

# PATANJALI'S YOGA SŪTRAS OR GEMS OF WISDOM

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Gems of wisdom is a treatise of man's quest for the sight of the soul or jīvātman. It is divided into four chapters : Samādhi-pāda, Sādhana-pāda, Vibhūti-pāda and Kaivalya-pāda.

Patañjali explains in the first that self-realisation is the purpose of life, while in the second, he gives detailed, essential and disciplined methods for the realisation of the SELF. He takes one in the third pāda further, towards intricate and intensive practices for sighting the soul, whereas in the fourth, he sings the song of the soul to savour the gems of true and real wisdom.

## Samādhi-pāda

- Sūtra 1 Now, begins auspiciously, the disciplines of yoga for self enlightenment.
- Sūtra 2 Yoga is the cessation of movements within consciousness.
- Sūtra 3 When consciousness is silent, the seer (ātma) radiates in his own grandeur.
- Sūtra 4 On the other hand, when he unites with the objects seen, then he forgets himself.
- Sūtra 5 Consciousness has fivefold waves : painful and non-painful, cognisable and uncognisable.
- Sūtra 6 These fivefold waves of consciousness are caused on account of direct perception, illusion, delusion, sleep and memory.
- Sūtra 7 Correct knowledge is founded on direct perception, inference and authoritative or scriptural testimony.
- Sūtra 8 Incorrect knowledge is a result of mistaking the identity of one thing for the other or one object for another.
- Sūtra 9 Fanciful or imaginative knowledge comes from words devoid of substance.
- Sūtra 10 Sleep is the non-deliberate absence of mutations in the mind.
- Sūtra.11 Memory is the recollection of expressions and experiences without colourisation.
- Sūtra 12 Practice (abhyāsa) and detachment (vairāgya) are the means to still the consciousness.
- Sūtra 13 Practice is an effort, first to still the fluctuations in the mind and then to move towards silencing it.
- Sūtra 14 Long, uninterrupted, alert practice is the firm foundation for stabilising the consciousness.
- Sūtra 15 Keeping the mind detached from desires helps the practice with perseverance.
- Sūtra 16 When the intelligence of both the head and the heart is clean and clear, then the highest form of renunciation is achieved.

- Sūtra 17 Practice and renunciation develops four types of awareneses in the consciousness : self analysis (savitarka); reasoning and reflection (savicāra); a feeling of bliss (sānanda) which is not just pleasurable to the mind (preya) but spiritual bliss (śreya); and the sense of pure being (sāsmīta).
- Sūtra 18 Though one develops pure consciousness by practice, hidden impressions may shoot up and disturb its purity.
- Sūtra 19 Pure consciousness brings a bodiless (videha) state or merges in nature (prakṛtilaya). This may lead to isolation or stagnation in practice.
- Sūtra 20 To experience absolute consciousness, yogic discipline should be pursued with faith, vigour, memory, keen intellect and power of absorption.
- Sūtra 21 The goal is attained instantly by one who is sharp and extremely vehement in practice.
- Sūtra 22 It is time-bound for those practices which are mild, average or intense.
- Sūtra 23 It is also possible to restrain the consciousness by surrendering oneself to God.
- Sūtra 24 God is (defined as) ONE who is untouched by reactions of actions or by their cause and effect.
- Sūtra 25 God is the seed of all knowledge.
- Sūtra 26 He is the first, foremost and greatest preceptor of all preceptors, unconditioned by time.
- Sūtra 27 God is represented by the word 'AUM' which is termed as Pranava.
- Sūtra 28 This mantra should be constantly said by feeling its full significance.
- Sūtra 29 This word or mantra helps to develop pure consciousness and minimise or eradicate obstacles.
- Sūtra 30 The obstacles for serenity of consciousness are : disease, doubt, carelessness, laziness, sense gratification, living in the world of illusion, inability to hold on to what is undertaken and to maintain the achieved progress.
- Sūtra 31 Besides these nine impediments, like fuel added to fire, sorrows, despair or depression, tremor of body or nervousness and laboured breathing run concurrently distracting the consciousness further.
- Sūtra 32 The only way to overcome these obstacles is single-minded effort.
- Sūtra 33 The yogic system of action cleanses the consciousness through cultivation of friendliness, compassion, gladness and indifference to joys and sorrows as well as to virtue and vice;
- Sūtra 34 Or by retention of the psychological state of mind reached after exhalation;
- Sūtra 35 Or by concentration on an object that helps to maintain steadiness;
- Sūtra 36 Or by meditation on a sorrowless, luminous, effulgent light;
- Sūtra 37 Or by contemplation on enlightened beings who were and are free from attachment;

- Sūtra 38 Or to reflect on the knowledge obtained while one is aware, as well as that obtained from dreamy and sleepy states;
- Sūtra 39 Or to contemplate on an object or on an idea which is conducive to mental peace.
- Sūtra 40 By following any of the above alternative methods of concentration, one develops the power to penetrate from infinitesimal particles to infinitely great objects.
- Sūtra 41 He realises that the knower, the known and the instrument used to recognise the knower is but himself, the (seer). He develops sensitivity, choicelessness, stainlessness and purity. He begins to reflect light like a pure transparent jewel.
- Sūtra 42 For him the word, its meaning with its knowledge are moulded to shine forth as special knowledge (savitarka samādhi).
- Sūtra 43 Consciousness loses its identity when memory is cleansed and purified. It becomes non-analytical, (nirvitarka samādhi).
- Sūtra 44 Contemplation on subtle aspects of the elements of nature (tanmātra), on mind, intelligence and ego whether deliberate or non-deliberate is savicāra and nirvicāra samādhi.
- Sūtra 45 The subtlest component of nature is consciousness. When it dissolves in nature, it becomes free from stains.
- Sūtra 46 All these six methods of contemplation explained earlier are dependent on a support or a seed. For this reason they are all sabīja samādhīs.
- Sūtra 47 Proficiency in non-deliberate contemplation leads towards the knowledge of the spirit.
- Sūtra 48 When consciousness dwells in wisdom, there dawns direct spiritual perception.
- Sūtra 49 This matured wisdom is known as truth bearing. It is first-hand or intuitive knowledge.
- Sūtra 50 With this new truth-bearing wisdom, a new life begins.
- Sūtra 51 This new-born impression too, should be relinquished to experience a seedless state of samādhi (nirbīja samādhi).

### Sādhana Pāda

- Sūtra 1 Self-discipline, self-study as well as study of the spiritual scriptures and surrender to God, is the fountain for yogic sādhanā or practice in yoga.
- Sūtra 2 This sādhanā yoga reduces afflictions and is a precursor to samādhi.
- Sūtra 3 Afflictions are five : lack of understanding, pride, attachment to attractions, aversion to pains and fear of death.
- Sūtra 4 Want of understanding is the mother of all afflictions, whether dormant, attenuated, interrupted or fully active.

- Sūtra 5      Accepting mundane things as permanent, impure things as pure, and sensual pleasures as spiritual is lack of knowledge.
- Sūtra 6      Assuming the ego to be the true seer is pride.
- Sūtra 7      Pleasure breeds desire.
- Sūtra 8      Distress breeds hatred.
- Sūtra 9      Self-perpetuation is the subtlest of all afflictions.
- Sūtra 10     These afflictions have to be minimised and eradicated.
- Sūtra 11     Meditation is one of the methods of eradicating afflictions.
- Sūtra 12     The accumulated seed of samskāras or imprints forms the theory of cause and effect.
- Sūtra 13     The fruit of actions of previous lives shapes the present birth, the span of life and the things to be experienced.
- Sūtra 14     Good or evil actions of past lives qualify one for pleasant or non-pleasant experiences in this life.
- Sūtra 15     The wise man knows that even pleasant experiences have a tinge of sorrow and keeps aloof from them.
- Sūtra 16     The pains which are yet to come, can be and are to be prevented.
- Sūtra 17     Association of the seer with the seen is the cause of distress. Avoidance of union between them is the remedy bringing freedom from distress.
- Sūtra 18     Nature, with its three gūnas (sattva, rajas and tamas), exists eternally to serve the seer for the enjoyment of pleasures of the world, or for emancipation.
- Sūtra 19     Gūnas generate their characteristic energies in the seer. They are differentiable and undifferentiable.
- Sūtra 20     No doubt the seer is pure, but he gets influenced by the intelligence and loses his own identity.
- Sūtra 21     Intelligence exists only to serve the seer so that he may abide in his own pure state.
- Sūtra 22     Nature, with its intelligence is for the emancipation of the seer. Their relationship ends when their job is fulfilled, but they continue to affect ordinary souls.
- Sūtra 23     Nature reminds the seer that it exists for the seer to discover his true Self.
- Sūtra 25     When the seer is separated from the seen, want of knowledge is vanquished through right knowledge.
- Sūtra 26     Through uninterrupted awareness of right knowledge, all pains are avoided.
- Sūtra 27     This uninterrupted right knowledge develops seven states of awareness. These are conquest of body, senses, energy, mind, intelligence, consciousness and soul.
- Sūtra 28     Practice of yoga, consumes and removes the cause of afflictions so that the crown of wisdom radiates in its own glory.

- Sūtra 29** This right knowledge is gained through the eightfold disciplines of yoga, namely, yama, niyama, āsana, prāṇāyāma, pratyāhāra, dharana, dhyāna and samādhi.
- Sūtra 30** Yama is non-killing, truthfulness, non-stealing, continence and freedom from greed.
- Sūtra 31** These five components of yama are universal vows unconditioned by place, time, class or concept of duty.
- Sūtra 32** Cleanliness, contentment, self-discipline, self-study and devotion to God is niyama..
- Sūtra 33** Principles which run contrary to yama and niyama are to be encountered with knowledge and awareness.
- Sūtra 34** Pains are of three degrees—mild, medium and intense, caused by three types of behaviour—direct indulgence, provoked and abetted. They are motivated by greed, anger and delusion. They have to be countered and corrected with right knowledge and behaviour.
- Sūtra 35** Non-violence in word, thought and action causes one to abandon one's hostile nature.
- Sūtra 36** When one is established in truth, whatever he says comes to realisation.
- Sūtra 37** Precious jewels come to one who is free from covetousness.
- Sūtra 38** Spiritual knowledge and energy flow through the observance of continence.
- Sūtra 39** Knowledge of past and future lives shine like a mirror when one is free from greed.
- Sūtra 40** Cleanliness of the body and mind develops disinterest in the pleasures of the world.
- Sūtra 41** A cleansed body with a purified mind is the sacred temple of the soul.
- Sūtra 42** Contentment brings delight which is beyond measure.
- Sūtra 43** Self discipline (tapas) eradicates the impurities of body and mind and kindles the sparks of divinity.
- Sūtra 44** Study of the self leads towards God realisation.
- Sūtra 45** Surrender to God induces samādhi or samādhi leads one towards God.
- Sūtra 46** Firmness of body and benevolence of mind are the sign of perfection in an āsana.
- Sūtra 47.** Perfection in an āsana is achieved when the effort to perform becomes effortless.
- Sūtra 49** In this state alone, one is said to be fit to begin prāṇāyāma.
- Sūtra 50** Prāṇāyāma has three movements—deep and fine inhalation, retention and exhalation. These are measured according to space in the trunk, to time and with precision.
- Sūtra 51** The fourth type is a non-deliberate and effortless prāṇāyāma. It transcends the previous three types of prāṇāyāma and restrains all external and internal thought movements.

- Sūtra 52** Prāṇāyāma removes the veil covering the light of knowledge and heralds the dawn of wisdom.
- Sūtra 53** Now only, one is said to be fit for meditation. (This proves how difficult meditation is.)
- Sūtra 54** By this dawn of wisdom, the organs of action, the senses of perception and the mind take an inward journey, freeing the soul from the contact with worldly pleasures. This is pratyāhāra.
- Sūtra 55** With this conquest of the senses, the mind is ripe and avid to reach its maker—the seer.

### **Vibhūti Pāda**

- Sūtra 1** Dhāraṇa or concentration means focus of attention.
- Sūtra 2** A long, uninterrupted, single pointed flow of attention become dhyāna or meditation.
- Sūtra 3** When the meditator and the object of meditation merge, it is samādhi.
- Sūtra 4** Integration of concentration, meditation and absorption is samyama.
- Sūtra 5** Lustre of wisdom and insight comes through samyama.
- Sūtra 6** This wisdom can be used compartmentally or totally in various spheres.
- Sūtra 7** Integration of dhāraṇa and samādhi is internal, compared to the first five components of yama, niyama, āsana, prāṇāyāma and pratyāhāra.
- Sūtra 8** Similarly concentration, meditation and absorption are external compared to nirbīja or dharma megha samādhi which is explained in the 4th chapter.
- Sūtra 9** To return to attention when one loses its sharpness, is nirodha pariṇāma or transformation towards restraints.
- Sūtra 10** By restraintment, the stream of tranquility flows without ripples.
- Sūtra 11** Alternation of attention takes place between one point and many points. Controlling this oscillation is samādhi pariṇāma or transformation towards absorption.
- Sūtra 12** Watchful maintenance of single pointed attention without allowing it to wander, is ekāgratā pariṇāma. This is transformation of attention towards the one without a second, the seer.
- Sūtra 13** The three transformations accrue on account of the culture of nature's consciousness from the present potential state (dharma pariṇāma) towards a special significant development (lakṣaṇa pariṇāma). From there, further refinement and retention of its growth to reach its essence, is the actual or real state (avasthā parināma).
- Sūtra 14** The molding of the consciousness is possible due to the three characteristic properties of nature, namely, sattva (purity), rajas (energy) and tamas (dormancy).
- Sūtra 15** Personalities differ on account of sequences and variations in their practices.

- Sūtra 16 By mastery of these three-fold transformations one reads the past and future of others.
- Sūtra 17 A samyami develops mastery of language by listening to sounds.
- Sūtra 18 He knows all about his past and future lives.
- Sūtra 19 He becomes a clairvoyant.
- Sūtra 20 He develops special faculty of studying precisely the minds of others.
- Sūtra 21 He acquires the ability to be invisible at will.
- Sūtra 22 He will have the ability to stop sounds without others' knowledge.
- Sūtra 23 He has the foreknowledge of his exact time of death.
- Sūtra 24 He gains physical, mental and spiritual strength through friendliness to all.
- Sūtra 25 He can be as strong as an elephant at will.
- Sūtra 26 Concealed things which are near and far are revealed to him.
- Sūtra 27 He has the knowledge of the solar system.
- Sūtra 28 He has the knowledge of the galaxies of stars and moon.
- Sūtra 29 He knows beforehand the cause and course of events.
- Sūtra 30 He has the perfect knowledge of the human system.
- Sūtra 31 He acquires the power to overcome hunger and thirst.
- Sūtra 32 He can remain immobile like a tortoise at will.
- Sūtra 33 He gets the visions of perfect beings.
- Sūtra 34 He becomes the knower of all knowledge.
- Sūtra 35 He has thorough knowledge of the functionings of the consciousness.
- Sūtra 36 He easily differentiates consciousness from the seer.
- Sūtra 37 He can feel, see, taste, hear and smell without the help of the senses of perception.
- Sūtra 38 Though these powers are natural to a yogi and hindrances to samādhi yet they appear as super-natural to average people.
- Sūtra 39 He enters another's body at will.
- Sūtra 40 He can walk on water, swamps and thorns.
- Sūtra 41 He can blaze like fire.
- Sūtra 42 He can hear divine sounds irrespective of distance or place.
- Sūtra 43 He can levitate.
- Sūtra 44 He can move outside his body.
- Sūtra 45 He knows the complete mutation of nature in gross as well as subtle forms.
- Sūtra 46 He can reduce himself to the size of an atom or expand, or he can become light or heavy. He has access to everything. He can pierce rocks and control anything and be a Lord of everything.
- Sūtra 47 He acquires unsurpassed beauty, grace, strength and lustre.
- Sūtra 48 He has mastery over nature and recognises the purpose of the conjunction without involving himself.

- Sūtra 49 He subdues nature and can move faster than light and sound.
- Sūtra 50 He gains lordship over all things; he becomes omnipresent, omnipotent and omniscient.
- Sūtra 51 Yet, he should cultivate non-attachment to these successes, so that he may live in the abode of the soul.
- Sūtra 52 Celestial beings try to seduce him and pull him down from this grace of yoga.
- Sūtra 53 He must detach himself from these powers and concentrate his attention on the moment as well as the movement of moments (time) to gain an exalted knowledge without the feeling of time and place.
- Sūtra 54 By this, he distinguishes faultlessly the differences in similar objects.
- Sūtra 55 Such a yogi grasps anything and everything in an instant.
- Sūtra 56 This exalted intelligence being equal to the purity of the seer or the soul, he has reached perfection in yoga.

### Kaivalya Pāda

- Sūtra 1 Divine powers are the results of birth, herbs, incantations, self discipline and meditation.
- Sūtra 2 Transformation takes place in these evolved souls due to the abundant flow of the potentialities of nature.
- Sūtra 3 As a farmer builds embankments to regulate the flow of water to his fields, the yogi channels the potentialities of nature for spiritual development.
- Sūtra 4 Created mind or intelligence of the head is asmitā which forms bias and prejudices. It is the cause of pain and distress.
- Sūtra 5 The root mind or intelligence of the heart is the source in creating the intelligence of the head as an ego (ahamkāra). This intelligence of the head, creates fluctuations, modifications and modulations.
- Sūtra 6 The restraining of the intelligence of the head brings the purest mind to the surface.
- Sūtra 7 Actions are of four types : white, grey and black and the fourth is that which is beyond these three. The actions of ordinary people are black, grey and white, while the yogi's actions are neither white nor black, nor mixed.
- Sūtra 8 Performance of these types of actions leaves impressions which manifest when conditions are favourable and ripe to reach the goal of self-realisation.
- Sūtra 9 Though life is interrupted by species and lineage, place and time, yet memory and impressions exist uninterruptedly to connect them to the present life.

- Sūtra 10** Both impressions and desires are beginningless and endless for an average person.
- Sūtra 11** Though life is bound by desires and imprints (samskāras), culture of intelligence and consciousness puts an end to desires and the theory of cause and effect ceases to function for a yogi.
- Sūtra 12** Existence of past and future is as real as the present. The past has been experienced, it has lost its flavour. The future is yet to become manifest, while the present is a moment. The movement of moments creates time as past, present and future.
- Sūtra 13** The relationship of the qualities of nature with time, manifests consciousness in gross or subtle forms.
- Sūtra 14** The rhythmic mutation of the guṇas of sattva, rajas and tamas is the cause for action, reaction and effects.
- Sūtra 15** The essence of objects remains the same but appears different on account of the rhythmic movements of qualities of nature in the consciousness.
- Sūtra 16** The essence of an object is not dependent upon one's consciousness. If the consciousness fails to recognise an object, it means that the object has not stimulated the consciousness. It does not mean that the object does not exist.
- Sūtra 17** The essence of objects reflects according to the state of the consciousness whether it is tainted or pure. They remain unknown if the consciousness does not ponder on them.
- Sūtra 18** As the seer is changeless, he is aware of the mutation of the consciousness.
- Sūtra 19** Consciousness cannot perceive its own nature as it is not self-luminous like the seer.
- Sūtra 20** Consciousness cannot comprehend both the seer and the seen at the same time.
- Sūtra 21** If the consciousness were both perceiver and perceived, things would end in confusion because of its multiple state.
- Sūtra 22** Consciousness distinguishes between its own light and that of the seer. It develops purity and leans towards the changeless seer.
- Sūtra 23** Consciousness realises that it has no light of its own but is borrowed from its creator, the seer. Hence, its assumption of comprehending all or cognising all comes to an end.
- Sūtra 24** Consciousness is well equipped to act equally in conjunction with puruṣa (seer) or with prakṛti (seen) on account of its proximity to both of them.
- Sūtra 25** But the intelligence cultures the consciousness to develop purity to dwell closer to the seer.
- Sūtra 26** On account of this purity, consciousness inclines towards the seer to experience the state of indivisible existence (kaivalya).
- Sūtra 27** Yet, with all this progress, force of past impressions may disturb its path towards emancipation.

- Sūtra 28 The yogi has to relinquish all rising impressions in a similar manner to the removal of afflictions by average people.
- Sūtra 29 Then, virtue pours into the heart of the consciousness and washes away all subliminal impressions and afflictions. From then on, cleanliness and clarity are experienced like that of a seedless state.
- Sūtra 30 In this state, the cycles of reactions of actions come to an end. Freedom flows like an unruffled river.
- Sūtra 31 Henceforth, all other kinds of knowledge appear insignificant compared to this virtuous knowledge which is free from all impurities.
- Sūtra 32 By this submerging of the consciousness in the seer, the guṇās retire towards prakṛti, having fulfilled their duties.
- Sūtra 33 The uninterrupted cycle of moments is now comprehended.
- Sūtra 34 From now on, the yogi is devoid of all aims of life and is free from the qualities of nature. He is now in the state of kaivalya.

HERE ENDS THE GEMS OF WISDOM OF SAGE PATANJALI.