

## Book 2 Sutras Sanskrit and Translation from *The Practice of the Yoga Sutra*

### SUTRA 2:1

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥

tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ || 1 ||

**Yoga in action is composed of austerity, self-study, and trustful surrender to Ishvara.**

### SUTRA 2:2

समाधिभावनाथः क्लेशतनूकरणार्थश्च ॥२॥

samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca || 2 ||

**The objective of yoga is to induce samadhi and attenuate the afflictions.**

### SUTRA 2:3

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥३॥

avidyāsmītārāgadveṣābhiniveśāḥ kleśāḥ || 3 ||

**Ignorance, false sense of self-identity, attachment, aversion, and fear of death are the afflictions.**

### SUTRA 2:4

अविद्या क्षेत्रमुत्तरेषाम् प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥

avidyā kṣetramuttareṣām prasuptatanuvicchinnotdārāṇām || 4 ||

**Ignorance is the ground for the remaining afflictions, whether they are dormant, attenuated, disjointed, or active.**

### SUTRA 2:5

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā || 5 ||

**Mistaking short-lived objects, impurity, suffering, and non-being for eternity, purity, happiness, and pure being is avidya .**

### SUTRA 2:6

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥

dr̥gdarśanaśaktyorekātmatevāsmitā || 6 ||

**Asmita arises from the apparent oneness of the power of the perceiver and the power of perception.**

### SUTRA 2:7

सुखानुशयी रागः ॥७॥

sukhānuśayī rāgaḥ || 7 ||

**Affliction that has pleasure as its resting ground is attachment.**

### SUTRA 2:8

दुःखानुशयी द्वेषः ॥८॥

duḥkhānuśayī dveṣaḥ || 8 ||

**Affliction that has pain as its resting ground is aversion.**

### SUTRA 2:9

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥९॥

svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ || 9 ||

**Fear of death carries its own essence and rides [the consciousness] of even the wise.**

### SUTRA 2:10

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥

te pratiprasavaheyāḥ sūkṣmāḥ || 10 ||

**The afflictions are discarded at death only if they have become subtle.**

### SUTRA 2:11

ध्यानहेयास्तद्वृत्तयः ॥११॥

dhyānaheyāstadvṛttayaḥ || 11 ||

**The mental tendencies associated with the afflictions can be destroyed by meditation.**

### SUTRA 2:12

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥

kleśamūlaḥ karmāśayo drṣṭādrṣṭajanmavedanīyaḥ || 12 ||

**The reservoir of karma is rooted in afflictions and is to be experienced in seen and unseen lives.**

### SUTRA 2:13

सति मूले तद्विपाको जात्यायुर्भोगाः ॥१३॥

sati mūle tadvipāko jātyāyurbhogāḥ || 13 ||

**As long as the root cause [the five afflictions] persists, karmas must bear fruit, and that fruition determines our birth in a particular species, life span, and life experience.**

### SUTRA 2:14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥

te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt || 14 ||

**They [karmas that result in rebirth, dictate how long we live in our body, and determine our general experience] are accompanied by pleasure and pain, for they are smeared with both virtue and vice.**

### SUTRA 2:15

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

pariṇāmatāpasamskāraduḥkhaairguṇavṛttivirodhācca duḥkhameva sarvaṁ vivekinaḥ || 15 ||

**From the vantage point of a wise person, all is pain because everything is subject to change, distress, karmic impressions, and mutually contradicting forces of nature.**

### SUTRA 2:16

हेयं दुःखमनागतम् ॥१६॥

heyam duḥkhamanāgatam || 16 ||

**Pain that has not yet come can be abandoned.**

### SUTRA 2:17

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥१७॥

draṣṭṛdṛśyayoḥ saṁyogo heyahetuḥ || 17 ||

**The union of the seer and the seeable is the cause of pain.**

### SUTRA 2:18

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥१८॥

prakāśakriyāsthitiśīlaṁ bhūteन्द्रियात्मकं bhogāpavargārthaṁ dṛśyam || 18 ||

**The objective world, composed of elements and senses and having the inherent properties of illumination, action, and stability, has a twofold purpose: fulfillment and freedom.**

### SUTRA 2:19

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥१९॥

viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi || 19 ||

**The total range of the gunas is divided into four categories: specific, unspecific, barely describable, and absolutely indescribable.**

### SUTRA 2:20

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥

draṣṭā dr̥śimātraḥ śuddho'pi pratyayānupaśyaḥ || 20 ||

**The sheer power of seeing is the seer. It is pure, and yet it sees only what the mind shows it.**

### SUTRA 2:21

तदर्थ एव दृश्यस्यात्मा ॥२१॥

tadārtha eva dr̥śyasyātmā || 21 ||

**The soul of the objective world [buddhi] is meant for purusha.**

### SUTRA 2:22

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥२२॥

kṛtārthaṁ prati naṣṭamapyanaṣṭaṁ tadanyasādhāraṇatvāt || 22 ||

**In relation to the one whose purpose is fulfilled, the objective world is destroyed, but in relation to others it is not destroyed, for the objective world is common to all purushas.**

### SUTRA 2:23

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥

svasvāmīśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ || 23 ||

**The union of our shakti and the shakti of Ishvara is the means of experiencing our essential nature.**

### SUTRA 2:24

तस्य हेतुरविद्या ॥२४॥

tasya heturavidyā || 24 ||

**The cause of that [union] is ignorance.**

### SUTRA 2:25

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥२५॥

tadabhāvāt saṁyogābhāvo hānaṁ taddr̥śeḥ kaivalyam || 25 ||

**From the absence of that [avidya] comes the absence of mingling [of consciousness with “our” mind]. That is freedom, the absolute state of the power of seeing.**

### SUTRA 2:26

विवेकख्यातिरविप्लवा हानोपायः ॥२६॥

vivekakhyātiraviplavā hānopāyaḥ || 26 ||

**Unshakeable discerning knowledge is the means of nullifying the misery resulting from the avidya-driven union of purusha and prakriti.**

### SUTRA 2:27

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥

tasya saptadhā prāntabhūmiḥ prajñā || 27 ||

**His discerning knowledge has seven spheres; the furthest frontier is prajna .**

### SUTRA 2:28

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥२८॥

yogaṅgānuṣṭhānādaśuddhikṣaye jñānādīptirāvivekakhyāteḥ || 28 ||

**The practice of the limbs of yoga destroys impurities; thereafter, knowledge continues to brighten all the way to viveka khyati , the domain of unshakeable discernment.**

### SUTRA 2:29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥

yamaniyamāsanaprāṇāyāmapratyāhārādhāraṇādhyānasamādhayo'ṣṭāvaṅgāni || 29 ||

**Restraint, observance, physical posture, mastery of the pranic force, recalling the senses, concentration, meditation, and spiritual absorption are the eight components of yoga.**

### SUTRA 2:30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

ahiṁsāsatyāsteya brahmacaryāparigrahā yamāḥ || 30 ||

**Non-violence, truthfulness, non-stealing, continence, and non-possessiveness are the restraints.**

### SUTRA 2:31

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥

jātidేశakālasamayānavacchinnāḥ sārva bhāumā mahāvratam || 31 ||

**[The aforesaid five restraints] are not affected by the factors of class, place, time, and circumstance. They are universally applicable and constitute the great vow.**

### SUTRA 2:32

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ | | 32 | |

**Purity, contentment, austerity, self-study, and trustful surrender to Ishvara are the observances.**

### SUTRA 2:33

वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥

vitarkabādhane pratipakṣabhāvanam | | 33 | |

**To arrest afflicting thoughts, cultivate thoughts opposed to them.**

### SUTRA 2:34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥

vitarkā himsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam | | 34 | |

**Violence and the others are afflicting thoughts. We put these thoughts into action by ourselves, through others, or by tacit consent. These thoughts are propelled by greed, anger, or confusion. They are mild, intermediate, or intense. We nullify these afflicting thoughts by realizing they bear unending fruit of pain and ignorance.**

### SUTRA 2:35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥३५॥

ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ | | 35 | |

**In the company of a yogi established in non-violence, animosity vanishes.**

### SUTRA 2:36

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥३६॥

satyapraṁtiṣṭhāyām kriyāphalāśrayatvam | | 36 | |

**When a yogi is established in truthfulness, actions begin to bear fruit.**

### SUTRA 2:37

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥३७॥

asteyapraṁtiṣṭhāyām sarvaratnopasthānam | | 37 | |

**When a yogi is established in non-stealing, all gems manifest.**

### SUTRA 2:38

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥३८॥

brahmacaryapratisthāyām vīryalābhaḥ | | 38 | |

**A yogi established in continence gains virya , the capacity to transmit knowledge.**

### SUTRA 2:39

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः ॥३९॥

aparigrahasathairye janmakathantāsambodhaḥ | | 39 | |

**With firmness in non-possessiveness comes complete understanding of the “why-ness” of birth.**

### SUTRA 2:40

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

śaucāt svāṅgajugupsā parairasamsargaḥ | | 40 | |

**From purity arises sensitivity to the unclean nature of one’s own body; [that leads to] unmixing with others.**

### SUTRA 2:41

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥

sattvasuddhisaumanasyaikāgryendriyajayatmadarśanayogyatvāni ca | | 41 | |

**[From purity arises] the purity of our essential being, a positive mind, one-pointedness, victory over the senses, and the qualification for having direct experience of our self.**

### SUTRA 2:42

सन्तोषादनुत्तमः सुखलाभः ॥४२॥

santoṣādanuttamaḥ sukhālābhaḥ | | 42 | |

**From contentment comes happiness without equal.**

### SUTRA 2:43

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥४३॥

kāyendriyasiddhiraśuddhikṣayat tapasaḥ | | 43 | |

**Austerity destroys impurities. From that come yogic accomplishments pertaining to the body and senses.**

### SUTRA 2:44

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥४४॥

svādhyāyādiṣṭadevatāsamprayogaḥ | | 44 | |

**From self-study comes the opportunity to be in the company of bright beings [of our choice].**

### SUTRA 2:45

समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥

samādhisiddhirīśvarapraṇidhānāt | | 45 | |

**From trustful surrender to Ishvara comes samadhi.**

### SUTRA 2:46

स्थिरसुखमासनम् ॥४६॥

sthirasukham āsanam | | 46 | |

**A stable and comfortable posture is asana .**

### SUTRA 2:47

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥४७॥

prayatnaśaithilyānantasamāpattibhyām | | 47 | |

**[Perfection in asana is attained] by loosening of [tension caused by] effort and by [mental] absorption in the infinite.**

### SUTRA 2:48

ततो द्वन्द्वानभिघातः ॥४८॥

tato dvandvānabhighātaḥ | | 48 | |

**From that [comes] lack of injury caused by the pairs of opposites.**

### SUTRA 2:49

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥४९॥

tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ | | 49 | |

**Complete mastery over the roaming tendencies of inhalation and exhalation is pranayama; it is to be practiced only after mastering asana.**



### SUTRA 2:50

वाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥

bāhyābhyantarastambhavṛttirdeśakālasaṅkhyābhiḥ paridr̥ṣṭo dīrghasūkṣmaḥ || 50 ||

**[Pranayama with breath retention could be] threefold: external, internal, or stopping the breath wherever it is. Each is monitored by space, time, and number, and each is characterized by its length and subtlety.**

### SUTRA 2:51

वाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥

bāhyābhyantaraviṣayākṣepī caturthaḥ || 51 ||

**The fourth pranayama transcends the domain of external and internal pranayamas.**

### SUTRA 2:52

ततः क्षीयते प्रकाशावरणम् ॥५२॥

tataḥ kṣīyate prakāśāvaraṇam || 52 ||

**Then the veil over the light is attenuated.**

### SUTRA 2:53

धारणासु च योग्यता मनसः ॥५३॥

dhāraṇāsu ca yogyatā manasaḥ || 53 ||

**The mind is also qualified for concentrations.**

### SUTRA 2:54

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥

svaviṣayāsamprayoge cittasyasvarūpānukāra ivendriyāṇāṃ pratyāhāraḥ || 54 ||

**Lacking contact with their respective objects, when senses assume the nature of mind it is pratyahara.**

### SUTRA 2:55

ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥

tataḥ paramā vaśyatendriyāṇām || 55 ||

**From that [pratyahara] comes the highest level of mastery over the senses.**