

Yoga Sutras Comparison

	Sanskrit transliteration	Sri Swami Satchidananda	Edwin F. Bryant	Geshe Michael Roach	Chip Hartranft
		Samadhi Pada - Portion on Contemplation	Chapter I: Meditative Absorption	First Cornerstone The Chapter on Meditation	I. Integration
1.1	Atha yoga-anushashanam	Now the exposition of yoga is being made.	Now, the teachings of yoga [are presented].	I will now review for you how we become whole.	Now, the teachings on Yoga.
1.2	Yogash chitta virtti nirodhah	The restraint of the modifications of the mind-stuff is Yoga.	Yoga is the stilling of the changing states of the mind.	We become whole by stopping how the mind turns.	Yoga is stilling the patterns of consciousness.
1.3	Tada drashtuh svarupevasthanam.	Then the Seer [Self] abides in His own nature.	When that is accomplished, the seer abides in its own true nature.	On that day the seer comes to dwell within their own real nature.	Then, pure awareness can abide in its very nature.
1.4	Virtti sarupyam itaratra.	At other times [the Self appears to] assume the forms of the mental modifications.	Otherwise, at other times, [the seer] is absorbed in the changing states [of the mind].	Otherwise it follows the form of the turning.	Otherwise, awareness takes itself to be the patterns of consciousness.
1.5	Virttayah panchatayyah klishhta-aklishtah.	There are five kinds of mental modifications which are either painful or painless.	There are five kinds of changing states of the mind, and they are either detrimental or nondetrimental [to the practice of yoga].	The mind turns things around in five different ways. They can be involved with afflictions or free of them.	There are five types of patterns, including both hurtful and benign.
1.6	Pramana viparyaya vikalpa nidra smirtayah.	They are right knowledge, misconception, verbal delusion, sleep, and memory.	[These five vrttis are] right knowledge, error, imagination, sleep, and memory.	The five are correct perceptions, mistaken perceptions, imagination, sleep, and memories.	They are right perception, misperception, conceptualization, deep sleep, and remembering.
1.7	Pratyaksha-anumana-agamah pramanani.	The sources of right knowledge are direct perception, inference and scriptural testimony.	Right knowledge consists of sense perceptions, logic, and verbal testimony.	The different types of correct perception are those which are direct; deductive; or based on authority.	Right perception arises from direct observation, inference, or the words of others.

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1.8	Viparyayo mithya jnyanam atadropa prathistham.	Misconception occurs when knowledge of something is not based on its true form.	Error is false knowledge stemming from the incorrect apprehension [of something].	Mistaken perceptions are wrong impressions that are mired in false appearances.	Misperception is false knowledge, not based on what actually is.
1.9	Shabda jnyaya-anupati vastu shunyo vikalpah.	An image that arises on hearing mere words without any reality [as its basis] is verbal delusion.	Metaphor consists of the usage of words that are devoid of an actual object.	Imagination is a mental impression that follows a word, and is devoid of any concrete basis.	Conceptualization derives from linguistic knowledge, not contact with real things.
1.10	Abhava-pratyalambana vrittir nidra	That mental modification supported by cognition of nothingness is sleep.	Deep sleep is that state of mind which is based on an absence [of any content].	Sleep is a case where the mind turns without any object at all to help it grow.	Deep sleep is a pattern grounded in the perception that nothing exists.
1.11	Anubhuta-vishayasampramoshah smirtih.	When a mental modification of an object previously experienced and not forgotten comes back to consciousness, that is memory.	Memory is the retention of [images of] sense objects that have been experienced.	Memory is the ability not to forget an object which you have experienced.	Remembering is the retention of experiences.
1.12	Abhyasa vairagyabhyam tan nirodhah.	These mental modifications are restrained by practice and non-attachment.	[The vrtti states of mind] are stilled by practice and dispassion.	Stopping it requires constant practice, and giving up your attachments.	Both practice and non-reaction are required to still the patterning of consciousness.
1.13	Tatra sthithau yatnobhyasah.	Of these two, effort toward steadiness of mind is practice.	From these, practice is the effort to be fixed in concentrating the mind.	Constant practice means striving to be there.	Practice is the sustained effort to rest in that stillness.
1.14	Sa tu dirgha kala nairantarya satkara-asevito dirdha bhumi.	Practice becomes firmly grounded when well attended to for a long time, without break and in all earnestness.	Practice becomes firmly established when it has been cultivated uninterruptedly and with devotion over a prolonged period of time.	You must cultivate your practice over an extended period of time; it must be steady, without gaps, and it must be done correctly — for then a firm foundation is laid.	And this practice becomes firmly rooted when it is cultivated skillfully and continuously for a long time.

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1.15	Drishta-anushravika vishaya vitirshnasya vashikara sanjnya vairagyam.	The consciousness of self-mastery in one who is free from craving for objects seen or heard about is non-attachment.	Dispassion is the controlled consciousness of one who is without craving for sense objects, whether these are actually perceived, or described [in scripture].	Giving up your attachments consists of the decision to gain control over your craving for experiences, seen or only heard of.	As for non-reaction, one can recognize that it has been fully achieved when no attachment arises in regard to anything at all, whether perceived directly or learned.
1.16	Tat param purusha khyater guna vitirshnyam.	When there is non-thirst for even the gunas (constituents of Nature) due to the realization of the Purusha (true Self), that is supreme non-attachment.	Higher than renunciation is indifference to the gunas [themselves]. This stems from perception of the purusa, soul.	In its highest form, it is the freedom from attachment to solid things, gained by one to whom the true nature of the person has been revealed.	When the ultimate level of non-reaction has been reached, pure awareness can clearly see itself as independent from the fundamental qualities of nature.
1.17	Vitarka vichara-ananda-asmita rupa-anugamat samprajnyatah.	Samprajnata samadhi (distinguished contemplation) is accompanied by reasoning, reflecting, rejoicing and pure I-am-ness.	Samprajnata [samadhi] consists of [the consecutive] mental stages of absorption with physical awareness, absorption with subtle awareness, absorption with bliss, and absorption with the sense of I-ness.	Noting, examining, deep pleasure, and being in oneself are still the type done consciously, for they lead to that of form.	At first, the stilling process is accompanied by four kinds of conscious activity: analytical thinking, insight, bliss, or feeling like a self.
1.18	Virama pratyaya-abhyasa purvah sanskara sheshonya.	By the firmly convinced practice of the complete cessation of the mental modifications, the impressions only remain. This is the other samadhi [asamprajnata or non-distinguished].	The other samadhi [asamprajnata-samadhi] is preceded by cultivating the determination to terminate [all thoughts]. [In this state] only latent impressions remain.	That type where you still have unripe seeds, but where — because of your previous practice— the factor is suppressed, is the other kind.	Later, after one practices steadily to bring all thought to a standstill, these four kinds of cognition fall away, leaving only a store of latent impressions in the depth memory.
1.19	Bhava pratyaya videha prakirti layanam.	Those who merely leave their physical bodies and attain the state of celestial deities, or those who get merged in Nature, have rebirth.	For [some], those who are unembodied and those who are merged in matter, [the state of samprajnata is characterized] by absorption in [subtle] states of prakrti.	Those who stay in that nature, in the factor of becoming, take the same gross physical body.	Once the body is gone, and these latent impressions are dissolved in nature, they are inclined to be reborn.

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1.20	Shraddha virya smirti samadhi prajnya purvaka itaresham.	To the others, this asamprajnata samadhi could come through faith, strength, memory, contemplation or by discernment.	[But] for others, [the state where only subconscious impressions remain] is preceded by faith, vigor, memory, samadhi absorption, and discernment.	The other ones must first use belief, effort, awareness, meditation, and wisdom.	For all others, faith, energy, mindfulness, integration, and wisdom form the path to realization.
1.21	Tivra samveganam asannah.	To the keen and intent practitioner this [samadhi] comes very quickly.	[This state of samprajnata] is near for those who apply themselves intensely.	The goal is reached by those who act with intense dedication and urgency.	For those who seek liberation wholeheartedly, realization is near.
1.22	Mirdu madhya-adhimatratvat tatopi visheshah.	The time necessary for success further depends on whether the practice is mild, medium or intense.	Even among these, there is further differentiation [of this intensity into degrees of] mild, mediocre, and ardent.	There is, furthermore, a distinction of lesser, medium, and highest.	How near depends on whether the practice is mild, moderate, or intense.
1.23	Ishvara pranidhanad va.	Or [samadhi is attained] by devotion with total dedication to God [Isvara].	Or, [this previously mentioned state is attainable] from devotion to the Lord.	And another way is to ask the Master for their blessing.	Realization may also come if one is oriented toward the ideal of pure awareness, Isvara.
1.24	Klesha karma vipaka-ashayair aparamirshatah purusha vishesha ishvara.	Isvara is the supreme Purusha, unaffected by any afflictions, actions, fruits of actions, or by any inner impressions of desires.	The Lord is a special soul. He is untouched by the obstacles [to the practice of yoga], karma, the fructification [of karma], and subconscious predispositions.	A master is an extraordinary person who is untouched by mental afflictions, by deeds, their ripening, and their storing.	Isvara is a distinct, incorruptible form of pure awareness, utterly independent of cause and effect, and lacking any store of latent impressions.
1.25	Tatra niratishayam sarvajnya bijam.	In Him is the complete manifestation of the seed of omniscience.	In him, the seed of omniscience is unsurpassed.	Herein lies, in the most excellent way of all, the seed for knowing all things.	Its independence makes this awareness an incomparable source of omniscience.
1.26	Sa purvesham api guruh kalena-anavachedat.	Unconditioned by time, He is the teacher of even the most ancient teachers.	Isvara was also the teacher of the ancients, because he is not limited by time.	This teacher is one as well whom those of days gone by never allowed themselves to be separated from, for any length of time.	Existing beyond time, Isvara was also the ideal of the ancients.

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1.27	Tasya vachakah pranavah.	The word expressive of Isvara is the mystic sound OM. [Note: OM is God's name as well as form.]	The name designating him is the mystical syllable om.	Calling upon them is the first of all prayers.	Isvara is represented by a sound, om.
1.28	Taj japas tad artha bhavanam.	To repeat it with reflection upon its meaning is an aid.	Its repetition and the contemplation of its meaning [should be performed].	You must repeat this prayer, and think well upon its meaning.	Through repetition its meaning becomes clear.
1.29	Tatah pratyak chetana-adhigamo pyantarya-abhavash cha.	From this practice all the obstacles disappear and simultaneously dawns knowledge of the inner Self.	From this comes the realization of the inner consciousness and freedom from all disturbances.	With this you will gain the ability to focus the mind within, and to avoid all obstacles.	Then, interiorization develops and obstacles fall away.
1.30	Vyadhi styana sanshaya pramada-alasya avirati bhranti darshana-alabdha bhumatva-anavasthitatvani chitta vikshepas tentarayah.	Disease, dullness, doubt, carelessness, laziness, sensuality, false perception, failure to reach firm ground and slipping from the ground gained - these distractions of the mind-stuff are the obstacles.	These disturbances are disease, idleness, doubt, carelessness, sloth, lack of detachment, misapprehension, failure to attain a base for concentration, and instability. They are distractions for the mind.	Obstacles occur when the mind is distracted, and this can be caused by illness, fogginess in the mind, having doubts, carelessness, and laziness. And by mistaken views of the world which are left uncorrected, failing to reach specific levels, or not being established in them firmly.	Sickness, apathy, doubt, carelessness, laziness, hedonism, delusion, lack of progress, and inconstancy are all distractions which, by stirring up consciousness, act as barriers to stillness.
1.31	Duhkha daurmanasya angam ejayatva shvasa prashvasa vikshepa sahabhuvah.	Accompaniments to the mental distractions include distress, despair, trembling of the body, and disturbed breathing.	Suffering, dejection, trembling, inhalation, and exhalation accompany the distractions.	The mind flies off, and with that come pain in the body; unhappy thoughts; shaking in the hands and other parts of your body; the breath falling out of rhythm as it passes in and out.	When they do, one may experience distress, depression, or the inability to maintain steadiness of posture or breathing.
1.32	Tat pratisheda-artham eka tattva abhyasah.	The practice of concentration on a single subject [or the use of one technique] is the best way to prevent the obstacles and their accompaniments.	Practice [of fixing the mind] on one object [should be performed] in order to eliminate these disturbances.	And if you wish to stop these obstacles, there is one, and only one, crucial practice for doing so.	One can subdue these distractions by working with any one of the following principles of practice.

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1.33	Maitri karuna muditopekshanam sukha dukkha punya-apunya vishayanam bhavanatash chitta prasadanam.	By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.	By cultivating an attitude of friendship toward those who are happy, compassion toward those in distress; joy toward those who are virtuous, and equanimity toward those who are non-virtuous, lucidity arises in the mind.	You must use kindness, compassion, joy, and equanimity. Learn to keep your feelings in balance, whether something feels good or whether it hurts; whether something is enjoyable, or distasteful. This practice makes the mind bright and clear as pure water.	One can subdue these distractions by working with any one of the following principles of practice. Consciousness settles as one radiates friendliness, compassion, delight, and equanimity toward all things, whether pleasant or painful, good or bad.
1.34	Prachardana vidharanabhyam va pranasya.	Or that calm is retained by the controlled exhalation or retention of the breath.	Or [stability of mind is gained] by exhaling and retaining the breath.	It gives the same effect as releasing, then storing, the wind of the breath.	Or by pausing after breath flows in or out.
1.35	Vishayavati va pravirttir utpanna manasah sthiti nibhandani.	Or the concentration on subtle sense perceptions can cause steadiness of mind.	Or else, focus on a sense object arises, and this causes steadiness of the mind.	It also helps us control the tendency that we have, of thoughts constantly arising about outer objects of experience.	Or by steadily observing as new sensations materialize.
1.36	Vishoka va jyotishmati.	Or by concentrating on the supreme, ever-blissful Light within.	Or [steadiness of mind is gained when] the mind is pain free and luminous.	It also makes your heart carefree, and radiant like starlight.	Or when experiencing thoughts that are luminous and free of sorrow.
1.37	Vita raga vishayam va chittam.	Or by concentrating on a great soul's mind which is totally freed from attachment to sense objects.	Or [the mind becomes steady when it has] one who is free from desire as its object.	And it frees your mind from wanting things.	Or by focusing on things that do not inspire attachment.
1.38	Svapna nidra jnyana-alambanam va.	Or by concentrating on an experience had during dream or deep sleep.	Or [the mind can become steady when it has] the knowledge attained from sleep and dreams as its support.	It moreover enables you to be conscious in your dreamlife, as you sleep.	Or by reflecting on insights culled from sleep and dreaming.
1.39	Yatha-abhimata dhyanaad va.	Or by meditating on anything one chooses that is elevating.	Or [steadiness of mind is attained] from meditation upon anything of one's inclination.	It brings you to the same exhilaration as deep meditation does.	Or through meditative absorption in any desired object.

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1.40	Parama-anu parama mahattvantosya vashi kara.	Gradually, one's mastery in concentration extends from the primal atom to the greatest magnitude.	The yogi's mastery extends from the smallest particle of matter to the totality of matter.	You gain mastery over the tiniest atoms, and galaxies as well.	One can become fully absorbed in any object, whether vast or infinitesimal.
1.41	Kshina virtter abhijatasyeva maner grahitir girhana grahyeshu tat stha tat anjanata samapattih.	Just as the naturally pure crystal assumes shapes and colors of objects placed near it, so the Yogi's mind, with its totally weakened modifications, becomes clear and balanced and attains the state devoid of differentiation between knower, knowable, and knowledge. This culmination of meditation is samadhi.	Samapatti, complete absorption of the mind when it is free from its vrttis, occurs when the mind becomes just like a transparent jewel, taking the form of whatever object is placed before it, whether the object be the knower, the instrument of knowledge, or the object of knowledge.	Those extraordinary people who shatter the way the mind turns things around use a balanced meditation, which is fixed and clear on its object. And the object is like a crystal, with the one that holds it, and what it holds, and the holding itself as well.	As the patterning of consciousness subsides, a transparent way of seeing, called coalescence, saturates consciousness; like a jewel, it reflects equally whatever lies before it - whether subject, object, or act of perceiving.
1.42	Tatra shabda-artha jnyana vikalpaih sankirna savitarka samapattih.	The samadhi in which name, form and knowledge of them is mixed is called savitarka samadhi, or samadhi with deliberation.	In this state, savitarka-samapatti, "samadhi absorption with physical awareness" is intermixed with the notions of word, meaning, and idea.	When you grasp this with images, mixing up the word and the object, then that is the type of balanced meditation which uses concepts.	So long as conceptual or linguistic knowledge pervades this transparency, it is called coalescence with thought.
1.43	Smirti parishuddhau svarupa shunyeva-artha matra nirbhasa nirvitarka.	When the memory is well purified, the knowledge of the object of concentration shines alone, devoid of the distinction of name and quality. This is nirvitarka samadhi, or samadhi without deliberation.	Nirvitarka [samapatti], "absorption without conceptualization," occurs when memory has been purged and the mind is empty, as it were, of its own [reflective] nature. Now only the object [of meditation] shines forth [in its own right].	Stay in that one pure thought, and never forget it; that single most important thing: things are empty of being what they are by themselves. This is the clear light, beyond all conceptual thought.	At the next stage, called coalescence beyond thought, objects cease to be colored by memory; now formless, only their essential nature shines forth.

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1.44	Etayaiva savichara nirvichara cha sukshma vishaya vyakhyata.	In the same way, savichara (reflective) and nirvichara (super or non-reflective) samadhs, which are practiced upon subtle objects, are explained.	The states of samadhi with "subtle awareness" and without "subtle awareness," whose objects of focus are the subtle nature [of things], are explained in the same manner.	The distinction between what we refer to as being "involved with examining" or "not being involved with examining," moreover, has to do with the relative subtlety of the object.	In the same way, coalesced contemplation of subtle objects is described as reflective or reflection-free.
1.45	Sukshma vishayatvam chalinga paryavasnam.	The subtlety of possible objects of concentration ends only at the undefinable.	The subtle nature of things extends all the way up to prakti.	That object which is subtle to the ultimate is the one where there are no signs.	Subtle objects can be traced back to their origin in undifferentiated nature.
1.46	Ta eva sabijah samadhih.	All these samadhis are sabija (with seed), which could bring one back into bondage or mental disturbance.	These above mentioned samapatti states are [known as] samadhi meditative absorption "with seed."	And this is still what is called "Deep meditation where we still have the seeds."	These four kinds of coalescence - with thought, beyond thought, reflective, reflection-free - are called integration that bears seeds of latent impressions.
1.47	Nirvichara vaisharadye-dyatma prasadah.	In the purity of nirvichara samadhi, the supreme Self shines.	Upon attaining the clarity of nirvicara-samadhi, there is lucidity of the inner self.	When you gain the fearlessness of going beyond all examining, you reach inner bliss.	In the lucidity of coalesced, reflection-free contemplation, the nature of the self becomes clear.
1.48	Irtambhara tatra prajnya.	This is ritambhara prajna, or the absolute true consciousness.	In that state, there is truth-bearing wisdom.	At that point, wisdom becomes vast and awakened.	The wisdom that arises in that lucidity is unerring.
1.49	Shrutanumana prajnyabhyam anya vishaya vishesha-arthatvat.	This special truth is totally different from knowledge gained by hearing, study of scripture or inference.	It [seedless samadhi] has a different focus from that of inference and sacred scripture, because it has the particularity of things as its object.	You experience a completely different object than with the wisdoms of hearing and reasoning, because what you see is far beyond.	Unlike insights acquired through inference or teachings, this wisdom has as its object the actual distinction between pure awareness and consciousness.
1.50	Taj-jah sanskaro-nya sanskara pratibandhi.	The impression produced by this samadhi wipes out all other impressions.	The samskaras born out of that [truth-bearing wisdom] obstruct other samskaras [from emerging].	The mental seed thus created cuts off all other seeds.	It generates latent impressions that prevent the activation of other impressions.

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1.51	Tasya-api nirodhe sarva nirodhan nirbijah samadhih.	When even this impression is wiped out, every impression is totally wiped out and there is nirbija [seedless] samadhi.	Upon the cessation of even those [truth-bearing samskaras], nirbija-samadhi, seedless meditative absorption, ensues.	And when mental seeds are stopped in this way, everything is stopped; Thus it is known as “deep meditation where we no longer have the seeds.”	When even these cease to arise, and the patterning of consciousness is completely stilled, <i>integration bears no further seeds.</i>
2			Chapter II: Practice Dvitiya sadhana-pada	Second Cornerstone The Chapter on the Way	II. The Path To Realization
2.1	Tapah svadhyayeshvara pranidhanani kriya yogah.	Accepting pain as help for purification, study of spiritual books, and surrender to the Supreme Being constitute Yoga in practice.	Kriya-yoga, the path of action, consists of self-discipline, study, and dedication to the Lord.	Undertaking difficult spiritual practices, regular study, and prayers to the Master are ways of becoming whole which are activities.	Yogic action has three components - discipline, self-study, and orientation toward the ideal of pure awareness.
2.2	Samadhi bhavana-artha klesha tanu karana-arthash cha.	They help us minimize obstacles and attain samadhi.	[The yoga of action] is for bringing about samadhi and for weakening the impediments [to yoga].	Now the whole purpose of meditation is to make our negative thoughts dwindle away.	Its purposes are to disarm the causes of suffering and achieve integration.
2.3	Avidya-asmita raga dvesha-abhiniveshah pancha kleshah.	Ignorance, egoism, attachment, hatred, and clinging to life are the five obstacles.	The impediments [to samadhi] are nescience, ego, desire, aversion, and clinging to life.	The five negative thoughts are ignorance, selfness, liking, disliking, and grasping.	The causes of suffering are not seeing things as they are, the sense of ‘I’, attachment, aversion, and clinging to life.
2.4	Avidya kshetram uttaresham prasupta tanu vichinnodaranam.	Ignorance is the field for the others mentioned after it, whether they be dormant, feeble, intercepted, or sustained.	Ignorance is the breeding ground of the other klesas, whether they are in a dormant, weak, intermittent, or fully activated state.	Ignorance is the field for the ones that come after it, whether they are dormant, dwindling, interrupted, or flourishing.	Not seeing things as they are is the field where the other causes of suffering germinate, whether dormant, activated, intercepted, or weakened.

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2.5	Anitya-ashuchi dukkha-anatmasu nitya shuchi sukha-atma khyatir avidya.	Ignorance is regarding the impermanent as permanent, the impure as pure, the painful as pleasant, and the non-Self as the Self.	Ignorance is the notion that takes the self, which is joyful, pure, and eternal, to be the nonself, which is painful, unclean, and temporary.	In ignorance we misunderstand our world: things that cannot last, things which are unclean, and painful, and which are not themselves; seem to us as if they will last, and as if they are clean, and pleasant, and very much themselves.	Lacking this wisdom, one mistakes that which is impermanent, impure, distressing, or empty of self for permanence, purity, happiness, and self.
2.6	Dirg darshana shaktyor eka-atmateva-asmita.	Egoism is the identification, as it were, of the power of the Seer (Purusha) with that of the instrument of seeing [body-mind].	Ego is [to consider] the nature of the seer and the nature of the instrumental power of seeing to be the same thing.	Selfness is where the wrong impression of someone seeing something and the something someone sees makes it seem as if each one were itself.	The sense of 'I' ascribes selfhood to pure awareness by identifying it with the senses.
2.7	Sukha-anushayi ragah.	Attachment is that which follows identification with pleasurable experiences.	Attachment stems from [experiences] of happiness.	Assailed by what feels good, we begin to like things.	Attachment is a residue of pleasant experience.
2.8	Dukkha-anushayi dveshah.	Aversion is that which follows identification with painful experiences.	Aversion stems from [experiences] of pain.	Assailed by what feels bad, we begin to dislike things.	Aversion is a residue of suffering.
2.9	Svarasa vahi vidushopi tatha rudhobhiniveshah.	Clinging to life, flowing by its own potency [due to past experience], exists even in the wise.	[The tendency of] clinging to life affects even the wise; it is an inherent tendency.	Grasping is a thought that comes all on its own, even for those who understand, and then grows ever stronger.	. Clinging to life is instinctive and self-perpetuating, even for the wise.
2.10	Te pratiprasava heyah sukshmah	In subtle form, these obstacles can be destroyed by resolving them back into their primal cause [the ego].	These klesas are subtle; they are destroyed when [the mind] dissolves back into its original matrix.	Cutting off their flow requires the elimination of very subtle problems.	In their subtle form, these causes of suffering are subdued by seeing where they come from.

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2.11	Dhyana heyas tad virttayah.	In the active state, they can be destroyed by meditation.	The states of mind produced by these klesas are eliminated by meditation.	These ways that the mind turns are eliminated by deep meditation.	In their gross form, as patterns of consciousness, they are subdued through meditative absorption.
2.12	Klesha mulah karma ashayo dirshata-adirshata janma vedaniyah	The womb of karmas (actions and reactions) has its root in these obstacles, and the karmas bring experiences in the seen [present] or in the unseen [future] births.	The stock of karma has the klesas as its root. It is experienced in present or future lives.	These negative thoughts are the very root of the storehouse, planted by the things we do. And then we experience things, in lifetimes we see or not	The causes of suffering are the root source of actions; each action deposits latent impressions deep in the mind, to be activated and experienced later in this birth, or lie hidden awaiting a future one.
2.13	Sati mule tad vipako jatayayur bhogah.	With the existence of the root, there will be fruits also; namely, the births of different species of life, their life spans, and experiences.	As long as the root [of klesas] exists, it fructifies as type of birth, span of life, and life experience [of an individual].	As long as this root is still there, then we will experience the ripening of these actions in our lives to come.	So long as this root source exists, its contents will ripen into a birth, a life, and experience.
2.14	Te hlada paritapa phalah punya-apunya hetutvat.	The karmas bear fruits of pleasure and pain caused by merits and demerits.	These [the type of birth, span of life, and life experience] bear the fruits of pleasure and pain, as a result of [the performance of] virtue and vice.	There is a connection of cause and effect: the seeds ripen into experiences refreshingly pleasant or painful in their torment; depending on whether you have done good to others, or done them wrong instead.	This life will be marked by delight or anguish, in proportion to those good or bad actions that created its store of latent impressions.

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2.15	Parinama tapa sanskara dukkhairena guna virtti virodhach cha dukkham eva sarvam vivekinah.	To one of discrimination, everything is painful indeed, due to its consequences; the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three gunas, which control the mind.	For one who has discrimination, everything is suffering on account of the suffering produced by the consequences [of action], by pain [itself], and by the samskaras, as well as on account of the suffering resulting from the turmoil of the vrttis due to the gunas.	The torment of change is caused by those same seeds of suffering; and stopping how the mind turns things around to have qualities of their own allows us to discern how, truly, every part of our lives is suffering.	The wise see suffering in all experience, whether from the anguish of impermanence, or from latent impressions laden with suffering, or from incessant conflict as the fundamental qualities of nature vie for ascendancy.
2.16	Heyam dukham anagatam	Pain that has not yet come is avoidable.	Suffering that has yet to manifest is to be avoided.	The pain that we are ridding ourselves of that would have come to us in the future.	But suffering that has not yet arisen can be prevented.
2.17	Drashtir dirshyayo sanyogo heya hetuh.	The cause of that avoidable pain is the union of Seer (Purusha) and seen (Prakriti, or Nature).	The conjunction between the seer and that which is seen is the cause [of suffering] to be avoided.	The cause to be eliminated is the interaction between the seer and what they see.	The preventable cause of all this suffering is the apparent indivisibility of pure awareness and what it regards.
2.18	Prakasha kriya sthiti shilam bhutendriya-atmakam bhoga-apavarga-artham dirshyam.	The seen is the nature of the gunas: illumination, activity and inertia; and consists of the elements and the sense organs, whose purpose is to provide both experiences and liberation to the Purusha.	That which is knowable has the nature of illumination, activity, and inertia [sattva, rajas, and tamas]. It consists of the senses and the elements, and exists for the purpose of [providing] either liberation or experience [to purusha].	And what we see, what appears to us, is the state of all things: they are either working or standing — ourselves, a combination of the elements and the powers; something to consume, or to use for our liberation.	What awareness regards, namely the phenomenal world, embodies the qualities of luminosity, activity, and inertia; it includes oneself, composed of both elements and the senses; and, it is the ground for both sensual experience and liberation.

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2.19	Vishesha-avishesha linga matra alingani guna parvani.	The stages of the gunas are specific, non-specific, defined, and undefinable.	The different stages of the gunas qualities consist of the particularized, the unparticularized, the distinctive, and the indistinctive.	The phases that things exhibit are the following: differentiated, undifferentiated, mere signs, or beyond all signs.	All orders of being - undifferentiated, differentiated, indistinct, distinct - are manifestations of the fundamental qualities of nature.
2.20	Drashta dirshi matrah shuddhopi pratyaya-anupashya.	The Seer is nothing but the power of seeing which, although pure, appears to see through the mind.	The seer is merely the power of seeing; [however,] although pure, he witnesses the images of mind.	The seer, simply by seeing, experiences purity; but then later again sees objects.	Pure awareness is just seeing, itself; although pure, it usually appears to operate through the perceiving mind.
2.21	Tad artha eva dirshyasya-atma.	The seen exists only for the sake of the Seer.	The essential nature of that which is seen is exclusively for the sake of the seer.	This thing belongs only to a person who has seen.	In essence, the phenomenal world exists to reveal this truth.
2.22	Kirta-aritha prati nashtam apyanashtam tad anya sa-adharanatvat.	Although destroyed for him who has attained liberation, it [the seen] still exists for others, being common to them.	Although the seen ceases to exist for one whose purpose is accomplished [the liberated purusha], it has not ceased to exist altogether, since it is common to other [not-liberated] purusas.	What is destroyed for one who has reached this goal is not, however, destroyed for others — for they still possess the foundation.	Once that happens, the phenomenal world no longer appears as such; it continues to exist as a common reality for everyone else, though.
2.23	Sva svami shaktyoh svarupopalabdhi hetuh sanyogah.	The union of Owner (Purusha) and owned (Prakriti) causes the recognition of the nature and powers of them both.	[The notion of] conjunction is the means of understanding the real nature of the powers of the possessed and of the possessor.	The cause of this, the interaction, is a state of mind that perceives some real nature, due to a belief in a master and servant.	It is by virtue of the apparent indivisibility of the phenomenal world and pure awareness that the former seems to possess the latter's powers.
2.24	Tasya hetur avidya.	The cause of this union is ignorance.	The cause of conjunction is ignorance.	And its cause is the misunderstanding.	Not seeing things as they are is the cause of this phenomenon.

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2.25	Tad abhavat sanyoga-abhavo hanam tad dirsheh kaivalyam.	Without this ignorance, no such union occurs. This is the independence of the Seer.	By the removal of ignorance, conjunction is removed. This is the absolute freedom of the seer.	When that is stopped, the interaction is stopped: it is destroyed for one who sees, as they reach absolute purity.	With realization, the appearance of indivisibility vanishes, revealing that awareness is free and untouched by phenomena.
2.26	Viveka khyatir aviplava hanopayah	Uninterrupted discriminative discernment is the method for its removal.	The means to liberation is uninterrupted discriminative discernment.	People possessed of discrimination which comes from the revelation are no longer at a loss: they now have a method to accomplish this destruction.	The apparent indivisibility of seeing and the seen can be eradicated by cultivating uninterrupted discrimination between awareness and what it regards.
2.27	Tasya saptadha pranta bhumi prajnya.	One's wisdom in the final stage is sevenfold. [One experiences the end of 1) desire to know anything more; 2) desire to stay away from anything; 3) desire to gain anything new; 4) desire to do anything; 5) sorrow; 6) fear; 7) delusion.]	The yogi's true insight has seven ultimate stages.	Theirs is the wisdom that carries one up to the end of the seventh level.	At the ultimate level of discrimination, wisdom extends to all seven aspects of nature.
2.28	Yoga-anga-anushthanad ashuddhi kshaye jnyana diptir aviveka khyateh. Yama niyama-asana pranayama pratyahara dharana dhyana samadhyoshtava-angani.	By the practice of the limbs of Yoga, the impurities dwindle away and there dawns the light of wisdom, leading to discriminative discernment.	Upon the destruction of impurities as a result of the practice of yoga, the lamp of knowledge arises. This culminates in discriminative discernment.	If you engage earnestly in the various practices of making yourself whole, all your impurities will be destroyed; and then you will gain the light of wisdom, a revelation beyond even discrimination.	When the components of yoga are practiced, impurities dwindle; then, the light of understanding can shine forth, illuminating the way to discriminative awareness.

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2.29	Yama niyama-asana pranayama pratyahara dharana dhyana samadhyoshtava-angani.	The eight limbs of Yoga are: 1) yama (abstinence) 2) niyama (observance) 3) asana (posture) 4) pranayama (breath control) 5) pratyahara (sense withdrawal) 6) dharana (concentration) 7) dhyana (meditation) 8) samadhi (contemplation, absorption, or super-conscious state)	The eight limbs are abstentions, observances, posture, breath control, disengagement of the senses, concentration, meditation, and absorption.	The eight limbs are self-control, commitments, the physical poses, control of the breath, withdrawal of the senses, focus, fixation, and perfect meditation.	The eight components of yoga are external discipline, internal discipline, posture, breath regulation, sense withdrawal, concentration, meditative absorption, and integration.
2.30	Ahinsa satya-asteya brahmacharya-aparigraha yamah	Yama consists of non-violence, truthfulness, non-stealing, continence, and non-greed.	The yamas are nonviolence, truthfulness, refrainment from stealing, celibacy, and renunciation of [unnecessary] possessions.	The different forms of self-control are avoiding harm to anyone, always telling the truth, never stealing from another, keeping sexual purity, and overcoming possessiveness.	The five external disciplines are not harming, truthfulness, not stealing, celibacy, and not being acquisitive.
2.31	Jati desha kala samaya- anavachinnah sarva bhauma mahavratam.	These Great Vows are universal, not limited by class, place, time, or circumstance.	[These yamas] are considered the great vow. They are not exempted by one's class, place, time, or circumstance. They are universal	These forms of self-control are mighty codes of conduct meant for people at every stage of their personal development. They go beyond differences in race or social status; they go beyond the borders between countries; they go beyond what is modern, or old; they go beyond the various creeds and convictions.	These universals, transcending birth, place, era, or circumstance, constitute the great vow of yoga.
2.32	Saucha santosha tapah swvadhyaeshvara pranidhanani niyamah.	Niyama consists of purity, contentment, accepting but not causing pain, study of spiritual books and worship of God [self-surrender].	The observances are cleanliness, contentment, austerity, study [of scripture], and devotion to God.	The commitments are to be clean, to be contented with whatever we have, to embrace hardships for higher goals, to engage in regular study, and to seek our Master's blessings.	The five internal disciplines are bodily purification, contentment, intensity, self-study, and orientation toward the ideal of pure awareness.

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2.33	Vitarka badhane pratipaksha bhavanam.	When disturbed by negative thoughts, opposite [positive] ones should be thought of. This is pratipaksha bhavana.	Upon being harassed by negative thoughts, one should cultivate counteracting thoughts.	When the images start to hurt you, sit down and work out the antidote.	Unwholesome thoughts can be neutralized by cultivating wholesome ones.
2.34	Vitarka hinsa-adayah kirita karita-anumodita lobha krodha moha purvaka. Mirdu madhya adhimatra dukkha-anjyana-anta phala iti pratipaksha bhavanam.	When negative thoughts or acts such as violence, etc. are done, caused to be done, or even approved of, whether incited by greed, anger, or infatuation, whether indulged in with mild, medium, or extreme intensity, they are based on ignorance and bring certain pain. Reflecting thus is also pratipaksha bhavana.	Negative thoughts are violence, etc. They may be [personally] performed, performed on one's behalf by another, or authorized by oneself; they may be triggered by greed, anger, or delusion; and they may be slight, moderate, or extreme in intensity. One should cultivate counteracting thoughts, namely, that the end results [of negative thoughts] are ongoing suffering and ignorance.	The images—people who hurt me or the like — come from what I did myself; or got others to do for me; or what I was glad to hear that others had done. And what came before them was either craving, or hating, or dark ignorance. They are of lesser, or medium, or greater power. Say to yourself then, "Who knows what pain I have planted for myself?" Sit down and work out the antidote.	We ourselves may act upon unwholesome thoughts, such as wanting to harm someone, or we may cause or condone them in others; unwholesome thoughts may arise from greed, anger, or delusion; they may be mild, moderate, or extreme; but they never cease to ripen into ignorance and suffering. This is why one must cultivate wholesome thoughts.
2.35	Ahinsa pratishthayam tat sannidhau vaira tyagah	In the presence of one firmly established in non-violence, all hostilities cease.	In the presence of one who is established in nonviolence, enmity is abandoned.	If you make it a way of life never to hurt others, then in your presence all conflict come to an end.	Being firmly grounded in non-violence creates an atmosphere in which others can let go of their hostility.
2.36	Satya pratishthayam kriya phala shrayatvam.	To one established in truthfulness, actions and their results become subservient.	When one is established in truthfulness, one ensures the fruition of actions.	If you make it a way of life always to tell the truth, then anything you undertake will have a successful result.	For those grounded in truthfulness, every action and its consequences are imbued with truth.
2.37	Asteya pratishthayam sarva ratnopasthanam.	To one established in non-stealing, all wealth comes.	When one is established in refrainment from stealing, all jewels manifest.	If you make it a way of life never to steal from another, then there will come a time when people just come to you and offer you all the money you need.	For those who have no inclination to steal, the truly precious is at hand.

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2.38	Brahmacharya pratishthayam virya labhah.	By one established in continence, vigor is gained.	Upon the establishment of celibacy, power is attained.	If you make it a way of life always to keep sexual purity, then you will always have strength.	The chaste acquire vitality.
2.39	Aparigraha sthairye janma katha-anta sambodhah.	When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes.	When refrainment from covetousness becomes firmly established, knowledge of the whys and wherefores of births manifests.	If you persevere in overcoming possessiveness, you will be able to see your other lifetimes.	Freedom from wanting unlocks the real purpose of existence.
2.40	Shauchat svanga jugupsa parair asansargah	By purification arises disgust for one's own body and for contact with other bodies.	By cleanliness, one [develops] distaste for one's body and the cessation of contact with others.	If you stay clean, then you will never find yourself in crowds of the filthy.	With bodily purification, one's body ceases to be compelling, likewise contact with others.
2.41	Sattva shuddhi saumanasyaikagryendriya jaya-atma darshana yogyatvani cha.	Moreover, one gains purity of sattva, cheerfulness of mind, one-pointedness, mastery over the senses, and fitness for Self-realization.	Upon the purification of the mind, [one attains] cheerfulness, one-pointedness, sense control, and fitness to perceive the self.	Truth, purity, sweet thoughts, single-pointedness, and mastery of one's senses are all qualities that make you suitable for seeing your true self.	Purification also brings about clarity, happiness, concentration, mastery of the senses, and capacity for self-awareness.
2.42	Santoshad anuttamah sukha labhah.	By contentment, supreme joy is gained.	From contentment, the highest happiness is attained.	If you stay contented, then you achieve happiness which is unsurpassed.	Contentment brings unsurpassed joy.
2.43	Kayendriya siddhir ashuddhi kshayat tapasah.	By austerity, impurities of body and senses are destroyed and occult powers gained.	From austerity, on account of the removal of impurities, the perfection of the senses and the body manifests.	Embracing spiritual hardships destroys your impurities, allowing you to master both body and senses.	As intense discipline burns up impurities, the body and its senses become supremely refined.
2.44	Svadyayad ishtadevata samprayogah.	By study of spiritual books comes communion with one's chosen deity.	From study [of scripture], a connection with one's deity of choice is established.	If you engage in regular study, then you come to be with the Angel of your deepest dreams.	Self-study deepens communion with one's personal deity.

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2.45	Samadhi siddhir ishvara pranidhanat.	By total surrender to God, samadhi is attained.	From submission to God comes the perfection of samadhi.	If you seek your Master's blessing, you attain final meditation.	Through orientation toward the ideal of pure awareness, one can achieve integration.
2.46	Sthira sukham asanam.	Asana is a steady, comfortable posture.	Posture should be steady and comfortable.	The poses bring a feeling of well-being which stays with you.	The postures of meditation should embody steadiness and ease.
2.47	Prayatna shaitilya-anata samapattibhyam.	By lessening the natural tendency for restlessness and by meditating on the infinite, posture is mastered.	[Such posture should be attained] by the relaxation of effort and by absorption in the infinite.	They do so through a balance of effort and relaxation; and through endless forms of balanced meditation.	This occurs as all effort relaxes and coalescence arises, revealing that the body and the infinite universe are indivisible.
2.48	Tato dvandva-anabhighatah.	Thereafter, one is undisturbed by the dualities.	From this, one is not afflicted by the dualities of the opposites.	And there will come a time when differences no longer harass you.	Then, one is no longer disturbed by the play of opposites.
2.49	Tasmin sati shvasa prashvasayor gati vichedah pranayamah.	That [firm posture] being acquired, the movements of the inhalation and exhalation should be controlled. This is pranayama.	When that [asana] is accomplished, pranayama, breath control, [follows]. This consists of the regulation of the incoming and outgoing breaths.	The breath is controlled when, as you remain there, the passing of your breath in and out simply stops.	With effort relaxing, the flow of inhalation and exhalation can be brought to a standstill; this is called breath regulation.
2.50	Bahya-abhyantara stambha virttih desha kala sankhyabhih paridirshato dirgha sukshmah.	The modifications of the life-breath are either external, internal or stationary. They are to be regulated by space, time and number and are either long or short.	[Pranayama] manifests as external, internal, and restrained movements [of breath]. These are drawn out and subtle in accordance to place, time, and number.	Keep a close watch on the breath; outside or inside, paused or being exchanged. Observe too the place in the body, the duration, and the count. Long and fine.	As the movement patterns of each breath - inhalation, exhalation, lull - are observed as to duration, number, and area of focus, breath becomes spacious and subtle.

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2.51	Bahya-abhyantara vishaya kshepi chaturthah.	There is a fourth kind of pranayama that occurs during concentration on an internal or external object.	The forth [type of pranayama] surpasses the limits of the external and the internal.	The fourth state is where one has given up outside, inside, and the experience itself.	As realization dawns, the distinction between breathing in and out falls away.
2.52	Tatah kshiyate prakasha- avaranam.	As its result, the veil over the inner Light is destroyed.	Then, the covering of the illumination [of knowledge] is weakened.	And then one can destroy the veil that covers the light.	Then the veil lifts from the mind's luminosity.
2.53	Dharanasu cha yogyata manasah.	And the mind becomes fit for concentration.	Additionally, the mind becomes fit for concentration.	The mind is fit for focus.	And the mind's potential for concentration is realized.
2.54	Svavishaya-asamprayoge chittasya svarupa-anukara ivendriyanam pratyahara.	When the senses withdraw themselves from the objects and imitate, as it were, the nature of the mind-stuff, this is pratyahara.	Pratyahara, withdrawal from the sense objects, occurs when the senses do not come into contact with their respective sense objects. It corresponds, as it were, to the nature of the mind [when it is withdrawn from the sense objects].	Learn to withdraw the mind from your physical senses; freed from its ties to outer objects, the mind can arrive at its own real nature.	When consciousness interiorizes by uncoupling from external objects, the senses do likewise; this is called withdrawal of the senses.
2.55	Tatah parama vashyatendriyanam.	Then follows supreme mastery over the senses.	From this comes the highest control of the senses.	And with that, you attain the highest control of the senses.	Then the senses reside utterly in the service of realization.
Iti			Thus ends the second chapter on sadhana in the Yoga Sutras composed by Patanjali.		