**Resume of Yoga Sutra of Patanjali** <https://www.yogapedia.com/definition/5244/asmita>

**Text: Light on the Yoga Sutra of Patanjali. B.K.S. Iyengar**

Patanjali was born between 200 b.c and 500 b.c

The opera is composed by 4 Pada and 196 sutra (sentences).

**The four Pada are: Samadhi Pada, Sadhana Pada, Vibhuti Pada, Kaivalya Pada.**

Patanjali set out the three cornestones of indian philosophy:

the path of devotion, bhakthi marga in samadhi pada,

the path of action, karma marga in samadhi pada,

the path of knowledge, jnana marga in vibhuti pada.

In kaivalya pada Patanjali describes the path of renunciation, vairagja marga, th path of detachment from wordly desires. In so doing, he bring out the whole essence of indian outlook of life.

**Samadhi Pada.**

Samadhi means profound meditation and supreme devotion.

**1.1 “With prayers for divine blessing, now begins an ex position of he sacred art of yoga”.**

**1.2 “Yogah Chitta vrtti nirodhah”.**

Yoga is the cessation of the movements in the consciousness. The consciousness is composed by mind (manas), intelligence (buddhi) and ego (ahamkara). The self represent a person, its identity is separate from mind, intelligence (intelletto) and ego. The “I” is the shape of Self. The Ego has different qualities depending on whether is rajasic, tamasic or sattvic.

Vrtti is a state of mind, a fluctuation in mind when the seer identifies himself with consciousness and he forgets his grandeur.

Asana offers a controlled battleground for the process of conflict and creation. This struggle is experienced in the headstand: we challenge ourselves to improve the position, fear of falling act to inhibit us. If we rush we fall, if timorous we make no progress. But if the interplay of the two forces is observed, we can achieve perfection.

Consciousness (citta) is like an optical lens, placed above a source of pure light, the soul, the upper surface of the lens is in contact with the world, worked with desires and fears it became cloudy, opaque, even dirty.

By transcending the gunas, the soul is fully perceived.

**1.7 “The enlightened intelligence or buddhi once is wake up (ego e mente si ritirano) draws inward toward the soul.”**

**“Correct knowledge is direct inferred or proven as factual”**

**1.8 “Illusory or erroneous knowledge is based on non-fact or the non-real. “**

**1.9 “verbal knowledge is devoid of substance”.**

Wrong understanding and false conceptions generate wrong feeling and taint the consciousness.

**1.10 “Sleep is the non-deliberate absence of thought-waves or knowledge.”**

**1.12 “Practice (abhyasa) and detachment (vairagya) are the means to still the movements of consciousness.”**

Practice ( abhyasa) and detachment (renunciation: vairagya) are the two wings of yoga.

**1.13 “Practice is the steadfast effort to still these fluctuations”.** in the consciousness and then to move towards silencing it: to attain a constant, steady, tranquil state of mind.

The mind is considered by the sages to be the eleventh sense, an internal sense organ.

Stages of detachment: disengaging the senses from action, keeping away from desire, stilling the mind, mastery of desire, supreme detachment.

**1.17 “Practice and detachment develop four types of Samadhi: self analysis, synthesis, bliss, and the experience of pure being.”**

Experience of pure being is samprajnata Samadhi, there is a gradual progress from the gross body towards the subtle mind, and from the stable mind towards the source, the core of being.

**1,18 “Hidden impression lie dormant, but spring up during moments of awareness, creating fluctuations and disturbing the purity of the consciousness.”**

**1.20 “Practice must be pursued with trust, confidence, vigour, keen memory and power of absorption to break this spiritual complacency.”**

**1.21 “ The goal is near for those who are supremely vigorous and intense in practice.”**

**1.22 “The citta may be restrained by profound meditation upon God and total surrender to Him.”**

**1.23 “He is represented by the sacred syllable AUM, called pranava.”**

The mantra must be repeated constantly with feeling and it will remove obstacles which are disease, inertia, laziness, indiscipline ecc. Irregular breath distract the citta.

**1.34 “By maintain the pensive state felt at the time of soft and steady exhalation and during passive retention after exhalation.”**

One should inhale and exhale slowly and pause, maintaining the retention for as long as is comfortable. The practice ensures a state of consciousness which is like a calm lake.

Citta has four planes: the unconscious, subconscious, conscious, super-conscious know as Turya. Turya is Samadhi, the final state wherein the individual soul (jivatman) is merged with the Universal Soul (Paramatman).

**1.41 “The yogi realizes that the knower, the instrument of knowing and the known are one, himself, the seer. Like a pure transparent jewel, he reflects an unsullied purity.”**

Patanjali in the next sutras explain the different states of Samadhi .

**1.46 “The states of Samadhi described in the previous sutras are dependent upon a support or seed, and are termed sajija.”**

**1.49 “This truth bearig knowledge and wisdom is distinct from and beyond the knowledge from books, testimony, or inference.”**

This is a special, direct knowledge arising from the soul.

**1,51 the last sutra of this Pada. “When that new light of wisdom is also relinquished, seedless Samadhi dawns.”.** This is the nirbija Samadhi: the state of absolute identity with the seer.

There are two type of Samadhi: samprajnata and asamrajnata.

**Sadhana Padi** the theory of karma yoga

**2.1 “Burning zeal in practice, self study and study of scriptures, and surrender to God are the acts of Yoga.”**

Tapas is self discipline, (the 4 step) Svadhyaya is self study ( 5 e 6 step), Isvara pranidhana is surrender to God (7 e 8).

**2.2 “The practice of yoga reduces the afflictions and leads to Samadhi.”**

 **2.3 “The five afflictions (kleshas) which disturb the equilibrium of consciousness.”** Kleshas are considered the root cause of all of our pain and suffering in this human experience. 1. Avidya – Ignorance or lack of wisdom, 2. Asmita – Egoism, pride of ego or the sense of “I” 3. Raga – Attachment to pleasure, 4. Dvesa – Aversions to pain, 5. Abhinidvesa – Fear of death and clinging to the life.

How to reduce kléshas \_ the appropriate means.

**2.4 “Lack of true knowledge is the source of all pains and sorrows.”**

**2.11 “The fluctuation of consciousness created by gross and subtle afflictions are to be silenced trough meditation.”**

**2.14 “According to our good, bad or mixed actions** (our karma), **the quality of our life, its span, and the nature of birth are experienced as being pleasant or painful.”**

**2.17 “The cause of pain is the association or identification of the seer (atma) with the seen (prakti) and the remedy lay in the dissociation.”**

**2.18 “The nature with its three qualities, satva, rajas and tamas exist eternally to serve the seer, for enjoyment or emancipation.”**

Humans are composed of five sheats or Kosas: Anatomical (annamaya); Physiological (pranamaya); Mental (Manomaya); Intellectual (Vijnanamaya); Blissful (anandamaya) which correspond to the five elements.

**2.19 “The gunas generate their characteristic divisions and energies in the seer.”**

Nature (prakti) has the three qualities, and manifest its energy in the character of the five elements.

**2.20 “The seer is pure consciousness.”**

**2.21 “Nature and intelligence exists solely to serve the seer’s true purpose, emancipation (kaivalya)**

**2.22 and discover his own true nature.**

**2.24 Lack of spiritual understanding (avidya) is the cause of the false identification of the seer with the seen.**

With the practice of yoga impurities are destroyed (2.28)

Patanjali describes the eight constituents of yoga (2.30)

**2.31 “Non-violence, truth, abstention from stealing, continence, and absence of greed for possessions beyond one’s need are the five pillar of yama.”** Yama is universal social practice.

**2.32 “Cleanliness, contentment, religious zeal, self study and surrender of the self to the supreme Self or God are the niyamas.”** Niyama is an individual practice necessary to build up the sadhaka’s own character.

**2.35 “When non-violence in speech, thought and action is established, one’s aggressive nature is relinquished and others abandon hostility in one’s presence.”**

**2.40 “Cleanliness of body and mind develops disinterest in contact with others for self-gratification”.**

The sadhaka respects the body as a temple.

**2.46 “Asana is perfect firmness of body, steadiness of intelligence and benevolence of spirit.”**

**2.47 “Perfection in an asana is achieved when the effort to perform it become effortless and the infinite being within is reached”.**

**2.49 “Pranayama is the regulation of the incoming and outgoing flow of breath with retention. It is to be practiced only after perfection in asana is attained.”**

All that vibrates in the Universe is prana: heat, light, gravity, magnetism, vigor, power, vitality, electricity, life and spirit are all forms of prana. Prana and consciousness are in constant contact with each other. The wise yogi practice pranayama to stabilize energy and consciousness.

There are ten types of vital energy: prana, apana, samana, udana, vyana, naga, kurma, krkara, devadatta and dhanamiaya.

According to ayurveda the body is made of seven constituents (dhatus) and three permeating humors (dosas). Ida corresponds to the parasympathetic nervous system, pingala with the sympathetic nervous system and susumna with the central nervous system.

The yogi who control prana and energy might maintain the entire human system with efficiency and harmony.

**2.5 “Pranayama has three movements: prolonged and fine inhalation, exhalation and retention; all regulated with precision according to duration and place.”**

**2.54 “Withdrawing the senses, mind and consciousness from contact with external objects, and then drawing them inwards the seer, is Pratyahara.”**

**2.55** the last sutra **“ Pratyahara results in the absolute control of the sense organs”.**

**Vibhuti Pada**

**3.1 “Fixing the consciousness on one point or region is concentration”. Dharana.**

**3.2 “A steady, continuous flow of attention directed towards the same point or region is meditation”. (Dhyana)**

**3.3 “When the object of meditation engulfs the meditator, appearing as the subject, self awareness is lost. This is samadhi”.**

**3.4 “These three together constitute integration or samyama”.**

Samyama explains the disciplines necessary both to live in the natural grace of yoga, and to accrue supernatural powers, or siddhis. They create attachment and affliction, and that is why Patanjali holds them to be obstacles to dhyana and samadhi. These siddhis come naturally to a yogi who has integrated his body, mind and soul.

The central thread of Patanjali’s philosophy is the relationship between the Self, purusa, and nature, prakrti. To maintain a steady, uninterrupted flow and intensity of attention in citta is another phase of transformation.

**3.38 “These attainments (powers) are impediments to samadhi, although they are powers in active life.”**

**3.53 “By samyama on moment, the yogi gains exalted knowledge, free from the limitation of time and space.”**

Definition of samyama, the different vibhuti on the yoga path.

**Kaiwalya pada. (Liberation).** The path of detachement

**4.1 “Accomplishments (emancipazione) may be attained through birth, the use of herbs, incantations, self-discipline or Samadhi”.**

The influence of karman and the manifestation of vasanas and their elimination.

The purusa: the witness of mental changes and its limits, the state of pratisamkrama and of tadakarapatti.

Even if sadhana fails to bring about complete transformation in the life of a sadhaka, it certainly serves to remove obstacles in the path of his evolution. The abundant flow of nature’s energy brings about a transformation in one’s birth, aiding the process of evolution.

**4.7 “A yogi’s actions are neither white nor black, the actions of others are of three kinds, white, grey, black.”**

We will have tamasic, rajasic,and sattvic effects. There is a tendency to associate the renunciation of Patanjali’s eightfold path with the recluse who conquers the temptations of the flesh simply by rejecting the civilized world and dwelling in places where no temptations exist. Of all discussions on how to belong to the world, act in it and yet remain unsullied, pride of place I soften given to the debate between Lord Krsna and Arjuna (II. 50) on the eve of battle. Krsna say that action cannot be avoided, because inaction is also action, and that the attachment to their fruits lead to ensnarement (coinvolgimento).

**4.10 “…. The fruits of actions remains intact from one life to the next, as if there were no separation between births”.**

**4.12 “The existence of the past and the future is as real as that of present. … “**

The orderly rhythmic procession of moments is the wheel of time (kala chakra). Its existence is real and eternal.

**4.14 “Unity in the mutation of time caused by the abiding qualities of nature, sattva, rajas, and tamas, causes modifications in objects, but their unique essence or reality, does not changes”.**

**4.15 “Due to the variance in the quality of mind-content, each person may view the same object differently, according to own way of thinking”.**

The object of nature or prakrti is as real as the subject (purusa), but though the substance of nature or object remain the same, the perception of it vary according to the difference in the development of each person’s consciousness”. A conditioned mind can never perceive an object correctly. Purusa is ever illuminative and changeless.

**4.19 Consciousness cannot illuminate itself as it is a knowable object.**

**4.31 Then, when the veils of impurities are removed, the highest, subjective, pure, infinite knowledge is attained, and the knowable, the finite, appears as trivial.**

**4.32 When dharmameghah Samadhi is attained, qualities of nature (gunas) come to rest. Having fulfilled their purpose, their sequence of successive mutations is at an end.**

**4.33 As the mutations of the gunas cease to function, time, the uninterrupted movement of moments, stops. This deconstruction of the flow of time is comprehensible only at this final stage of emancipation.**

**4.44** The last sutra. **Kaivalya, liberation, comes when the yogi has fulfilled the purusarthas, the fourfold aims of life, and has transcended the gunas. Aims and gunas return to their source, and consciousness is established in its own natural purity.**

The inversion of the mental movement in the service of the purusa, the destruction of the klesa, the withdrawal of the gunas, the kaivalya state.

Purusarthas are man’s four aims in life: dharma (science of duty), artha (purpose and means of life), kama (enjoyments of life) and moksa (freedom from worldly pleasures). Patanjali’s thoughts on the Purusarthas are implicitly contained in the earlier chapters. Moksa means liberation, freedom from the bondage of worldly pleasures. The experience of emancipation and beatitude. In this state one realizes that power, knowledge, wealth and pleasure are merely passing phases. Each individual has to work hard to free himself from the qualities of nature and get a state of indivisible, infinite, full, unalloyed bliss.

**Epilogue**

Patanjali has studied the human condition in depth and shown why man suffers, and how to overcome his sufferings, how each of us can lead a fuller and happier life.

He offers a graduate method of evolution and transcendence of consciousness. He describes the differences between individuals according to the three qualities of nature. And explain how each one, according to his aptitude and state of intelligence, may integrate himself through the quest for freedom.

Senses and mind are brought under control by practice. Through practices we overcome afflictions and develop stability and mature intelligence.

Whether or not we reach the goal in this life, the journey in yoga to self-culture is itself worth the effort: we want refinement in our intelligence and progress in our way of thinking.