

Yoga Education Teacher Training

2024

Module 2

Yoga Sutras



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Opening prayers

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श्री गुरुभ्यो नमः हरिः ॐ

Om Om Om

Sri Gurubhyo Namah Harih Om

Salutations to the Gurus!

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

aum saha nāvavatu saha nau bhunaktu
saha vīryam karavāvahai
tejasvi nāvadhītam astu mā vidviṣāvahai
aum śāntiḥ śāntiḥ śāntiḥ

*Aum. May that Brahman protect us together. May it nourish us together.
May we both gain great vitality. May our learning be brilliant.
May we never argue.
Om peace, peace, peace.*

Sutra has six components:

Alpaksharam small words

Asandhigdham no doubts

Sarvavato gives the essence

Visvatomukham universal, not limited to one time or place

Astobham no meter or chandas

Anavadyam cannot be rejected, only accepted

Four chapters, 195 Sutras

A Very General Timeline of Philosophical Texts

BCE

Vedic period roughly 1800-800

Rig Veda

Sama Veda

Yajur Veda

Atharva Veda

A Very General Timeline of Hindu Texts

Early Upanishadic period roughly 900-300 BCE

Brihadaranyaka Upanishad

Chandogya Upanishad

Taittiriya Upanishad

Aitaryeya Upanishad

Kausitaki Upanishad

A Very General Timeline of Hindu Texts

6th century BCE Jainism

5th century BCE the time of Buddha

Itihasa and early Sutra period roughly 400-200 BCE

Brahma Sutras

Mahabharata

Ramayana

Artha Shastra

Sankhya Sutra

Mimamsa Sutra

A Very General Timeline of Hindu Texts

Late Upanishadic period roughly 300-100 BCE

Kena Upanishad

Katha Upanishad

Isa Upanishad

Svetasvatara Upanishad

Mundaka Upanishad

A Very General Timeline of Hindu Texts

Sutra period roughly 400-100 BCE

Sankhya Sutra (Sankhya Karika is all that remains)

Mimamsa Sutra

Nyaya Sutra

Vaisheshika Sutra

Shiva Sutras

A Very General Timeline of Hindu Texts

CE

Prasna Upanishad

Mandukya Upanishad

Yoga Sutras 200-400

Puranas 250-1000s

Yoga Vashishta 750

Amritasiddhi 1000s

Goraksha Paddati 1000s-1200s

Dattatreya Yoga Shastra 1200s

Hatha Yoga Pradipika 1400s

Gheranda Samhita 1600s

Hathabhyasa Paddati 1700s

Practical precedes theory in the darshanas

The Rishis practiced, realized, and then transmitted

Aim of Yoga:

To experience our own real nature
attain kaivalya, freedom from all bondage

*tam vidyād duḥkha-sanyoga-viyogaṁ yogasaññitam
sa niśchayena yuktavyo yogo 'nirviṇṇa-chetasā* – That state of
severance from union with sorrow is known as Yoga. This Yoga
should be resolutely practiced with an undeviating mind. BG 6.23

> Mind is responsible for both freedom and bondage

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

yogaś-citta-vṛtti-nirodhaḥ ॥2॥

Yoga is the mastery of the activities of the mind

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

tadā draṣṭuḥ svarūpe-‘vasthānam ॥ 3 ॥

Then, the seer remains as seer only

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

vṛtti sārūpyam-itaratra ॥ 4 ॥

Otherwise, the seer identifies with activities

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १२ ॥

abhyāsa vairāgyābhyām tannirōdhaḥ ॥ 12 ॥

Mastery is from abhyasa and vairagya

तत्र स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

tatra sthitau yatno-‘bhyāsaḥ ॥ 13 ॥

Abhyasa is the effort of remaining present

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १४ ॥

sa tu dīrghakāla nairantarya satkāra-āsevito dr̥ḍhabhūmiḥ ॥ 14 ॥

A foundation of abhyasa comes after a long time of uninterrupted practice with devotion

॥ दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

dr̥ṣṭa-anuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-sam̐jñā vairāgyam ॥ 15

Vairagya is a non-craving (lit. thirst) for objects that have been seen or heard

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १६ ॥

tatparam puruṣa-khyāteḥ guṇa-vaitrṣṇyam ॥ 16 ॥

The supreme vairagya is indifference to the gunas due to knowledge of purusha

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

īśvara-praṇidhānād-vā ॥ 23 ॥

Or by surrender to Ishvara

मैत्रीकरुणामुदितोपेक्षणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

*maitrī karuṇā mudito-pekṣāṇām-sukha-duḥkha puṇya-apuṇya-
viṣayāṇām bhāvanātaḥ citta-prasādanam ॥33॥*

Friendliness to the happy, compassion to the suffering, sympathetic joy to the virtuous, equanimity towards the unvirtuous

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३४ ॥

pracchardana-vidhāraṇa-ābhyām vā prāṇasya ॥ 34 ॥

Or by exhaling and holding the breath out

विशोका वा ज्योतिष्मती ॥ ३६ ॥

viśokā vā jyotiṣmatī ॥ 36 ॥

Or by meditation on that which is luminous
and without sorrow

ऋतम्भरा तत्र प्रज्ञा ॥४८॥

ṛtam̐bharā tatra prajñā ॥48॥

There, the cosmic order of knowledge shines

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५० ॥

tajjas-saṁskāro-‘nya-saṁskāra pratibandhī ॥50॥

Latent impressions born of that knowledge oppose the formation of others

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

tapah svādhyāy-eśvarapraṇidhānāni kriyā-yogaḥ ॥ 1 ॥

The actions in Yoga are tapas, svadhyaya, and ishvara pranidhana

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥

draṣṭṛ-dr̥śyayoḥ saṁyogo heyahetuḥ ॥ 17 ॥

Pain comes from the union of seer and seen and should be avoided

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

draṣṭā dr̥śimātraḥ śuddho-‘pi pratyaya-anupaśyaḥ ॥ 20 ॥

The seer is the knower, and sees through buddhi

तदभावात् संयोगाभावो हानं तद् दृशोः कैवल्यम् ॥ २५ ॥

tad-abhābāt-saṁyoga-abhāvo hānaṁ taddr̥śeḥ kaivalyam ॥ 25 ॥

Liberation is the absence of the union of seer and seen
as avidya is removed

विवेकख्यातिरविप्लवा हानोपायः ॥ २६ ॥

viveka-khyātir-aviplavā hānopāyaḥ ॥26॥

Clear and distinct discerning knowledge is the remedy

योगाङ्गाऽनुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ २८ ॥

yoga-aṅga-anuṣṭhānād-aśuddhi-kṣaye jñāna-dīptir-āviveka-khyāteḥ ॥ 28 ॥

Through practicing the limbs of yoga, impurities are eliminated, the light of knowledge arises, and culminates in discerning reality

स्थिरसुखमासनम् ॥ ४६ ॥

sthira-sukham-āsanam ॥ 46 ॥

Asana is steady and spacious

प्रयत्नशैथिल्यानन्त्यसमापत्तिभ्याम् ॥ ४७ ॥

prayatna-śaithilya-ananta-samāpatti-bhyām ॥ 47 ॥

Through relaxed effort and cognitive blending with the infinite

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

tato dvaṅdva-an-abhighātaḥ ॥ 48 ॥

From that, immunity from the pairs of opposites

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

tasmin sati śvāsa-prāśvāsyor-gati-vicchedaḥ prāṇāyāmaḥ ॥ 49 ॥

Having been perfected, pranayama, which is the regulation of the flow of the inhalation and exhalation

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥

bāhya-ābhyantara-sthambha vṛttiḥ deśa-kāla-sankhyābhiḥ paridr̥ṣṭo dīrgha-sūkṣmaḥ ॥ 50 ॥

It has an external, internal, and motionless operation, and when observed in place, time, and number, becomes long and subtle

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥

bāhya-ābhyantara viṣaya-akṣepī caturthaḥ ॥51॥

The fourth transcends the external and internal breath

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

tataḥ kṣīyate prakāśa-āvaraṇam ॥52॥

By that, the dissolving of the covering of light

धारणासु च योग्यता मनसः ॥ ५३ ॥

dhāraṇāsu ca yogyatā manasaḥ ॥53॥

The mind acquires fitness for concentration

<https://yogasutrastudy.info/yoga-sutra-translations/>

Translation Resources Note

There are many translations of Yoga Sutras, and you should read whichever translation speaks to you. Over time it may change, or it may not. We are sharing just three links to translations that for one reason or another we feel are useful texts to read, refer to, or own.

They range from complicated and Sankhya focused (Hariharanda) to grammar focused (Houston) to Vedantic perspective and very traditional Yoga viewpoints (Vivekananda).

Translation resources

Swami Hariharananda, *Yoga Philosophy of Patanjali*

<https://www.amazon.com/Yoga-Philosophy-Patanjali-Translation-Annotations/dp/0873957296>

Vyaas Houston, *Yoga Sutra Workbook*

<https://www.amazon.com/Yoga-Sutra-Workbook-Vyaas-Houston/dp/B000K02U7Q>

Swami Vivekananda, *Raja Yoga*

https://www.amazon.com/Raja-Yoga-Including-Patanjalis-Aphorisms/dp/3849695751/ref=sr_1_2?crid=2BNNAB3WXH5KM&keywords=vivekananda+yoga+sutra&qid=1655336389&s=books&sprefix=vivekanda+yoga+sutra+%2Cstripbooks%2C106&sr=1-2

Learn to chant Yoga Sutras
Sanskrit Channel on YouTube

<https://www.youtube.com/watch?v=YLywGythSWw>

Closing prayers

लोकाः समस्ताः सुखिनो भवन्तु ॥

लोकाः समस्ताः सुखिनो भवन्तु ॥

लोकाः समस्ताः सुखिनो भवन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ।

lōkāḥ samastāḥ sukhinōbhavantu ॥

lōkāḥ samastāḥ sukhinōbhavantu ॥

lōkāḥ samastāḥ sukhinōbhavantu ॥

AUM śāntiḥ śāntiḥ śāntiḥ ॥

May all worlds be happy.

AUM Peace Peace Peace!