

Patanjali's Sutras

*a summary of its spirit from notes made
in ULT Wednesday study classes, January to June 2018*

Book I

Aph 1-2. Meditation (the Yoga of Concentration) is to restrain the mind's modifications.

Aph 3. When the modifications ('waves' in the mind, vrittis) cease → leads to resting in the clear, unmodified state.

Aph 4. When the Consciousness (soul) is not concentrated it identifies with the modifications.

Aph. 5 Modifications are either painful or not, and come from

- | | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|----------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1. Correct cognition (right knowledge) 2. Wrong knowledge 3. Imagination (fantasy) 4. Sleep, and 5. Memory | } | <p>these five modifications (vrittis)
colour all our moods and feelings.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|----------------------------------------------------------------------------------|

Aph 12. Hindering the *modifications of the mind* comes from "Exercise and Dispassion" (that is: Practice and Non-Attachment / Equanimity).

Aph 13. The Exercise is the continued effort to focus on a single point of thought.

Aph 16. Dispassion is learning to disregard desire → open to intuition (ie "Soul Knowledge").

Aph 17. Soul Knowledge is "that in which *there is distinct cognition*," characterized in 4 ways:

1. Argumentative, as in contrasting the illusory world to that which is stable;
2. Deliberation, a focused consideration on the psychic senses, the immaterial world;
3. Beatitude, a focusing on the higher powers of radiant intuition, from which arises wisdom;
4. Egoism (impersonal) is continuous appreciation for Pure Individuality (Higher Self).

Aph 18. A high meditation before Egoism, is on self-reproductive thoughts from the train of memory after all entangling objects (vrittis, the mind-waves that cause distortion) have left the field of mind.

Aph 19. The Samadhi *without 'pure spirit' discrimination*, is of phenomenal world.

Aph 20. The abstract Samadhi *with discrimination* as to pure spirit, is not. Moreover, it is accompanied by Faith, Energy, Intentness (on memory) and Discernment of what is true.

Aph 21-27. Highest abstract meditation is reached by devotion to Ishvara (the OM within, the Lord).

Aph 28-29. Reflectively repeating "OM" brings higher knowledge & removes obstacles to meditation.

Aph 30. Obstacles come from sickness, doubt, laziness, addictions, delusion, lack of abstraction and unsteadiness of mind.

Aph 31. Their effects are grief, distress, trembling and sighing.

Aph 32. To prevent these one truth should be dwelt upon, eg a maxim or aphorism.

Aph 33. By practicing benevolence, tenderness, and complacency – and having *equanimity towards all objects* – the mind becomes pure, cheerful, strong, and steady.

Aph 35-9. The mind can be steadied in five ways, by concentrating on:

- something perceived by the senses and truly understood;
- the inherently pure and luminous nature of the higher 'Mind';
- someone free from attachment and desire (a spiritual figure or Great Teacher);
- knowledge from dreams;
- anything to you that seems *good*.

Book II

Aph 1. Practices that prepare concentration: *Mortification*, restrains the activity of the senses and weakens their influence on the mind; *Muttering*, repetition of mantrams or OM! to purify and concentrate the mind (a power of sound or music); *Resignation* to the Supreme, to offer *all* our acts to the "Self of All Beings" without attachments, to do what is right, what fits.

Aph 3. Afflictions that become obstacles: Ignorance, Egoism, Attachment, Aversion and a Tenacious Wish for Earthly Existence. *Ignorance* is the source of all the other obstacles; it is failing to perceive our nature; *Egoism* comes from this ignorance of oneself, believing we are something else (a personality....) it subtly directs our focus into the lower, when we forget we are from the boundless; never were we separate, nor in reality will we ever be.

Aph 5. The *ignorant* are lead to think "the non-eternal, the impure, the evil and that which is 'not-soul,'" are severally "eternal, pure, good and soul." (The Delphic Oracle's injunction "Man know thyself" halts the delusion. Its *insights* dispel ignorance. It is a knowledge of what is true.)

Aph 7 & 8. *Desire* is dwelling on pleasure; *aversion* dwelling on pain; *both are attachments*.

Aph 9. The Wish for Existence, *Tanha*, is inherent in all; it is felt by the wise and ignorant.

Aph 10. These 5 Afflictions can be evaded by taking an opposite or 'antagonistic' viewpoint.

Aph 11. If they press on us, meditation can remove them.

Aph 12-14. They are the roots of our vices and virtues. Eventually their fruits produce happiness or pain in us, exactly corresponding to the cause.

Aph 15. The mundane interferes with spiritual life as it modifies our mind, destroying clarity.

Aph 16. Disturbing anticipations ('pain not yet come') should not be indulged in.

Aph 17. Our Souls, being in bodies, lack discrimination and so we fail in many duties and responsibilities; this brings pain.

Aph 18. The Universe, in purity, action and rest (the 3 Gunas), exists for the Soul's experience and its release from bondage.

Aph 19. The Gunas have 4 divisions, comparable to the four states of consciousness: 1. the objective senses, 2. the psychic and 3. intellectual senses, 4. the 'irresolvable' highest state.

Aph 20 & 21. The Soul, as the Perceiver is pure vision, it "looks on ideas" that are provided by the Universe *for its experience*.

Aph 22-25. Ignorance causes it to join with the Universe via the senses and brain. However the spiritual Soul (higher mind) need not be affected by it and can reach Isolation of the Soul.

Aph 26-29. Isolation is attained through the 7 levels of Perfect Discriminative Knowledge and the 8th, Meditation which is *always to be maintained*. These 8 LIMBS (Practices in Concentration) remove impurity and produce light. They are forbearance, observances, postures, breath & restraint:

Aph 30-31. **5 Forbearances** as universal duties: not killing, lying, stealing, wasting energy or coveting.

Aph 32. **5 Observances**: to purify mind and body; to be content; to practice austerity (mildly for oneself, generosity to others); to recite mantras; to attain 'an everlasting devotion to the Supreme.'

Aph 33. To keep the mind pure, strongly call up the mental opposites to any bad that comes up.

Aph 34. These questionable things come from our coveting, anger and esp. our delusions, causing much pain and increasing our ignorance. It is well advised "to call up the opposites."

Aph 35-39. Forbearance no. 1: Perfect harmless (Ahimsa, not killing) creates an absence of hatred.

No. 2 Complete truthfulness focuses on the Yogee all Karma, good and bad.

No. 3 Not stealing things *and thoughts* gives the power to obtain 'all material wealth.'

No. 4 Continence (preserving energy) produces much strength of body and mind.

No. 5 Coveting and enjoyments being eliminated by the Yogee, he recalls all past lives.

Aph 40-45 Observances no. 1: When pure the Yogee comes to truly know about the body and loses attachment to it and others, thus he becomes good, content, intent, free in mind & right-seeing.

No. 2 Contentment, when perfected, gives him a most intense happiness.

No. 3 Austerity, in right practice, heightens the bodily senses (the hearing of the doe).

No. 4 Mantras reveal to the Yogee higher powers of Nature he directs himself to.

No. 5 Persevering devotion to the Supreme leads to perfection in meditation.

Aph 46-48. **Postures**: as the mind identifies with 'boundless space' they become pleasant and steady; on their attainment he is not afflicted by 'opposites.' (WQJ notes special postures are not necessary.)

Aph 49-53. **Suppression of the Breath**: regulation of out, in and holding breath. In its special development it is the sphere of inner 'mental' breathing on nerve centres which clears the mind.

Aph 54-55. **Restraint**: conforming the senses to higher mind, restraining contact with objects. [End]