

PATANJALI'S YOGA SUTRA

Translation by MK Angajan

CHAPTER – 2, YOGA AND ITS PRACTISE

1. Austerity, study and the dedication of the fruits of one's work to God; these are known as Kriya Yoga.
2. Thus cultivate the power of concentration and remove the obstacles to enlightenment which cause all our sufferings.
3. These obstacles – the cause of sufferings – are ignorance, egoism, attachment, aversion and the desire to cling to life.
4. Ignorance creates all the other obstacles. They may exist either in a dormant or vestigial form, or they may have been partially overcome or fully developed.
5. To regard the non-eternal as eternal, the impure as pure, the painful as pleasant and the Non-Atman as Atman – this is ignorance.
6. To identify consciousness with that which merely reflects consciousness – this is egoism.
7. Attachment is that which dwells upon pleasure.
8. Aversion is that which dwells upon pain.
9. The desire to cling to life is inherent both in ignorant and learned. This is because the mind retains impressions of the death experience from many previous incarnations.
10. When these obstacles have been reduced to a vestigial form, they can be destroyed by resolving the mind back into its primal cause.
11. In their fully developed form, they can be overcome through meditation.
12. A man's latent tendencies have been created by his past thoughts and actions. These tendencies will bear fruits, both in this life and in lives to come.
13. So long as the cause exists, it will bear fruits – such as rebirth, a long or a short life, and the experience of pleasure and pain.
14. Experiences of pleasure and pain are the fruits of merit and demerit, respectively.
15. But the wise man regards all these experiences as painful. Suffering caused by change in the outside world, as well as impressions, desires (samsakra), misconceptions (vritti) and conflict.
16. The pain which is yet to come may be avoided.

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17. This pain is caused by false identification of the experiencer with the object of experience.
18. The experienced world consists of the elements and the senses in play. It is composed of the three gunas - the principle of illumination (Sattwa), activity (Rajas) and inertia (Tamas). – and is for the purpose of experience and realization.
19. The gunas pass through the 4 states – specialized and the unspecialized, the differentiated and the undifferentiated.
20. The Atman – the experiencer – is pure consciousness. It appears to take on the changing colors of the mind. In reality, its unchangeable.
21. The object of experience exists only to serve the purpose of the Atman.
22. Though the object of experience becomes unreal to him who has reached the state of liberation, it remains real to all the other beings.
23. The Atman – the experiencer – is identified with Prakriti – the object of experience – in order that the true nature of Prakriti and the Atman may be known.
24. This identification is caused by ignorance.
25. When ignorance has been destroyed, this identification ceases. Then bondage is at an end and the experiencer is independent and free.
26. Ignorance is destroyed by awakening to knowledge of the Atman, until no trace of illusion remains.
27. The experiencer gains this knowledge in seven stages, advancing towards the highest.
28. As soon as all the impurities have been removed by the practice of spiritual disciplines – the “limbs” of yoga – a man’s spiritual vision opens to the light giving knowledge of the Atman.
29. The eight limbs of yoga are: the various forms of abstention from evil-doing (yama), the various observances (niyamas), postures (asanas), control of the pranas (Pranayama), withdrawal of the mind from sense-objects (pratyahara, concentration (dharana), meditation (Dhyana), and absorption in the Atman (Samadhi).

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30. Yama is abstention from harming others, from falsehood, from theft, from incontinence, and from greed.

31. These forms of abstentions are basic rules of conduct. They must be practiced without any reservations as to time, place, purpose or caste rules.

32. The niyamas (observances) are purity, contentment, austerity, study and devotion to God.

33. To be free from thoughts that distract one from yoga, thoughts of an opposite kind must be cultivated.

34. The obstacles to yoga – such as the acts of violence and untruth – maybe directly created or indirectly caused or approved, they may be motivated by greed, anger or self-interest, they may be small, moderate or great, but they never cease to result in pain and ignorance. One should overcome distracting thoughts by remembering this.

35. When a man becomes steadfast in his abstention from harming others, then all living creatures will cease to feel enmity in his presence.

36. When a man becomes steadfast in abstention from falsehood, the fruits of action become subservient to him.

37. When a man becomes steadfast in his abstention from theft, all wealth comes to him.

38. When a man becomes steadfast in his celibacy, he acquires spiritual energy.

39. When a man becomes steadfast in his abstention from greed, he gains the knowledge of why and how of existence.

40. As a result of purity, there arises indifference towards the body and disgust for physical contact with others.

41. Moreover, one achieves purity of heart, cheerfulness of mind, the power of concentration, control of the passions and fitness for vision of the Atman.

42. As the result of contentment, one gains supreme happiness.

43. As a result of austerity, impurities are removed. Then special powers come to the body and the sense-organs.

44. As a result of self-study, it brings you into contact with the desired ideal.

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45. As a result of devotion to God, one achieves Samadhi.
46. Practicing yoga consistently, relaxed manner gives rise to harmony of the body.
47. Practice with relaxed effort, combined with deep contemplation upon the infinite.
48. Thereafter, one is no longer troubled by the dualities of sense-experience.
49. After mastering posture, one must practice control over prana (Pranayama) by stopping the motions of inhalation and exhalation.
50. The breath may be stopped externally, or internally, or checked in mid-motion, and regulated according to the place, time and a fixed number of moments, so that the stoppage is either protracted or brief.
51. The fourth kind of Pranayama is the stoppage of breath which is caused by concentration upon external or internal objects.
52. As a result of this, the covering of the inner Light is removed.
53. The mind gains the power of concentration (dharana)
54. When the mind is with-drawn from sense-objects , the sense organs also withdraw themselves from their respective objects and thus are said to imitate the mind. This is known as pratyahara.
55. Thence arises complete mastery over the senses.