

### Author Abbreviations

- [HA]: Hariharananda Aranya
- [IT]: I. K. Taimni
- [VH]: Vyasa Houston
- [BM]: Barbara Miller
- [SS]: Swami Satchidananda
- [SP]: Swami Prabhavananda
- [SV]: Swami Vivekananda
- CH: Chip Hartranft

### Sutra I.1

अथ योगानुशासनम् ॥ १ ॥

atha yogānuśāsanam

Atha yogAnushAsanaM

atha = now

yoga = process of yoking; union

anuśāsanam = teaching, exposition

**HA:** Now Then Yoga Is Being Explained.

**IT:** Now, an exposition of Yoga (is to be made).

**VH:** Now, the instructions of Yoga.

**BM:** This is the teaching of yoga.

**SS:** Now the exposition of Yoga is being made.

**SP:** This is the beginning of instruction in yoga.

**SV:** Now concentration is explained

**CH:** Now, the teachings of *yoga*.



## **Advanced Yoga Training - Yoga Sutra Sutra I.2**

योगश्चित्तवृत्तिनिरोधः॥२॥

**yogaḥ** cittavṛtti nirodhaḥ

yogashchittavRuttinirodhaH

yogah = process of yoking; union

citta = consciousness

vrtti = patterning, turnings, movements

nirodhah = stilling, cessation, restriction

**HA:** Yoga Is The Suppression Of The Modifications Of The Mind

**IT:** Yoga is the inhibition of the modifications of the mind.

**VH:** Yoga is the nirodha (process of ending) of the vrtti (definitions) of citta (field of consciousness).

**BM:** Yoga is the cessation of the turnings of thought.

**SS:** The restraint of the modifications of the mind-stuff is Yoga.

**SP:** Yoga is the control of thought-waves in the mind.

**SV:** Yoga is restraining the mind – stuff (Chitta) from taking various forms (Vrittis).

**CH:** Yoga is to still the patterning of consciousness.

## Advanced Yoga Training - Yoga Sutra



### **Sutra I.3**

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥

tadā draṣṭuḥ svarūpe avasthānam

tadA drashtuH svarUpe&vasthAnaM

tada = then

drastuh = seer, witness, pure awareness

svarupe = own essence, identity

avasthanam = state of abiding

**HA:** Then The Seer Abides In Itself

**IT:** Then the Seer is established in his own essential nature.

**VH:** Then, the abidance of (I) the seer (drastr) in (my) own nature (svarupa)

**BM:** When thought ceases, the spirit stands in it's true identity as observer to the world.

**SS:** Then the Seer [Self] abides in His own nature.

**SP:** Then man abides in his real nature.

**SV:** At that time (the time of concentration) the seer (Purusha) rests in his own (unmodified) state.

**CH:** Then, pure awareness can abide in its very nature.

## Advanced Yoga Training - Yoga Sutra



### **Sutra 1.4**

वृत्तिसारूप्यमितरत्र॥४॥

vRuttisArUpyamitaratra

vṛtti sārūpyam itaratra

vṛtti = patterning, turnings, movements  
sarūpyam = identification, conformity  
itaratra = otherwise

**HA:** At Other Times The Seer Appears To Assume The Form Of The Modifications Of The Mind

**IT:** In other states there is assimilation (of the Seer) with the modifications (of the mind)

**VH:** Otherwise there is conformity to the vṛtti-definitions.

**BM:** Otherwise, the observer identifies with the turnings of thought.

**SS:** At other times [the Self appears to] assume the forms of mental modifications.

**SP:** At other times, when he is not in the state of yoga, man remains identified with the thought-waves in the mind.

**SV:** At other times (other than that of concentration) the seer is identified with the modifications.

**CH:** Otherwise, awareness takes itself to be the patterns of consciousness.

## **Sutra I.5**

वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥ vRuttayaH pa~jchataiyaH kliShtaaklishtaaH

**vṛttayah pañcatayyah klišṭā aklišṭāh** vṛttayah = patterning, turnings, movements  
pañcatayyah = fivefold  
klišṭā = hurtful  
aklišṭāh = benign

**HA:** They Fall Into Five Varieties Of Which Some Are 'Klišṭā' And The Rest are 'Aklišṭā'.

**IT:** The modifications of the mind are five-fold and are painful and not-painful.

**VH:** Vṛtti-definitions are five-fold. They are either klišṭā-obstructing (causing pain) or aklišṭā-non-obstructing (not causing pain)

**BM:** The turnings of thought, whether corrupted or immune to the forces of corruption, are of five kinds.

**SS:** There are five kinds of mental modifications which are either painful or painless.

**SP:** There are five kinds of thought-waves—some painful, others not painful.

**SV:** There are five classes of modifications, (some) painful and (others) not painful.



## **Sutra I.6**

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥ pramaNaviparyayavikalpanidrasmRutayaH  
pramāṇa viparyaya vikalpa nidra smṛtayah

pramana = right perception  
viparyaya = misperception, error  
vikalpa = conceptualization  
nidra = sleep  
smrtayah= memory, remembering

**HA:** Pramana, Viparyaya, Vikalpa, Sleep and Recollection

**IT:** (They are) right knowledge, wrong knowledge, fancy, sleep and memory.

**VH:** They are: evaluation, misperception, conceptualization, sleep and memory.

**BM:** They are valid judgment, error, conceptualization, sleep and memory.

**SS:** They are right knowledge, misconception, verbal delusion, sleep and memory.

**SP:** These five kinds of thought-waves are: right knowledge, wrong knowledge, verbal delusion, sleep and memory.

**SV:** (These are) right knowledge, indiscrimination, verbal delusion, sleep, and memory.

**CH:** They are right perception, misperception, conceptualization, deep sleep, and remembering.