

“SĀDHANA PĀDA”

II. 1 Tapah-svādhyāya-īshvarapranidhānāni kriyā-yogah

Yoga in the form of action (kriya yoga) has three parts: 1) training and purifying the senses (tapas), 2) self-study in the context of teachings (svadhyaya), and 3) devotion and letting go into the creative source from which we emerged (ishvara pranidhana).

II. 2 Samādhi-bhāvana-arthah klésha-tanū-karana-arthash cha

That Yoga of action (kriya yoga) is practiced to bring about samadhi and to minimize the colored thought patterns (kleshas).

II.3 Avidyā-asmitā-rāaga-dvésha-abhinivéshāh kléshāh

There are five kinds of coloring (kleshas): 1) forgetting, or ignorance about the true nature of things (avidya), 2) I-ness, individuality, or egoism (asmita), 3) attachment or addiction to mental impressions or objects (raga), 4) aversion to thought patterns or objects (dvesha), and 5) love of these as being life itself, as well as fear of their loss as being death.

II.4 Avidyā kshétram uttareshām prasupta-tanu-vichinna-udārānām

The root forgetting or ignorance of the nature of things (avidya) is the breeding ground for the other of the five colorings (kleshas), and each of these is in one of four states: 1) dormant or inactive, 2) attenuated or weakened, 3) interrupted or separated from temporarily, or 4) active and producing thoughts or actions to varying degrees.

II.5 Anitya-ashuchi-dukha-anātmasu nitya-shuchi-sukha-ātma khyātir avidyā

Ignorance (avidya) is of four types: 1) regarding that which is transient as eternal, 2) mistaking the impure for pure, 3) thinking that which brings misery to bring happiness, and 4) taking that which is not-self to be self.

II.6 Drig-darshana-shaktyor éka-ātmatā iva asmitā

The coloring (klesha) of I-ness or egoism (asmita), which arises from the ignorance, occurs due to the mistake of taking the intellect (buddhi, which knows, decides, judges, and discriminates) to itself be pure consciousness (purusha/drigh).

II.7 Sukha-anushayī rāgah

Attachment (raga) is a separate modification of mind, which follows the rising of the memory of pleasure, where the three modifications of attachment, pleasure, and the memory of the object are then associated with one another.

II.8 Dukhā-anushayī dvéshah

Aversion (dvesha) is a modification that results from misery associated with some memory, whereby the three modifications of aversion, pain, and the memory of the object or experience are then associated with one another.

II.9 Svarasa-vāhī vidusho api tathā rūdho abhi-nivéshah

Even for those people who are learned, there is an ever-flowing, firmly established love for continuation and a fear of cessation, or death, of these various colored modifications (kleshas).

II.10 Té pratiprasava-héyāh sūkshmāh

When the five types of colorings (kleshas) are in their subtle, merely potential form, they are then destroyed by their disappearance or cessation into and of the field of mind itself.

II.11 Dhyāna-héyās tad- vrittayah

When the modifications still have some potency of coloring (klishta), they are brought to the state of mere potential by meditation (dhyana).

II.12 Kléshta-mūlah karma-āshayo drishta-adrishta-janma-védanīyah

Latent impressions that are colored (karmashaya) result from other actions (karmas) that were brought about by colorings (kleshas), and become active and experienced in a current life or a future life.

II.13 Sati-mūlé tad-vipāko jāty-āyur-bhogāh

As long as those colorings (kleshas) remains at the root, three consequences are produced: 1) birth, 2) span of life, and 3) experiences in that life.

II.14 Té hlāda-paritāpa-phalāh punya-apunya-hétu-tvāt

Because of having the nature of merits or demerits (virtue or vice), these three (birth, span of life, and experiences) may be experienced as either pleasure or pain.

II.15 Parināma-tāpa-samskāra-dukkhair guna-vritti-virodhāch cha dukkham éva sarvam vivékinah

A wise, discriminating person sees all worldly experiences as painful, because of reasoning that all these experiences lead to more consequences, anxiety, and deep habits (samskaras), as well as acting in opposition to the natural qualities.

II.16 Héyam dukkham an-āgatam

Because the worldly experiences are seen as painful, it is the pain, which is yet to come that is to be avoided and discarded.

II.17 Drashtri-drishayoh samyogo héya-hétuh

The uniting of the seer (the subject, or experiencer) with the seen (the object, or that which is experienced) is the cause or connection to be avoided.

II.18 Prakāsha-kriyā-sthiti-shīlam bhūta-indriya-ātmakam bhoga-aparvarga-artham dri-shyam

The objects (or knowables) are by their nature of: 1) illumination or sentience, 2) activity or mutability, or 3) inertia or stasis; they consist of the elements and the powers of the senses, and exist for the purpose of experiencing the world and for liberation or enlightenment.

II.19 Vishéshta-avishéshta-lingamātra-alingāni guna-parvāni

There are four states of the elements (gunas), and these are: 1) diversified or specialized, (vishesha), 2) undiversified or unspecialized (avishesha), 3) indicator-only or marked only (linga-matra), and 4) without indicator or without mark (alingani).

II.20 Drashtā drishi-mātrah shuddho 'pi pra-tyaya-anupashyah

The Seer is but the force of seeing itself, appearing to see or experience that which is presented as a cognitive principle.

II.21 Ted-artha éva drishyasya āsmā

The essence or nature of the knowable objects exists only to serve as the objective field for pure consciousness.

II.22 Krita-artham prati nashtam apy a-nash-tam tad anya-sādhārana-tvāt

Although knowable objects cease to exist in relation to one who has experienced their fundamental, formless true nature, the appearance of the knowable objects is not destroyed, for their existence continues to be shared by others who are still observing them in their grosser forms.

II.23 Sva-svāmi-shaktyoh svarūpa-upalabdhi-hétuh sam-yogah

Having an alliance, or relationship between objects and the Self is the necessary means by which there can subsequently be the realization of the true nature of those objects by that very Self.

II.24 Tasya hétur avidyā

Avidya or ignorance (2.3-2.5), the condition of ignoring, is the underlying cause that allows this alliance to appear to exist.

II.25 Tad-abhāvāt samyoga-abhāvo hānam tad drishéh kaīvalyam

By causing a lack of avidya, or ignorance there is then an absence of the alliance, and this leads to a freedom known as a state of liberation or enlightenment for the Seer.

II.26 Vivéka-khyātir a-viplavā hāna-upāyah

Clear, distinct, unimpaired discriminative knowledge is the means of liberation from this alliance.

II. 27 Tasya sapta-dhā prānta-bhūmi prajñā

Seven kinds of ultimate insight come to one who has attained this degree of discrimination.

II.28 Yoga-anga-anushthānād ashuddhi-kshayé jñāna-dīptir ā vivéka-khyāteh Through the practice of the different limbs, or steps to Yoga, whereby impurities are eliminated, there arises an illumination that culminates in discriminative wisdom, or enlightenment.

II.29 Yama-niyama-āsana-prānāyāma-pratyāra-dhārana-dhyāna-samādhayo asthāv angā-ni

The eight limbs, or steps of Yoga are:

- * The codes of self-regulation or restraint (yamas)
- * Observances or practices of self-training (niyamas)
- * Postures (asana)
- * Expansion of breath and prana (pranayama)
- * Withdrawal of the senses (pratyahara)
- * Concentration (dharana)
- * Meditation (dhyana)
- * Perfected concentration (samadhi).

II.30 Ahimsā-satya-astéya-brahmacharya-apa-rigrahā yamāh

Non-injury or non-harming (ahimsa), truthfulness (satya), abstention from stealing (asteya), walking in awareness of the highest reality (brahmacharya), and non-possessiveness or non-grasping with the senses (aparigraha) are the five yamas, or codes of self-regulation or restraint, and are the first of the eight steps of Yoga.

II.31 Jāti-désha-kāla-samaya-anavacchinnāh sārva-bhaumā mahā-vratam

These codes of self-regulation or restraint become a great vow when they become universal and are not restricted by any consideration of the nature of the kind

of living being to whom one is related, nor in any place, time or situation.

II.32 Shaucha-santosha-tapah-svādhyāya-īsh-varapranidhānāni

Cleanliness and purity of body and mind (shaucha), an attitude of contentment (santosha), asceticism or training of the senses (tapas), self-study and reflection on sacred words (svādhyāya), and an attitude of letting go into one's source (ishvarapranidhana) are the observances or practices of self-training (niyamas), and are the second rung on the ladder of Yoga.

II.33 Vitarka-bādhane pratipaksha-bhāvanam

When these codes of self-regulation or restraint (yamas) and observances or practices of self-training (niyamas) are inhibited from being practiced due to perverse, unwholesome, troublesome, or deviant thoughts, principles in the opposite direction, or contrary thought should be cultivated.

II.34 Vitarkā himsā-ādayah kṛitā-kāritā-anumo-ditā lobha-krodha-moha-pūrvakā mridu-madhya-adhimātrā dukha-ajñāna-ananta-phalā iti pratipaksha-bhāvanam

Actions arising out of such negative thoughts are performed directly by oneself, caused to be done through others, or approved of when done by others. All of these may be preceded by, or performed through anger, greed or delusion, and can be mild, moderate or intense in nature. To remind oneself that these negative thoughts and actions are the causes of unending misery and ignorance is the contrary thought, or principle in the opposite direction that was recommended in the previous sutra.

II.35 Ahimsā-pratishthāyam tat-samnidhan vaīra-tyāgah

As a Yogi becomes firmly grounded in non-injury (ahimsa), other people who come near will naturally lose any feelings of hostility.

II.36 Satya-pratishthāyam kriyā-phala-āshraya-tvam

As truthfulness (satya) is achieved, the fruits of actions naturally result according to the will of the Yogi.

II.37 Astēya-pratishthāyam srava-ratna-upa-sthānam

When non-stealing (asteya) is established, all jewels, or treasures present themselves, or are available to the Yogi.

II.38 Brahmacharya-pratishthāyam vīra-lābhah

When walking in the awareness of the highest reality (brahmacharya) is firmly established, then a great strength, capacity, or vitality (virya) is acquired.

II.39 Aparigraha-sthāiryē janma kathamtā-sambodhah

When one is committed in non-possessiveness or non-grasping with the senses (aparigraha), there arises knowledge of the why and wherefore of past and future incarnations.

II.40 Shauchāt svānga-jugupsā parair a-samsar-gah

Through cleanliness and purity of body and mind (shaucha), one develops an attitude of distancing, or disinterest towards one's own body, and becomes disinclined towards contacting the bodies of others.

II.41 Sattva-shuddhi-saumanasya ēkāgrya-in-driya-jaya-ātmarshana-yogyatāni cha

Also through cleanliness and purity of body and mind (shaucha) comes a purification of the subtle mental essence (sattva), a pleasantness, goodness and gladness of feeling, concentration of mind, controlling the senses and the ability to be related to the deep awareness.

II.42 Samtoshād an-uttamah sukha-lābhah

From an attitude of contentment (santosha), unexcelled happiness, mental comfort, joy, and satisfaction is obtained.

II.43 Kāya-indriya-siddhir ashuddhi-kshayāt tapasah

Through asceticism or training of the senses (tapas), there comes a destruction of mental impurities, and an ensuing mastery or perfection over the body and the mental organs of senses and actions (indriyas).

II.44 Svādhyāyād isthadévatā-samprayogah

From self-study and reflection on sacred words (svadhyaya), one attains contact, communion, or concert with that underlying natural reality.

II.45 Samādhi-siddhir īshvara-pranidhānāt

From an attitude of letting go into one's source (ishvarapranidhana), the state of perfected concentration (samadhi) is attained.

II.46 Sthirasukham āsana

The posture (asana) for Yoga meditation should be steady, stable, and motionless, as well as comfortable, and this is the third of the eight limbs of Yoga.

II.47 Prayatna-shaītilya-ananta-samāpatti-bhyām The means of perfecting the posture is that of relaxing or loosening of effort, and allowing attention to merge with endlessness, or the infinite.

II.48 Tato dvanda-an-abhighātah

From the attainment of that perfected posture, there arises an unassailable, unimpeded freedom from suffering due to the pairs of opposites (such as heat and cold, good and bad, or pain and pleasure).

II.49 Tasmin sati shvāsa-prashvāsayor gati-vic-chédah prānāyāmah

Once that perfected posture has been achieved, the slowing or braking of the force behind, and of unregulated movement of inhalation and exhalation is called breath control and expansion of prana (pranayama), which leads to the absence of the awareness of both, and is the fourth of the eight limbs.

II.50 Bāhya-ābhyantara-stambha-vrittir dēsha-kāla-samkhyābhih pari-drishto dīrgha-sūkshmah

That pranayama has three aspects of external or outward flow (exhalation), internal or inward flow (inhalation), and the third, which is the absence of both during the transition between them, and is known as fixedness, retention, or suspension. These are regulated by place, time, and number, with breath becoming slow and subtle.

II.51 Bāhya-ābhyantara-vishaya-ākshépī caturhah

The fourth pranayama is that continuous prana which surpasses, is beyond, or behind those others that operate in the exterior and interior realms or fields.

II.52 Tatah kshīyatē prakāsha-āvaranam

Through that pranayama the veil of karmasheya (2.12) that covers the inner illumination or light is thinned, diminishes and vanishes.

II.53 Dhāranāsu cha yogyatā manasah

Through these practices and processes of pranayama, which is the fourth of the eight steps, the mind acquires or develops the fitness, qualification, or capability for

true concentration (dharana), which is itself the sixth of the steps.

II.54 Svavishaya-asamprayogé chitta-svarūpa-anukāra iva indryānām pratyāhārah

When the mental organs of senses and actions (indriyas) cease to be engaged with the corresponding objects in their mental realm, and assimilate or turn back into the mind-field from which they arose, this is called pratyahara, and is the fifth step.

II.55 Tatah paramā vashyatā indriyānām

Through that turning inward of the organs of senses and actions (indriyas) also comes a supreme ability, controllability, or mastery over those senses inclining to go outward towards their objects.