

# YOGA- SUTRAS OF PATANJALI

Translated from Sanskrit by Sören Sörensen

## BOOK TWO.

### Practice.

1. Self-restraint, intentness, devotion to God is kriyayoga
2. Its object is cultivation of (mediative) unification and attenuation of distractions.
3. The distractions are: ignorance, self-centredness, passions, aversion, and attachment.
4. Ignorance is the field of these (distractions) whether they are dormant, attenuated, intercepted or sustained.
5. To consider the impermanent, impure, painful and not-self as permanent, pure, pleasant, and self-existing, is ignorance.
6. Self-centred consciousness ensues from the union of the seer with the perceptive faculty.
7. Attachment to pleasure is passion.
8. Attachment to pain is repugnance.
9. The strongest force, even in the wise, is the instinct of self-preservation.
10. That subtile element should be restrained.
11. The fluctuation are mastered by meditative concentration.
12. The latent impressions of activity (karma) have their roots in distractions, and they assert themselves in visible and invisible life.
13. As long as the roots exist they will bear fruit in another birth, life and experience.
14. They will bear fruit of joy or sorrow, depending on whether the primary cause was good or evil.

15. In the eyes of the discerning, all is misery on the account of strife, anxiety, latent impressions, transformations and fluctuations of the interacting aspects of matter (gunas).

16. The pain yet to come is to be prevented.

17. The efficient cause to be destroyed is the union of the seer and the perceptive faculty.

18. The perceptive faculty, consisting of the elements and organs of sense possessing the aspects of illumination, activity and inertia, serves the purpose of experience of the self.

19. The states of the aspects (gunas) are differentiated, undifferentiated, evolved and unevolved matter.

20. The seer is a pure element of knowledge and perceives through the intellect.

21. The perceptive faculty is for the purpose of the seer.

22. Though it has been destroyed for him who has fulfilled his purpose, yet it is not destroyed for all since it is common to others.

23. The union of the power of the property and the power of the proprietor is the cause of the perception of nature.

24. This is the cause of limited consciousness.

25. When that is expanded then the union is severed, and the seer attains freedom.

26. Unwavering discriminative discernment is the way to reach that stage.

27. That is the borderland of sevenfold insight.

28. By practice of the aids of yoga for distraction of the impurities, illumination of the intellect will follow, leading to discriminative discernment.

29. Fortitude, spiritual observances, posture, breath-control, self-restraint, devotional, meditation, meditative concentration and unification, are the eight limbs of yoga.

30. Self-restraint is to refrain from killing, false-hood, theft, lasciviousness and greed.

31. These great rules of conduct are universal and not qualified by rank, place, time or circumstances.

32. Purity, contentment, austerity, self-development, and devotion to God, are the spiritual observances.

33. If disturbing thoughts arise, cultivate opposite thoughts.

34. If there are thoughts of doing injury, causing it to be done or approving of it, whether they arise from avarice, anger or delusion, whether mild, moderate or excessive, and which invariably bear fruits of unending misery and bewilderment, cultivate opposite thoughts.

35. In the presence of him who is standing firm in non-violence all animosity ceases.

36. He who stand firm in truthfulness gains the fruit of action.

37. All gems come to him who stands firm in the virtue of honesty.

38. He who stands firm in self-restraint obtains energy.

39. He who stands firm in the virtue of moderation gains knowledge of the purpose of life.

40. From purity comes aversion to one's own body and no intimate relation with others.

41. There also arises purity of sattva, cheerfulness of mind, one-pointedness, subjugation of the senses, and fitness for realization of the self.

42. Highest happiness arises from contentment.

43. Purification by self-restraint develops physical and mental power.

44. Devout prayer brings communion with the desired deity.

45. Devotion to God imparts power of devotional unification (samadhi).

46. The posture should be steady and easy.

47. There should be a relaxation of effort and meditation on the infinite.

48. Then one is not overcome by the pair of opposites.

49. Then comes the control of breath, cutting off the flow of inhalation and exhalation.

50. The functions of breath are external, internal or suppressed, regulated in place, time and number, protracted or short.

51. The fourth is giving up the object of external and internal breath.

52. Thereupon the veil obscuring light is removed.

53. And the mind is yoked in meditation.

54. Perceptive control is withdrawing the attention from the objects of sense, and then the consciousness assumes its own form, as it were.

55. Thereupon follows complete mastery of the senses.

END OF BOOK TWO.

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