

NICOLAI BACHMAN

# THE YOGA SUTRAS *workbook*





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*workbook*



SOUNDS TRUE

*Many voices. One journey.*

Sounds True, Inc.

Boulder CO 80306

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To Īśvara, the light of all knowledge. May we be grateful  
for the understanding that occurs from tapping into this knowledge  
and never for a moment think that we own it.

When the stains from old habits are exhausted, the original light appears, blazing through your skull, not admitting any other matters. Then you can reside in the clear circle of brightness. Open-mindedly sparkling and pure, they are like a mirror reflecting a mirror, with nothing regarded as outside, without capacity for accumulating dust.

—ZEN MASTER HONGZHI



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## *Acknowledgments*

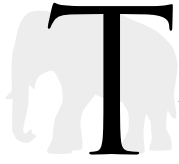
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## Preface

The *Yoga Sūtra-s* is an ancient text that, more than any other, defines what yoga is and how it can be practiced. Written in Sanskrit, the mother tongue and sacred language of India, the *Yoga Sūtra-s* consists of 195 concise aphorisms called *sūtra-s* that function as seeds of knowledge, each a plethora of information condensed into a tiny space. The author, Patañjali, made sure his presentation was not limited to geography, culture, religion, or even time period. Universal principles such as nonviolence and truthfulness, along with a focus on self-development and clarification of the heart-mind, make the application and pursuit of yoga good for all people and for society as a whole.

I came to study this text from a background in yoga āsana, meditation, and Sanskrit. At first it felt daunting to me: almost two hundred tiny *sūtra-s* written in such a way as to require at least one commentary to comprehend what each one is trying to convey. If no guidance is available, studying this text can be an exercise in “the blind leading the blind.” After reading several different translations and still not feeling comfortable with my understanding, I sought out qualified teachers who had themselves studied the *Yoga Sūtra-s* over many years with their teachers and had applied the principles and practices to their lives. For me this was the key that unlocked the door. There is no substitute for having a good teacher.

Each time I revisited the *sūtra-s*, over the course of many years of study and life experience, additional subtleties and applications revealed themselves. Each time I came upon a different translation of a *sūtra*, my understanding expanded and deepened. Integrating yoga philosophy into my life was also absolutely necessary. Yoga is meant to be experiential, not just intellectual. Yet it was asking questions of my primary teachers that caused the proverbial lightbulbs to brighten my understanding.

I personally appreciate the *Yoga Sūtra-s* as much for its masterful design as for its universality and emphasis on personal growth. Each individual *sūtra* is a wonderful gem of wisdom, while the entire collection offers unique and powerful tools for inner development and outer poise. Learning the concepts and implementing the practices of yoga is a lifelong pursuit that is bound to create outer joy and inner happiness.

The ability to catch myself before acting unconsciously based on past habitual patterning, then deciding to change course and act in a beneficial and positive way, makes me appreciate the usefulness and profundity of the *Yoga Sūtra-s*. Every time I am able to listen to all sides of an argument, or see another person as a manifestation of the radiant light of awareness that we all share, I am reminded of how powerful and transformative Patañjali's practices are.

## THIS APPROACH TO THE *YOGA SŪTRA-S*

The *Yoga Sūtra-s* of Patañjali has been translated and commented upon for thousands of years. In the past twenty years numerous English interpretations have been written, each giving a slightly different perspective, from the very orthodox, with precise translation from the original Sanskrit and strict Vedic interpretation, to quite New Age, with much more liberal translation. The vast majority of translations present the text in its original order and take you through the sūtra-s from beginning to end.

This interpretation differs in several ways. First, it is focused on learning in depth certain key concepts embedded in the sūtra-s and building a working vocabulary of the Sanskrit terms for each concept. Each of the fifty-one cards focuses on a core principle or practice of yoga, providing thoughts and empowerments that can be meditated upon and applied to everyday life. Second, the sounds of the sūtra-s are emphasized, as they contain their life-force (prāṇa). Traditionally, a student learns to chant the sūtra-s before being taught their meaning and significance. Here, each concept has an associated sūtra that is chanted prior to being translated and discussed. Another CD allows you to hear the entire text chanted through, and you can follow along using the sūtra-s marked for chanting in part 4 of the workbook. Third, color illustrations are provided in the appendices showing many card concepts in flowchart and table form.

This course will allow you to truly understand yoga philosophy by focusing on core principles and acquiring a working conversational vocabulary wherein you can refer to real Sanskrit words instead of their diluted and inevitably inaccurate English correlates.

Yoga is primarily concerned with the transformation of our field of consciousness, which consists of our heart-mind complex. I have chosen to refer to this field, called *citta* in Sanskrit, as the "heart-mind" throughout this program to most accurately represent it. Yoga practice involves shifting our attention from outer/external/superficial interests to inner/internal/deeper



parts of ourselves. The diagrams in the appendices emphasize this inner-oriented direction.

## HOW TO USE THIS HOME STUDY COURSE

The cards, workbook, and CDs have been designed to focus on fifty-one key concepts from the *Yoga Sūtra-s*. This approach not only cultivates an understanding of core principles, but it builds a working vocabulary of important Sanskrit terms that have no direct equivalents in English or other languages. Rather than gleaning pieces of each concept by moving through the text in a linear way, we can instead focus on the idea and see its various aspects across the entire text.

The cards provide a way to contemplate the deep and practical significance of each concept. They serve as a quiet place to begin the study of a specific and important idea, something to meditate upon. On the front, a Sanskrit term and its basic meaning are displayed. The back of the card sheds a bit more light on the idea, progressing from a statement to a desire to an action, providing empowering and inspirational ideas related to the term.

The workbook supports each card by expanding on its Sanskrit term. A single sūtra that either defines or represents the term appears at the top. Then the concept is explained in detail, with references to all related sūtra-s. This is where you can dive into the idea, find its esoteric aspects, understand its practical applications, and dissect the Sanskrit word all the way down to its root.

Each Sanskrit concept has a card, its own CD track, and a commentary in the workbook. These terms, when first mentioned in each card commentary, appear in bold/italic to make them stand out. If a word appears in italics only, it is being emphasized in the sentence. Because the original Sanskrit script has no capital letters, Sanskrit terms are presented in lowercase. To conform to English standards, if the Sanskrit term is a proper name, it is capitalized.

The introduction provides background information including history, and discusses key overriding concepts that apply to the study of yoga as a whole. Part 3 shows a full translation of the entire text, to be referenced when desired. Part 4 goes with CD session 7, allowing us to chant through the entire text sequentially. There are appendices with color illustrations and tables that are referenced from within each card-concept explanation. In addition, other versions of the *Yoga Sūtra-s*' text are provided for finding a sūtra or seeing an overview/outline of all sūtra-s.

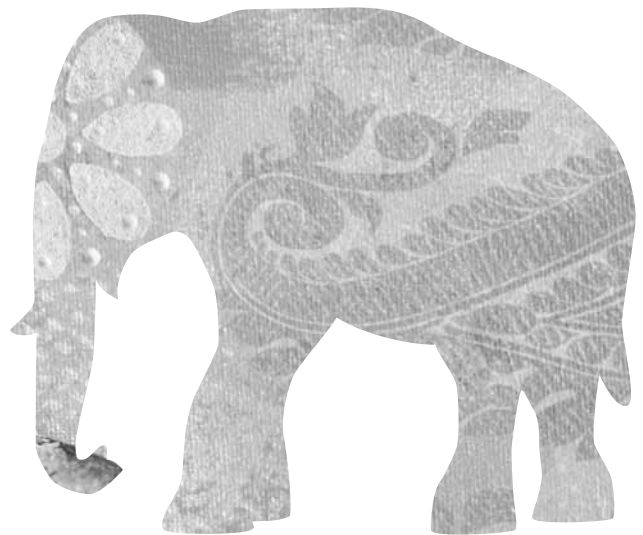
The audio CDs enhance the workbook material, adding more information about each concept in a format that is like being in the room with a real live

## PREFACE

teacher. The first session covers the material discussed in the introductory section of the book. Sessions 2 through 6 go through each and every card concept, each with its own track and representative sūtra chanted and explained. Session 7 is designed for you to learn how to chant through the *Yoga Sūtra-s* from beginning to end, one chapter per track. There are four chapters and eight chanting tracks. Four tracks are normal speed, and four tracks are slower speed.

*part 1*

# OVERVIEW & FOUNDATIONAL CONCEPTS



## CD SESSION 1

### *Overview and Foundational Concepts*

TRACK	TITLE	PAGE
1	Introduction	
2	Chant: Invoking the Auspicious as Gaṇeśa	2
3	What Is Yoga?	3
4	Brief History of Yoga	4
5	Sāṅkhya Darśana	5
6	Guṇa-s: Sattva, Rajas, and Tamas	275
7	Yoga Darśana	6
8	Prāṇa	9
9	The Power of Attention	11
10	The Process of Learning	12
11	Chant: Four Parts of Learning	13



#### SESSION 1–2

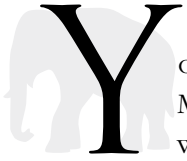
## Gaṇeśa Gāyatrī Mantra

*To remove obstacles and promote auspiciousness.*

तत्पुरुषाय विद्महे    tat puruṣāya vidmahe  
वक्रतुण्डाय धीमहि ।    vakratuṇḍāya dhīmahī,  
तन्नो दन्तिः प्रचोदयात् ॥    tanno dantiḥ pracodayāt.

*May we all know that inner light of awareness.  
May we all meditate upon the one with the curved trunk.  
May that tusked one guide us.*

# What Is Yoga?



Yoga is an unassuming word with deep and broad interpretations. Many equate yoga with physical postures or stretching exercises, which captures only a tiny fraction of its true identity. According to the text at hand, the *Yoga Sūtra-s*, “yoga is the stilling of fluctuations in the heart-mind field of consciousness” (1.2). On the one hand yoga is a set of tools for refining and stabilizing our body, breath, heart, and mind, which allows our attention to turn inward to discover our own true nature, our quiet inner light of awareness. The term yoga is also used to describe the state of mind in which our thoughts and emotions do not distract our attention, again enabling our innate radiance to shine forth.

The dictionary lists a variety of meanings for yoga, including joining, uniting; union, junction, combination; contact, touch, connection; employment, application, use; mode, manner, course, means; a yoke; a conveyance, vehicle. Various texts define yoga in a similar vein, yet all are slightly different. According to the *Katha Upaniṣad*,

They consider holding the senses steady as the state of yoga.  
Then one becomes vigilant. Yoga is indeed subject to growth  
and decay. (2.3.11)

The *Śvetāśvatara Upaniṣad* states

By practicing the yoga of meditation, they saw  
the power of the divine self hidden by its own effects. (1.3)

The *Bhagavad-Gītā*, one of the most important texts on yoga, defines yoga as

equanimity (2.48)  
skill/welfare/well-being in actions (2.50)  
not eating too much, not absolutely not eating, not the habit of  
sleeping too much, and not staying awake either (6.16)  
separating from the bondage of suffering (6.23)



SESSION 1–3

According to the *Caraka Saṃhitā*, a text on Āyurveda (East Indian Medicine),

Happiness and suffering proceed from contact with the self, sensory organs, mind and sense objects. When the mind is steadily resting in the self, both happiness and suffering cease due to not engaging the sensory organs, and complete control (of the heart-mind) arises in the person. This state is known as “yoga” by the expert sages. (Śarīrasthānam 1.138-139)

Yoga can take on several different yet overlapping forms. The list below is not necessarily all-inclusive.

<i>rāja</i>	“king”	Yoga according to the <i>Yoga Sūtra-s</i>
<i>bhakti</i>	“devotion”	Connecting through pure devotion, complete surrender to the divine
<i>jñāna</i>	“knowledge”	Study and contemplation
<i>karma</i>	“action”	Service to others, self-practice
<i>mantra</i>	“sacred chanting”	Chanting a mantra repeatedly
<i>nāḍa</i>	“resounding”	Hearing the inner sounds, inaudible to our outer sense of hearing
<i>baṭha</i>	“force, will”	Purification, awakening the kuṇḍalinī-śakti

## A BRIEF HISTORY OF YOGA

The source texts for yoga philosophy are the four *Veda-s*: *Rg*, *Sāma*, *Yajur*, and *Atharva*. Both *Sāma-Veda* and *Yajur-Veda* derive heavily from the original

*Rg-Veda*. “Veda” means “knowledge,” from the root “vid,” meaning “to see, find,” the origin of the English words “vision” and “video.” It is said that all



**SESSION 1-4** four *Veda-s* were channeled from a divine source through ṛṣi-s (sages/poets) into Sanskrit sounds. The Sanskrit language itself is considered to be of divine origin. The *Upaniṣad-s*, written much later, are considered “Vedānta,” which literally means “end of the *Veda-s*.” They are extrapolations of the *Veda-s*, often couched in story format and more accessible and easier to understand than the *Veda-s*. Both the *Veda-s* and *Upaniṣad-s* are classified as “śruti,” meaning “heard,” a class of knowledge accorded to divine origin. All other texts are classified as “smṛti,” meaning “remembered,” and are considered to be of human origin. The *Yoga Sūtra-s* is considered “smṛti” because it was written by a man (Patañjali) and does not reference the *Veda-s* directly.

All the *Veda-s* have been preserved orally by means of Vedic chanting. In fact, they are still memorized by families in India, and the oral rendition is usually considered the most accurate. At some point in history they were written down on palm or banana leaves. When the leaves dried up, they were rewritten based on the chanting, not copied from the old leaves. Thus, the earliest written text does not date the true origin of the *Veda-s*. The *Rg-Veda* is the oldest of all the *Veda-s*, its written form dating back to at least 1500 BCE, with some traditions placing it at 3000 BCE or earlier.

Yoga philosophy existed long before the *Yoga Sūtra-s* were written. The *Yoga Sūtra-s* were compiled between 500 and 200 BCE, much later than the *Veda-s* in which yoga is mentioned. There are six classical darśana-s, “views” that are rooted in the *Veda-s*. (See appendix D.) The *Yoga Sūtra-s* is considered to be the primary text of what is called yoga-darśana. Sāṅkhya-darśana is its pair, providing a foundational theory of creation for yoga-darśana.

## SĀṅKHYA-DARŚANA

### *The Philosophy Behind the Yoga Sūtra-s*

Underlying the experiential practice of yoga is a philosophy that provides a blueprint for the manifest world. Sāṅkhya means “enumeration” and refers to a theory of creation and dissolution that consists of twenty-five “tattva-s,” components of the manifest world. Some say that only twenty four of them are actually tattva-s and the twenty-fifth (puruṣa) is not really a tattva since it is not part of the manifest world per se.

According to the *Sāṅkhya-Kārikā*, the primary text of this philosophy, objects come into existence from subtle to gross. Puruṣa is the unmanifest, conscious witness that pervades Prakṛti, the manifest universe. (See “Seer and Seen,” card 4.) If Puruṣa is a magnet, Prakṛti is the iron filings. When in close proximity, Puruṣa causes Prakṛti to stir. Prakṛti, the manifest world, has three qualities, called guṇa-s: sattva (intelligence, purity, balance), rajas (activity, stimulation), and tamas (inertia, stagnation). (See guṇa-s, appendix E, and audio session 1–6.) Sāṅkhya theory describes how matter is formed into specific products, including the five elements (solids, liquids, fire, gases, and space). (See appendix I, Figure 2, page 286.)



**SESSION 1–5**

## YOGA-DARŚANA

As Sāṅkhya shows evolution happening from the subtlest and innermost to the grossest, outermost level, yoga provides the means for involution, going in reverse from the grossest external to the subtlest internal state. Spiritual development involves conscious change and refinement, replacing one's unconscious, negative habitual patterns with conscious, positive, helpful practices that dissolve attachments and lead to a healthier, happier being.



### SESSION 1–7

The purpose of yoga is purification of the heart-mind (citta-prasādana). Yoga, working from outer to inner, focuses on how to connect to the inner light of awareness, our inner self, called Puruṣa or Ātman. Yoga is a preparation for Vedānta, which works from inner to outer and focuses on the question “What is Ātman?”

### YOGA AND YOGA-DARŚANA

There is a distinction to be made between yoga in a broad sense and yoga-darśana. Patañjali did not create yoga. He brilliantly compiled its essence, entitled *Pātañjala-Yoga-Darśanam*, meaning “viewing yoga according to Patañjali” and known in the West as the *Yoga Sūtra-s*. Yoga existed long before Patañjali. In the initial sūtra, the term “anuśāsana” indicates this teaching follows (anu) a long tradition of teachings (śāsana). The Patañjali yoga tradition is a later expression of older, vedic teachings originally founded by Hiraṇyagarbha, and as such occurs in the context of a broader yoga-darśana. As mentioned previously, the term “yoga” is defined in the *Kaṭha* and *Śvetāśvatara Upaniṣad-s*. The *Mahābhārata*, the huge Indian epic that includes the *Bhagavad-Gītā*, refers to yoga numerous times. The *Bhagavad-Gītā* itself, each chapter of which is called a “yoga,” is considered one of the primary ancient yoga śāstra-s.

Many texts exist on yoga-darśana, listed below in chronological order.

NAME	DATE	AUTHOR	NOTES
<i>Bhagavad-Gītā</i>	600–200 BCE	Veda Vyāsa	18 chapters, 700 verses, part of the <i>Mahābhārata</i>
<i>Pātañjala-Yoga-Darśana</i>	500–200 BCE	Patañjali	4 chapters, 195 sūtra-s
<i>Yoga-Yajñavalkya</i>	200–400 CE	Yajñavalkya	12 chapters, 462 verses, teaching to Gargi, a woman
<i>Yoga-Vasiṣṭha</i>	800–900 CE	Vasiṣṭha	29,000 verses, taught by Vasiṣṭha to Rāma



NAME	DATE	AUTHOR	NOTES
<i>Haṭha-Yoga-Pradīpikā</i>	1300–1400 CE	Swātmarāma	4 chapters, 389 verses, primary āsana text
<i>Śiva-Saṃhitā</i>	1650–1750 CE	Unknown	5 chapters, 517 verses
<i>Gheraṇḍa-Saṃhitā</i>	1650–1750 CE	Gheraṇḍa	7 chapters, 346 verses, primary āsana text
<i>Yoga-Upaniṣads</i>	Broad range	Many	Not well known

## OVERVIEW OF PĀTAÑJALA-YOGA-DARŚANAM (YOGA SŪTRA-S)

The *Pātañjala-Yogadarśanam* is an exercise in philosophy, “love of wisdom”; ontology, “study of existence”; and psychology, “study of the psyche.” It describes human consciousness in detail and provides tools and practices for self-development and refinement. Even if the ultimate goal of emancipation (kaivalya) is not attained, the process of studying and learning the *Yoga Sūtra-s* serves to make one a better, happier, kinder person.

The *Yoga Sūtra-s* has four chapters with approximately 195 sūtra-s (some versions have one more or less). Keep in mind the circularity of Indian thought when viewing the organization of this text. In the West, we typically read a book from the beginning to the end. This particular book does not necessarily work that way. Pāda means “part,” which here translates to “chapter.”

CHAPTER	# SŪTRA-S	MEANING
1 Samādhi Pāda	51	Absorption
2 Sādhana Pāda	55	Practice
3 Vibhūti Pāda	55	Extraordinary Power
4 Kaivalya Pāda	34	Freedom

Chapter 1, entitled Samādhi Pāda, is meant for students already steeped in yoga practice. It jumps right into the various fluctuations present in the heart-mind, then provides ways to quell those distracting thoughts. Samādhi, an advanced stage of yoga practice, is discussed in detail.

Chapter 2, called Sādhana Pāda, is the most practical. It describes numerous tools and practices for purifying the body, breath, and heart-mind in preparation for the journey inward. It is said that a beginner should start in the middle of this

chapter, with the mention of the eight limbs of yoga and description of the first five outer limbs. The practices in chapter 2, needed for one who is still involved in worldly matters, are preparations for chapter 1.

Chapter 3, Vibhūti Pāda, describes the last three inner limbs (collectively called saṃyama, focusing inward) and their side effects. The powers accrued during deep meditation are extraordinary and not to be shown off or abused; they are merely to be noticed and then ignored, since they can sidetrack one's focus away from the final goal of yoga, described in chapter 4.

Chapter 4, Kaivalya Pāda, describes the heart-mind (citta) and the changes that occur during the journey inward culminating in absolute freedom (kaivalya).

Patañjali consistently lists concepts in deliberate order, most often from outer/external/superficial to inner/internal/deep, and also in sequence, one leading to the next. It is interesting to note that the first real word of the text is yoga (the word “atha” is equivalent to “the Beginning”), and the last real word is śakti (the final word “iti” is equivalent to “the End”). Given the circular nature of Indian thought, it is fair to say that yoga is directly related to śakti (power or ability). This relationship is discussed further in “The Power of Attention” on page 11.

### SŪTRA WRITING FORMAT

The *Pātañjala-Yoga-Darśanam* is written in sūtra format, one of several possible formats for recording information. Sūtra format, described in the verse below, is the most concise way of presenting information, and is meant to be used as a mnemonic device. Since sūtra-s are so terse, a written or live commentary is necessary to understand them. Traditionally one memorizes them via chanting, then a teacher expounds on their meaning. Because the sound of the sūtra is associated in memory with its expanded commentary, it becomes easy to recall vast amounts of information by mnemonic association. CD Session 7 provides the audio that is to be listened to, repeated, and eventually memorized.

## Alpākṣaram

*Qualities of a Sūtra*

अल्पाक्षरमसंदिग्धं	alpākṣaram asandigdham
सारवत् विश्वतो मुखम् ।	sāravat viśvato mukham,
अस्तोभ्यमनवध्यं च	astobhyam anavadhyaṃ ca
सूत्रं सूत्रविदो विदुः ॥	sūtraṃ sūtravido viduḥ.

*Those who know sūtra know that a sūtra is:  
very brief (small-worded), unambiguous,  
full of depth (fertile, like a seed),  
broad (multifaceted), fact, not fiction (not fancy),  
and dignified.*

## CONCEPTS IMPORTANT TO THE UNDERSTANDING OF YOGA

### PRĀṆA

Prāṇa, the life-force, is the energetic link that carries sensory information in, and action impulses out of the human system. It lives in and around the nervous system and blood, and can emanate from the body when one concentrates one's attention. Prāṇa is the single most important part of yoga. The state of yoga cannot occur unless prāṇa flows quietly, smoothly, and without obstruction.

Life itself is defined by the existence of prāṇa, which means “life-force” or “breath.” When a baby is born, everyone waits for the newborn's first breath or utterance, an indication that his or her individual life apart from the mother is beginning. After a person's last breath, at the time of death prāṇa leaves the body. One is not declared dead until the heart stops, the breath stops, and the pupils of the eyes are dilated and unresponsive. Prāṇa is not just oxygen, for if so, an oxygen tank would be filled with life, and plants would not be considered alive.

Individual prāṇa in the human body has five forms, called vāyu-s (winds), some of which are mentioned in the sūtra-s (3.39–40). These “winds” are responsible for all active movement in the body. The term prāṇa can refer to all vāyu-s or specifically to the first one, depending on the context.



**SESSION 1–8**

VĀYU	MEANING	DIRECTION	FUNCTIONS
Prāṇa	“Lead breath,” “Forward breath”	Inward	Ingestion, sensory perception, thought emanation
Udāna	“Upward breath”	Upward	Speech, effort
Samāna	“Equalizing breath”	Centripetal (towards the center)	Digestion, homeostasis
Vyāna	“Pervasive breath”	Centrifugal (away from the center)	Circulation
Apāna	“Outward breath,” “Downward breath”	Outward, downward	Excretion, menstruation

In the macrocosmic sense, cosmic prāṇa (called spanda-tattva) is the energy of prāṇa outside the body, the eternal pulsation and “life” of the universe. This includes planetary movement, gravitational forces, the movement of time, and indeed all motion in the manifest world. It is the vibration between Puruṣa (seer) and Prakṛti (seeable).

Where individual prāṇa meets cosmic prāṇa, at the threshold between microcosm and macrocosm, there is a stillness. Some say it exists twelve finger widths from the nose. This gap exists between thoughts as well. The empty space between inhalation and exhalation, or between thoughts, is a moment when time seems to stop, and is a powerful place on which to focus one’s meditation.

The heart cakra (pronounced “chakra”) is the center of the seven-



cakra system, and its element is air (vāyu). Its yantra (geometrical shape) is composed of two interlaced triangles. One points upward, representing the masculine energy of fire (agni); the other points downward, representing the feminine energy of water (soma). In the center is the primary seed sound of “yam” that is the expression of vāyu or prāṇa. The inner light of awareness, the basis for life itself, rests in the heart area, like a soft, cool flame in a windless place (prāṇa rests here, unmoving and still).

Prāṇa is the living force connecting all aspects of perception. (See appendix I, Figure 4, page 290.) Wherever the mind goes, the prāṇa follows. In other words, wherever the attention is directed, our life-force is projected there, adding śakti to that place (see “The Power of Attention” on the next page).

The layer (kośa) consisting of prāṇa (prāṇa-maya-kośa) lies between the physical layer and the layer of the mind. (See appendix I, Figure 1, page 285.) The mind influences the body through prāṇa and vice versa; both work through the nervous system, the breath, and the subtle energy channels (nāḍī-s). Prāṇāyāma (see card 43) is meant to calm the nervous system by means of breathing exercises that control and regulate the breath. Irregular breathing patterns and restlessness indicate blockages to the flow of prāṇa and result from the nine obstacles to practice. (See antarāya-s, card 20.) Prāṇāyāma balances and slows down the breath, which helps clarify the heart-mind (citta-prasādana) and prepare it for the journey inward (saṃyama).

Understanding what prāṇa is and how it works is vital to practicing yoga in its truest sense.

## THE POWER OF ATTENTION

Śakti, literally “power” or “ability,” is the energy of the universe, a generic term that can be applied even to electricity. Prāṇa is a type of śakti that exists in living creatures. Kuṇḍalīnī is a kind of śakti that sleeps coiled up at the base of the spine, waiting for its potential energy to activate through haṭha-yoga. Śakti, like electricity, is amoral, meaning it will go wherever it is directed, independent of good or bad. Wherever the attention goes, there the śakti known as prāṇa follows.

Focusing attention is central to the practice of yoga. In order to progress, attention must be paid to setting aside time to practice—whether our practice involves doing physical postures (āsana), breathing exercises (prāṇāyāma), or sitting quietly in meditation (saṃyama). Being good to others (yama-s) and to oneself (niyama-s) also requires attention. Yoga involves learning about oneself and how we interact with other people, then refining our behavior to reduce pain and suffering. A heart-mind purified and calmed by the fire of yoga develops an ability to focus the attention on a single place, leading to inner contentment and a sense of freedom.

When we pay attention to someone, they receive our śakti. More attention generates more śakti, and vice versa. Simply looking at someone gives him or her some power. An infant who receives plenty of loving attention will grow up feeling more secure and content, compared to one who grows up neglected and then craves attention as a teenager or adult.

Outer beauty or charisma attracts attention and draws śakti from others. A supermodel walking down the street will cause heads to turn. An evangelist



**SESSION 1–9**

preacher in the throes of a fiery sermon receives power from his congregation. Even an unattractive rock star is able to enthrall an audience with his charisma. Outer adornments like beautiful clothes, pretty makeup, and a stylish haircut attract attention as well.

Inner beauty or charisma can have the same effect. A spiritual guru quietly delivering gems of wisdom captivates his or her followers. Have you ever noticed that when you feel really good about yourself, others find you more attractive? On the other hand, feeling depressed or sad, and thus unattractive, can have the opposite effect.

In a romantic relationship, sometimes one person (A) is more drawn toward the other (B), because of B's outer and/or inner beauty/charisma, or her not being attentive to A. In this case, A craves attention from B. Meanwhile B, who is receiving more attention than she wants, tends to become more aloof from A and give less attention to him. If this goes on, neither party in the relationship feels good. If A can withdraw attention from B, or B can deliberately throw attention toward A, the balance of power can be restored. Withdrawing or increasing attention can be as simple as looking at or listening to the other person, either more or less.

The power of prayer to alleviate or cure an illness is well documented. When we direct our śakti toward a single goal, it can often be achieved.

Practicing yoga involves directing our attention toward the refinement of our body, breath, and heart-mind. Moving from external to internal, our attention is gradually focused inward as we come to understand who we really are. Through committed practice over a long period of time, we can guide the outer and inner śakti toward personal transformation and true happiness.

## THE PROCESS OF LEARNING

Learning occurs through repetition, like forming a habit. A child will perform the same operation over and over or repeat a new word or phrase incessantly.



### SESSION 1–10

Each instance etches it deeper into her consciousness, until it is utterly part of her being, “in her bones,” so to speak. A song we hear numerous times becomes embedded in our consciousness, never to be forgotten. The heart-mind is programmed by the sensory stimuli received and the thoughts, words, and actions issuing forth.

All sensory perception is recorded, even if ever so slightly, in our heart-mind field of consciousness (citta). We are constantly learning, whether we are aware of it or not. These stored impressions are called saṃskāra-s. With each repetition,

the saṃskāra strengthens and its very own groove forms in the heart-mind. An habitual pattern develops. Over time our heart-mind is programmed with these saṃskāra-s, which shape and form our personality, likes, and dislikes.

For example, as water flows over the land, it carves out a path for itself. The more intense the current, the deeper the furrow becomes. Over time an arroyo forms. At this point, the water is *directed by* the arroyo. In order to divert the flow, another arroyo just as deep or deeper must be formed. The water will flow in whatever arroyo offers the path of least resistance.

The water represents the flow of sensory inputs and action outputs. The arroyo is the groove in our heart-mind called a saṃskāra. When it reaches a certain depth it determines our course of action. The intensity of the flow corresponds to the intensity of the impression. A trauma can be so intense as to have a lifelong effect on one's behavior. As diverting water requires the formation of a new channel, redirecting a habitual tendency necessitates forming a better, healthier one that will supersede the unhelpful pattern.

Mantra is a yogic technique to reprogram the heart-mind field. The power of a mantra requires thousands upon thousands of recitations (japa) to energize its effectiveness. This can “brainwash,” in a helpful sense, the heart-mind, cleaning out old, negative patterns and replacing them with fresh, positive impressions.

This course has been designed for gradual, step-by-step learning, allowing the ideas to percolate into your bones one at a time. With enough repetition and patience, what yoga really *is* will unfold over time.

## Ācāryāt Pādāmādatte

*A Student's Four Parts of Learning*



SESSION 1–11

आचार्यात् पादमादत्ते	ācāryāt pādāmādatte
पादं शिष्यः स्वमेधया ।	pādaṃ śiṣyaḥ svamedhayā
पादं सब्रह्मचारिभ्यः	pādaṃ sabrahmacāribhyaḥ
पादं कालक्रमेण च ॥	pādaṃ kālakrameṇa ca

*A student receives*

*1/4 part (of their learning) from a teacher,*

*1/4 part from (their) own intelligence,*

*1/4 part by means of fellow students,*

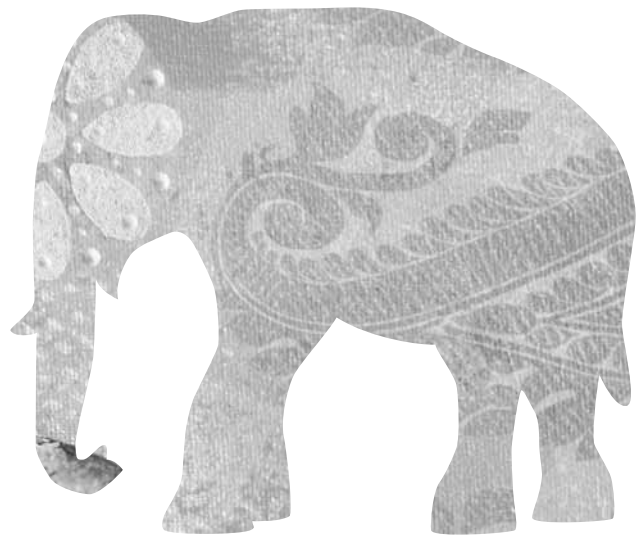
*and 1/4 part with the course of time.*





*part 2*

# THE CARDS AND COMMENTARIES



SESSION 2

*Key Principles*

1. Introduction
2. Chant: Homage to Patañjali
3. Atha: Readiness for Yoga
4. Citta: Heart-Mind Field of Consciousness
5. Puruṣa: Pure Inner Light of Awareness
6. Draṣṭṛ and Dṛśya: Seer and Seen
7. Viveka-Khyāti: Discriminating Perception
8. Abhyāsa: Diligent, Focused Practice
9. Vairāgya: Nonattachment to Sensory Objects
10. Yoga as Nirodha: Silencing the Heart-Mind
11. Īśvara: Source of Knowledge
12. Karma and Saṃskāra: Action and Its Imprint
13. Pariṇāma: Change

*Total Running Time 63:58*

SESSION 3

*Outer and Inner Suffering*

1. Introduction
2. Chant: Dissolving Obstructions with Om
3. Duḥkha: Suffering as Opportunity
4. Saṃyoga: False Identification of Seer with Seen
5. Vṛtti-s Overview: Chatter in the Citta
6. Pramāṇa: Correct Evaluation
7. Viparyaya: Misperception
8. Vikalpa: Imagination
9. Nidrā: Sleep
10. Smṛti: The Act of Memory
11. Antarāya-s: Obstacles That Distract
12. Kleśa-s Overview: Causes of Suffering
13. Avidyā: Lack of Awareness
14. Asmitā: Distorted Sense of Self
15. Rāga: Clinging to Past Pleasure
16. Dveṣa: Clinging to Past Suffering
17. Abhiniveśa: Fear of Death

*Total Running Time 67:47*

SESSION 4

*Outer Practices: Yamas*

1. Introduction
2. Chant: From Untruth to Truth
3. Aṣṭāṅga Overview: Eight Limbs of Yoga
4. Yama-s Overview: Ethical Practices
5. Ahimsā: Nonviolence and Compassion
6. Satya: Truthfulness and Sincerity
7. Asteya: Not Taking from Others
8. Brahmacharya: Conservation of Vital Energy
9. Aparigraha: Non-Hoarding
10. Pratipakṣa-Bhāvana: Cultivating the Opposite

*Total Running Time 53:48*

SESSION 5

*Outer Practices: Niyamas, Āsana, and Prāṇāyāma*

1. Introduction
2. Chant: The Vital Breaths of Life
3. Niyama-s Overview: Personal Practices
4. Śauca: Cleanliness
5. Saṃtoṣa: Contentment and Gratitude
6. Kriyā-Yoga Overview: Practice in Action
7. Tapas: Practice Causing Positive Change
8. Svādhyāya: Study by and of Oneself
9. Īśvara-Praṇidhāna: Humility and Faith
10. Āsana: Refinement of the Body
11. Prāṇāyāma: Regulation of Prāṇa

*Total Running Time 63:43*

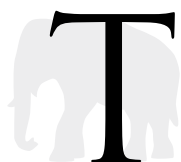
SESSION 6

*Inner Development*

1. Introduction
2. Chant: Liberation While Alive
3. Pratyāhāra: Tuning Out Sensory Input
4. Citta-Prasādana: Clarifying the Heart-Mind
5. Dhāranā: Choosing a Focus
6. Dhyāna: Continuous Meditation
7. Samādhi: Complete Attention
8. Saṃyama: Focusing Inward
9. Pratiprasava: Returning to the Source
10. Kaivalya: Permanent Oneness

*Total Running Time 54:46*

## Card Organization

he order in which the cards are presented is not the order in which they appear in the original *Yoga Sūtra-s* text. I chose an order most conducive to learning, and grouped them to span five CDs. The first session builds an understanding of fundamental concepts that occur throughout the text, like yoga and karma. The next session, on suffering, explains the basic problems to be overcome. The next two sessions discuss the practices and tools that make up the first four limbs of yoga and are essential to reducing the causes of suffering. The final session of card explanations redirects our attention inward, focusing and clarifying our heart-mind for the journey to the center of our being.

<i>Key Principles</i>	Overarching concepts used throughout the text
<i>Suffering</i>	Causes of suffering, obstacles to one's practice
<i>Outer Practices</i>	Yama-s: The outermost and easiest to understand first limb of yoga
<i>Outer Practices</i>	Niyama-s, Āsana, Prāṇāyāma: Subsequent limbs 2–4
<i>Inner Development</i>	The innermost limbs and most abstract processes

## CARD CONTENT

### FRONT

<i>Top</i>	The Sanskrit term in the original Devanāgarī script
<i>Middle</i>	The Sanskrit term in romanized transliteration, capitalized
<i>Bottom</i>	Concise definition of the Sanskrit term

### BACK

<i>Top</i>	Prajñā	An insight about the concept
<i>Middle</i>	Ichhā	Wish or intention
<i>Bottom</i>	Karma	Action to be undertaken

The thoughts on the back of the card are reflections on the broader meaning of the Sanskrit term, and are more fully explained in the commentary on that concept.

The cards are meant to stir self-reflection. They can be placed on your altar if you like and used as contemplations or meditations. Create a quiet moment, then read the card and let the idea sink gently and gradually into your heart and mind.

## CARD COMMENTARIES

Each card concept has one primary sūtra (shown at the top of its page in the workbook) and several related sūtra-s that are referenced in the commentary. The full translation of the primary sūtra is shown with the commentary. To see a full translation of any related sūtra, please refer to the complete translation of the sūtra-s in part 3. When a reference is made to a specific sūtra, it is shown with the chapter number, then the sūtra number, in parentheses. For example, (2.2) refers to chapter 2, sūtra 2.

Each commentary is presented with the following parts:

### *Original Sanskrit of the Sūtra*

This shows the sūtra in its original form, written in Sanskrit Devanāgarī script.

### *Transliteration of the Sūtra*

This shows the Sanskrit sūtra using Roman letters with diacritical marks. Transliteration allows us to sound out the sūtra without knowing how to read the original Sanskrit script, called Devanāgarī. A key showing how to pronounce each letter is given in appendix G.

### *Simple Translation of the Sūtra (shown in italics)*

This shows what the sūtra means, as interpreted by the translator (Nicolai Bachman).

### *Commentary*

This is a full explanation of the Sanskrit term, referencing all related sūtra-s, progressing from easy and practical to more advanced and abstract. The commentary is a detailed elucidation of the concept, including what it means, how it relates to other concepts, any practical applications of it, and how the term was derived from its root.

*Complete Translation*

- Line 1 Sūtra in the Romanized transliteration, representing the original exactly
- Line 2 Sūtra words before the sounds are joined together. Dashes indicate that the words are part of a compound phrase.
- Line 3 Individual words with their meanings

At the end:

1. Literal translation of sūtra
2. More readable and understandable translation of sūtra

See appendix H if you want more information about Sanskrit endings and grammar.

*Derivation of Terms*

<i>Prefix</i>	Any prefix and its meaning
<i>Original Root</i>	Original root from which the word was derived
<i>Prefixed Root</i>	Prefixed root, which may alter the meaning of the original root
<i>Word</i>	Some terms are combinations of one or more words
<i>Literal Meaning</i>	Meaning based on prefix(es) and root only
<i>Dictionary</i>	Relevant meanings from the dictionary
<i>Translation Here</i>	Author's translation in the context of this and surrounding sūtra-s
<i>Other Translations</i>	If applicable

*Related Sūtra-s*

This is a list of sūtra-s in which the term appears or that relate in some way.

*Contemplations*

Here are questions to ask yourself related to this concept. These are to be reflected upon, and meant to provoke you into applying the concept in your life.

## CD SESSION 2: KEY PRINCIPLES

There are certain key principles that are important to understand up front.

These concepts form the bedrock on which further study depends, and are

mentioned throughout the *Yoga Sūtra*-s. The first term, “atha,” represents a state of student preparedness and commitment. “Citta” or the heart-mind,



### SESSION 2-1

is the field in which yoga as a process or state happens, and understanding it early on is necessary. Next are explained the seer, our inner light of

awareness, and the seen, the changeable world that is watched by the seer.

They are the most basic principles that underlie yoga. The next three terms

are fundamental requirements for the practice of yoga: keen discernment (viveka-khyāti), diligent practice (abhyāsa), and nonattachment to external

objects (vairāgya). These lead in to yoga and nirodha, the silencing of the

heart-mind. The final three concepts also pervade the text. The infinite storehouse of knowledge known as Īśvara is tapped every time we learn.

Karma and its effects of creating habitual tendencies known as saṃskāra-s

are central to how the process of perception works in the heart-mind. Finally,

change itself (pariṇāma) is viewed according to Patañjali, the author of this brilliant work.