



## Yoga Sutras of Patanjali - Raja Yoga - Ashtanga Yoga

For clarity of study and practice, the 196 sutras of the Yoga Sutras have been clustered into 39 sections below.  
Each of the links below contains Sanskrit transliteration, word-for-word translations, and practical explanations.

<a href="#">Yoga Sutras Chapter 1</a> <a href="#">Concentration</a> <a href="#">Samadhi Pada</a>	<a href="#">Yoga Sutras Chapter 2</a> <a href="#">Practice</a> <a href="#">Sadhana Pada</a>	<a href="#">Yoga Sutras Chapter 3</a> <a href="#">Progressing</a> <a href="#">Vibhuti Pada</a>	<a href="#">Yoga Sutras Chapter 4</a> <a href="#">Liberation</a> <a href="#">Kaivalya Pada</a>
<p><i>(roll over and click)</i>  <a href="#">What is Yoga?</a>            1: Now, after previous preparation, begins yoga            2: Yoga is the mastery and integration of the activities of mind            3: Then the seer, the Self rests in its true nature            4: At other times, it is identified with subtle thoughts</p> <p><a href="#">Un-coloring your thoughts</a>            5-6: Witnessing 5 kinds of thoughts that are either colored or not-colored            7: Three ways to obtain correct knowledge            8-11: Incorrect knowledge, imagination, sleep, memory</p> <p><a href="#">Practice and non-attachment</a>            12: How to master thoughts            13: Meaning of practice            14: How to make practice firm            15-16: Non-attachment and supreme non-attachment</p> <p><a href="#">Types of concentration</a>            17: Four levels of concentration            18: Objectless concentration is next</p> <p><a href="#">Efforts and commitment</a>            19-20: Five types of effort needed</p>	<p><i>(roll over and click)</i>  <a href="#">Minimizing gross coloring</a>            1-2: Kriya yoga reduces colored thoughts by three methods            3: Five kinds of coloring            4: Four stages of coloring            5: Four types of ignorance            6-9: Colorings of I-ness, attraction, aversion, and fear</p> <p><a href="#">Dealing with subtle thoughts</a>            10: Once thoughts are subtle, they are eliminated by dissolution of mind            11: When there remains slight coloring of thoughts, it is neutralized by meditation</p> <p><a href="#">Breaking the alliance of karma</a>            12-14: Nature of latent impressions            15: A wise one sees even pleasure as painful            16: Pain yet to come is to be avoided            17: Uniting seer and seen is the cause of the pain to be avoided            18-22: Nature of those objects            23-24: Eliminating the alliance with avidya or ignorance, which is the underlying problem            25: By reducing this avidya, ignorance, freedom naturally ensues</p>	<p><i>(roll over and click)</i>  <a href="#">Dharana, Dhyana, Samadhi, #6, #7, #8 of 8 rungs</a>            1: Dharana or concentration is #6            2: Dhyana or meditation, #7, comes from repeated concentration            3: Samadhi, #8, comes from deep absorption</p> <p><a href="#">Samyama is the finer tool</a>            4: Dharana, dhyana, and samadhi together are Samyama            5: Mastery of Samyama brings the light of knowledge            6: Apply Samyama to finer planes, states, or stages</p> <p><a href="#">Internal is seen to be external</a>            7: These 3 rungs are more intimate and internal than the first 5            8: Even these 3 are external compared to seedless Samadhi</p> <p><a href="#">Witnessing subtle transitions</a>            9-16: Samyama is done on 3 extremely subtle thought transitions</p> <p><a href="#">Experiences from Samyama</a>            17: Three aspects of an object            18: Samyama on samskaras            19-20: On ideas from others            21-22: On physical form and senses</p>	<p><i>(roll over and click)</i>  <a href="#">Means of attaining experience</a>            1: Five means of subtler attainment            2: Transitions involve filling in            3: Removal of obstacles brings results</p> <p><a href="#">Emergence and mastery of mind</a>            4-6: Construct and use of mind</p> <p><a href="#">Actions and karma</a>            7: Kinds of actions            8: Subconscious manifests</p> <p><a href="#">Subconscious impressions</a>            9: Memory and latent impressions            10: Desire for self preservation            11: Disappearance of cause, motive, and substratum            12: Past and future are present in fundamental form</p> <p><a href="#">Objects and the 3 gunas</a>            13: Characteristics made of gunas            14: Objects appear as a unit</p> <p><a href="#">Mind perceiving objects</a>            15: Separate minds and paths            16: Object is not dependent on one mind</p>

<p><u>21-22: Choosing one of nine levels of practice</u></p> <p><b><u>Direct route through AUM</u></b>  <u>23-29: Contemplation on AUM</u></p> <p><b><u>Obstacles and solutions</u></b>  <u>30-31: Obstacles on the journey</u>  <u>32: Use one-pointedness for the obstacles</u></p> <p><b><u>Stabilizing and clearing the mind</u></b>  <u>33: Four attitudes to cultivate towards other people</u>  <u>34-38: Five concentrations for stabilizing the mind</u>  <u>39: Or, concentration on whatever is pleasant and useful</u></p> <p><b><u>After stabilizing the mind</u></b>  <u>40: Ability to focus on infinitely small and large is sign of stability</u>  <u>41: Mind becomes clear, like a transparent crystal</u>  <u>42-46: Types of engrossment with concentration</u>  <u>47-49: Gaining knowledge filled with higher truth</u>  <u>50: Samadhi leaves latent impressions that oppose formation of others</u>  <u>51: Then comes objectless samadhi</u></p>	<p><b><u>The 8 rungs and discrimination</u></b>  <u>26-27: Discrimination is the central key to enlightenment</u>  <u>28: 8 rungs of Yoga are the tool for discrimination</u>  <u>29: 8 rungs of Yoga are listed</u></p> <p><b><u>Yamas &amp; Niyamas, #1-2</u></b>  <u>30-31: The 5 Yamas, rung #1</u>  <u>32: The 5 Niyamas, rung #2</u>  <u>33: When negative, remind yourself this brings misery and ignorance</u>  <u>34: Negativity is 27 types</u></p> <p><b><u>Benefits from Yamas &amp; Niyamas</u></b>  <u>35-39: Benefits from the 5 Yamas</u>  <u>40-45: Benefits from the 5 Niyamas</u></p> <p><b><u>Asana, #3 of 8 rungs</u></b>  <u>46-48: Meditation posture, Asana, is attained by attention on the infinite</u></p> <p><b><u>Pranayama, #4 of 8 rungs</u></b>  <u>49-50: Three aspects of breath</u>  <u>51: Fourth pranayama is beyond these</u>  <u>52-53: This thins the veil of karma over the light</u></p> <p><b><u>Pratyahara, #5 of 8 rungs</u></b>  <u>54: The senses and actions return back into the mind</u>  <u>55: Then there is less tendency of the mind towards objects</u></p>	<p><u>23: On karma foretells death</u>  <u>24-25: On attitudes and strength</u>  <u>26-35: On inner subtleties</u>  <u>36-37: On pure consciousness</u></p> <p><b><u>What to do with experiences</u></b>  <u>38: They are both attainments and obstacles</u></p> <p><b><u>More from Samyama</u></b>  <u>39: Passage to another body</u>  <u>40-41: Samyama on pranas</u>  <u>42-43: On space, hearing, and body</u>  <u>44: On thought projections</u>  <u>45-47: On the five elements</u>  <u>48-49: On senses and actions</u></p> <p><b><u>Renunciation and liberation</u></b>  <u>50: Discernment of Buddhi and Purusha brings mastery over all</u>  <u>51: Non-attachment to forms and omniscience destroys seeds</u>  <u>52: Decline invitations of celestials</u></p> <p><b><u>Higher discrimination</u></b>  <u>53: Moments and succession</u>  <u>54: Discriminating similar objects</u>  <u>55: Higher knowledge is intuitive and born from discrimination</u>  <u>56: Equality between Buddhi and Purusha brings liberation</u></p>	<p><u>17: Objects known by coloring</u></p> <p><b><u>Illumination of the mind</u></b>  <u>18: Thoughts are known by purusha</u>  <u>19: Mind not self illuminating</u>  <u>20: Mind and objects cannot be cognized simultaneously</u>  <u>21: One mind does not illumine another</u></p> <p><b><u>Buddhi and liberation</u></b>  <u>22: Consciousness and buddhi</u>  <u>23-24: Seer and mind</u>  <u>25: Inquiries about self cease</u>  <u>26: Discrimination and liberation</u></p> <p><b><u>Breaches in enlightenment</u></b>  <u>27: Breaks in enlightenment allow colorings to arise</u>  <u>28: Colorings are dealt with as before</u></p> <p><b><u>Perpetual enlightenment</u></b>  <u>29: Rain cloud of virtues comes</u>  <u>30: Actions and colorings are removed</u></p> <p><b><u>Knowables become few</u></b>  <u>31: There is little to know</u></p> <p><b><u>Gunras after liberation</u></b>  <u>32: Succession of change ends</u>  <u>33: Succession defined</u>  <u>34: Gunras resolve into their cause</u></p>
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## Yoga Sutras of Patanjali - Raja Yoga - Ashtanga Yoga:

**Purpose:** The goal of this rendition of the Yoga Sutras is to make the principles and practices of the Yoga Sutras more understandable and accessible. The descriptions attempt to focus on the practical suggestions of what to *do* to regulate the mind, so as to attain direct experience beyond the mind. The intent

is to explain, not to proffer some new system or school of Yoga. Hyperlinks are used extensively, allowing you to easily move around among the many sutras, principles and practices. This collection of web pages on the Yoga Sutra is being routinely revised and improved.

**Six ways to review:** Here are six ways to review these web pages on the Yoga Sutra:

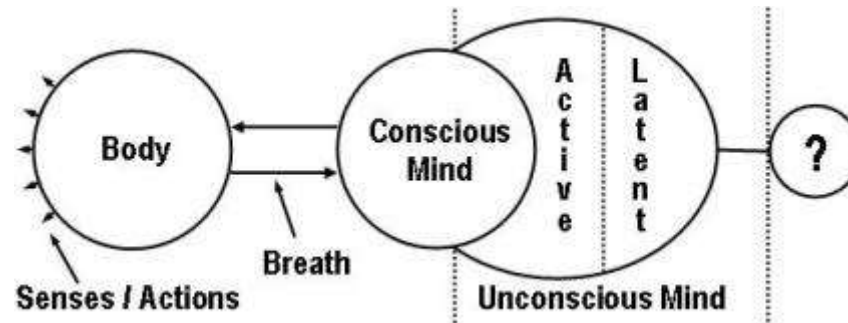
1. **Summary page:** On the Summary page (the page you are now reading) you can click on the individual sutras that draw your attention. This will take you to more detail on the sutras (To print the Summary page, it is better to reduce the View size in the browser, and to print in Landscape view; then tape the pages together.)
2. **Chapter overviews:** Go through the brief overviews of each of the four chapters, beginning with [Chapter 1](#). Then, click through the links to each of the other Chapter overviews.
3. **Section reviews:** The 196 sutras have been divided into 39 sections (in this website). Each section has a few paragraphs that describe that section. Start with the [first section](#), read those few paragraphs (not reading the individual sutras), and then click on [Next section](#) at the top of the page. This will take you to the next section.
4. **Review all sutras:** There is also running [list of all 196 sutras](#), which can read in its entirety in a few minutes. Each sutra in this list has a link to the complete description of the sutra.
5. **Questions:** There is a page of [Reminder Questions](#), along with a link to the sutra that answers the question.
6. **Narrative:** The [narrative](#) version presents the Yoga Sutras in paragraph format, which might be a more familiar way to learn.

**Commentaries:** It's useful to have [several different commentaries](#) close at hand so as to get greater depth and a variety of perspectives when exploring a particular sutra.

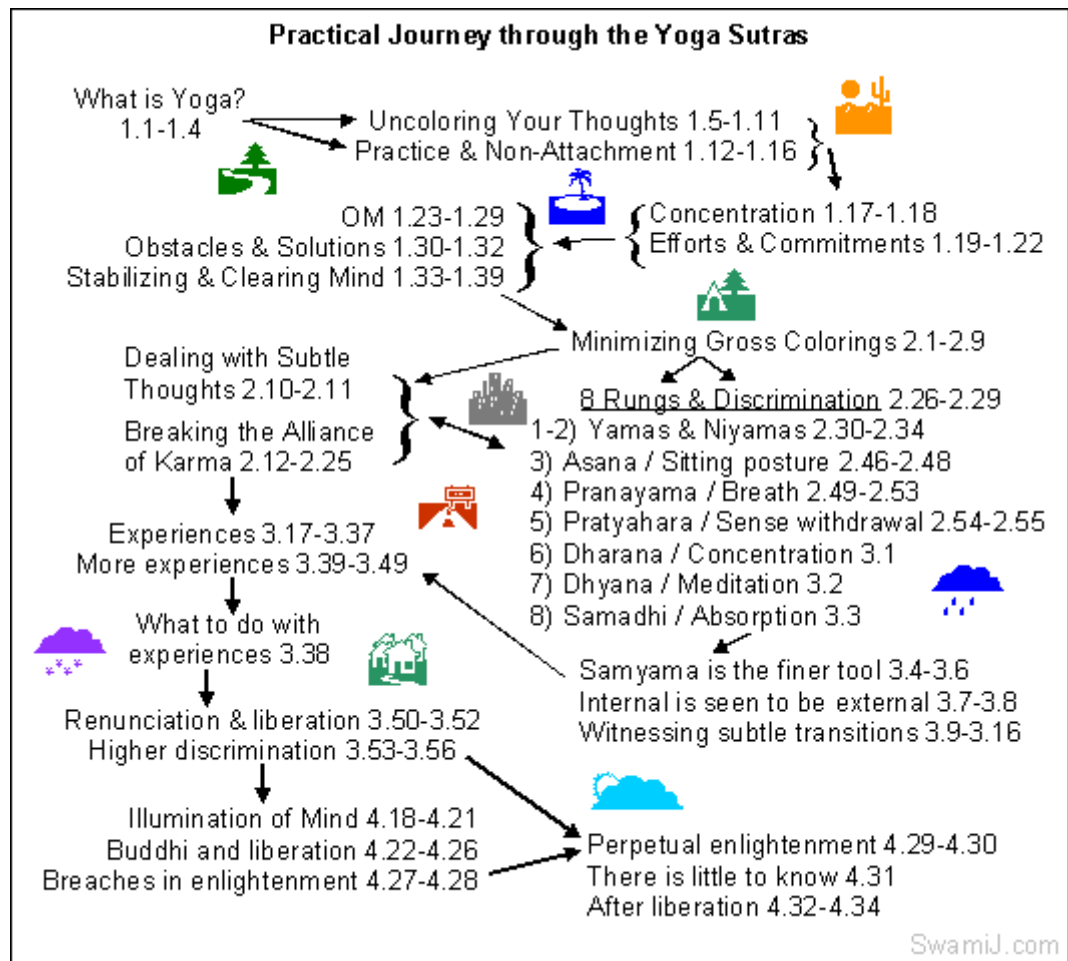
**Downloads:** There are also [Downloads on the Yoga Sutras](#), including interpretive translation with transliterated Sanskrit and word-for-word translations, a narrative summary of the interpretive translation, study questions, and a two-page summary of all sutras (which can be printed and taped together to make it a one-page summary).

**What are the Yoga Sutras?:** The Yoga Sutras of [Patanjali](#) succinctly outlines the art and science of Yoga meditation for Self-Realization. It is a process of systematically encountering, examining, and transcending each of the various gross and subtle levels of false identity in the mind field, until the jewel of the true Self comes shining through.

When Patanjali codified, or compiled the Yoga Sutras, it was not that a new system was created, but rather, the ancient practices were summarized in an extremely organized and terse way. While the Yoga Sutras are thought to be as old as 400 BCE, archaeological evidence and other texts suggest that the methods described in the Yoga Sutras were being practiced as early as 3000 BCE. Oral tradition states that the period may be even longer.



**Yoga means *union* & sutra means *thread*:** Yoga means *union* of the parts of ourselves, which were never divided in the first place. Yoga literally means *to yoke*, from the foot *yuj*, which means *to join*; it is the same as the absorption in the state of samadhi. *Sutra* means *thread*, and this thread, or multiple threads weave a tapestry of insight and direct experience. Some say that the name of the text uses the word *sutra* in its plural form, as Yoga Sutras, in that each of the sutras, or threads, comes together to form a complete tapestry. Others say that it is used in its singular form, as Yoga Sutra, in that there is one, consistent thread that flows through the entire text. Both views add a useful perspective to the process being described. In the writings on this website, both terms are intentionally used.



**Regulating your own mind:** Swami Rama explains, "There have been many scholarly commentaries on the Yoga Sutras, but all the commentaries miss something very practical. Such commentaries can only satisfy the intellect, but do not actually help you beyond that: 'yogash chitta vritti narodha'--yoga is the control of the 'modifications' of the mind [1.2]. Narodha means control; there is no other English word for it. Control doesn't mean suppression, but channeling or regulating."

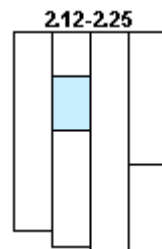
**Other names:** The Yoga Sutras is also referred to as *Raja Yoga*, the *Royal Yoga*. Some call it *Kriya Yoga*, drawing on the use of the word from Chapter 2 (2.1). Others refer to it as *Ashtanga Yoga* (Ashta = eight; anga = rungs), which is the eight-fold path of Yoga, including yamas, niyamas, asana, pranayama,

pratyahara, dharana, dhyana, and samadhi, which begin with Sutra 28 of Chapter 2 ([2.28](#)) (Note that this does not refer to the popularized physical yoga that has chosen to use the same name, Ashtanga Yoga, for their practices).

**Yoga and Sankhya philosophies:** The process of realization through Yoga rests on the discovery of pure consciousness ([purusha](#)) as separate from all the many false identities, which are considered to be evolutes of primal matter ([prakriti](#)). These principles of purusha and prakriti are part of the philosophical system known as Sankhya. [Yoga](#) and [Sankhya](#) are two of the six systems of Indian philosophy. See also these articles:

- [Six Schools of Indian Philosophy](#)
- [Prakriti and Its Evolutes: Returning to Self-Realization](#)

**Interpretive translation:** The translations on both the [summary page](#) of the Yoga Sutras and the [page listing all 196 sutras](#) of the Yoga Sutras here are interpretive, providing expanded translations (some renditions are divided into 194-200 sutras). For example, sutra [1.2](#) defines Yoga with some 25 English words, rather than only 4 Sanskrit words. The practices of the Yoga Sutras are extremely practical, though it can seem quite complicated when trying to sort through the language. By providing expanded, interpretive translations, the practical meaning of the suggestions more easily comes through.



**About the Icons:** From the main page on the Yoga Sutras (the page that you are now viewing), there are links to 39 clusters of sutras. Each of those pages has an icon such as the one on the left. The reason for these is that the mind can remember information much more easily when there is a visual component. This icon allows you to "see" where a particular topic is located in the four chapters of the Yoga Sutras. The example at the left is Yoga Sutras 2.12-2.25, which is on Breaking the Alliance with Karma. Now that you "see" this, you might more easily remember that these sutras on karma are close to the middle of column 2, which is Chapter 2. Then, at some later time, when you want to read the part about Karma, you may remember to go to the main page, scroll to that location in column 2, and click on that topic. It might also help you to simply recall that Karma is discussed around the middle of Chapter 2.

*Scroll down to the bottom of the page  
to see all of the icons for the  
39 clusters of the Yoga Sutras.*

**Many translations:** There are many different English translations of the Yoga

Sutras, with each providing a perspective. It can be tempting to look for the single translation that seems "best" compared to the others. However, each translation adds something, and each translation might miss something else. What seems most useful is to read many translations, and then draw from them what you find most useful. The [HRIH.net](http://HRIH.net) website currently lists **48 English translations** of the Yoga Sutras, as well as translations in **33 other languages**. Some of the translations are very brief, and others more expanded. Once again, the translation here on SwamiJ.com is an expanded, interpretive translation that is intended to make the practical instructions more clear. If you enjoy this translation, you will also enjoy using other translations as well to complement your understanding and practices.

**Acknowledgements:** These interpretive translations and descriptions could not happen without the codifying of the Yoga Sutra by the Patanjali lineage, the commentator Vyasa, and the various translations and commentaries of many others, each of whom have contributed something to this mind. Of greatest acknowledgement is the [tradition of the Himalayan Masters](#), who continue to teach and operate through this mind, as instructed by [Swami Rama](#), the one to whom the highest acknowledgement, gratitude, and love is given.

**Typographical errors:** If you notice any typographical errors or bad links, would you please [contact](#) me so that corrections can be made.

**Printing this website:** It may be tempting to print out the many Yoga Sutra pages on this website, but that is not recommended for the simple reason that you would lose the benefits of the hyperlinks. These links allow you to easily move around throughout the sutras, and that is a great aid in learning. Some of the individual pages might be good to print, such as the [Introduction](#) (which you are now reading), [Summary](#), [Keys](#), [List](#), or [Chapters](#). The one page that is most recommended to print out is the [Summary](#) page. (To print the [Summary](#) page, it is better to reduce the *View* size in the browser, and to print in *Landscape* view; then tape the pages together. A printable version of the Summary page is also in the [Downloads](#) section of the website.)

**Using the search engine:** The website itself has a search engine on the [home page](#) or any of the Index pages, which can be reached by clicking on any of the links at the top of the pages. While this searches the whole website, you can see in the link address which ones are linked to the Yoga Sutras pages. Just type in the subject you are looking for. If you also type in the words "yoga sutras," in addition to your search term, it should bring you to the appropriate pages.

**Yoga Sutras is for teachers:** It can be comforting to know that the Yoga Sutra

is actually designed for teachers as a guideline in training students. By remembering this orientation, it is easier to see that at the current moment, only portions of the text apply to you personally. The rest can then be allowed to come along the way. While progressing along the path, it is very useful to have a general understanding of the whole process being outlined in the Yoga Sutras.

**How to learn the Yoga Sutras:** Yoga has to do with examining ones internal states of consciousness, and clearing out the clouded mind, so that the jewel of the [center of consciousness](#), the Self, can be experienced in its unalloyed purity. There are several compatible parts of the process:

- **Written study:** A good deal of effort is needed in going through the written explanations and commentaries on the Yoga Sutras.
- **Oral learning:** More importantly, the practical application of the Yoga Sutra needs to be discussed orally with those who are really following and doing the practices themselves.
- **Direct experience:** Even more importantly, however, the practices must actually be done to attain the validation of direct experience.
- **Transmission:** In the [tradition](#) of the Himalayan masters, the higher understanding comes through direct transmission known as shaktipata.

**Books and commentaries:** There are many books on the Yoga Sutras, which provide different translations and commentaries. Some of these are extremely useful, and some not so useful. For those who are serious about practicing the profound teachings of the Yoga Sutra, it is recommended to have several translations and commentaries at hand. This allows you to go into greater depth when you are trying to work with an individual sutra. There are a handful of [recommended books on the Yoga Sutras](#) on this website.

**Diversity of opinions:** If an art teacher asked a class of ten students to each paint a picture of a vase of flowers, the result would be ten different paintings, which might bear some resemblance to one another, yet would each be unique. The same thing happens when descriptions are written about the practices of the Yoga Sutras, or other such writings. It is important to remember this when reading commentaries, so as to experience them as complementary rather than as contradictory.

**Succinct versus Incomplete:** In going through the Yoga Sutras, it is extremely useful to note that one of its most wonderful features is that of being *succinct*. It is an outline of only some 196 sentences, threads, or sutras. It is like the table of contents of an extremely large book, if not encyclopedias. Historically, this outline is used in oral discussion, where the teachings themselves are shared in face-to-



face dialogue, usually with people living together in community. With the invention of the printing press, and our recent innovations with computer technology, there are ever more written words. If we are tempted to say that Patanjali is *incomplete* in his comments, please keep in mind that it comes from *oral* tradition, where students memorized the entirety of the Yoga Sutras, and that the depth of the information was *oral*, not *written*. Viewed in that light, we can see that it is not valid to say that the Yoga Surtras is *incomplete*, simply because it has the very useful quality of being *succinct*.

**Witnessing the inner world:** Yoga is a journey within, exploring and moving through the various levels of our being. There is a paper on the website entitled [Witnessing Your Thoughts](#), which gives practical suggestions on exploring this inner world. Most of the principles and suggestions in that paper are directly related to the Yoga Sutras.

**Yoga Sutras is a preliminary step:** In the tradition of the Himalayan sages, this ancient, oral yoga system, recorded by Patanjali in the Yoga Sutras is accepted as a preliminary step. Building on that foundation, the Advaita Vedanta system is practiced, particularly relating to the states of waking, dreaming, deep sleep, and the fourth state, turiya. Purely internal tantra is practiced as a means of spiritual awakening and realization. Thus, [Yoga, Vedanta, and Tantra](#) work synergistically in philosophy and practice.

**Revisions:** This collection of web pages on the Yoga Sutra is being routinely revised and improved.

## **Yoga Sutras Outline:**

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### **Yoga Sutras - Chapter 1**

#### **Concentration**

#### **Samadhi Pada**

WHAT IS YOGA? (Yoga Sutras 1.1-1.4)

Yoga Sutra 1.1: Now, after previous preparation, begins yoga

Yoga Sutra 1.2: Yoga is the mastery and integration of the activities of mind

Yoga Sutra 1.3: Then the seer, the Self rests in its true nature

Yoga Sutra 1.4: At other times, it is identified with subtle thoughts

UN-COLORING YOUR THOUGHTS (Yoga Sutras 1.5-1.11)

Yoga Sutras 1.5-1.6: Witnessing 5 kinds of thoughts that are either colored or not-colored

Yoga Sutra 1.7: Three ways to obtain correct knowledge

Yoga Sutras 1.8-1.11: Incorrect knowledge, imagination, sleep, memory

#### PRACTICE AND NON-ATTACHMENT (Yoga Sutras 1.12-1.16)

Yoga Sutra 1.12: How to master thoughts

Yoga Sutra 1.13: Meaning of practice

Yoga Sutra 1.14: How to make practice firm

Yoga Sutras 1.15-1.16: Non-attachment and supreme non-attachment

#### TYPES OF CONCENTRATION (Yoga Sutras 1.17-1.18)

Yoga Sutra 1.17: Four levels of concentration

Yoga Sutra 1.18: Objectless concentration is next

#### EFFORTS AND COMMITMENT (Yoga Sutras 1.19-1.22)

Yoga Sutras 1.19-1.20: Five types of effort needed

Yoga Sutras 1.21-1.22: Choosing one of nine levels of practice

#### DIRECT ROUTE THROUGH AUM (1.23-1.29)

Yoga Sutras 1.23-1.29: Contemplation on AUM

#### OBSTACLES AND SOLUTIONS (Yoga Sutras 1.30-1.32)

Yoga Sutras 1.30-1.31: Obstacles on the journey

Yoga Sutra 1.32: Use one-pointedness for the obstacles

#### STABILIZING AND CLEARING THE MIND (Yoga Sutras 1.33-1.39)

Yoga Sutra 1.33: Four attitudes to cultivate towards other people

Yoga Sutras 1.34-1.38: Five concentrations for stabilizing the mind

Yoga Sutra 1.39: Or, concentration on whatever is pleasant and useful

#### AFTER STABILIZING THE MIND (Yoga Sutras 1.40-1.51)

Yoga Sutra 1.40: Ability to focus on infinitely small and large is sign of stability

Yoga Sutra 1.41: Mind becomes clear, like a transparent crystal

Yoga Sutras 1.42-1.46: Types of engrossment with concentration

Yoga Sutras 1.47-1.49: Gaining knowledge filled with higher truth

Yoga Sutra 1.50: Samadhi leaves latent impressions that oppose formation of others

Yoga Sutra 1.51: Then comes objectless samadhi

### **Yoga Sutras - Chapter 2**

#### **Practice**

#### **Sadhana Pada**

#### MINIMIZING GROSS COLORING (Yoga Sutras 2.1-2.9)

Yoga Sutras 2.1-2.2: Kriya yoga reduces colored thoughts by three methods

Yoga Sutra 2.3: Five kinds of coloring

Yoga Sutra 2.4: Four stages of coloring

Yoga Sutra 2.5: Four types of ignorance

Yoga Sutras 2.6-2.9: Colorings of I-ness, attraction, aversion, and fear

DEALING WITH SUBTLE THOUGHTS (Yoga Sutras 2.10-2.11)

Yoga Sutra 2.10: Once thoughts are subtle, they are eliminated by dissolution of mind

Yoga Sutra 2.11: When there remains slight coloring of thoughts, it is neutralized by meditation

BREAKING THE ALLIANCE OF KARMA (Yoga Sutras 2.12-2.25)

Yoga Sutras 2.12-2.14: Nature of latent impressions

Yoga Sutra 2.15: A wise one sees even pleasure as painful

Yoga Sutra 2.16: Pain yet to come is to be avoided

Yoga Sutra 2.17: Uniting seer and seen is the cause of the pain to be avoided

Yoga Sutras 2.18-2.22: Nature of those objects

Yoga Sutras 2.23-2.24: Eliminating the alliance with avidya or ignorance, which is the underlying problem

Yoga Sutra 2.25: By reducing this avidya, ignorance, freedom naturally ensues

THE 8 RUNGS AND DISCRIMINATION (Yoga Sutras 2.26-2.29)

Yoga Sutras 2.26-2.27: Discrimination is the central key to enlightenment

Yoga Sutra 2.28: 8 rungs of Yoga are the tool for discrimination

Yoga Sutra 2.29: 8 rungs of Yoga are listed

YAMAS & NIYAMAS, #1-2 (Yoga Sutras 2.30-2.34)

Yoga Sutras 2.30-2.31: The 5 Yamas, rung #1

Yoga Sutra 2.32: The 5 Niyamas, rung #2

Yoga Sutra 2.33: When negative, remind yourself this brings misery and ignorance

Yoga Sutra 2.34: Negativity is 27 types

BENEFITS FROM YAMAS & NIYAMAS (Yoga Sutras 2.35-2.45)

Yoga Sutras 2.35-2.39: Benefits from the 5 Yamas

Yoga Sutras 2.40-2.45: Benefits from the 5 Niyamas

ASANA, #3 OF 8 RUNGS (Yoga Sutras 2.46-2.48)

Yoga Sutras 2.46-2.48: Meditation posture, Asana, is attained by attention on the infinite

PRANAYAMA, #4 OF 8 RUNGS (Yoga Sutras 2.49-2.53)

Yoga Sutras 2.49-2.50: Three aspects of breath

Yoga Sutra 2.51: Fourth pranayama is beyond these

Yoga Sutras 2.52-2.53: This thins the veil of karma over the light

PRATYAHARA, #5 OF 8 RUNGS (Yoga Sutras 2.54-2.55)

Yoga Sutra 2.54: The senses and actions return back into the mind

Yoga Sutra 2.55: Then there is less tendency of the mind towards objects

**Yoga Sutras - Chapter 3**  
**Progressing**  
**Vibhuti Pada**

DHARANA, DHYANA, SAMADHI, #6, #7, #8 OF 8 RUNGS (Yoga Sutras 3.1-3.3)

Yoga Sutra 3.1: Dharana or concentration is #6

Yoga Sutra 3.2: Dhyana or meditation, #7, comes from repeated concentration

Yoga Sutra 3.3: Samadhi, #8, comes from deep absorption

SAMYAMA IS THE FINER TOOL (Yoga Sutras 3.4-3.6)

Yoga Sutra 3.4: Dharana, dhyana, and samadhi together are Samyama

Yoga Sutra 3.5: Mastery of Samyama brings the light of knowledge

Yoga Sutra 3.6: Apply Samyama to finer planes, states, or stages

INTERNAL IS SEEN TO BE EXTERNAL (Yoga Sutras 3.7-3.8)

Yoga Sutra 3.7: These 3 rungs: are more intimate and internal than the first 5

Yoga Sutra 3.8: Even these 3 are external compared to seedless Samadhi

WITNESSING SUBTLE TRANSITIONS (Yoga Sutras 3.9-3.16)

Yoga Sutras 9-16: Samyama is done on 3 extremely subtle thought transitions

EXPERIENCES FROM SAMYAMA (Yoga Sutras 3.17-3.37)

Yoga Sutra 3.17: Three aspects of an object

Yoga Sutra 3.18: Samyama on samskaras

Yoga Sutras 3.19-3.20: On ideas from others

Yoga Sutras 3.21-3.22: On physical form and senses

Yoga Sutra 3.23: On karma foretells death

Yoga Sutras 3.24-3.25: On attitudes and strength

Yoga Sutras 3.26-3.35: On inner subtleties

Yoga Sutras 3.36-3.37: On pure consciousness

WHAT TO DO WITH EXPERIENCES (Yoga Sutra 3.38)

Yoga Sutra 3.38: They are both attainments and obstacles

MORE FROM SAMYAMA (Yoga Sutras 3.39-3.49)

Yoga Sutra 3.39: Passage to another body

Yoga Sutras 3.40-3.41: Samyama on pranas

Yoga Sutras 3.42-3.43: On space, hearing, and body

Yoga Sutra 3.44: On thought projections

Yoga Sutras 3.45-3.47: On the five elements

Yoga Sutras 3.48-3.49: On senses and actions

RENUNCIATION AND LIBERATION (Yoga Sutras 3.50-3.52)

Yoga Sutra 3.50: Discernment of Buddhi and Purusha brings mastery over all  
Yoga Sutra 3.51: Non-attachment to forms and omniscience destroys seeds  
Yoga Sutra 3.52: Decline invitations of celestials

HIGHER DISCRIMINATION (Yoga Sutras 3.53-3.56)

Yoga Sutra 3.53: Moments and succession

Yoga Sutra 3.54: Discriminating similar objects

Yoga Sutra 3.55: Higher knowledge is intuitive and born from discrimination

Yoga Sutra 3.56: Equality between Buddhi and Purusha brings liberation

## **Yoga Sutras - Chapter 4**

### **Liberation**

### **Kaivalya Pada**

MEANS OF ATTAINING EXPERIENCE (Yoga Sutras 4.1-4.3)

Yoga Sutra 4.1: Five means of subtler attainment

Yoga Sutra 4.2: Transitions involve filling in

Yoga Sutra 4.3: Removal of obstacles brings results

EMERGENCE AND MASTERY OF MIND (Yoga Sutras 4.4-4.6)

Yoga Sutras 4.4-4.6: Construct and use of mind

ACTIONS AND KARMA (Yoga Sutras 4.7-4.8)

Yoga Sutra 4.7: Kinds of actions

Yoga Sutra 4.8: Subconscious manifests

SUBCONSCIOUS IMPRESSIONS (Yoga Sutras 4.9-4.12)

Yoga Sutra 4.9: Memory and latent impressions

Yoga Sutra 4.10: Desire for self preservation

Yoga Sutra 4.11: Disappearance of cause, motive, and substratum

Yoga Sutra 4.12: Past and future are present in fundamental form

OBJECTS AND THE 3 GUNAS (Yoga Sutras 4.13-4.14)

Yoga Sutra 4.13: Characteristics made of gunas

Yoga Sutra 4.14: Objects appear as a unit

MIND PERCEIVING OBJECTS (Yoga Sutras 4.15-4.17)

Yoga Sutra 4.15: Separate minds and paths

Yoga Sutra 4.16: Object is not dependent on one mind

Yoga Sutra 4.17: Objects known by coloring

ILLUMINATION OF THE MIND (Yoga Sutras 4.18-4.21)

Yoga Sutra 4.18: Thoughts are known by purusha

Yoga Sutra 4.19: Mind not self illuminating  
Yoga Sutra 4.20: Mind and objects cannot be cognized simultaneously  
Yoga Sutra 4.21: One mind does not illumine another

#### BUDDHI AND LIBERATION (Yoga Sutras 4.22-4.26)

Yoga Sutra 4.22: Consciousness and buddhi  
Yoga Sutras 4.23-4.24: Seer and mind  
Yoga Sutra 4.25: Inquiries about self cease  
Yoga Sutra 4.26: Discrimination and liberation

#### BREACHES IN ENLIGHTENMENT (Yoga Sutras 4.27-4.28)

Yoga Sutra 4.27: Breaks in enlightenment allow colorings to arise  
Yoga Sutra 4.28: Colorings are dealt with as before

#### PERPETUAL ENLIGHTENMENT (Yoga Sutras 4.29-4.30)

Yoga Sutra 4.29: Rain cloud of virtues comes  
Yoga Sutra 4.30: Actions and colorings are removed

#### KNOWABLES BECOME FEW (Yoga Sutra 4.31)

Yoga Sutra 4.31: There is little to know

#### GUNAS AFTER LIBERATION (Yoga Sutras 4.32-4.34)

Yoga Sutra 4.32: Succession of change ends  
Yoga Sutra 4.33: Succession defined  
Yoga Sutra 4.34: Gunas resolve into their cause

### **Visual placement of the Yoga Sutras**

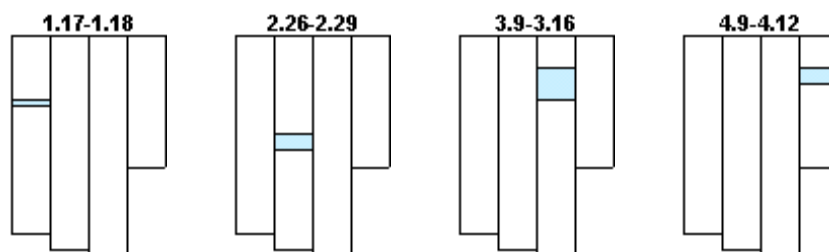
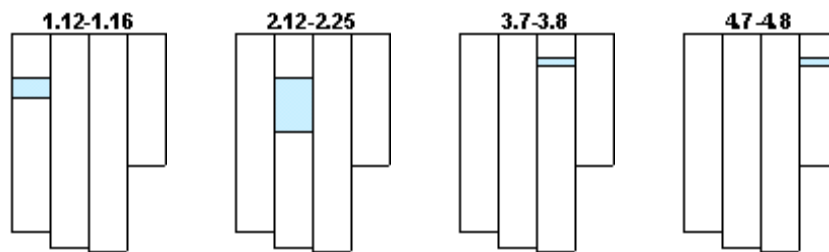
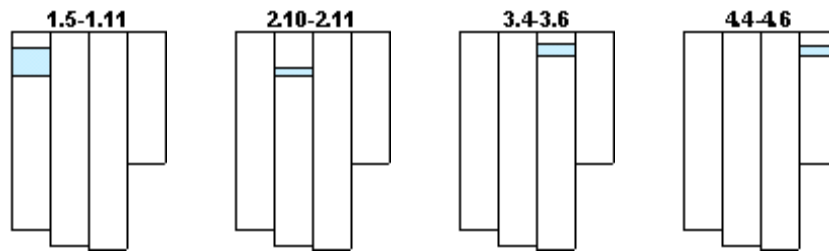
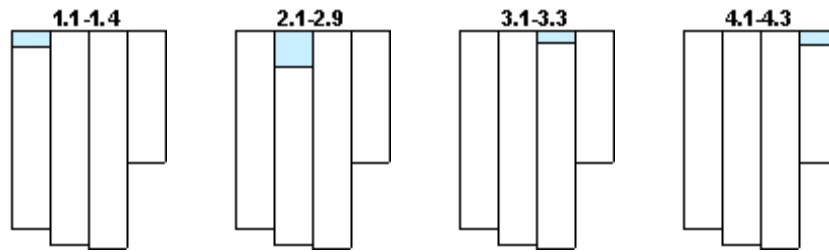
Mind can often learn more easily with visual reference. Click on the picture to go to that section of the discussions. Experiment with this, coming to this visual page, exploring by clicking and reading. Gradually, the mind remembers the location of the topics in the Yoga Sutras, making it easier to find principles and in the written texts.

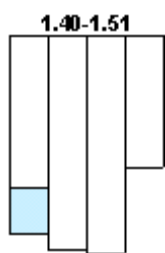
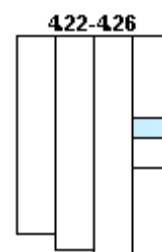
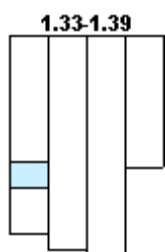
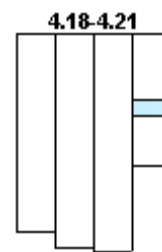
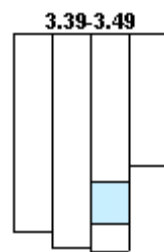
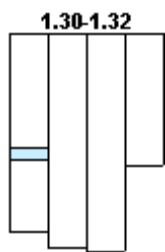
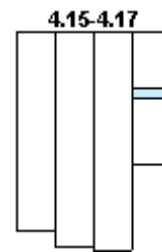
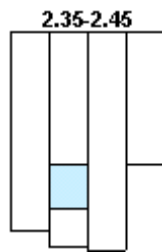
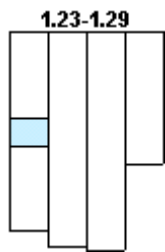
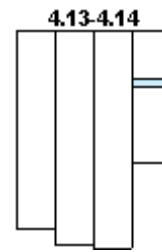
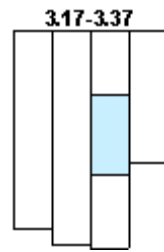
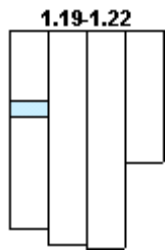
**Chapter 1**

**Chapter 2**

**Chapter 3**

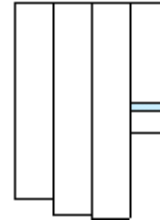
**Chapter 4**







**4.27-4.28**



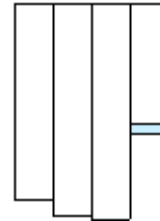
**4.29-4.30**



**4.31**



**4.32-4.34**



Yoga Nidra is a deep practice that leads one through many levels of mental process to a state of supreme stillness that is very beneficial for inner integration.  
[Yoga Nidra CD from SwamiJ.com](http://SwamiJ.com)

