasupta tanu vicchinna udārāṇām  
avidyā kṣetramuttaraśāṁ prasuptatanuvicchinnodārāṇām

*Lack of true knowledge is the source of all pains and sorrows whether dormant, attenuated, interrupted or fully active.*

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II.5. anitya ásuci duḥkha anātmasu nitya śuci sukha ātma khyātiḥ avidyā  
anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā

*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  
dr̥kdarśanaśaktyorekātmatevāsmitā

*Egoism is the identification of the seer with the instrumental power of seeing.*

II.7. sukha anuśayī rāgaḥ  
sukhānuśayī rāgaḥ

*Pleasure leads to desire and emotional attachment.*

II.8. duḥkha anuśayī dveṣaḥ  
duḥkhānuśayī dveṣaḥ

*Unhappiness leads to hatred.*

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II.9. svarasavāhī viduṣaḥ api tatha ārūḍhaḥ abhiniveśaḥ  
svarasavāhī viduṣoḥ tathārūḍhobhiniveśaḥ

*Self-preservation or attachment to life is the subtlest of all afflictions. It is found even in wise men.*

II.10. te pratiprasavaheyāḥ sūkṣmāḥ  
te pratiprasavaheyāḥ sūkṣmāḥ

*Subtle afflictions are to be minimized and eradicated by a process of involution.*

II.11. dhyānaheyāḥ tadvṛttayaḥ  
dhyānaheyāstadvṛttayaḥ

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

II.12. kleśamūlaḥ karmāśayaḥ drṣṭa adrṣṭa janma vedanīyaḥ  
kleśamūlaḥ karmāśayo drṣṭādrṣṭajanmavedanīyaḥ

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

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II.13. sati mūle tadvipākaḥ jāti āyuh bhogāḥ  
sati mūle tadvipāko jātyāyurbhogāḥ

*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  
te hlādaparitāpaphalāḥ puṇyāpuṇya 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 saṃskāra duḥkaiḥ guṇavṛtti virodhāt ca duḥkham eva  
sarvaṃ vivekinaḥ  
pariṇāmatāpasamskāraduḥkhaiguṇavṛttivirodhācca duḥkhameva  
sarvaṃ 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. heyaṃ duḥkhamanāgatam

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

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II.17. draṣṭṛdr̥śyayoḥ saṁyogaḥ heyahetuḥ  
draṣṭṛdr̥śyayoḥ saṁyogo heyahetuḥ

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

II.18. prakāśa kriyā sthiti śīlaṁ bhūtenḍriyātmakaṁ bhogaḥpavargārthaṁ  
dr̥śyam  
prakāśakriyāsthitiśīlaṁ bhūtenḍriyātmakaṁ bhogaḥpavargārthaṁ  
dr̥śyam

*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  
viśeṣāviśeṣaliṅgamātrāliṅgāni 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 dr̥śimātraḥ śuddhaḥ api pratyayānupaśyaḥ  
draṣṭā dr̥śimātraḥ śuddhoḥpi pratyayānupaśyaḥ

*The seer is pure consciousness. He witnesses nature without being reliant on it.*

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II.21. tadarthaḥ eva dṛśyasya ātmā  
tadarthaḥ eva dṛśyasyātmā

*Nature and intelligence exist solely to serve the seer's true purpose, emancipation.*

II.22. kṛtārtham prati naṣṭam api anaṣṭam tadanya sādharmaṇatvāt  
kṛtārtham pratinaṣṭamapyanaṣṭam tadanyasādharmaṇatvāt

*The relationship with nature ceases for emancipated beings, its purpose having been fulfilled, but its processes continue to affect others.*

II.23. sva svāmiśaktyoḥ svarūpopalabdhi hetuḥ saṁyogaḥ  
svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ

*The conjunction of the seer with the seen is for the seer to discover his own true nature.*

II.24. tasya hetuḥ avidyā  
tasya heturavidyā

*Lack of spiritual understanding (avidyā) is the cause of the false identification of the seer with the seen.*

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II.25. tad abhāvāt saṁyogābhāvaḥ hānaṁ tadḍṛṣeḥ kaivalyam  
tadabhāvāt saṁyogābhāvo hānaṁ tadḍṛṣeḥ 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  
vivekakhyātiraviṣṭavā hānopāyaḥ

*The ceaseless flow of discriminative knowledge in thought, word and deed destroys ignorance, the source of pain.*

II.27. tasya saptadhā prāntabhūmiḥ prajñā  
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  
yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ

*By dedicated practice of the various aspects of yoga impurities are destroyed: the crown of wisdom radiates in glory.*

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II.29. yama niyama āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna  
samādhayaḥ aṣṭau aṅgāni

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo  
'ṣṭavaṅgāni

*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. ahimsā satya asteya brahmacarya aparigrahāḥ yamāḥ  
ahimsāsatyāsteyabrahmacaryāparigrahāḥ 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 sārvabhaumāḥ mahāvratam  
jātideśakālasamayānavacchinnāḥ sārvabhaumāḥ mahāvratam

*Yamas are the great, mighty, universal vows, unconditioned by place, time and class.*

II.32. śauca saṁtoṣa tapaḥ svādhyāya Īśvarapraṇidhāhāni niyamāḥ  
śaucasaṁtoṣatapaḥsvādhyāyeśvarapraṇidhāhāni niyamāḥ

*Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the niyamas.*

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## 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 kārita anumoditāḥ lobha krodha moha pūrvakaḥ mṛdu madhya adhimātraḥ duḥkha ajñāna anantaphalāḥ iti pratipakṣabhāvanam

vitarka hiṁsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā 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. ahimsāpratiṣṭhāyāṁ 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. satyapratīṣṭhāyāṁ kriyāphalāśrayatvam

*When the sādḥaka is firmly established in the practice of truth, his words become so potent that whatever he says comes to realization.*

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II.37. asteyapraṭiṣṭhāyām sarvaratnopasthānam  
asteyapraṭiṣṭhāyām sarvaratnopasthānam

*When abstention from stealing is firmly established, precious jewels come.*

II.38. brahmacaryapraṭiṣṭhāyām vīryalābhah  
brahmacaryapraṭiṣṭhāyām vīryalābhah

*When the sādḥaka is firmly established in continence, knowledge, vigour, valour and energy flow to him.*

II.39. aparigrahasṭhairye janmakathamtā sambodhah  
aparigrahasṭhairye janmakathamtāsambodhah

*Knowledge of past and future lives unfolds when one is free from greed for possessions.*

II.40. śaucāt svāṅgajugupsā paraiḥ asaṁsargaḥ  
śaucāt svāṅgajugupsā parairasaṁsargaḥ

*Cleanliness of body and mind develops disinterest in contact with others for self-gratification.*

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II.41. sattvaśuddhi saumanasya aikāgrya indriyajaya ātmarśana योग्यत्वानि  
ca

sattvaśuddhisumanasyaikāgryendriyajayātmarśanayogyatvānica

*When the body is cleansed, the mind purified and the senses controlled, joyful awareness needed to realize the inner self, also comes.*

II.42. sañtoṣāt anuttamaḥ sukhālābhaḥ

sañtoṣādanuttamaḥ sukhālābhaḥ

*From contentment and benevolence of consciousness comes supreme happiness.*

II.43. kāya indriya siddhiḥ aśuddhikṣayāt tapasaḥ

kāyendriyasiddhiraśuddhikṣayāttapasaḥ

*Self-discipline (tapas) burns away impurities and kindles the sparks of divinity.*

II.44. svādhyāyāt iṣṭadevatā saṁprayogaḥ

svādhyāyādiṣṭadevatāsaṁprayogaḥ

*Self-study leads towards the realization of God or communion with one's desired deity.*

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II.45. samādhisiddhiḥ Īśvarapraṇidhānāt  
samādhisiddhirīśvarapraṇidhānāt

*Surrender to God brings perfection in samādhi.*

II.46. sthira sukham āsanam  
sthirasukhamāsanam

*Āsana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.*

II.47. prayatna śaithilya ananta samāpattibhyām  
prayatnaśaithilyānanta 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  
tato dvandvānabhighātaḥ

*From then on, the sādḥaka is undisturbed by dualities.*

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II.49. tasmin satiśvāsa praśvāsayoḥ gativicchedaḥ prāṇāyāmaḥ  
tasmīnsati śvāsapraśvāsayorgativicchedaḥ 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 saṁkhyābhiḥ paridr̥ṣṭaḥ  
dīrgha sūkṣmaḥ  
bāhyābhyantarastambhavṛttirdeśakālasaṁkhyābhiḥ paridr̥ṣṭo  
dīrghasūkṣmaḥ

*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  
bāhyābhyantaraviśayaākṣepī caturthaḥ

*The fourth type of prāṇāyāma transcends the external and internal prāṇāyāmas, and appears effortless and non-deliberate.*

II.52. tataḥ kṣīyate prakāśa āvaraṇam  
tataḥ kṣīyate prakāśāvaraṇam

*Prāṇāyāma removes the veil covering the light of knowledge and heralds the dawn of wisdom.*

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II.53. dhāraṇāsu ca yogyatā manasaḥ  
dhāraṇāsu ca yogyatā manasaḥ

*The mind also becomes fit for concentration.*

II.54. svaviśaya asaṁprayoge cittasya svarūpānukāraḥ iva indriyāṇāṁ  
pratyāhāraḥ  
svaviśayāsaṁprayoge cittasya svarūpānukāra ivendriyāṇāṁ  
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 indriyāṇāṁ  
tataḥ paramā vaśyatendriyāṇāṁ

*Pratyāhāra results in the absolute control of the sense organs.*

iti sādhana pādaḥ