



11

MEMORIZATION OF SAMADHI AND SADHANA PADA OF PATANJALI YOGA SUTRA

Patanjali Yoga Sutra is written by Maharshi Patanjali. It has a 196 Sutra's which are divided into four chapters - Samadhi Pada, Sadhana Pada, Vibhuti Pada and Kaivalya Pada. Samadhi pada talks about - what yoga is; Sadhana Pada talks about - how to reach the state of yoga; Vibhuti Pada tells about the benefits of yoga practice; and the Kaivalya Pada discuss about freedom from pain and sufferings which is the ultimate goal or result of a regular practice. These yoga sutras give a clear understanding of Yoga with the practical aspect. Sutra means 'thread', and Patanjali Yoga Sutras are attempted to weave knowledge, threadlike, around and into their few simple words. In other words, sutras are brief and easy to memorize. Memorizing these sutras will help you understand the yogic principles better as and when you advance in yoga practices. Practitioners of yoga find it useful to meditate on or chant the Sanskrit sutras during their practice.



OBJECTIVES

After studying the lesson you will be able to:

- memorize the sutras of Samadhi Pada;
- explain the meaning of sutras of Samadhi Pada;
- memorize the sutras of Sadhana Pada; and
- explain the meaning of sutras of Sadhana Pada.

11.1 SAMADHI PADA

॥ पातञ्जलयोगसूत्राणि ॥ ज्ञ ज पब्रताश्रजालायखगासह्मतरब्रन्न ज्ञ

॥ प्रथमोऽध्यायः ॥ ॥ समाधि-पादः ॥

Chapter 1 Samādhi-pādaḥ

Sutra 1

अथ योगानुशासनम् ॥ १ ॥१ ॥

atha yogānuçāsanam || 1.1||

Meaning

Now Yoga is explained.

Sutra 2

योगश्चित्तवृत्तिनिरोधः ॥ १ ॥२ ॥

yogaçcittavāttinirodhaḥ || 1.2||

Meaning

Yoga is limiting the mind-stuff (Chitta) from taking various forms (Vrttis).

Sutra 3

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १ ॥३ ॥

tadā drañōuè svarūpe'vasthānam ॥ 1.3॥

Meaning

At that time (the time of concentration) the seer rests in his own state.

Sutra 4

वृत्तिसारूप्यमितरत्र ॥ १ ॥४ ॥

vāttisārūpyamitaratra ॥ 1.4॥

Meaning

At other times (other than that of concentration) the seer is identified with the modifications.

Sutra 5

वृत्तयः पञ्चतय्यः श्चिऽश्चिः ॥ १ ॥५ ॥

vāttayaè paicatayyaè kliñöä'kliñöäè ॥ 1.5॥

Meaning

There are five classes of modification, painful and not painful.

Sutra 6

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १ ॥६ ॥

pramäëaviparyayavikalpanidrāsmātayaè ॥ 1.6॥



Notes



Notes

Meaning

There are five classes of modification, painful and not painful.

Sutra 7

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ १ ॥७ ॥

pratyakñānumānāgamāu pramāṇāni || 1.7||

Meaning

Direct perception, inference, and competent evidence, are proofs.

Sutra 8

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १ ॥८ ॥

viparyayo mithyājñānamatadrūpapratistham || 1.8||

Meaning

Indiscrimination is false knowledge not established in real nature.

Sutra 9

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ १ ॥९ ॥

ṣabdajñānānupāté vastuṣūnyo vikalpaḥ || 1.9||

Meaning

Verbal delusion follows from words having no (corresponding) reality.

Sutra 10

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १ ॥१० ॥

abhāvapratyayālambanā vṛttirnidrā || 1.10||

Meaning

Sleep is a Vrtti which embraces the feeling of voidness.

Sutra 11

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १ ॥११ ॥

anubhütaviññayāsampramoññau småtiù || 1.11||

Meaning

Memory is when the (Vrttis of) perceived subjects do not slip away (and through impressions come back to consciousness).

Sutra 12

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १ ॥१२ ॥

abhyāsavairāgyābhyāà tannirodhaù || 1.12||

Meaning

Their control is by practice and non-attachment.

Sutra 13

तत्र स्थितौ यत्नोऽभ्यासः ॥ १ ॥१३ ॥

tatra sthitau yatno'bhyāsaù || 1.13||

Meaning

Continuous struggle to keep them (the Vrttis) perfectly restrained is practice.



Notes



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Sutra 14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १ ॥१४ ॥

sa tu dérg'hakālanairantaryasatkārāsevito dāḍhabhūmiù || 1.14||

Meaning

Its ground becomes firm by long, constant efforts with great love (for the end to be attained).

Sutra 15

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १ ॥१५ ॥

dāñöānuçravikaviñayavitāñëasya vaçékārasaijïä vairāgyam || 1.15||

Meaning

That effort, which comes to those who have given up their thirst after objects either seen or heard, and which wills to control the objects, is non-attachment.

Sutra 16

तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १ ॥१६ ॥

tatparaè puruñakhyäterguëavaitāñëyam || 1.16||

Meaning

That extreme non-attachment, giving up even the qualities, shows (the real nature of) the Purusa.

Sutra 17

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १ ॥१७ ॥

vitarkavicārānandāsmitārüpānugamāt samprajïātaù || 1.17||

Meaning

The concentration called right knowledge is that which is followed by reasoning, discrimination, bliss, unqualified ego.



Notes

Sutra 18

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ १ ॥१८ ॥

virāmapratyayābhyāsapūrvāḥ saṅskāraṣeṣo'nyaḥ || 1.18||

Meaning

There is another samadhi which is attained by the constant practice of cessation of all mental activity, in which the Chitta retains only the unmanifested impressions.

Sutra 19

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १ ॥१९ ॥

bhavapratyayo videhaprakātilayānām || 1.19||

Meaning

(This Samadhi, when not followed by extreme non-attachment) becomes the cause of the re-manifestation of the gods and of those that become merged in nature.

Sutra 20

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ १ ॥२० ॥

ṣraddhāvīryasmृतिसमाधिप्रज्ञापूरुवका itareṣām || 1.20||



Notes

Meaning

To others (this samadhi) comes through faith, energy, memory, concentration, and discrimination of the real.

Sutra 21

तीव्रसंवेगानामासन्नः ॥ १ ॥२१ ॥

tévrasaàvegänämäsannaù || 1.21||

Meaning

Success is speeded for the extremely energetic.

Sutra 22

मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥ १ ॥२२ ॥

mådumadhyädhimätratvât tato'pi viçeñaù || 1.22||

Meaning

They again differ accordingly as the means are mild, medium or supreme.

Sutra 23

ईश्वरप्रणिधानाद्वा ॥ १ ॥२३ ॥

éçvarapraëidhänädvä || 1.23||

Meaning

Or by devotion to God.

Sutra 24

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ १ ॥२४ ॥

kleṣakarmavipākāṣayairaparāmṛṣṭaḥ puruṣaviṣeṣa īśvaraḥ || 1.24||

Meaning

God (Supreme Ruler) is a special Purusha, untouched by misery, the results of actions, or desires.

Sutra 25

तत्र निरतिशयं सार्वज्ञबीजम् ॥ १ ॥२५ ॥

tatra niratiṣayaḥ sārvaññabījam || 1.25||

Meaning

In Him becomes infinite that all-knowingness which in others is only a germ.

Sutra 26

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ १ ॥२६ ॥

sa pūrveṣāmapi guruḥ kālenānavacchedāt || 1.26||

Meaning

He is the guru of even the ancient guru, being not limited by time.

Sutra 27

तस्य वाचकः प्रणवः ॥ १ ॥२७ ॥

tasya vācakaḥ praṇavaḥ || 1.27||



Notes



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Meaning

His manifesting word is Om.

Sutra 28

तज्जपस्तदर्थभावनम् ॥ १ ॥२८ ॥

tajjapastadarthabhāvanam || 1.28||

Meaning

The repetition of this (Om) and meditating on its meaning (is the way).

Sutra 29

ततः प्रत्यक्केतनाधिगमोऽप्यन्तरायाभावश्च ॥ १ ॥२९ ॥

tataù pratyakcetanādhighamo'pyantarāyābhāvaçca || 1.29||

Meaning

From that is gain (the knowledge of) introspection, and the destruction of obstacles.

Sutra 30

व्याधिस्त्यानसंशयप्रमादालस्याविरति-
भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ १ ॥३० ॥

vyādhistyānasañçayapramādālasyaāvirati
bhrāntidarçanālabdhabhūmikatvānavasthitatvāni
cittavikñepāste'ntarāyāù || 1.30||

Meaning

Disease, mental laziness, doubt, calmness, cessation, false perception, non attaining concentration, and falling away from the state when obtained, are the obstructing distractions.



Notes

Sutra 31

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्लेषसहभुवः ॥ १ ॥३१ ॥

duùkhadaurmanasyàìgamejayatvaçväsapraçväsä
vikñepasahabhuvàè || 1.31||

Meaning

Grief, mental distress, tremor of the body and irregular breathing, accompany non-retention of concentration.

Sutra 32

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ १ ॥३२ ॥

tatpratiñedhârthamekatattvâbhyâsàè || 1.32||

Meaning

To remedy this practice of one subject (should be made).

Sutra 33

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥ १ ॥३३ ॥

maitrékaruëämuditopekñäëää
sukhaduùkhapuëyâpuëyaviñayäëää
bhâvanâtaçcittaprasâdanam || 1.33||



Notes

Meaning

Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the Chitta.

Sutra 34

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ १ ॥३४ ॥

pracchardanavidhāraēābhyaā vā prāṇasya || 1.34||

Meaning

By throwing out and restraining the breath.

Sutra 35

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥ १ ॥३५ ॥

viñayavaté vā pravāttirutpannā manasaù sthitinibandhiné ||
1.35||

Meaning

Those forms of concentration that bring extraordinary sense perceptions cause perseverance of the mind.

Sutra 36

विशोका वा ज्योतिष्मती ॥ १ ॥३६ ॥

viçokā vā jyotiñmaté || 1.36||

Meaning

Or (by the meditation on) the Effulgent One which is beyond all sorrow.

Sutra 37

वीतरागविषयं वा चित्तम् ॥ १ ॥३७ ॥
vétarägaviñayaà vä cittam || 1.37||

Meaning

Or (by meditation on) the heart that has given up all attachment to sense objects.

Sutra 38

स्वप्ननिद्राज्ञानालम्बनं वा ॥ १ ॥३८ ॥
svapnanidräjñänälambanaà vä || 1.38||

Meaning

Or by meditating on the knowledge that comes in sleep.

Sutra 39

यथाभिमतध्यानाद्वा ॥ १ ॥३९ ॥
yathäbhimatadhyänädvä || 1.39||

Meaning

Or by meditation on anything that appeals to one as good.

Sutra 40

परमाणु परममहत्त्वान्तोऽस्य वशीकारः ॥ १ ॥४० ॥
paramäëu paramamahattvänto'sya vaçékäraù || 1.40||



Notes



Notes

Meaning

The Yogi's mind thus meditating, becomes un-obstructed from the atomic to the Infinite.

Sutra 41

क्षीणवृत्तेरभिजातस्येव मणेरग्रहीतृग्रहणग्राह्येषु
तत्स्थतदञ्जनता समापत्तिः ॥ १ ॥४१ ॥

kñéävátterabhijätasyeva maëergrahétågrahaëagråhyeñu
tatsthatadaïjanatå samåpattiù || 1.41||

Meaning

The yogi whose Vrttis have thus become powerless (controlled) obtains in the receiver, receiving, and received (the self, the mind and external objects), concentratedness and sameness, like the crystal (before different coloured objects).

Sutra 42

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ १ ॥४२ ॥

tatra çabdårthajñånavikalpaiù saikérëå savitarkå samåpattiù || 1.42||

Meaning

Sound, meaning, and resulting knowledge, being mixed up, is (called Samadhi) with reasoning.

Sutra 43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ १ ॥४३ ॥

småtiperiçuddhau svarüpaçün्यevårthamåtranirbhåså nirvitarkå || 1.43||

Meaning

The samadhi called without reasoning (comes) when the memory is purified, or devoid of qualities, expressing only the meaning (of the meditated object).



Notes

Sutra 44

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥ १ ॥४४ ॥

etayaiva savicära nirvicära ca sükñmaviñayä vyäkhyätä || 1.44||

Meaning

By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained.

Sutra 45

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ १ ॥४५ ॥

sükñmaviñayatvaà cäliṅgaparyavasänam || 1.45||

Meaning

The finer objects end with the pradhana.

Sutra 46

ता एव सबीजः समाधिः ॥ १ ॥४६ ॥

tä eva sabéjaù samädhiù || 1.46||

Meaning

These concentrations are with seed.



Notes

Sutra 47

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ १ ॥४७ ॥

nirvicāravaiçāradye'dhyātmapasādaḥ || 1.47||

Meaning

The concentration "without reasoning" being purified, the Chitta becomes firmly fixed.

Sutra 48

ऋतम्भरा तत्र प्रज्ञा ॥ १ ॥४८ ॥

ātambharā tatra prajñā || 1.48||

Meaning

The knowledge in that is called "filled with Truth."

Sutra 49

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥ १ ॥४९ ॥

çrutānumānaprajñābhyāmanyaviñayā viçeṣārthatvāt || 1.49||

Meaning

The knowledge that is gained from testimony and inference is about common objects. That from the samadhi just mentioned is of a much higher order, being able to penetrate where inference and testimony cannot go.

Sutra 50

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ १ ॥५० ॥

tajjaù saàskäro'nyasaàskärapratibandhé || 1.50||

Meaning

The resulting impression from this samadhi obstructs all other impressions.

Sutra 51

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ १ ॥५१ ॥

tasyäpi nirodhe sarvanirodhännirbéjaù samädhiù || 1.51||

Meaning

By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the 'seedless' samadhi.

॥ इति पतञ्जलि-विरचिते योग-सूत्रे प्रथमः समाधि-पादः ॥

|| iti patañjali-viracite yoga-sütre prathamaù samädhi-pädaù ||



INTEXT QUESTIONS 11.1

Fill in the blanks :

1. Yoga is limiting the _____ from taking various forms.
2. Sleep is a _____ which embraces the feeling of voidness.
3. They bear fruit as pleasure or pain, caused by _____ or vice.

11.2 SADHANA PADA

॥ द्वितीयोऽध्यायः ॥ ॥ साधन-पादः ॥

Chapter 2 sādhana-pādaù

Sutra 1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ २ ॥१ ॥

tapaùsvādhyāyeçvarapraëidhänäni kriyāyogaù || 2.1||

Meaning

Austerity, self Study and surrendering the fruits of work to god are called Kriya yoga.

Sutra 2

समाधिभावनार्थः शतनूकरणार्थश्च ॥ २ ॥२ ॥

samādhibhāvanārthaù kleçatanükaraëärthaçca || 2.2||

Meaning

(They are for) the practice of samadhi and minimizing the pain-bearing obstructions.

Sutra 3

अविद्यास्मितारागद्वेषाभिनिवेशाः शाः ॥ २ ॥३ ॥

avidyäsmitärägadveñäbhiniveçäù kleçäù || 2.3||

Meaning

The pain-bearing obstructions are - ignorance, egoism, attachment, aversion, and clinging to life.

Sutra 4

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ २ ॥४ ॥

avidyā kṣētramuttareṣāṃ prasuptatanuvicchinnodārāṅām ॥ 2.4॥

Meaning

Ignorance is the productive field of all that follow, whether they are dormant, attenuated, overpowered, or expanded.

Sutra 5

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ २ ॥५ ॥

anityāṣuciduḥkhānātmasu nityaṣucisukhātmakhyātiravidyā ॥ 2.5॥

Meaning

Ignorance is taking that which is non-eternal, impure, painful, and non-self, for the eternal, pure, happy, atman (Self).

Sutra 6

दृग्दर्शनशक्तयोरेकात्मतेवास्मिता ॥ २ ॥६ ॥

dṛḡdarṣanaśaktyorekātmatevāsmitā ॥ 2.6॥

Meaning

Egoism is the identification of the seer with the instrument of seeing.

Sutra 7

सुखानुशयी रागः ॥ २ ॥७ ॥

sukhānuṣayé rāgaḥ ॥ 2.7॥



Notes



Notes

Meaning

Attachment is that which dwells on pleasure.

Sutra 8

दुःखानुशयी द्वेषः ॥ २ ॥८ ॥
duùkhänuçayé dveñaù || 2.8||

Meaning

Hate is that which dwells on pain.

Sutra 9

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ २ ॥९ ॥
svarasavähé viduño'pi tathärüðho'bhiniveçaù || 2.9||

Meaning

Flowing through its own nature, and established even in the learned, is the clinging to life.

Sutra 10

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ २ ॥१० ॥
te pratiprasavaheyäù sükñmäù || 2.10||

Meaning

They to-be-rejected-by-opposite-modifications, are fine.

Sutra 11

ध्यानहेयास्तद्वृत्तयः ॥ २ ॥११ ॥
dhyänaheyästadvåttayäù || 2.11||

Meaning

By meditation, their modifications are to be rejected.

Sutra 12

शमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ २ ॥१२ ॥

kleṣamūlaù karmāṣayo dṛṣṭādṛṣṭajanmavedanīyaù || 2.12||

Meaning

The receptacle of works has its root in these pain-bearing obstructions, and their experience in this visible life, or in the unseen life.

Sutra 13

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ २ ॥१३ ॥

sati mūle tadvipāko jātyāyurbhogāù || 2.13||

Meaning

The root being there, the fruition comes (in the form of) species, life, and expression of pleasure and pain.

Sutra 14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ २ ॥१४ ॥

te hlādaparitāpaphalāù puṇyāpuṇyāhetutvāt || 2.14||

Meaning

They bear fruit as pleasure or pain, caused by virtue or vice.



Notes



Notes

Sutra 15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥ २ ॥१५ ॥

pariëämatäpasaàskäraduèkhaïrguëavåttivirodhäcca
duèkhameva sarvaè vivekinauè || 2.15||

Meaning

To the discriminating, all is, as it were, painful on account of everything bringing pain, either in the consequences, or in apprehension, or in attitude caused by impressions, also on account of the counter action of qualities.

Sutra 16

हेयं दुःखमनागतम् ॥ २ ॥१६ ॥

heyaè duèkhamanägatam || 2.16||

Meaning

The misery which is not yet come is to be avoided.

Sutra 17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ २ ॥१७ ॥

drañöädåçyayouè saàyogo heyahetuè || 2.17||

Meaning

The cause of that which is to be avoided is the junction of the seer and the seen.

Sutra 18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ २ ॥१८ ॥
prakāçakriyāsthitiçélaà bhütendriyātmakaà bhogāpavargārthaà
dāçyam || 2.18||

Meaning

The experienced is composed of elements and organs, is of the nature of illumination, action and inertia, and is for the purpose of experience and release (of the experiencer).

Sutra 19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥ २ ॥१९ ॥
viçeñāviçeñāliḡgamātrāliḡgāni guḡaparvāḡi || 2.19||

Meaning

The states of the qualities are the defined, the undefined, the indicated only, and the signless.

Sutra 20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २ ॥२० ॥
draṣṭā dāçimātraḡ çuddho'pi pratyayānupaçyaḡ || 2.20||

Meaning

The seer is intelligence only, and though pure, seen through the colouring of the intellect.

Sutra 21

तदर्थ एव दृश्यस्यात्मा ॥ २ ॥२१ ॥
tadartha eva dāçyasyātmā || 2.21||



Notes



Notes

Meaning

The nature of the experience is for him.

Sutra 22

कघतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २ ॥२२ ॥

kātārthāè prati nañöamapyanañöaè tadanyasādhāraēatvāt || 2.22||

Meaning

Though destroyed for him whose goal has been gained, yet is not destroyed, being common to others.

Sutra 23

स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः ॥ २ ॥२३ ॥

svasvāmiçaktyoè svarüpopalabdhihetuè saàyogaè || 2.23||

Meaning

Junction is the cause of the realisation of the nature of both the powers, the experienced and its Lord.

Sutra 24

तस्य हेतुरविद्या ॥ २ ॥२४ ॥

tasya heturavidyā || 2.24||

Meaning

Ignorance is its cause.

Sutra 25

तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २ ॥२५ ॥

tadabhävät saàyogäbhävo hänaà taddåçeù kaivalyam || 2.25||

Meaning

There being absence of that (ignorance) there is absence of junction, which is the thing-to-be-avoided; that is the independence of the seer.

Sutra 26

विवेकख्यातिरविप्लवा हानोपायः ॥ २ ॥२६ ॥

vivekakhyätiraviplavä hänopäyaù || 2.26||

Meaning

The means of destruction of ignorance is unbroken practice of discrimination.

Sutra 27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥ २ ॥२७ ॥

tasya saptadhä präntabhümiù prajñä || 2.27||

Meaning

His knowledge is of the sevenfold highest ground.



Notes



Notes

Sutra 28

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिरा विवेकख्यातेः ॥ २ ॥२८ ॥

yogaṅgānuñöhānādaśuddhikñaye jñānadéptirā vivekakhyāteḥ ||
2.28||

Meaning

By the practice of the different parts of Yoga the impurities being destroyed knowledge becomes effulgent, up to discrimination.

Sutra 29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २ ॥२९ ॥

yamaniyamāsanaprāëyāmapratyāhāradhāraëādhyānasamādhayo
'ñöavaṅgāni || 2.29||

Meaning

Yama, Niyama, Asana, Pranayama, Pratyaha, Dharana, Dhyana, Samadhi, are the limbs of yoga.

Sutra 30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ २ ॥३० ॥

ahiñsäsatyāsteyabrahmacaryāparigrahā yamāḥ || 2.30||

Meaning

Non-killing, truthfulness, non-stealing, continence, and non-receiving, are called Yama.

Sutra 31

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ २ ॥३१ ॥

jātideṣākālasamayānavacchinnāḥ sārvaḥma mahāvratam || 2.31||

Meaning

These, unbroken by time, place, purpose, and caste, are (universal) great vows.

Sutra 32

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ २ ॥३२ ॥

ṣaucasantoṣatapaḥsvādhyāyēṣvarapraṇidhānāni niyamāḥ || 2.32||

Meaning

Internal and external purification, contentment, mortification, study, and worship of god, are the Niyamas.

Sutra 33

वितर्कबाधने प्रतिपक्षभावनम् ॥ २ ॥३३ ॥

vitarkabādhane pratipakṣabhāvanam || 2.33||

Meaning

To obstruct thoughts which are inimical to yoga contrary thoughts will be brought.



Notes



Notes

Sutra 34

वितर्का हिंसादयः कथतकारितानुमोदिता लोभक्रोधमोहपूर्वका
मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ २ ॥३४ ॥

vitarkā hiāsādayau kâtakâritānumoditā
lobhakrodhamohapürvakā
mādumadhyādhimātrā duḥkhāññānānantaphalā iti
pratipakñabhāvanam || 2.34||

Meaning

The obstructions to Yoga are killing etc., whether committed, caused, or approved; either through avarice, or anger, or ignorance; whether slight, middling, or great, and result is innumerable ignorances and miseries. This is (the method of) thinking the contrary.

Sutra 35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ २ ॥३५ ॥

ahiāsāpratiñöhäyāè tatsannidhau vairatyāgaè || 2.35||

Meaning

Non-killing being established, in his presence all enmities cease (in others).

Sutra 36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ २ ॥३६ ॥

satyapratinöhäyāè kriyāphalāçrayatvam || 2.36||

Meaning

By the establishment of truthfulness the Yogi gets the power of attaining for himself and others the fruits of work without the works.



Notes

Sutra 37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ २ ॥३७ ॥

asteyapratīñöhäyāā sarvaratnopasthānam || 2.37||

Meaning

By the establishment of non-stealing all wealth comes to the Yogi.

Sutra 38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ २ ॥३८ ॥

brahmacaryapratīñöhäyāā véryalābhau || 2.38||

Meaning:

By the establishment of continence energy is gained.

Sutra 39

अपरिग्रहस्थैर्ये जन्मकथंतासम्बोधः ॥ २ ॥३९ ॥

aparigrahasthairye janmakathantāsambodhaù || 2.39||

Meaning

When he is fixed in non-receiving he gets the memory of past life.



Notes

Sutra 40

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ २ ॥४० ॥

çaucät sväïgajugupsä parairasaàsargaù || 2.40||

Meaning

Internal and external cleanliness being established arises disgust for one's own body, and non-intercourse with other bodies.

Sutra 41

सत्त्वशुद्धिसौमनस्यैकाग्रयेन्द्रियजयात्मदर्शन-योग्यत्वानि च ॥ २ ॥४१ ॥

sattvaçuddhisaumanasyaikägryendriyajayätmadarçana-
yogyatväni ca || 2.41||

Meaning

There also arises purification of the Sattva, cheerfulness of the mind, concentration, conquest of the organs, and fitness for the realization of the Self.

Sutra 42

संतोषादनुत्तमसुखलाभः ॥ २ ॥४२ ॥

santoñädanuttamasukhaläbhaù || 2.42||

Meaning

From contentment comes superlative happiness.

Sutra 43

कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥ २ ॥४३ ॥

käyendriyasiddhiraçuddhikñayät tapasaù || 2.43||

Meaning

The result of mortification is bringing powers to the organs and the body, by destroying the impurity.

Sutra 44

स्वाध्यायाद् इष्टदेवतासंप्रयोगः ॥ २ ॥४४ ॥

svädhyäyäd iñöadevatäsamprayogaù || 2.44||

Meaning

By repetition of the mantram comes the realisation of the intended deity.

Sutra 45

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ २ ॥४५ ॥

samädhisiddhiréçvarapraëidhänät || 2.45||

Meaning

By sacrificing all to Isvara comes Samadhi.

Sutra 46

स्थिरसुखम् आसनम् ॥ २ ॥४६ ॥

sthirasukham äsanam || 2.46||



Notes



Notes

Meaning

Posture is that which is firm and pleasant.

Sutra 47

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ २ ॥४७ ॥

prayatnaçaitilyänantasamäpattibhyäm || 2.47||

Meaning

By slight effort and meditating on the unlimited (posture becomes firm and pleasant).

Sutra 48

ततो द्वन्द्वानभिघातः ॥ २ ॥४८ ॥

tato dvandvānabhighātaù || 2.48||

Meaning

Seat being conquered, the dualities do not obstruct.

Sutra 49

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ २ ॥४९ ॥

tasminsati çväsapraçväsayorgativicchedaù präëäyāmaù || 2.49||

Meaning

Controlling the motion of the exhalation and the inhalation follows after this.

Sutra 50

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः
परिदृष्टो दीर्घसूक्ष्मः ॥ २ ॥५० ॥

bähyäbhyantarastambhavåttirdeçakålasaikhyaभिः
paridåñöo dérgahasükñmaù || 2.50||

Meaning

Its modifications are either external or internal, or motionless, regulated by place, time, and number, either long or short.

Sutra 51

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ २ ॥५१ ॥

bähyäbhyantaraviñayäkñepé caturthaù || 2.51||

Meaning

The fourth is restraining the Prana by directing it either to the external or internal objects.

Sutra 52

ततः क्षीयते प्रकाशावरणम् ॥ २ ॥५२ ॥

tataù kñéyate prakāçåvaraëam || 2.52||

Meaning

From that, the covering to the light of the Chitta is attenuated.

Sutra 53

धारणासु च योग्यता मनसः ॥ २ ॥५३ ॥

dhåraëåsu ca yogyatå manasaù || 2.53||



Notes



Notes

Meaning

The mind becomes fit for Dharana.

Sutra 54

स्वविषयासंप्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ २ ॥५४ ॥

svaviñayāsamprayoge cittasvarūpānukāra ivendriyāṅāṅ
pratyāhāraḥ || 2.54||

Meaning

The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff.

Sutra 55

ततः परमा वश्यतेन्द्रियाणाम् ॥ २ ॥५५ ॥

tataḥ paramā vaśyatendriyāṅām || 2.55||

Meaning

Pratyahara results in the absolute control of the sense organs.

॥ इति पतञ्जलि-विरचिते योग-सूत्रे द्वितीयः साधन-पादः ॥

|| iti patañjali-viracite yoga-sūtre dvitīyaḥ sādhanā-pādaḥ ||



INTEXT QUESTIONS 11.1

Fill in the blanks

1. _____ is the identification of the seer with the instrument of seeing.
2. By the establishment of _____ all wealth come to the yogi.
3. By the establishment of continence _____ is gained.
4. _____ is that which dwells on pain.



WHAT HAVE YOU LEARNT

- You learnt the Sutras of Samadhi Padi - 51 and Sadhana Pada - 55 along with brief meaning.
- Samadhi Pada talks about - what yoga is; and
- Sadhana Pada talks about - how to reach the state of yoga.



TERMINAL QUESTIONS

1. Who wrote Yoga Sutras?
2. How many sutras are there in Patanjali Yoga Sutra?
3. How many chapters are there are in Patnajali Yoga Sutras?
Name the four chapters.
4. What is Sutra?



Notes



ANSWERS TO INTEXT QUESTIONS

11.1

1. Mind-stuff (Chitta)
2. Vrtti
3. Virtue

11.2

1. Egoism
2. Non-stealing
3. Energy
4. Hate