

Chapter II Sādhana Pāda*

- II.1. Burning zeal in practice, self-study and study of scriptures, and surrender to God are the acts of yoga.
- II.2. The practice of yoga reduces afflictions and leads to *samādhi*.
- II.3. 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. Lack of true knowledge is the source of all pains and sorrows whether dormant, attenuated, interrupted or fully active.
- II.5. 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. Egoism is the identification of the seer with the instrumental power of seeing.
- II.7. Pleasure leads to desire and emotional attachment.
- II.8. Unhappiness leads to hatred.
- II.9. Self-preservation or attachment to life is the subtlest of all afflictions. It is found even in wise men.
- II.10. Subtle afflictions are to be minimized and eradicated by a process of involution.
- II.11. The fluctuations of consciousness created by gross and subtle afflictions are to be silenced through meditation.
- II.12. The accumulated imprints of past lives, rooted in afflictions, will be experienced in present and future lives.
- II.13. As long as the root of actions exists, it will give rise to class of birth, span of life and experiences.
- II.14. 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. 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. The pains which are yet to come can be and are to be avoided.
- II.17. 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. 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. The *guṇas* generate their characteristic divisions and energies in the seer. Their stages are distinguishable and non-distinguishable, differentiable and non-differentiable.
- II.20. The seer is pure consciousness. He witnesses nature without being reliant on it.
- II.21. Nature and intelligence exist solely to serve the seer's true purpose, emancipation.
- II.22. The relationship with nature ceases for emancipated beings, its purpose having been fulfilled, but its processes continue to affect others.
- II.23. The conjunction of the seer with the seen is for the seer to discover his own true nature.

- II.24. Lack of spiritual understanding (*avidyā*) is the cause of the false identification of the seer with the seen.
- II.25. The destruction of ignorance through right knowledge breaks the link binding the seer to the seen. This is *kaivalya*, emancipation.
- II.26. The ceaseless flow of discriminative knowledge in thought, word and deed destroys ignorance, the source of pain.
- II.27. Through this unbroken flow of discriminative awareness, one gains perfect knowledge which has seven spheres.
- II.28. By dedicated practice of the various aspects of yoga impurities are destroyed: the crown of wisdom radiates in glory.
- II.29. Moral injunctions (*yama*), fixed observances (*niyama*), posture (*āsana*), regulation of breath (*prāṇāyāma*), internalization of the senses towards their sources (*pratyāhāra*), concentration (*dhāraṇā*), meditation (*dhyaṇa*) and absorption of consciousness in the self (*samādhi*), are the eight constituents of yoga.
- II.30. 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. *Yamas* are the great, mighty, universal vows, unconditioned by place, time and class.
- II.32. Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the *niyamas*.
- II.33. Principles which run contrary to *yama* and *niyama* are to be countered with the knowledge of discrimination.
- II.34. 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. 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. When the *sādhaka* is firmly established in the practice of truth, his words become so potent that whatever he says comes to realization.
- II.37. When abstention from stealing is firmly established, precious jewels come.
- II.38. When the *sādhaka* is firmly established in continence, knowledge, vigour, valour and energy flow to him.
- II.39. Knowledge of past and future lives unfolds when one is free from greed for possessions.
- II.40. Cleanliness of body and mind develops disinterest in contact with others for self-gratification.
- II.41. When the body is cleansed, the mind purified and the senses controlled, joyful awareness needed to realize the inner self, also comes.
- II.42. From contentment and benevolence of consciousness comes supreme happiness.
- II.43. Self-discipline (*tapas*) burns away impurities and kindles the sparks of divinity.
- II.44. Self-study leads towards the realization of God or communion with one's desired deity.
- II.45. Surrender to God brings perfection in *samādhi*.

- II.46. *Āsana* is perfect firmness of body, steadiness of intelligence and benevolence of spirit.
- II.47. Perfection in an *āsana* is achieved when the effort to perform it becomes effortless and the infinite being within is reached.
- II.48. From then on, the *sādhaka* is undisturbed by dualities.
- II.49. *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. *Prāṇāyāma* has three movements: prolonged and fine inhalation, exhalation and retention; all regulated with precision according to duration and place.
- II.51. The fourth type of *prāṇāyāma* transcends the external and internal *prāṇāyāmas*, and appears effortless and non-deliberate.
- II.52. *Prāṇāyāma* removes the veil covering the light of knowledge and heralds the dawn of wisdom.
- II.53. The mind also becomes fit for concentration.
- II.54. Withdrawing the senses, mind and consciousness from contact with external objects, and then drawing them inwards towards the seer, is *pratyāhāra*.
- II.55. *Pratyāhāra* results in the absolute control of the sense organs.

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