

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</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</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</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

40-45: Benefits from the 5 Niyamas

**Asana, #3 of 8 rungs**

46-48: Meditation posture, Asana, is attained by attention on the infinite

**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

48-49: On senses and actions

**Renunciation and liberation**

50: Discernment of Buddhi and Purusha brings mastery over all  
 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

28: Colorings are dealt with as before

**Perpetual enlightenment**

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

**Knowables become few**

31: There is little to know

**Gunas after liberation**

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