

Essence of the Yoga Sutras: Verse Index

Compiled by James H. Bae

Iyengar, B. K. S. (2012-06-28). Light on the Yoga Sutras of Patanjali HarperCollins.

Key Shlokas

Chapter I – Samadhi Pada

1.1 atha yoganusAsanam

“With prayers for divine blessings, now begins an exposition of the sacred art of yoga.”

1.2 yogah cittavrtti nirodhah

Yoga is the cessation of movements in the consciousness.

1.3 tatla drastuh svarupe avasthanam

“Then, the seer dwells in his own true splendour. “

1.4 vrtti sarupyam itaratra

“At other times, the seer identifies with the fluctuating consciousness.”

I. 5 vrttayah pañcatayyah klista aklistah

“The movements of consciousness are fivefold. They may be cognizable or non-cognizable, painful or non-painful.”

1.6 pramana viparyaya vikalpa nidra smrtayah

“They are caused by correct knowledge, illusion, delusion, sleep and memory.”

1.12 abhyasa vairagyabhyaa tannirodhah

“Practice and detachment are the means to still the movements of consciousness.”

1.13 tatra sthitau yatnah abhyasah

“Practice is the steadfast effort to still these fluctuations.”

1.14 sa tu dirghakala nairantarya satkara asevitah asevitah drnhabhamah

“Long, uninterrupted, alert practice is the firm foundation for restraining.”

1.15 drsta anusravika visaya vitrstasya vasikarasamjña vairagyam

“Renunciation is the practice of detachment from desires. “

1.16 tatparara purusakhyateh gunavairstyam

“The ultimate renunciation is when one transcends the qualities of nature and perceives the soul.”

1.20 sraddha virya smrti samadhiprajña purvakah itaresam

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

1.23 Isvara pranidhanat va

“Or, the citta may be restrained by profound meditation upon God and total surrender to Him.”

1.26 sa esah purvesam api guruh kalena anavacchedat

“God (Isvara) is the first, foremost and absolute guru, unconditioned time.”

1.27 *tasya vacakah pranavah*

“He is represented by the sacred syllable Aum, called pranava.”

1.30 *vyadhi styana samsaya pramada alasya avirati bhrantidarsana alabdhabhumikatva anavasthitatvani cittaviksepah te antarayah*

These obstacles are disease, inertia, doubt, heedlessness, laziness, indiscipline of the senses, erroneous views, lack of perseverance, and backsliding.

1.33 *maitri karuna mudina upeksanam sukha dukkha punya apunya visayanam bhavanatah cittaprasadanam*

“Through cultivation of friendliness, compassion, joy, and indifference to pleasure and pain, virtue and vice respectively, the consciousness becomes favourably disposed, serene and benevolent.”

1.34 *pracchardana vidharanabhyam va Pranasya*

“Or, by maintaining the pensive state felt at the time of soft and steady exhalation and during passive retention after exhalation.”

Pada 2 – Sadhana Pada

2.1 *tapah svadhyaya Isvarapranidhanani kriyayogah*

“Burning zeal in practice, self-study and study of scriptures, and surrender to God are the acts of yoga.”

2.3 *avidya asmita raga dvesa abhinivesah klesah .*

“The five afflictions which disturb the equilibrium of consciousness are: ignorance or lack of wisdom, ego, pride of the ego or the sense of ‘I’, attachment to pleasure, aversion to pain, fear of death and clinging to life. “

2.10 *re pratiprasavaheyah suksmah*

“Subtle afflictions are to be minimized and eradicated by a process of involution.”

2.11 *dhyanaheyah tadvrttayah*

The fluctuations of consciousness created by gross and subtle afflictions are to be silenced through meditation.

2.12 *klesamulah karmasayah drsta adrsta janma vedaniyah*

“The accumulated imprints of past lives, rooted in afflictions, will be experienced in present and future lives.”

2.16 *heyam dukkham anagatam*

The pains which are yet to come can be and are to be avoided.

2.17 *drastrdrsyayoh samyogah heyahetuh*

“The cause of pain is the association or identification of the seer (atma) with the seen (prakrti) and the remedy lies in their dissociation.”

2.21 *tadarthah eva drsyasya atma*

Nature and intelligence exist solely to serve the seer’s true purpose, emancipation.

2.26 *vivekakhyatih aviaplava hanopayah*

“The ceaseless flow of discriminative knowledge in thought, word and deed destroys ignorance, the source of pain. “

2.29 yama niyama Asana pranayama pratyahara dharana dhyana samadhayah astau atgani

“Moral injunctions (yama), fixed observances (niyama), posture (Asana), regulation of breath (pranayama), internalization of the senses towards their source (pratyahara), concentration (dharana), meditation (dhyana) and absorption of consciousness in the self (samadhi), are the eight constituents of yoga.”

11.30 ahimsa satya asteya brahmacharya aparigraha yama

“Non-violence, truth, abstention from stealing, continence, and absence of greed for possessions beyond one’s need are the five pillars of yama.”

11.32 saucha santosa tapah svadhyaya isvarapranidhanani niyamah

“Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the niyamas.”

11.33 vitarkabadhane pratipaksabhavanam

“Principles which run contrary to yama and niyama are to be countered with the knowledge of discrimination.”

11.38 brahmacharyapratisthayam viryalabhah

“When the sadhaka is firmly established in continence, knowledge, vigour, valour and energy flow to him.”

11.43 kaya indriya siddhih asuddhiksayat tapasah

“Self-discipline (tapas) burns away impurities and kindles the sparks of divinity.”

11.44 svadhyayat istadevata samprayogah

11.45 samadhisiddhih Isvarapranidhanat

“The power of samadhi comes to him who takes refuge in God.”

11.46 sthira sukham Asanam

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

11.47 prayatna saithilya ananta samapattibhyam

“Perfection in an Asana is achieved when the effort to perform it becomes effortless and the infinite being within is reached.”

11.48 tatah dvandvah anabhighatah

“From then on, the sadhaka is undisturbed by dualities.”

11.49 tasmin satisvasa prasvasayoh gatvicchedah pranayamah

pranayama is the regulation of the incoming and outgoing flow of breath with retention.

11.50 bahya abhyantara stambha vrttih desa kala samkhyabhih paridrstah dirgha suksmah

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

11.51 bahya abhyantara visaya aksepi caturthah

The fourth type of pranayama transcends the external and internal pranayamas, and appears effortless and non-deliberate. “

11.53 dharanasu ca yogyata manasah

“pranayama is not only an instrument to steady the mind, but also the gateway to concentration, dharana.”

11.54 svavisaya asamprayoge cittasya svarupanukarah iva indriyatam pratyaharah

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

Pada 3 – Vibhuti Pada

3.1 desa bandhah cittasya dharana

Fixing the consciousness on one point or region is concentration (dharana).

3.2 tatra pratyaya ekatanata dhyanam

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

3.3 tadeva arthamatranirbhasam svarupasunyam iva samadhih

When the object of meditation engulfs the meditator, appearing as the subject, self-awareness is lost. This is samadhi.

3.4 trayam ekatra samyamah

These three together – dharana, dhyana and samadhi – constitute integration or samyama.

11.6 tasya bhumisu viniyogah

Samyama may be applied in various spheres to derive its usefulness.

III. 7 trayam antaratgam purvebhyah

These three aspects of yoga are internal, compared to the former five. I

3.9 vyutthana nirodha sam skarayoh abhibhava pradurbhavau nirodhaksata cittanvayah nirodhahparinamah

Study of the silent moments between rising and restraining subliminal impressions is the transformation of consciousness towards restraint (nirodhahparinamah).

3.10 tasya prasantavahita samskarat

The restraint of rising impressions brings about an undisturbed flow of tranquillity.

III. 15 krama anyatvam parinama anyatve hetun

Successive sequential changes cause the distinctive changes in the consciousness.

{Kshipta vikshipta ekagra nirodha}

3.18 samskara saksatkaranat purvajatiñanam

Through direct perception of his subliminal impressions, the yogi gains knowledge of his previous lives.

III. 19 pratyayasya paracittajñanam

He acquires the ability to understand the minds of others.

III. 24 maitryadisu balani

He gains moral and emotional strength by perfecting friendliness and other virtues towards one and all.

III. 25 balesu hasti baladini

By samyama on strength, the yogi will develop the physical strength, grace, and endurance of an elephant.

III. 27 bhuvanajñanam surye samyamam

By samyama on the sun the yogi will have knowledge of the seven worlds, and of the seven cosmic centres in the body.

III. 30 nabhicakre kayavyuhajñanam

By samyama on the navel, the yogi acquires perfect knowledge of the disposition of the human body.

III. 31 kathamakupesa ksutpipasa nivrattih

“By samyama on the pit of the throat, the yogi overcomes hunger and thirst. “

III. 32 *kurmanadyam sthairyam*

“By samyama on kurmanani, at the pit of the throat, the yogi can make his body and mind firm and immobile like a tortoise.”

III. 35 *hrdaye citta samvit*

“By samyama on the region of the heart , the yogi acquires a thorough knowledge of the contents and tendencies of consciousness.”

III. 39 *bandha karana saithilyat pracara samvedanat ca cittasya para sarir avesah*

“Through relaxation of the causes of bondage, and the free flow of consciousness, the yogi enters another’s body at will.”

III. 40 *udana jayat jala patDka kattak adisu asangah utkrantih ca*

“By mastery of udana vayu, the yogi can walk over water, swamps and thorns without touching them. He can also levitate.”

III. 41 *samanajayat jvalanam*

“By samyama on samana vayu, a yogi glows like fire and his aura shines. “

III. 42 *srotra akasayoh sambandha samyamat divyam srotram*

By samyama on the relation between space and sound, the yogi acquires the power of hearing distant and divine sounds. The organ of hearing, the ear, grasps sound in space. This is the conquest of air.

III. 45 *sthula svarupa suksma anvaya arthavatva samyamat bhutajayah.*

By samyama on the elements – their mass, forms, subtlety, conjunction and purposes, the yogi becomes Lord over them all.

III. 52 *sthanyupanimantrane sangasmayakaranam punaranista prasangat I*

When approached by celestial beings, there should be neither attachment nor surprise, for undesirable connections can occur again.

Pada 4 – Kaivalya Pada

IV. 1 *janma ausadhi mantra tapah samadhijah siddhayah*

“Accomplishments may be attained through birth, the use of herbs, incantations, self-discipline or samadhi.”

IV. 4 *nirmatacittani asmitamatrat*

“Constructed or created mind springs from the sense of individuality (asmita).”

IV. 5 *pravrtti bhede prayojakam cittam ckam anekesam*

“Consciousness is one, but it branches into many different types of activities and innumerable thought-waves.”

IV. 6 *tatra dhyanaajam anasayam*

“Of these activities of consciousness of perfected beings, only those which proceed from meditation are free from latent impressions and influences.”

IV. 7 *karma asukla akrsnam yoginah trividham itaresam*

“A yogi’s actions are neither white nor black. The actions of others are of three kinds, white, black or grey.”

IV.8 *tatah tadvipaka anugunana eva abhivayaktih vasanam*

“These three types of actions leave impressions which become manifest when conditions are favourable and ripe.”

IV. 10 *tasam anaditvam ca asisah nityatvat*

“These impressions , memories and desires have existed eternally, as the desire to live is eternal.”

IV. 15 *vastusamye cittabhedat tayoh vibhaktah panthah*

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

IV. 18 *sada jñatas cittavrttayas tatprabhos purusasya*

“Purusa is ever illuminative and changeless. Being constant and master of the mind, he always knows the moods and modes of consciousness.”

IV. 19 *na tat svabhasam drsyatvat*

“Consciousness can be seen as an object. It is knowable and perceptible. It is not self-illuminative like the seer.”

IV. 27 *tat cchidresu pratyaya antarani samskarebhyah*

“Notwithstanding this progress, if one is careless during the interval, a fissure arises due to past hidden impressions, creating division between the consciousness and the seer.”

IV. 29 *prasamkhyane api akusidasya sarvatha vivekakyates dharmameghas samadhih*

“The yogi who has no interest even in this highest state of evolution, and maintains supreme attentive, discriminative awareness, attains dharmameghah samadhi: he contemplates the fragrance of virtue and justice.”

IV. 30 *tatah klesa karma nivrttih*

“Then comes the end of afflictions and of karma.”

IV. 34 *purusartha sunyanam gunanam pratiprasavah kaivalyam svarupapratistha va citisaktih iti*

“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.”