

NICOLAI BACHMAN

THE YOGA SUTRAS *workbook*



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Card 10, Session 2–12

KARMA AND SAMSKĀRA

Action and Its Imprint

कर्मशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ४.७ ॥

4.7 karmāśuklākṛṣṇaṃ yoginastrividhamitareṣām
Actions of those who do not follow yoga are threefold: white (positive/good/right), black (negative/bad/wrong), or gray (neutral). The actions of a yogin (one who follows yoga) transcend good or bad, right or wrong.

Commentary

Karma means action or activity that produces some result. Any input via sensory perception or output via thought, word, or deed can be considered karma. This includes watching a movie, performing an act of kindness, focusing inward, etc. Every karma has consequences that may occur sooner or later and may be obvious or subtle. Karma is recorded in the memory of the heart-mind. When a perception or action is very strong or repeated many times, it becomes a deep impression in memory called a **samskāra**, which is a habit or tendency that can influence future karma. These habitual patterns are stored in a place in memory called the karmāśaya, meaning “accumulation of actions.”

Karma has the sense of retribution. As they say, “what goes around comes around.” On an individual level, tradition teaches that the karmāśaya travels with a soul from death to rebirth, lifetime to lifetime, ad infinitum as long as a person stays in the cycles of birth and death, called saṃsāra. If a person evolves spiritually and acts in a sattvic way, without being attached to the results (see akarma on the next page), these actions do not accumulate in the karmāśaya, and eventually the previously incurred karma works itself out and the person is said to become enlightened, never to be reborn again.

Newton’s third law of motion states “For every action there is an equal and opposite reaction.” On a cosmic level, the cause of an action contains its effects in subtle form. If you want to contribute the energy of kindness and compassion to the universe, act that way. Positive energy begets positive energy, and vice versa. For example, have you noticed how you feel around someone who is kind, generous, and happy? Does it make you feel more that

Card 12, Session 3–3

DUḤKHA
Suffering As Opportunity

हेयं दुःखमनागतम् ॥ २.१६ ॥

2.16 heyaṃ duḥkhamanāgatam
Future suffering is avoidable.

Commentary

If we anticipate suffering, we may be able to avoid it. Sometimes we know in our gut that if we follow through with an action it will result in suffering, yet we do it anyway when our habitual patterns (saṃskāra-s) override our good intentions.

In the midst of a painful experience (*duḥkha*), the heart-mind is clouded and it is difficult to understand why it is happening. At some point we can step back and think about why. We can learn from *duḥkha* and use it as a tool to reveal our habitual tendencies.

We can set a deliberate intention and direction toward our own happiness and personal/spiritual evolution. If we are mindful of this long-term commitment, much suffering can be avoided by acting with discrimination. What will help us versus hinder us toward reaching our goals? Setting an intention to anticipate possible future pain and taking action to bypass it.

The cause of *duḥkha* is thinking that the seer (Puruṣa) and seen (Prakṛti—the manifest world) are the same (saṃyoga). Saṃyoga also implies becoming too involved in, and attached to events.

We can reduce future suffering by

1. Looking closely at how our habitual patterns (saṃskāra-s) determine our actions/reactions
2. Being around wiser people/teachers, listening to them and noticing how they act
3. Using our own discrimination

The direction of yoga moves from outer (second and third hand) indirect knowledge from reading, hearing, and inferring (see the pramāṇa-s āgama and anumāna, page 68) toward direct experience (pratyakṣa) and inner advice. Progressing from outer to inner by means of the eight limbs, kriyā-yoga, etc., develops a solid foundation that endures. Jumping headlong into the subtle

तस्य हेतुरविद्या ॥ २.२४ ॥

2.24 tasya heturavidyā

tasya hetuḥ avidyā

tasya of that [pronoun “of” sg]

hetu cause [uḥ subj sg]

avidyā lack of awareness, Ignorance [ā subj sg]

1. Avidyā is the cause of that (saṃyoga).
2. Lack of awareness causes the erroneous belief that there is no difference between the seer and seen.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २.२५ ॥

2.25 tadabhāvātsaṃyogābhāvo hānaṃ tad dṛśeḥ kaivalyam

Tad-abhāvāt saṃyoga-abhāvaḥ hānaṃ tad dṛśeḥ kaivalyam

tad that, of that

abhāva absence, disappearance [āt “from/due to” sg]

saṃyoga confusion; mistakenly identifying the seer as the seen

abhāvaḥ absence, disappearance [aḥ subj sg]

hānaṃ end [am subj sg]

tad that

dṛśi seeing [eḥ “of” sg]

kaivalya final emancipation [am subj sg]

1. From the absence of that (avidyā), the disappearance of saṃyoga, the end. That is kaivalya (aloneness) of seeing.
2. When ignorance goes away, misunderstanding of seer and seen disappears, leading to final liberation.

विवेकख्यातिरविप्लवा हानोपायः ॥ २.२६ ॥

2.26 vivekakhyātiraviplavā hānopāyaḥ

viveka-khyātiḥ aviplavā hāna-upāyaḥ

viveka discrimination, discernment

khyāti awareness, realization, understanding, identification [iḥ subj sg]

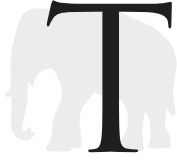
viveka-khyāti identification with viveka; integration of viveka

aviplavā flowing continuously, uninterrupted [ā sg]

hāna end

upāya way [iḥ subj sg]

1. Continuous viveka-khyāti is the way to the end (kaivalya).
2. Mindful and continuous discriminating perception is the way to the goal (kaivalya).



This format of *The Yoga Sūtra-s* is for learning how to chant through the sūtra-s one after the other, and can be followed while listening to audio session 7. The font is larger and there are marks to indicate whether the syllable is a lower, middle, or upper tone. A vertical line above a syllable indicates a high tone, a horizontal line beneath a syllable represents a low tone, and no marking represents a middle tone. These marks are the same as the ones seen in Vedic texts, and are used here to make it easier to follow along.

There are times when an apostrophe is used in Sanskrit to elide an initial “a.” Generally the apostrophe is not pronounced, but in certain cases where it is difficult to hear the sounds that follow the apostrophe, I have chosen to pronounce the “a.” This occurs in 1.30 and 3.21.

The notations of the *Yoga Sūtra-s* as presented here are based on a system designed and taught by T. K. V. Desikachar.

This method of chanting is similar to Vedic chanting, using three tones as described above. I decided to pronounce the sūtra-s exactly as they are written, instead of following all the rules of Vedic chanting where sometimes the sound at the end of a word changes based on the sound at the beginning of the next word. This way the reader can see what they hear and hear what they see.

PĀTAÑJALAYOGADARŚANAM SAMĀDHIPĀDAḤ



SESSIONS
7-3, 7-7

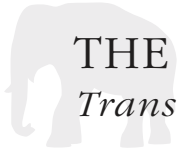
athā yoganūśāsanam | 1.1 |

yogaścittavṛttinirodhaḥ | 1.2 |

taḍā draṣṭuḥ svarūpe vāsthānam | 1.3 |

vṛttisārūpyamītarātra | 1.4 |

Appendix A



THE YOGA SŪTRA-S Translation Outline

This format allows us to see a bird's eye view of the text. Sūtra-s are grouped and indented so we can quickly ascertain what each section of the text is about.

Chapter 1

COMPLETE ATTENTION

Yoga

- 1 Here begins the instruction of yoga.
- 2 Yoga is the stilling (nirodha) of fluctuations (vṛtti-s) in the heart-mind (citta).
- 3 Then (in the state of yoga) the radiant seer (is seen clearly) resting in its own form.
- 4 Otherwise (not in yoga) we are identified with the fluctuations (vṛtti-s).

Vṛtti-s

- 5 Fluctuations (vṛtti-s) are fivefold (and can be) afflicting or nonafflicting.
- 6 They are correct evaluation, misperception, imagination, sleep, and the act of memory.
- 7 Pramāṇa: The correct ways to evaluate what we perceive are direct experience, inference, and reliable testimony.
- 8 Viparyaya: Misperception is perceiving an object incorrectly, thinking it is something else.
- 9 Vikalpa: Imagination is without an object, relying on knowledge from words or language.
- 10 Nidrā: Sleep is a tamasic mental activity supported by the absence of presented thoughts.
- 11 Smṛti: The act of memory is the retention of an experienced object.

Abhyāsa and Vairāgya

- 12 The stilling (nirodha) of those (vṛtti-s) is due to diligent practice (abhyāsa) and unattached awareness (vairāgya).
- 13 Abhyāsa is the effort put forth to maintain a point of focus.
- 14 Abhyāsa becomes firmly established when pursued with eagerness, sincerity, and continuity for a long time.
- 15 Vairāgya is a state in which the heart-mind no longer thirsts for objects perceivable by the senses, heard about, or read.
- 16 The higher (and more subtle vairāgya) is the nonclinging to the guṇa-s due to the realization of one's individual Self.

Samādhi

- 17 Saṃprajñāta-samādhi (complete mastery of an object) occurs from comprehending it on four levels:
Vītarka: Logical reasoning
Vicāra: Subtle reflection
Ānanda: The joy of deeper understanding
Asmitā: Completely identifying with it (knowing it "in your bones").
- 18 Asaṃprajñāta-samādhi (beyond saṃprajñāta) is preceded by diligent practice (abhyāsa) on the cessation of presented thoughts (pratyaya), and still contains residual saṃskāra-s.

Appendix B



THE YOGA SŪTRA-S *English Alphabetical Order*

This format is for finding a sūtra quickly by knowing its first few syllables. When we learn the sound of each sūtra (see part 4), we can find each one easily here.

abhāvapratyayāmbanā tamovṛttirnidrā || 1.10 ||
abhyāsavairāgyābhyāṃ tannirodhaḥ || 1.12 ||
ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyāgaḥ || 2.35 ||
ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ || 2.30 ||
anityāśuciduḥkḥānātmasu nityaśucisukhātmakhyātiravidyā || 2.5 ||
anubhūtaviśayāsaṃpramoṣaḥ smṛtiḥ || 1.11 ||
aparigrahasthairye janmakathamtāsaṃbodhaḥ || 2.39 ||
asteyapratīṣṭhāyāṃ sarvaratnopasthānam || 2.37 ||
atha yogānuśāsanam || 1.1 ||
atītānāgātaṃ svarūpato 'styadhvabhedāddharmāṇām || 4.12 ||
avidyā kṣetramuttareṣāṃ prasuptatanuvicchinodārāṇām || 2.4 ||
avidyāsmītarāgadveṣābhīniveśāḥ kleśāḥ || 2.3 ||
bahīrakalpītā vṛttirmahāvidehā tataḥ prakāśāvarenaḥkṣayaḥ || 3.43 ||
bāhyābhyantarastambhavṛttirdeśakālasaṃkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ || 2.50 ||
bāhyābhyantaraviśayākṣepī caturthaḥ || 2.51 ||
baleṣu hastibalādīni || 3.24 ||
bandhakāraṇaśaithilyātpacārasaṃvedanācca cittasya paraśarīrāveśaḥ || 3.38 ||
bhavapratyayo videhaprakṛtilayānām || 1.19 ||
bhuvanañjānam sūrye saṃyamāt || 3.26 ||
brahmacaryapratīṣṭhāyāṃ vīryalābhaḥ || 2.38 ||
candre tāravyūhajñānam || 3.27 ||
cīterapratīsaṃkramāyāstadākārāpattau svabuddhisāṃvedanam || 4.22 ||
cittāntaradṛṣye buddhibuddheratiprasaṅgaḥ smṛtisaṃkaraśca || 4.21 ||
deśabandhaścittasya dhāraṇā || 3.1 ||
dhāraṇāsu ca योग्याता manasaḥ || 2.53 ||
dhruve tadgatijñānam || 3.28 ||
dhyānaheyāstadvṛttayaḥ || 2.11 ||
draṣṭā dṛśīmātraḥ śuddho 'pi pratyayānupaśyaḥ || 2.20 ||
draṣṭṛdṛśyayoḥ saṃyogo heyahetuḥ || 2.17 ||
draṣṭṛdṛśyoparaktam cittaṃ sarvārtham || 4.23 ||
dṛgdarśanaśaktiyorekātmatevāsmitā || 2.6 ||
dṛṣṭānuśravikaviśayavitrṣṇasya vaśīkārasaṃjñā vairāgyam || 1.15 ||
duḥkḥānuśayī dveṣaḥ || 2.8 ||
duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhavaḥ || 1.31 ||

Appendix C



THE YOGA SŪTRA-S Original Sanskrit Script

This shows The Yoga Sūtra-s in their original state, written in the Sanskrit script called Devanāgarī.

पातञ्जलयोगदर्शनम्

१. समाधिपादः

अथ योगानुशासनम् ॥ १.१ ॥
योगश्चित्तवृत्तिनिरोधः ॥ १.२ ॥
तदा द्रष्टुः स्वरूपे ऽवस्थानम् ॥ १.३ ॥
वृत्तिसारूप्यमितरत्र ॥ १.४ ॥
वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥ १.५ ॥
प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ १.६ ॥
प्रत्यक्षानुमानागमाः प्रमाणानि ॥ १.७ ॥
विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १.८ ॥
शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ १.९ ॥
अभावप्रत्ययालम्बना तमोवृत्तिर्निद्रा ॥ १.१० ॥
अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १.११ ॥
अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १.१२ ॥
तत्र स्थितौ यत्नो ऽभ्यासः ॥ १.१३ ॥
स तु दीर्घकालनैरन्तर्यसत्कारादरासेवितो दृढभूमिः ॥ १.१४ ॥
दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १.१५ ॥
तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥ १.१६ ॥
वितर्कविचारानन्दास्मितारूपानुगमात्संप्रज्ञातः ॥ १.१७ ॥
विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषो ऽन्यः ॥ १.१८ ॥

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ १.१९ ॥
श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥ १.२० ॥
तीव्रसंवेगानामासन्नः ॥ १.२१ ॥
मृदुमध्याधिमात्रत्वात्ततो ऽपि विशेषः ॥ १.२२ ॥
ईश्वरप्रणिधानाद्वा ॥ १.२३ ॥
क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ १.२४ ॥
तत्र निरतिशयं सर्वज्ञबीजम् ॥ १.२५ ॥
स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ १.२६ ॥
तस्य वाचकः प्रणवः ॥ १.२७ ॥
तज्जपस्तदर्थभावनम् ॥ १.२८ ॥
ततः प्रत्यक्चेतनाधिगमो ऽप्यन्तरायाभावश्च ॥ १.२९ ॥
व्याधिस्न्यानसंशयप्रमादालस्याविरति-
भ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्ते
ऽन्तरायाः ॥ १.३० ॥
दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ १.३१ ॥
तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ १.३२ ॥
मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥ १.३३ ॥
प्रच्छर्धनविधारणाभ्यां वा प्राणस्य ॥ १.३४ ॥
विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥ १.३५ ॥
विशोका वा ज्योतिष्मती ॥ १.३६ ॥
वीतरागविषयं वा चित्तम् ॥ १.३७ ॥

Figure 6 CLARIFICATION OF THE HEART-MIND (CITTA)

