

## Yoga Sutras of Patanjali – Summary

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The table below outlines all 196 of the Yoga Sutras in 39 clusters. It will print on two pages, which can be taped together, allowing you to view the entirety of the Yoga Sutras on a single page. On SwamiJ.com this page contains links to pages on each of the Sutras, which include Sanskrit transliteration, word-for-word translations, along with practical explanations. There is also an Introduction, a Chapter Outline, and Self-Study Q&A.

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

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