

पातञ्जलयोगसूत्राणि – साधन पादः

pAtanjalayogasUtrANi – sAdhana pAdaH

Shlokas in Devanagari and English with
Meanings in English

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Sanskrit-Intranslatables

The essence of meaning(artha) in Sanskrit, is in the sounds(vAk) themselves.

Once multiple sounds combine to form a word, they are quite hard to translate into any other language of existence.

Translations made in this work, are only close approximations which help us gain some context.

The complete extent of each sutra can only be revealed internally, by meditating upon its constituent sounds.

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ॥

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yogena chittasya padena vAchAm malam sharIrasya cha vaidyakena
yoapakarottam pravaram munInAm patanjaliM prAnjalirAnatosmi

The one who cleansed the impurities,
of the mind, through yoga,
of the speech, through grammar and
of the body, through medicine;
I bow down with my folded palms,
to that highest of sages, Patanjali.

पातञ्जलयोगसूत्राणि
pAtanjalayogasUtrANi

The abridged-concepts of yoga, by sage Patanjali

॥ द्वितीयोऽध्यायः ॥
dvitlyoadhyAyaH

The Second Chapter

॥ साधन पादः ॥
sAdhana pAdaH

The section on "The Practice of Yoga"

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ २.१॥
tapaHsvAdhyAyeshvarapraNidhAnAni kriyAyogaH 2.1

tapaH='penance', svAdhyAyA='study of the self',
IshwarapraNidhAna='Abiding in the Divine', constitute the process
of kriyAyogaH='Yoga of Internal Action'.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २.२॥
samAdhibhAvanArthaH kleshatanUkaraNArthashcha 2.2

These processes result in the attainment of samAdhi='Equanimity of Mind', and the erosion of klesha='Obstacles'

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ २.३ ॥

avidyAsmitArAgadveShAbhiniveshAH kleshAH 2.3

avidyA='Ignorance', asmitA='Wrong Indentification of the self', rAga='affection', dveSha='aversion', and abhinivesha='clinging' are kleshas='Obstacles'

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ २.४ ॥

avidyA kShetramuttareShAM prasuptatanuvichChinnodArANAm 2.4

avidyA='Ignorance' is the source of all the others, which are of the levels of prasupta='dormant', tanu='feeble', vichChinna='intermittent' and udAra='profuse'

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ २.५ ॥

anityAshuchiduHkhAnAtmasu nityashuchisukhAtmakhyAtiravidyA 2.5

avidyA='Ignorance' is thinking anitya='Impermanent' to be nitya='Permanent'; ashuchi='Impure' to be shuchi='Pure'; duHkha='Unpleasantness' to be sukha='Pleasantness', and anAtma='Not the Self' to be Atma='Self'

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ २.६ ॥
dRgdarshanashaktyorekAtmatevAsmitA 2.6

asmitA='Wrong Indentification of the self' is the apparent unity
between drk='Seer', and darshana-shakti='The power of sight'

सुखानुशयी रागः ॥ २.७ ॥
sukhAnushayl rAgaH 2.7

rAga='Affection' is an outcome of sukha='Pleasantness'

दुःखानुशयी द्वेषः ॥ २.८ ॥
duHkhAnushayl dveShaH 2.8

dveSha='Aversion' is an outcome of duHkha='Unpleasantness'

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ २.९ ॥
svarasavAhl viduShoapi tathArUDhoabhiniveshaH 2.9

abhinivesha='Clinging' flows out of svarasa='Interest in one's own
Self', and is established even among viduShas='The
knowledgeable ones'

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ २.१० ॥
te pratiprasavaheyAH sUkShmAH 2.10

These above mentioned kleshas are sUkShma='Subtle', and need to be reduced by attending to the roots of their origin

ध्यानहेयास्तद्वृत्तयः ॥ २.११ ॥
dhyAnaheyAstadvRttayaH 2.11

Their manifestations can be reduced through dhyAna='Meditation'

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ २.१२ ॥
kleshamUlaH karmAshayo dRShTAdRShTajanmavedanIyaH 2.12

The root of these kleshas is the heap of karmas='Actions' which causes suffering in the current birth and in others

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ २.१३ ॥
sati mUle tadvipAko jAtyAyurbhogAH 2.13

As long as this root exists, it results in the fruits of jAti='Birth', AyuH='Life Span', and bhogAH='Experiences'

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ २.१४ ॥
te hIAdaparitApaphalAH puNyApuNyahetutvAt 2.14

They in-turn result in the fruits of AhlAda='Delight', and
paritApa='Dejection', due to the causes of puNya='Virtue', and
apuNya='Vice' respectively

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ २.१५॥
pariNAmatApasanskAraduHkhairguNavRttivirodhAchcha
duHkhameva sarvaM vivekinaH 2.15

Those who are driven by the intellect, perceive everything as
unpleasant since everything has an intrinsic nature of change,
which leads to afflictions and misery, and due to the conflicting
nature of the actions born out of the three guNas.

हेयं दुःखमनागतम् ॥ २.१६॥
heyaM duHkhamanAgatam 2.16

Unpleasantness which has not yet come about, needs to be
avoided

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ २.१७॥
draShTRdRshyayoH sanyogo heyahetuH 2.17

Uniting the draShTA='The one who sees', and the dRShyam='That
which is seen' is the cause which helps one avoid it

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ २.१८॥

prakAshakriyAsthitishIlaM bhUtendriyAtmakaM
bhogApavargArthaM dRshyam 2.18

dRShyam='That which is seen'
has the tendencies of prakAsha='Manifestation', kriyA='Action',
and sthiti='Continuation'
is of the nature of bhUta='Elements', and indriya='Senses', and
serves the purpose of bhoga='Experience' and
apavarga='Release'

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥ २.१९ ॥
visheShAvisheShalingamAtrAlingAni guNaparvANi 2.19

guNas='Qualities' of the dRShyam can take up all possible states
of being visheSha='Specific' or avisheSha='Generic',
and linga-mAtra='Defined', or alinga='Undefined'

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २.२० ॥
draShTA dRshimAtraH shuddhoapi pratyayAnupashyaH 2.20

draShTA='The one who sees' is nothing but the power of sight,
who even being pure, sees only through the perspective of
pratyaya='The State of Being'

तदर्थ एव दृश्यस्यात्मा ॥ २.२१ ॥
tadartha eva dRshyasyAtmA 2.21

It is for this purpose, that dRShyam='That which is seen' exists

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २.२२ ॥

kRtArthaM prati naShTamapyanaShTaM tadanyasAdhAraNatvAt
2.22

Even when its purpose is served, once the draShTA='Seer'
becomes one with dRShyam='That which is seen',
it doesn't cease to exist, due to it's general relevance to all other
beings.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २.२३ ॥

svasvAmishaktyoH svarUpopalabdhihetuH sanyogaH 2.23

The cause for realizing the true self, and the potential of both the
creation and the creator, is this apparent-unity between the body,
mind and self.

तस्य हेतुरविद्या ॥ २.२४ ॥

tasya heturavidyA 2.24

And the cause for this apparent-unity, is avidyA='Ignorance'

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २.२५ ॥

tadabhAvAt sanyogAbhAvo hAnaM taddRsheH kaivalyam 2.25

In the absence of this ignorance, apparent-unity is also gone, and
one attains to the state of kaivalyam

विवेकख्यातिरविप्लवा हानोपायः ॥ २.२६ ॥
vivekakhyAtiraviplavA hAnopAyaH 2.26

The method to destroy ignorance, is through
aviplava='uninterrupted-knowledge' of vivekakhyAti='Distinction
between what is self, and what is not'

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २.२७ ॥
tasya saptadhA prAntabhUmiH prajnA 2.27

The seven-step process in which this vivekakhyAti comes about, is
called as prajnA='True Knowledge'

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिरा विवेकख्यातेः ॥ २.२८ ॥
yogAngAnuShThAnAdashuddhikShaye jnAnadIptirA
vivekakhyAteH 2.28

Through the practice of the components of Yoga, the impurities
are destroyed, resulting in the dawning of the light of True
Knowledge

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २.२९ ॥

yamaniyamAsanaprANAyAmapratyAhAradhAraNAdhyAnasamAdh
ayoaShTAvangAni 2.29

The eight components of Yoga are yama='Self-Discipline',
niyama='Strict-Regimen', Asana='Posture', prANAyAma='Breath
Control', pratyAhAra='Sensory Withdrawal',
dhAraNa='Concentration', dhyAna='Meditation', and
samAdhi='Equanimity'

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ २.३० ॥
ahinsAsatyAsteyabrahmacharyaAparigrahaA yamaH 2.30

ahinsA='Non-Violence', satya='Truthfulness', asteya='Non-
Stealing', brahmacharya='Being in the Path of the Divine',
Aparigraha='Non-covetousness' are the practices of yama='Self-
Discipline'

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ २.३१ ॥
jAtideshakAlasamayAnavachChinnAH sArvabhauma mahAvratam
2.31

These great practices hold true everywhere, and are not disturbed
by jAti='One's Birth', desha='One's Place', kAla='The Times One
lives in' and samaya='One's Circumstances'

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ २.३२ ॥

shauchasantoShatapaHsvAdhyAyeshvarapraNidhAnAni niyamAH
2.32

shaucha='Cleanliness', santoSha='Contentment', tapaH='Penance',
svAdhyAya='Study of the Self', and IshvarapraNidhAna='Abiding in
the Divine' are the practices of niyama='Strict-Regimen'

वितर्कबाधने प्रतिपक्षभावनम् ॥ २.३३ ॥
vitarkabAdhane pratipakShabhAvanam 2.33

If one is troubled by vitarka='Illogical thoughts' of straying from
yama and niyama, one should remind oneself of the outcome of
the alternative choice

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ २.३४ ॥
vitarkA hinsAdayaH kRtakAritAnumoditA
lobhakrodhamohapUrvakA
mRdumadhyAdhimAtrA duHkhAjnAnAnantaphalA iti
pratipakShabhAvanam 2.34

'These illogical thoughts, and practices such as violence,
either directly done, made to be done, or encouraged,
due to the feelings of lobha='Greed', and moha='Delusion',
performed either mildly, moderately, or intensely,

result in unbounded duHka='Unpleasantness' and
ajnAna='Ignorance'

Thus one should remind oneself of the outcome of the alternative
choices

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ २.३५ ॥
ahinsApratiShThAyAM tatsannidhau vairatyAgaH 2.35

By being established in ahinsA='Non-Violence', enmity is given up
in such a person's presence

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ २.३६ ॥
satyapратиShThAyAM kriyAphalAshrayatvam 2.36

By being established in satya='Truthfulness', one attains to the
power of ever fruitful action

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ २.३७ ॥
asteyapратиShThAyAM sarvaratnopasthAnam 2.37

By being established in asteya='Non-Stealing', one attains to all
the wealth of precious jewels

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ २.३८ ॥
brahmacharyapратиShThAyAM vlryalAbhaH 2.38

By being established in brahmacharya='Being in the Path of the Divine', one begets vlrya='Vigour'

अपरिग्रहस्थैर्ये जन्मकथंतासम्बोधः ॥ २.३९ ॥

aparigrahasthairye janmakathantAsambodhaH 2.39

By being established in aparigraha='Non-covetousness', one understands how one's process of birth and death has been and will be

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ २.४० ॥

shauchAt svAngajugupsA parairasansargaH 2.40

By being established in shaucha='Cleanliness', one rises beyond the attachment for one's own body parts, and over the sexual desire for the other's

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शन-योग्यत्वानि च ॥ २.४१ ॥

sattvashuddhisaumanasyaikAgryendriyajayAtmadarshana-yogyatvAni cha 2.41

One also attains to sattva='Vitality', shudhhi='Purity', saumanasya='Pleasantness of the Mind', aikArgya='Intent Focus', indriyajaya='Victory over the Senses', and yogyatva='Eligibility' for Atmadarshana='Perception of the True Self'

संतोषादनुत्तमसुखलाभः ॥ २.४२ ॥
santoShAdanuttamasukhalAbhaH 2.42

By being established in santoSha='Contentment', one gains
unparalleled bliss

कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥ २.४३ ॥
kAyendriyasiddhirashuddhikShayAt tapasaH 2.43

By being established in tapaH='Penance', one's impurities are
washed away, and one gains attainments corresponding to the
Physical Body and the Senses

स्वाध्यायाद् इष्टदेवतासंप्रयोगः ॥ २.४४ ॥
svAdhyAyAd iShTadevatAsanprayogaH 2.44

By being established in svAdhyAya='Study of the Self', one attains
the practical utility of one's deity of worship

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ २.४५ ॥
samAdhisiddhirIshvarapraNidhAnAt 2.45

By being established in IshvarapraNidhAna='Abiding in the Divine',
one attains to samAdhi='Equanimity'

स्थिरसुखम् आसनम् ॥ २.४६ ॥
sthirasukham Asanam 2.46

Asanam='Posture' is that which is sthiram='Firm' and
Sukham='Pleasant'

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ २.४७ ॥
prayatnashaithilyAnantasamApattibhyAm 2.47

It is attained once the struggle in practice reduces, and one
reaches the experience of the boundless

ततो द्वन्द्वानभिघातः ॥ २.४८ ॥
tato dvandvAnabhighAtaH 2.48

And then, one's dualities are destroyed

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ २.४९ ॥
tasminsati shvAsaprashvAsayorgativichChedaH prANAyAmaH 2.49

In that state, separation of the flow of Inhalations and Exhalations
is called as prANAyAma

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ २.५० ॥
bAhyAbhyantarastambhavRttirdeshakAlasankhyAbhiH paridRShTo
dlrghasUkShmaH 2.50

It becomes long and subtle, with a practice of holding the breath inside and outside, being conscious of the three factors of desha='Place of Holding', kAla='Time of Holding' and Sankhya='Number of Repititions'

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ २.५१ ॥

bAhyAbhyantaraviShayAkShepl chaturthaH 2.51

The fourth factor of prANAyAma is beyond the purview of Inside or Outside

ततः क्षीयते प्रकाशावरणम् ॥ २.५२ ॥

tataH kShlyate prakAshAvaraNam 2.52

It is there, that the veil that covers the light of consciousness starts thinning

धारणासु च योग्यता मनसः ॥ २.५३ ॥

dhAraNAsu cha yogyata manasaH 2.53

And the mind becomes eligible to hold dhAraNA='Concentration'

स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ २.५४ ॥

svaviShayAsanprayoge chittasvarUpAnukAra ivendriyANAM pratyAhAraH 2.54

When the mind is withdrawn from the objects of the senses, the sense-organs also follow suit, and withdraw into themselves. This is known as pratyAhara.

ततः परमा वश्यतेन्द्रियाणाम् ॥ २.५५॥
tataH paramA vashyatendriyANAm 2.55

And then, the senses are pervaded by the supreme nature of the beyond

॥ इति पतञ्जलि-विरचिते योग-सूत्रे द्वितीयः साधन-पादः ॥
iti patanjali-virachite yoga-sUtre dvitIyaH sAdhana-pAdaH

Thus, is the second chapter, called sAdhanapAda in the yoga sutras composed by Patanjali.