

YOGA SUTRAS OF PATANJALI

SADHANA PADA

Living practices without longing (sadhana) are the second step

1. *Tapah-swadhyaya-ishwara-pranidhanani kriya-yoga*
Kriya Yoga is the perception (*pranidhanani*) of the wholeness (*ishwara*) through meditation on the ego-mind (*swadhyaya*) and the burning out of all conditioning (*tapah*), using certain practices.
2. *Samadhi-bhavana-artha klesha-tanu-karana-arthash cha*
It (*kriya yoga*) reduces conflict and develops equanimity in attitude and sentiments (*samadhi bhavana*).
3. *Avidya-asmita-raga-dwesa-abhiniveshah kleshah*
Indulgence (*abhiniveshah*) in the following are the root causes of suffering (*kleshah*):
 - 1) Incapacity to learn (*avidya*)
 - 2) I-ness and ego (*asmita*)
 - 3) Attachments (*raga*)
 - 4) Aversions (*dwesa*)
4. *Avidya-ksetram-uttarasam prasupta-tanu-vichchhino-daranam*
The incapacity to learn (*avidya*) is the inability to see what is. *Avidya* can be manifested subtly (*tanu*) or appear dormant (*prasupta*) and can be scattered unevenly (*vichchhina*) or ever present (*daranam*).
5. (I) *Anitya-ashuchi-duhkha-anatmasu nitya-shuchi-sukha-atma-khyatir avidya*
Avidya is the non-understanding of “what is”. *Avidya* is the illusion that results in the ephemeral appearing as eternal, of the profane appearing as sacred, of suffering as pleasure, of self ignorance as self-knowledge.
6. (II) *Drig-darshana-shaktyor-eka-atmata-eva-asmita*
The dichotomy between the eternal self (*atma*) and the ego (*asmita*) occurs due to the separation of the observer from the observed (*drig-darshana*).
7. (III) *Sukha-anushayi ragah*
Seeking gratification leads to attachment (*ragah*).
8. (IV) *Duhkha-anushayi dwesah*
Suffering is a consequence of aversion and hostility (*dwesah*).
9. (V) *Swarasa-vahi vidusoapi tatha rudho abhinivesa*
Indulgence in the continuity of I-ness and ego (*swarasa-vahi*) is sustained by conditioning and cultural inputs which dominate even the learned (*vidusoapi*).
10. *Te pratiprasavah-heyah suksmah*
Subtle (psychological) suffering is diminished by inward observation/reflection (*pratiprasavah*).
11. *Dhyana-heyas tad-vrittayah*
The movement of mental suffering can be reduced by meditative awareness.

12. *Klesa-mulah karma-ashayo drista-janma-vedaniyah*
The root cause of suffering is the reservoir of conditioning (*karma*) obviously or unwittingly collected since birth.
13. *Sati mule tadvipako jaty-ayur-bhogah*
The existence of this root (this reservoir of conditioning) sets off the whirlpool of life's trials and tragedies.
14. *Te hlada-paritapa-phala punya-apunya-hetutvat*
And the result is pleasure and pain, virtue and vice.
15. *Parinam-tapa-samskara-dukhair guna-vritti-virodhch cha dukkham eva sarvam vivekinah*
For one who understands (*vivekinah*), pleasure and pain are both painful. They are the consequence of impressions and influences (*samskara*), of pain arising from traits, tendencies (*gunas*), mind (*vritti*) and the mind's everlasting indulgence in duality (*virodhah*) (and opposites) - all leading to sorrow only.
16. *Heyam dukkham anagatam*
Sorrow that is yet to come can be reduced or avoided.
17. *Drasta-drishyayoh samyogo heya-hetuh*
This is possible through a fusion between the observer and the observed.
18. *Prakasha-kriya-sthiti-shilam bhutendriya-atmakam bhoga-aparvargartham drishyam*
Pure observation (*drishyam*) leads to the emergence of a unitary movement between matter and sense organs (*bhutendriyatmakaram*). The purpose of this is to be liberated from experience (*bhoga-aparvarga-artham*) and to be established in the perfect order of enlightened action.
19. *Vishesa-avishesa-linga-matra-alingani guna-parvani*
There are four stages of transcendence beyond traits and tendencies (*gunas*), from profound (*vishesha* i.e. *gunatit*), to not so profound (*avishesha* i.e. *satvic*), to only a trace of profoundness (*lingamatra* i.e. *rajasic*), to none at all (*alinga* i.e. *tamasic*).
20. *Drasta drshi-matrah suddhoapi pratyaya-anupashyah*
The real observer (no-mind) is only pure observation, without contamination from the separative observer (mind). Pure observation subtly sees through direct perception (*pratyaya*).
21. *Tad-artha eva drishyaya-atma*
The purpose of pure observation is the dissolution of the separative observer and the emergence of the eternal observer.
22. *Krita-artham prati nastam apyanastam tad anya-sadharanatvat*
A glimpse of the otherness (*kritartham*) destroys everything although nothing is destroyed (*anya-sadharanatvat*) in relation to all the common cognitive activities.
23. *Swa-swami-shaktayoh swa-rupopalabdhi-hetuh samyogah*
The purpose of the fusion of the separative observer (*swa*) and the real observer (*swami*) is to be in one's natural state (*swa-rupopalabdhi*).
24. *Tasya hetur avidya*
This fusion is blocked by a lack of inner awareness (*avidya*).
25. *Tad-abhavat samyoga-abhavo hanam tad-drishteh kaivalyam*
Bondage (*hanam*) is due to the absence of this fusion, which in turn is a lack of awareness of the "otherness", whereas a glimpse of "the otherness" is liberation (*kaivalyam*).

26. *Viveka-khyatir aviplava hanopayah*
Discrimination, wakefulness and non-fluctuation are means of avoiding bondage.
27. *Tasya saptadha pranta-bhumih prajna*
There are seven stages towards wisdom - intelligence (i.e. *purusha*).
28. *Yoga-anga-anusthanad ashuddhi-ksaye jnana-diptir a viveka-kyateh*
These are :
 1) Living in *yoga*
 2) Ceremony (celebration)
 3) Reducing impurity (mental and physical pollution)
 4) Subtle knowledge
 5) Radiance
 6) Discrimination
 7) Wakefulness
29. *Yama-niyama-asana-pranayama-pratyahara-dharana-dhyana-samdhyo asta-angani*
Eight aspects of yoga life are as follows:
 1) *Yama*: behavioural regulations
 2) *Niyama*: ethical recommendations
 3) *Asana*: posture (sitting in stillness)
 4) *Pranayama*: breath-regulation
 5) *Pratyahar*: detachment
 6) *Dharana*: glimpses of universal intelligence (*chaitanya*)
 7) *Dhyana*: meditation without mental activity
 8) *Samadhi*: established in equanimity, neither intoxicated nor comatose, but in a state that is immune from mental problems (*samadhan*)
30. *Ahimsa-satya-asteya-brahmacharya-aparigraha yamah*
Five Yamas:
 1) Truthfulness (*satya*)
 2) No over-indulgence or addiction (*asteya*)
 3) No acquisitiveness or stealing (*aparigraha*)
 4) No malice or animosity, i.e. non-violence (*ahimsa*)
 5) No sensual or sexual misconduct (*brahmacharya*).
31. *Jati-desha-kala-samaya-anavachchhinnah sarva-bhauma mahavratam*
Regardless of birth, place or circumstances *yamas* are important commitments (*mahavratam*).
32. *Shaucha-santosa-tapah-swadhyaya-iswara-pranidhanani niyamah*
The five *niyamas* are:
 1) Cleanliness (*soucha*)
 2) Contentment (*santosha*)
 3) Restraint or austerity (*tapah* or *dama*)
 4) Giving up borrowed knowledge in order to be open to knowing the ego-self (*swadhyay* or *daan*)
 5) The perception of wholeness or compassion for all (*ishwara pranidhan* or *daya*)
33. *Vitarka-badhane pratipaksa-bhavanam*
To be trapped in argumentative consciousness generates adversaries and conflict.
34. *Vitarka himsa-adayah krita-karita-anumodita lobha-krodha-moha-purvaka mridu-madhya-adhimatra duhkha-ajnana-ananta-phala iti pratipaksa-bhavanam*
Whether mild, medium or intense; argument, greed, anger, illusion and violence (whether approved of, or by oneself, or done through others) will lead to unlimited sorrow, ignorance and hostility.

35. *Ahimsa-pratisthayam tat-sanidhau vaira-tyagah*
There is a cessation of hostility in the vicinity of one who is installed in non-violence.
36. *Satya-pratisthayam kriya-phala-ashrayatvam*
The consequence of actions by one who is established in truthfulness forms a good basis for right living.
37. *Asteya-pratisthayam sarva-ratno-pasthanam*
All the gems of living are available to those who are installed in non-addiction.
38. *Bramacharya-pratisthayam virya-labhah*
Indomitable energy is gained when one is established in sky-consciousness (*bramacharya*).
39. *Aparigraha-sthairye janma-kathanta sambodhah*
One who is steady in non-acquisitiveness is available to the supreme wisdom that leads to the perception of the wonders of birth and death.
40. *Shauchat swa-anga-jugupsa parair samsargah*
Cleanliness in all ways leads to freedom from body-consciousness and attachment to other bodies.
41. *Sattva-shuddhi-saumanasya-ekaagrya-indriya-jaya-atma-darshana-yogyatvani cha*
Through pure being (rather than becoming) emerges equanimity, freedom from distractions and sensuality, and glimpses of the eternal self.
42. *Santosad anuttamah sukha-labhah*
Contentment (non-craving) gives rise to supreme happiness.
43. *Kaya-indriya-siddhir ashuddhi-ksayat tapasah*
Living with austerity and restraint causes the disappearance of disharmony in the structure of body-mind and the emergence of perfection.
44. *Swadhyayad ista-devata-samprayogah*
Meditation on the nature of the ego-self causes its melting into benediction and sanctity.
45. *Samadhi-siddhir ishwara-pranidhanat*
Being established in equanimity is perfection Then holistic perception begins.
46. *Sthira-sukham asanam*
Stillness and steadiness are only possible when one's posture is comfortable.
47. *Prayatna-shaithilya-ananta-samapattibhyam*
Eternal freedom (*ananta*) is the release (*shaithilya*) from expectations and effort (*prayatna*). This means being equally indifferent.
48. *Tato dvandva-anabhighatah*
Then conflict and agitation can have no impact.
49. *Tasmin sati shvasa-prashvasayor gati-vichchedah pranayamah*
Then consolidate this freedom from mind by practising *pranayam*. This is inhalation and exhalation with an intervening pause (an internalisation process).

50. *Bahya-abhyantara-stambha-vrittir desha-kala-sankhyabhih paridristo dirgha-suksmah*
The health and age of the body determine the duration, subtlety and frequency of *pranayam*.
Pranayam can be classified as follows:
Internal (as indicated above)
External (*anulom-vilom-vastrika*)
Retention (*stambha* or *kumbhaka*)
Or, it may happen in rounds (*vrittih*) of inhalation, retention and exhalation.
51. *Bahya-abhyantara-visaya-aksepi chaturthah*
Another kind of *pranayam* concerns watching outer influences and inner conditioned reflexes in rhythm with the breath and thus transcending such influences and reflexes (this is called *adjapajap* or *anapanasati*).
52. *Tatah ksiyate prakasa-avaranam*
Thereby that which covers the light starts disappearing (this is meditation – *dhyana* – that removes the cover of borrowed knowledge and ushers us into the light of our own knowing).
53. *Dharanasu cha योग्याtā manasah*
The separative consciousness is then eligible to be available to that which holds all life.
54. *Swa-visaya-asamprayoge chittasya swa-rupa-anukara iva indriyanam pratyaharah*
Detachment (*pratyahar*) implies avoiding involvement in selfishness (*swavisaya asamprayoge*) and sensual (*indriyanam*) indulgences (*anukarah*) of the mind.
55. *Tatah parama vashyate indriyanam*
Thereafter occurs the supreme mastery over sensuality (mind).