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## 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.

Introduction to Yoga Sutras | List of all 196 sutras | Narrative of the Sutras | Chapter Outlines | Self-Study Q&A  
Yoga Sutras Newsletter | Meditation Reminders Newsletter | PDF Downloads on Yoga Sutras

Online Courses from Swami Jnaneshvara and Abhyasa Ashram

By Swami Jnaneshvara:  
Living the Yoga Sutras: Practical Translations and Discussions  
Click the Lulu link below:

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Yoga Sutras Chapter 1 Concentration Samadhi Pada	Yoga Sutras Chapter 2 Practice Sadhana Pada	Yoga Sutras Chapter 3 Progressing Vibhuti Pada	Yoga Sutras Chapter 4 Liberation Kaivalya Pada
<p><i>(roll over and click)</i> <b>What is Yoga?</b> 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><b>Un-coloring your thoughts</b> 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><b>Practice and non-attachment</b> 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><b>Types of concentration</b> 17: Four levels of concentration 18: Objectless concentration is next</p> <p><b>Efforts and commitment</b> 19-20: Five types of effort needed 21-22: Choosing one of nine levels of practice</p> <p><b>Direct route through AUM</b> 23-29: Contemplation on AUM</p> <p><b>Obstacles and solutions</b> 30-31: Obstacles on the journey 32: Use one-pointedness for the obstacles</p> <p><b>Stabilizing and clearing the mind</b> 33: Four attitudes to cultivate towards other people 34-38: Five concentrations for stabilizing the mind 39: Or, concentration on whatever is pleasant and useful</p>	<p><i>(roll over and click)</i> <b>Minimizing gross coloring</b> 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><b>Dealing with subtle thoughts</b> 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><b>Breaking the alliance of karma</b> 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><b>The 8 rungs and discrimination</b> 26-27: Discrimination is the central key to enlightenment 28: 8 rungs of Yoga are the tool for discrimination 29: 8 rungs of Yoga are listed</p> <p><b>Yamas &amp; Niyamas, #1-2</b> 30-31: The 5 Yamas, rung #1 32: The 5 Niyamas, rung #2 33: When negative, remind yourself this brings misery and ignorance 34: Negativity is 27 types</p> <p><b>Benefits from Yamas &amp; Niyamas</b> 35-39: Benefits from the 5 Yamas 40-45: Benefits from the 5 Niyamas</p> <p><b>Asana, #3 of 8 rungs</b> 46-48: Meditation posture, Asana, is attained by attention on the infinite</p>	<p><i>(roll over and click)</i> <b>Dharana, Dhyana, Samadhi, #6, #7, #8 of 8 rungs</b> 1: Dharana or concentration is #6 2: Dhyana or meditation, #7, comes from repeated concentration 3: Samadhi, #8, comes from deep absorption</p> <p><b>Samyama is the finer tool</b> 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><b>Internal is seen to be external</b> 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><b>Witnessing subtle transitions</b> 9-16: Samyama is done on 3 extremely subtle thought transitions</p> <p><b>Experiences from Samyama</b> 17: Three aspects of an object 18: Samyama on samskaras 19-20: On ideas from others 21-22: On physical form and senses 23: On karma foretells death 24-25: On attitudes and strength 26-35: On inner subtleties 36-37: On pure consciousness</p> <p><b>What to do with experiences</b> 38: They are both attainments and obstacles</p> <p><b>More from Samyama</b> 39: Passage to another body 40-41: Samyama on pranas 42-43: On space, hearing, and body 44: On thought projections 45-47: On the five elements 48-49: On senses and actions</p> <p><b>Renunciation and liberation</b> 50: Discernment of Buddhi and Purusha brings mastery over all</p>	<p><i>(roll over and click)</i> <b>Means of attaining experience</b> 1: Five means of subtler attainment 2: Transitions involve filling in 3: Removal of obstacles brings results</p> <p><b>Emergence and mastery of mind</b> 4-6: Construct and use of mind</p> <p><b>Actions and karma</b> 7: Kinds of actions 8: Subconscious manifests</p> <p><b>Subconscious impressions</b> 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><b>Objects and the 3 gunas</b> 13: Characteristics made of gunas 14: Objects appear as a unit</p> <p><b>Mind perceiving objects</b> 15: Separate minds and paths 16: Object is not dependent on one mind 17: Objects known by coloring</p> <p><b>Illumination of the mind</b> 18: Thoughts are known by purusha 19: Mind not self illuminating 20: Mind and objects cannot be cognized simultaneously 21: One mind does not illumine another</p> <p><b>Buddhi and liberation</b> 22: Consciousness and buddhi 23-24: Seer and mind 25: Inquiries about self cease 26: Discrimination and liberation</p> <p><b>Breaches in enlightenment</b> 27: Breaks in enlightenment allow colorings to arise 28: Colorings are dealt with as before</p>

**After stabilizing the mind**

40: Ability to focus on infinitely small and large is sign of stability  
 41: Mind becomes clear, like a transparent crystal  
 42-46: Types of engrossment with concentration  
 47-49: Gaining knowledge filled with higher truth  
 50: Samadhi leaves latent impressions that oppose formation of others  
 51: Then comes objectless samadhi

**Pranayama, #4 of 8 rungs**

49-50: Three aspects of breath  
 51: Fourth pranayama is beyond these  
 52-53: This thins the veil of karma over the light

**Pratyahara, #5 of 8 rungs**

54: The senses and actions return back into the mind  
 55: Then there is less tendency of the mind towards objects

51: Non-attachment to forms and omniscience destroys seeds  
 52: Decline invitations of celestials

**Higher discrimination**

53: Moments and succession  
 54: Discriminating similar objects  
 55: Higher knowledge is intuitive and born from discrimination  
 56: Equality between Buddhi and Purusha brings liberation

**Perpetual enlightenment**

29: Rain cloud of virtues comes  
 30: Actions and colorings are removed

**Knowables become few**

31: There is little to know

**Gunās after liberation**

32: Succession of change ends  
 33: Succession defined  
 34: Gunas resolve into their cause

**Yoga Nidra Meditation CD:**

One of the deepest meditations of the ancient sages.

Used for both health and subtler spiritual explorations.

**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.

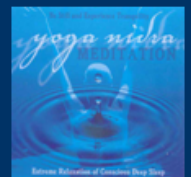
**Commentaries:** It's useful to have several different commentaries close at hand so as to get greater depth and a variety of perspectives when exploring a particular sutra.

**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



## Yoga Nidra Meditation CD

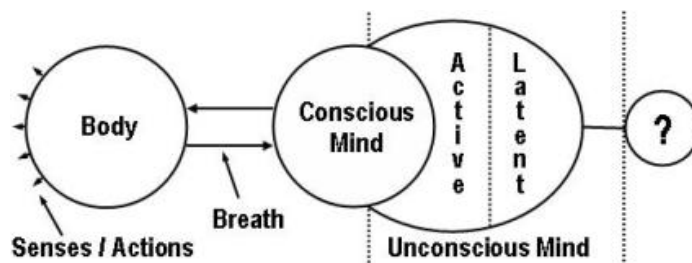


Extreme Relaxation of Conscious Deep Sleep

Be Still and Experience Tranquility

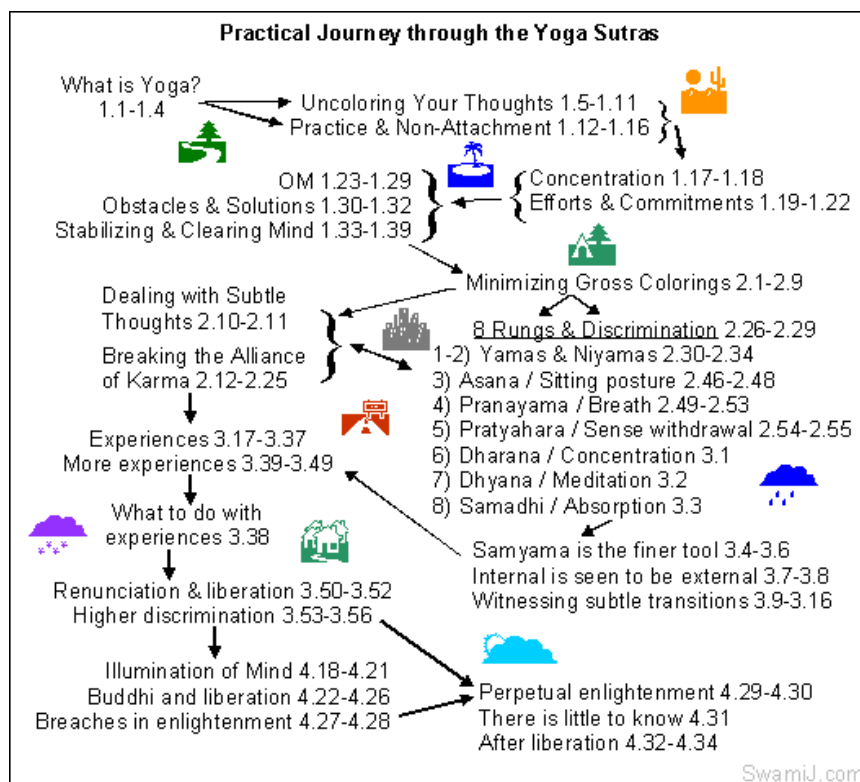
systematically encountering, examining, and transcending each of the various gross and subtle levels of false identity in the mind field, until the jewel of the true Self comes shining through.

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.



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ownyourfuturechallenge.com

**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."

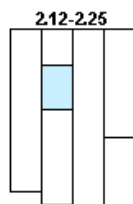
**Other names:** The Yoga Sutras is also referred to as *Raja Yoga*, the *Royal Yoga*. Some call it *Kriya Yoga*, drawing on the use of the word from Chapter 2 (2.1).

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 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 encyclopedia. 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 Sutras 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

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WHAT TO DO WITH EXPERIENCES (Yoga Sutra 3.38)

Yoga Sutra 3.38: They are both attainments and obstacles

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Yoga Sutra 3.39: Passage to another body

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Yoga Sutras 3.45-3.47: On the five elements

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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

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**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)**

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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

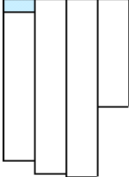
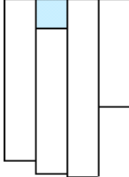
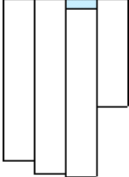

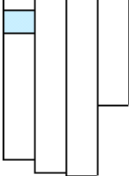

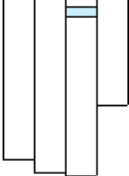

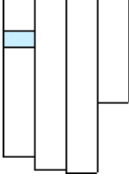
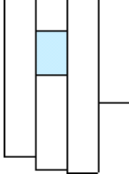
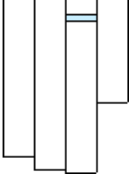

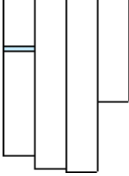

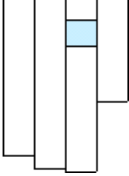

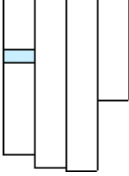
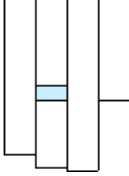
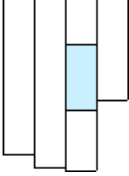

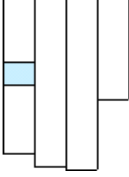
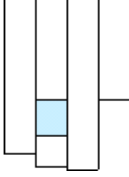
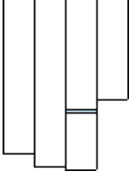
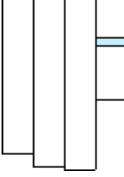
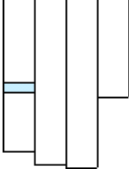
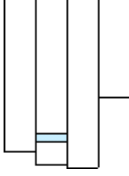
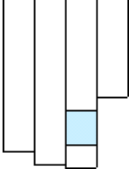
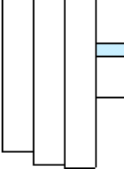
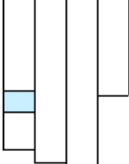

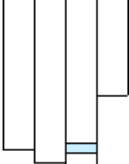
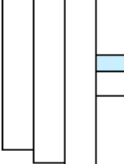
Yoga Sutra 4.33: Succession defined

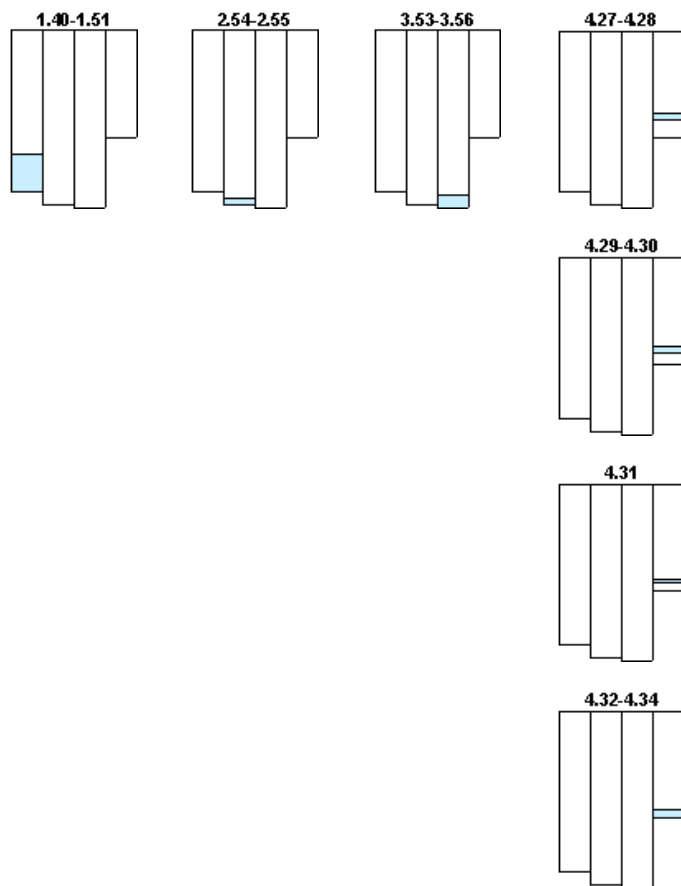
Yoga Sutra 4.34: Gunas resolve into their cause

**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.

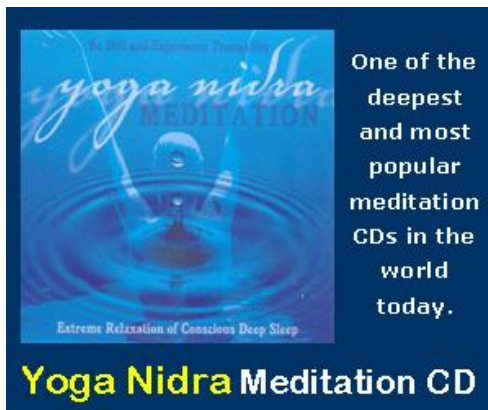


<b>1.1-1.4</b> 	<b>2.1-2.9</b> 	<b>3.1-3.3</b> 	<b>4.1-4.3</b> 
<b>1.5-1.11</b> 	<b>2.10-2.11</b> 	<b>3.4-3.6</b> 	<b>4.4-4.6</b> 
<b>1.12-1.16</b> 	<b>2.12-2.25</b> 	<b>3.7-3.8</b> 	<b>4.7-4.8</b> 
<b>1.17-1.18</b> 	<b>2.26-2.29</b> 	<b>3.9-3.16</b> 	<b>4.9-4.12</b> 
<b>1.19-1.22</b> 	<b>2.30-2.34</b> 	<b>3.17-3.37</b> 	<b>4.13-4.14</b> 
<b>1.23-1.29</b> 	<b>2.35-2.45</b> 	<b>3.38</b> 	<b>4.15-4.17</b> 
<b>1.30-1.32</b> 	<b>2.46-2.48</b> 	<b>3.39-3.49</b> 	<b>4.18-4.21</b> 
<b>1.33-1.39</b> 	<b>2.49-2.53</b> 	<b>3.50-3.52</b> 	<b>4.22-4.26</b> 





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

**Yoga Sutras links:** HRIH, Swami Harihananda, Rama Prasada, Swami Venkatesananda, Realization.org, Swami Krishnananda, Yoga Anand, William Q. Judge



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This site is devoted to presenting the ancient Self-Realization path of the Tradition of the Himalayan masters in simple, understandable and beneficial ways, while not compromising quality or depth. The goal of our sadhana or practices is the highest Joy that comes from the Realization in direct experience of the center of consciousness, the Self, the Atman or Purusha, which is one and the same with the Absolute Reality. This Self-Realization comes through Yoga meditation of the Yoga Sutras, the contemplative insight of Advaita Vedanta, and the intense devotion of Samaya Sri Vidya Tantra, the three of which complement one another like fingers on a hand. We employ the classical approaches of Raja, Jnana, Karma, and Bhakti Yoga, as well as Hatha, Kriya, Kundalini, Laya, Mantra, Nada, Siddha, and Tantra Yoga. Meditation, contemplation, mantra and prayer finally converge into a unified force directed towards the final stage, piercing the pearl of wisdom called bindu, leading to the Absolute.



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