

1 Sutra II.1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

tapah svādhyāy-eśvarapraṇidhānāni kriyā-yogaḥ

Tapas (burning zeal), svadhaya (self-study), study of the holy scriptures and surrender to the Creator (Isvara) are the necessary actions needed to bring about Samadhi.

2 Sutra II.2

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

samādhi-bhāvana-arthaḥ kleśa tanū-karaṇa-arthaś-ca

Thus we can cultivate the power of meditation and remove the obstacles to bring about Samadhi.

3 Sutra II.3

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ ३ ॥

avidyā-asmitā-rāga-dveṣa-abhiniveśaḥ kleśāḥ

The five obstacles that disturb consciousness are - ignorance or lack of wisdom, ego, pride of the ego, attachment to pleasure, aversion to pain, fear of death, and clinging to life.

4 Sutra II.4

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥

avidyā kṣetram-uttareṣām prasupta-tanu-vicchinn-odārāṇām

Ignorant of the True Spiritual Knowledge is the source of all pains and sorrows whether dormant, reducing, interrupted or fully active.

5 Sutra II.5

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥

anityā-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātmakhyātir-avidyā

Ignorance of the True Spiritual Knowledge (Avidya) is taking the transient as eternal, the impure for the pure, the painful as pleasurable, and the none-self as the self

6 Sutra II.6

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥

dṛg-darśana-śaktyor-ekātmata-iva-asmitā

Egotism is the mistaken identification of the seer with the seen.

7 Sutra II.7

सुखानुशयी रागः ॥७॥

sukha-anuśayī rāgaḥ

Pleasure leads to desire then emotional attachment.

8 Sutra II.8

दुःखानुशयी द्वेषः ॥८॥

duḥkha-anuśayī dveṣaḥ

Sorrow or pain leads to aversion or repulsion.

9 Sutra II.9

स्वरसवाही विदुषोऽपि तथारूढो भिनिवेशः ॥९॥

svarasvāhi viduṣo-‘pi samārūḍho-‘bhiniveśaḥ

Self- preservation (abinivesah) or clinging to life is the subtlest of obstacles, even in the wise.

10 Sutra II.10

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

te te pratiprasava-heyāḥ sūkṣmāḥ

The sources of these five barriers can be eradicated by resolving them backwards to their origin.

11 Sutra II.11

ध्यानहेयास्तद्वृत्तयः ॥११॥

dhyāna heyāḥ tad-vṛttayaḥ

The disturbances of consciousness created by the five afflictions disappear through meditation.

12 Sutra II.12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

kleśa-mūlaḥ karma-aśayo drṣṭa-adrṣṭa-janma-vedanīyaḥ

Rooted in the five afflictions are the accumulated impressions of karmic action.

13 Sutra II.13

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

sati mūle tad-vipāko jāty-āyur-bhogāḥ

As long as the roots remain, karma is accumulated and fulfilled in rebirth, dictating class, span of life and types of experience.

14 Sutra II.14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

te hlāda paritāpa-phalāḥ puṇya-apuṇya-hetutvāt 14

According to our actions - good, bad or mixed, the quality of our life will be experienced as pleasant or painful.

15 Sutra II.15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

pariṇāma tāpa samiskāra duḥkhaiḥ guṇa-vrtti-virodhācca duḥkham-eva sarvaṁ vivekinaḥ

The wise person realises that everything leads to misery because of change, anxiety, past experience and the conflicts that arise from this situation.

16 Sutra II.16

हेयं दुःखमनागतम् ॥१६॥

heyam duḥkham-anāgatam

Future suffering can be avoided.

17 Sutra II.17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

draṣṭṛ-drśyayoḥ samiyogo heyahetuḥ

The cause of suffering is the mis-identification of the seer with the seen. The link between the two is to be broken

18 Sutra II.18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

prakāśa-kriyā-sthiti-śīlam bhūteन्द्रियात्मकं bhoga-apavarga-artham drśyam

The seen, 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 freedom.

19 Sutra II.19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि ॥१९॥

viśeṣa-aviśeṣa-liṅga-mātra-aliṅgāni guṇaparvāṇi

The three gunas – stability, action, and inertia, have four stages: the defined, the undefined, the indicated, and the unmanifest.

20 Sutra II.20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

draṣṭā drśimātraḥ śuddho-'pi pratyaya-anupaśyaḥ

The seer is pure consciousness and is able to witness nature without being reliant on it.

21 Sutra II.21

तदर्थ एव दृश्यस्यात्मा ॥२१॥

tadārtha eva drśyasya-ātmā

The seen exist solely to serve the seer's true purpose, emancipation.

22 Sutra II.22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥

krtārtham pratinaṣṭam-apy-anaṣṭam tadanya sādharāṇatvāt

The relationship with the seen ceases for emancipated beings, its purpose having been fulfilled, but its processes continue to affect those not liberated.

23 Sutra II.23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥

svasvāmi-śaktyoḥ svarūp-oplabdhi-hetuḥ samiyogaḥ

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

24 Sutra II.24

तस्य हेतुरविद्या ॥२४॥

tasya hetur-avidyā

The cause of this union is ignorance (avidya)

25 Sutra II.25

तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥२५॥

tad-abhābāt-samyoga-abhāvo hānam tad-dṛśeḥ kaivalyam

The destruction of ignorance through right knowledge breaks the link binding the seer to the seen. This is kaivalya, emancipation.

26 Sutra II.26

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

viveka-khyātir-aviplavā hānopāyaḥ

The unwavering practice of discrimination between what is the real and what is the unreal brings about the dispersion of ignorance.

27 Sutra II.27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥ □

asya saptaadhā prānta-bhūmiḥ prajñā

Through this unbroken flow of discriminative awareness, one gains perfect knowledge in seven steps.

28 Sutra II.28

योगाङ्गाऽनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

yoga-aṅga-anuṣṭhānād-aśuddhi-kṣaye jñāna-dīptir-āviveka-khyāteḥ

By dedicated practice of each step of yoga, ignorance and suffering are destroyed: then arises spiritual illumination.

29 Sutra II.29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

yama niyama-āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayo-‘ṣṭāvaṅgāni

The eight steps of yoga are; Self restraint (yama) , fixed observances (niyama) , posture (asana) , regulation of breath (pranayama), internalization of the senses towards their source (pratyahara), concentration (dharana), meditation (dhyana) and absorption of consciousness in the self (samadhi).

30 Sutra II.30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

ahimsā-satya-asteya brahmacarya-aparigrahāḥ yamāḥ

The first step of Yoga is Yama - self-restraint and is comprised of these five personal vows: non-violence, truthfulness, honesty, sexual continence and abstinence of greed for possessions beyond ones need.

31 Sutra II.31

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

jāti-deśa-kāla-samaya-anavacchinnāḥ sārvaḥḥma-mahāvratam

Yamas are the Great, Mighty, Universal Vows, unconditioned by place, time, class or circumstance.

32 Sutra II.32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

śauca samitoṣa tapaḥ svādhyāy-eśvarapraṇidhānāni niyamāḥ

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

33 Sutra II.33

वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥

vitarka-bādhane pratiprakṣa-bhāvanam

When the mind is disturbed by wrong thoughts contrary to the yamas and niyamas ponder on the opposites.

34 Sutra II.34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमाना

vitarkā himsādayaḥ kṛta-kārita-anumoditā lobha-krodha-moha-āpūrvakā mrdu-madhyādhimāna

It is necessary to ponder on the opposites because wrong thoughts, emotions, and actions, such as violence, result in ignorance and intense misery whether they be performed, caused, or approved through greed, anger, or delusion in mild, medium, or intense degrees.

35 Sutra II.35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

ahimsā-pratiṣṭhāyam tat-sannidhau vairatyāgaḥ

When non-violence in speech, thought and action is established, one's aggressive nature is relinquished and those around abandon hostility in his presence.

36 Sutra II.36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

satya-pratiṣṭhāyam kriyā-phala-āśrayatvam

When the yogi is firmly established in truthfulness, his words come to realisation.

37 Sutra II.37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥

asteya-pratiṣṭhāyām sarvaratn-opasthānam

When abstention from stealing is firmly established, great inner riches present themselves.

38 Sutra II.38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

brahma-carya pratiṣṭhāyāṁ vīrya-lābhaḥ

When sexual continence is established great vigour is gained.

39 Sutra II.39

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥३९॥

aparigraha-sthairye janma-kathamitā sambodhaḥ

When one becomes free from greed for possessions there arises knowledge of the true meaning of life.

40 Sutra II.40

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

śaucāt svāṅga-jugupsā parairasamsargaḥ

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

41 Sutra II.41

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

sattva-śuddhiḥ saumanasya-ikāgrya-endriyajaya-ātmadarśana योग्यत्वानि च

When the body and mind are purified and the senses controlled, joyful awareness needed to realize the inner self, also arises.

42 Sutra II.42

संतोषादनुत्तमसुखलाभः ॥४२॥

saṁtoṣāt-anuttamas-sukhalābhaḥ

From contentment arises Supreme Happiness.

43 Sutra II.43

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

kāyendriya-siddhir-aśuddhi-kṣayāt tapasaḥ

Self discipline burns out ignorance and kindles the spark of Spiritual Awakening.

44 Sutra II.44

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥

svādhyāyād-iṣṭa-devatā samprayogaḥ

Self study leads to the realisation of God or True Self.

45 Sutra II.45

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

samādhi siddhiḥ-īśvarapraṇidhānāt

Surrender to God brings perfection in samadhi

46 Sutra II.46

स्थिरसुखमासनम् ॥४६॥

sthira-sukham-āsanam

Posture should be steady and comfortable.

47 Sutra II.47

प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ॥४७॥

prayatna-śaithilya-ananta-samāpatti-bhyām

Perfection in an asana is achieved when the effort to perform it becomes effortless and the infinite being within is reached.

48 Sutra II.48

ततो द्वन्द्वानभिघातः ॥४८॥

tato dvandva-an-abhigātaḥ

When posture is perfected there is a cessation of the disturbances caused by dualities.

49 Sutra II.49

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

tasmin sati śvāsa-prāśvāsyor-gati-vicchedaḥ prāṇāyāmaḥ

Pranayama is the regulation of the incoming and outgoing flow of breath with retention. It is to be practised only after perfection in asana is attained.

50 Sutra II.50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

bāhya-ābhyantara-sthambha vrttiḥ deśa-kāla-sankhyābhiḥ paridrṣṭo dīrgha-sūkṣmaḥ

Pranayama has three movements: prolonged and fine inhalation, exhalation and retention; all regulated with precision according to duration and place.

51 Sutra II.51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

bāhya-ābhyantara viśaya-akṣepī caturthaḥ

The fourth type of pranayama transcends the external and internal pranayamas, and appears effortless and non-deliberate.

52 Sutra II.52

ततः क्षीयते प्रकाशावरणम् ॥५२॥

tataḥ kṣīyate prakāśa-āvaraṇam

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

53 Sutra II.53

धारणासु च योग्यता मनसः ॥५३॥

dhāraṇāsu ca योग्यता मनसः

Then the mind also becomes fit for concentration.

54 Sutra II.54

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥

svaviṣaya-asamprayoge cittasya svarūpānukāra-iv-endriyāṇām pratyāhāraḥ

Withdrawing the senses, mind and consciousness from contact with external objects, and then drawing them inwards towards the seer, is pratyahara

55 Sutra II.55

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

tataḥ paramā-vaśyatā indriyāṇām

Pratyahara results in the absolute control of the sense organs.