

### Session One: Overview and Foundational Concepts

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

### Session Two: Key Principles

12. Introduction to Session Two
13. Chant: Homage to Patañjali
14. Atha: Readiness for Yoga
15. Citta: Heart-Mind Field of Consciousness
16. Puruṣa: Pure Inner Light of Awareness
17. Draṣṭṛ and Dṛśya: Seer and Seen
18. Viveka-Khyāti: Discriminating Perception
19. Abhyāsa: Diligent, Focused Practice
20. Vairāgya: Nonattachment to Sensory Objects
21. Yoga as Nirodha: Silencing the Heart-Mind
22. Īśvara: Source of Knowledge
23. Karma and Saṃskāra: Action and Its Imprint
24. Pariṇāma: Change

### Session Three: Outer and Inner Suffering

25. Introduction to Session Three
26. Chant: Dissolving Obstructions with Om
27. Duḥkha: Suffering as Opportunity
28. Saṃyoga: False Identification of Seer with Seen
29. Vṛtti-s overview: Chatter in the Citta
30. Pramāṇa: Correct Evaluation
31. Viparyaya: Misperception
32. Vikalpa: Imagination
33. Nidrā: Sleep
34. Smṛti: The Act of Memory
35. Antarāya-s: Obstacles that Distract
36. Kleśa-s overview: Causes of Suffering
37. Avidyā: Lack of Awareness
38. Asmitā: Distorted Sense of Self
39. Rāga: Clinging to Past Pleasure
40. Dveṣa: Clinging to Past Suffering
41. Abhiniveśa: Fear of Death

### Session Four: Outer Practices: Yama-s

42. Introduction to Session Four
43. Chant: From Untruth to Truth
44. Aṣṭāṅga overview: Eight Limbs of Yoga
45. Yama-s overview: Ethical Practices
46. Ahimsā: Nonviolence and Compassion
47. Satya: Truthfulness and Sincerity
48. Asteya: Not Taking from Others
49. Brahmacharya: Conservation of Vital Energy
50. Aparigraha: Non-hoarding
51. Pratipakṣa-Bhāvana: Cultivating the Opposite

### Session Five: Outer Practices: Niyama-s, Āsana, and Prāṇāyāma

52. Introduction to Session Five
53. Chant: The Vital Breaths of Life
54. Niyama-s overview: Personal Practices
55. Śauca: Cleanliness
56. Saṃtoṣa: Contentment and Gratitude
57. Kriyā-Yoga overview: Practice in Action
58. Tapas: Practice Causing Positive Change
59. Svādhyāya: Study By and Of Oneself
60. Īśvara-Pranidhāna: Humility and Faith
61. Āsana: Refinement of the Body
62. Prāṇāyāma: Regulation of Prāṇa

### Session Six: Inner Development

63. Introduction to Session Six
64. Chant: Liberation While Alive
65. Pratyāhāra: Tuning Out Sensory Input
66. Citta-Prasādāna: Clarifying of the Heart-Mind
67. Dhāraṇā: Choosing a Focus
68. Dhyāna: Continuous Meditation
69. Samādhi: Complete Attention
70. Saṃyama: Focusing Inward
71. Pratiprasava: Returning to the Source
72. Kaivalya: Permanent Oneness

### Session Seven: Chanting the Yoga Sūtra-s

73. Introduction to Session Seven
74. About Chanting the Sūtra-s
75. Samādhi-Pāda
76. Sādhana-Pāda
77. Vibhūti-Pāda
78. Kaivalya-Pāda
79. Samādhi-Pāda (Slow Version)
80. Sādhana-Pāda (Slow Version)
81. Vibhūti-Pāda (Slow Version)
82. Kaivalya-Pāda (Slow Version)

# Appendix I

## FIGURES

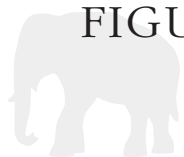
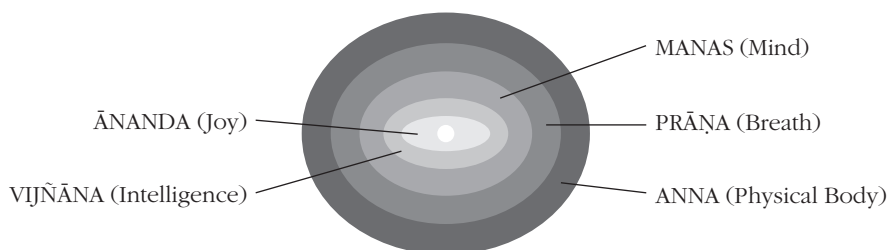


Figure 1 KOŚA-S : SHEATHS OF LIFE



Kośa-s show us another way to view our being human, which is consistent with the outer to inner, gross to subtle paradigm. The five layers envelope the inner light of awareness, called Puruṣa, the unchanging witness behind and inside it all.

The name of each kośa is structured the same: \_\_\_\_-maya-kośa, where \_\_\_\_ defines which sheath. The suffix “maya” means “consists of,” and then kośa, meaning “sheath, layer, case.” So each name translates to “the sheath consisting of \_\_\_\_.”

**Anna-maya-kośa** is the outermost layer representing the physical realm, all matter. In the human body this would be every actual substance. A cadaver still has this layer, but lacks the next layer (prāṇa). Anna means “food” and is the realm in which things eat and are eaten, everything transforming from one state into another. This corresponds to the mineral stage of evolution.

**Prāṇa-maya-kośa** is the next subtlest layer consisting of prāṇa, the breath or life-force. Prāṇa animates (gives life to) the physical layer. Prāṇa is in fact the link among all the kośa-s, the energy behind all activity. This layer corresponds to the plant stage of evolution.

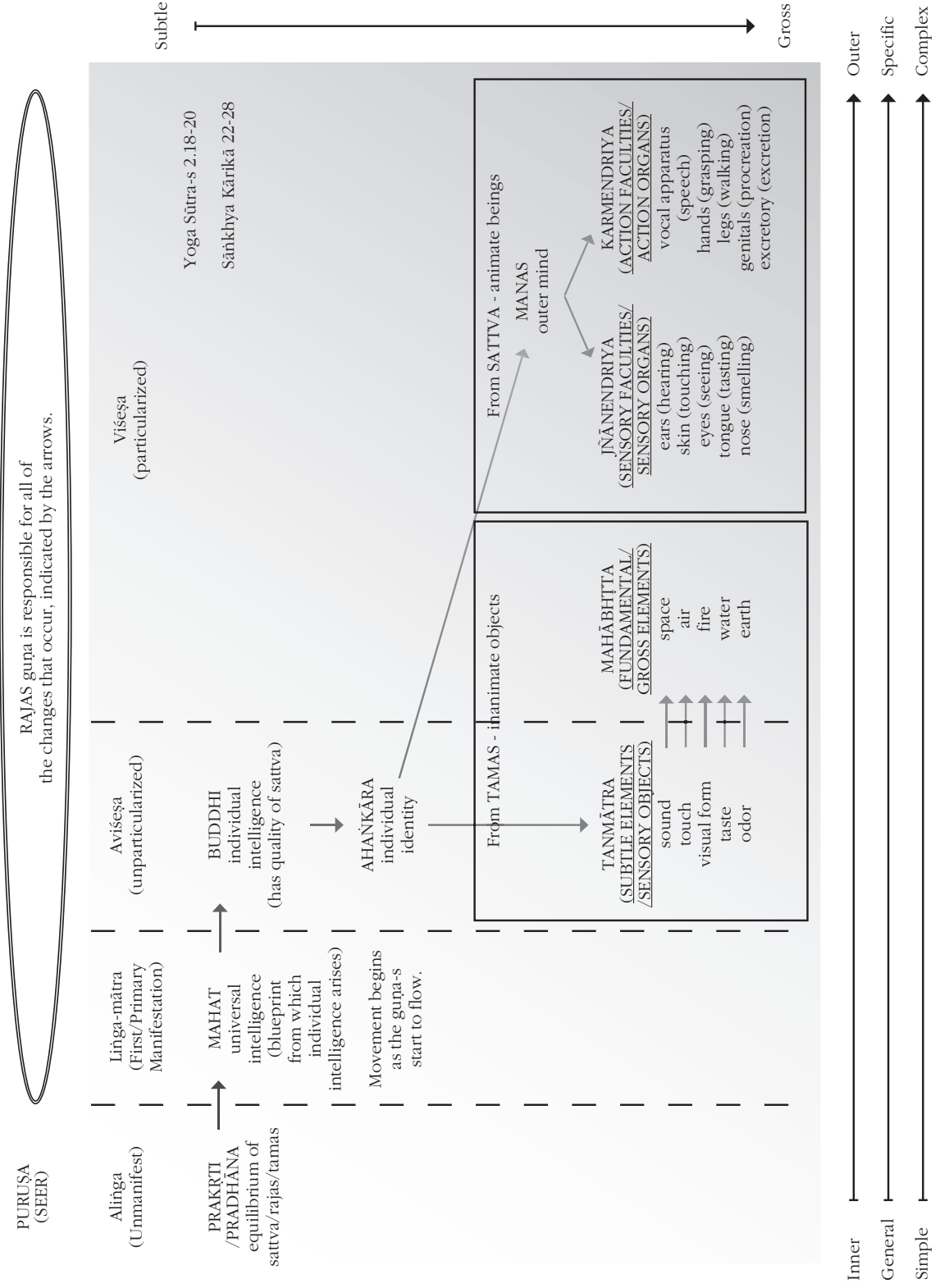
**Mano-maya-kośa** is the mind, even subtler than the breath, and consists of feelings, thoughts, emotions, and memory. Manas processes sensory perceptions, stores thoughts and emotions, and issues action signals. Manas is like a middle-manager, taking orders from the next kośa and carrying them out without question. This corresponds to the animal stage of evolution.

**Vijñāna-maya-kośa** consists of the intelligence (buddhi) and ego (ahaṅkāra) parts of the heart-mind. Vijñāna means wisdom or discriminative knowledge, which is uniquely human and allows us to judge between right and wrong, good and bad, etc. Inherently sattvic, the buddhi presents all perceptions to the inner light of awareness, the Puruṣa. This corresponds to the human stage of evolution. Animals lack this layer and the next.

**Ānanda-maya-kośa** is the innermost layer consisting of pure joy. This is the subtlest sheath and closest to the inner light of awareness, the Puruṣa.

The white circle in the center represents the Puruṣa (seer) that is beyond pleasure and pain, just witnessing the activities happening in the other layers through the lens of the buddhi (vijñāna-maya-kośa). The seer provides the light of knowledge, which gets filtered through the other layers like lamplight dimmed by a series of overlapping lampshades. Just as the light itself is not affected by the lampshades, so the seer is never affected by the kośa-s that encase it.

Figure 2 SĀṆKHYA: PROCESS OF MANIFESTATION



## Figure 2, Cont'd SĀṆKHYA: PROCESS OF MANIFESTATION

**Alīnga** or *pradhāna* represents the initial, unmanifest phase of *prakṛti*. The *guṇa-s* (*sattva*, *rajas*, *tamas*) are in equilibrium and not moving yet. *Alīnga* means “unmarked, unindicated” and indeed it has not developed into any real form yet.

**Līnga-mātra** is the first manifestation of *prakṛti*. The *guṇa-s* have begun to move and form the blueprint of intelligence behind all life (*mahat*). *Mahat* is a manifestation of *Īśvara*, the seed of all knowledge (1.25). *Līnga-mātra* means “marked alone” or “singly indicated,” used here because only one entity is manifesting. All subsequent *tattva-s* arise from this intelligence, which is the intelligence of life itself.

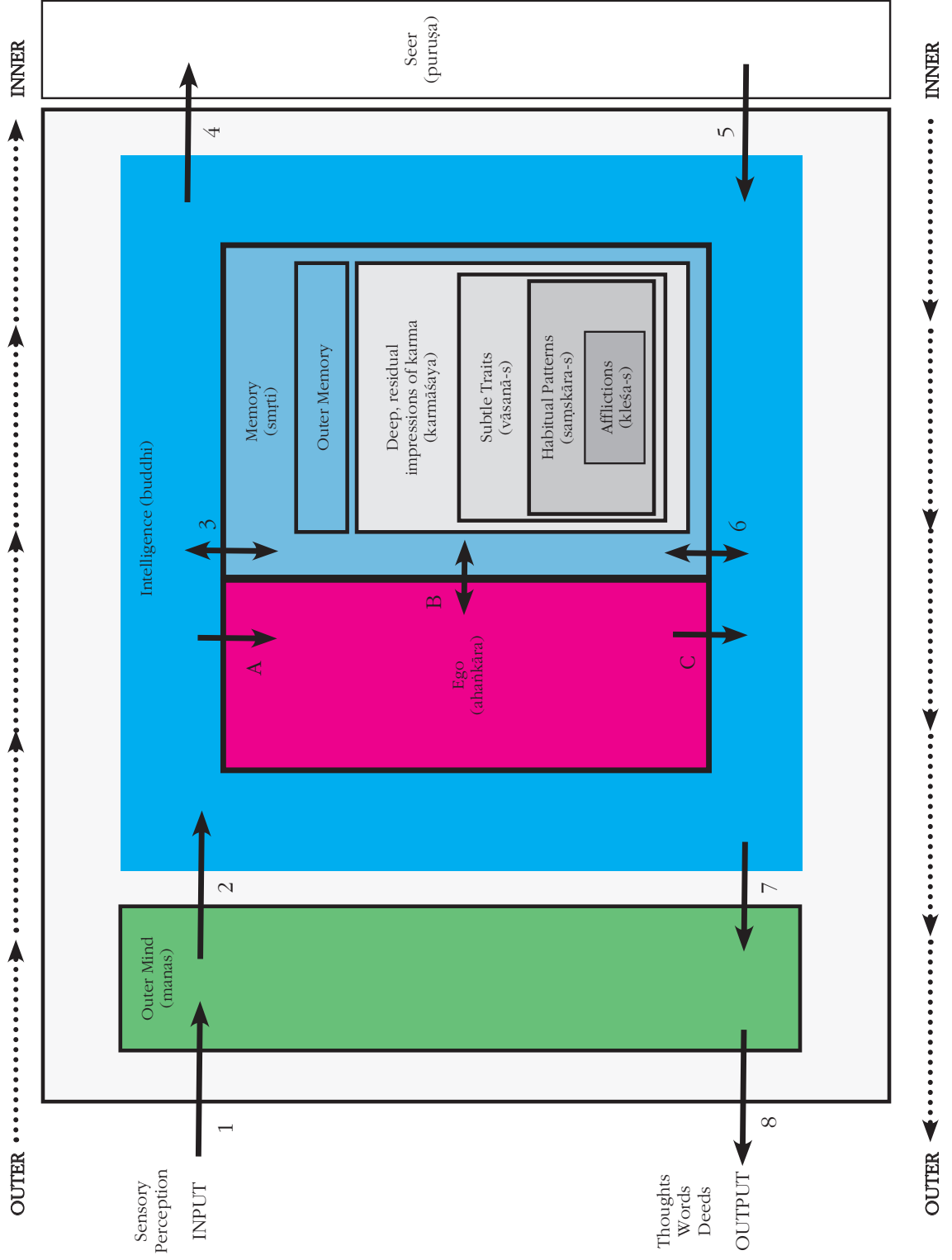
**Aviśeṣa** is a stage of division in which the intelligence directs the *guṇa-s* to fabricate the intellect, ego and subtle elements, all that is needed to experience the remaining *tattva-s* of the final phase (*viśeṣa*). *Buddhi* is a person’s individual intelligence (an individual form of *mahat*) and has the quality of *sattva*. *Ahaṁkāra* is an individual’s ego, what identifies things as oneself (see *citta* section for more details on these). *Tanmātra* means “only that, a trifle” implying a small number of constituents, here only five. These are subtle forms of the five fundamental elements, which arise from them.

**Viśeṣa** is the final phase in which the *guṇa-s* form their most outer, gross manifestation. *Viśeṣa* means “special, particular” and indicates that the *tattva-s* produced are the most specialized and particular. The five fundamental elements of matter and energy are the building blocks of all that we can sense with our five sensory organs. The process of sensation occurs through the outer mind (*manas*). Finally, action occurs through the five action organs. (see The Process of Perception on page 291).

The *guṇa-s* always comprise *prakṛti* (see *guṇa-s* in appendix E). In terms of *prakṛti*, *tamas* is matter or substance, *rajas* is the energy that transforms one *tattva* into another, and *sattva* represents the positive aspects of both and is the original quality of the *buddhi*.

Manifestation expands naturally from the few and simple to the many and complex in a process of complication. *Yoga* is the opposite, a process of refinement and simplification. From seeing the world as a myriad of objects and events, we pare our perception down by recognizing the temporal nature of existence and how it obscures (*avidyā*) the inner light of awareness. As the heart-mind field clears and we experience glimpses of this light, we begin to perceive the world as nothing more than the three *guṇa-s* working together. Eventually, through the process of *pratīprasava* (see that section), we experience *prakṛti* in its original state and *puruṣa* abiding in its own true nature (1.3, 4.34).

Figure 3 CITTĀ: THE HEART-MIND FIELD OF CONSCIOUSNESS



## Figure 3, Cont'd CITTA: THE HEART-MIND FIELD OF CONSCIOUSNESS

### INPUT

- 1) A perception is taken in by the outer mind (manas). Your current thoughts may affect how the perception is accepted.
- 2) The perception is then processed by the intelligence (buddhi).  
*If one's citta is mostly clear and pure:*
- 3) Perception is recorded accurately in the memory.  
One-time or benign perceptions will store temporarily in outer memory.  
Repeated or intense perceptions will form positive habitual patterns.
- 4) Clear, sattvic intelligence will not filter or distort the perception  
The presentation of the perception to the seer is truthful.

### *If one's citta is clouded by avidyā:*

- A) The ego makes it part of your identity, and may distort it further.
- B) Distorted perception is stored in memory.  
One-time or benign perceptions will store temporarily in outer memory.  
Repeated or intense perceptions will form negative habitual patterns.

### OUTPUT

- 5) Puruṣa shines all the time

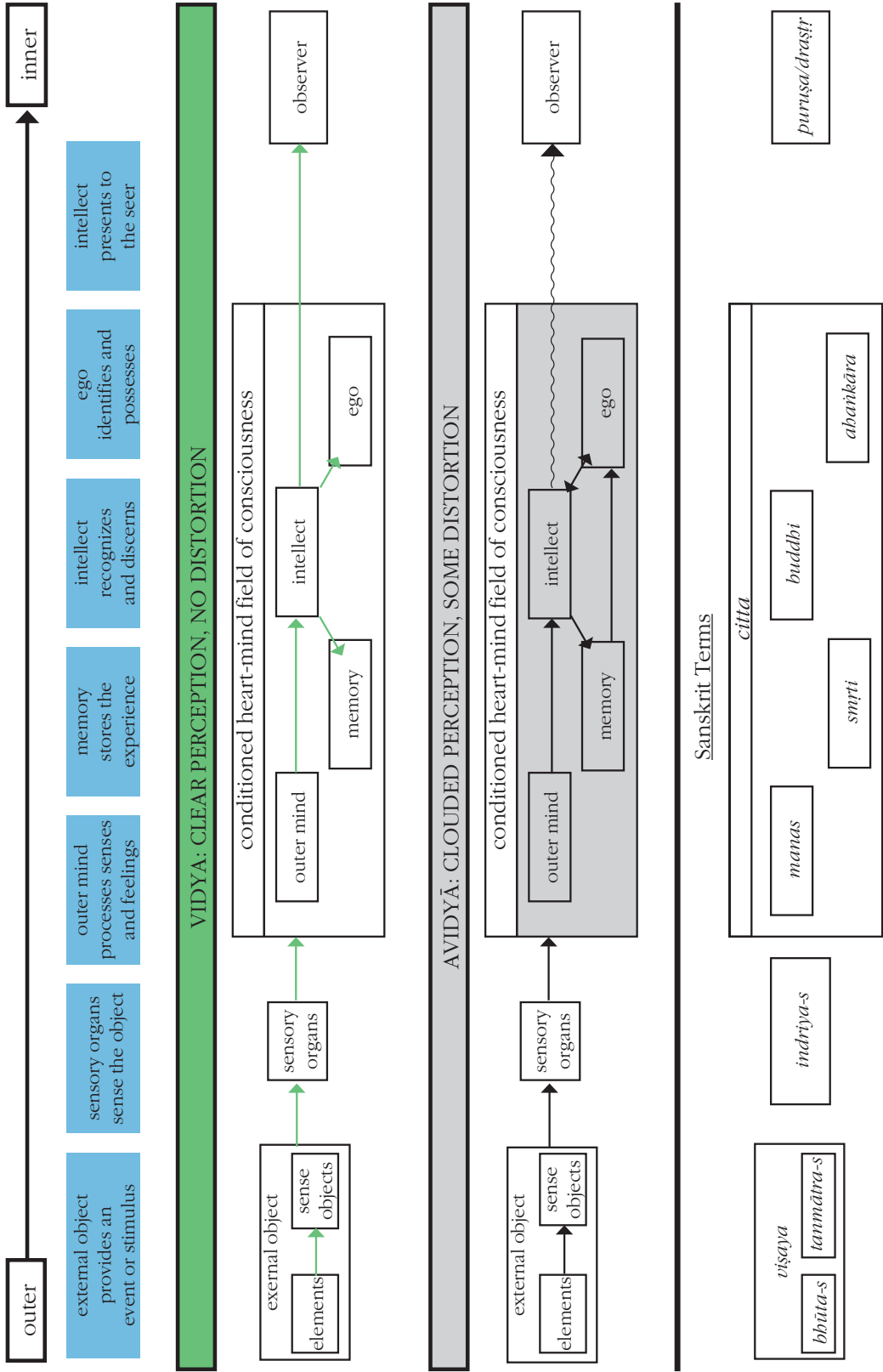
### *If one's citta is clear and pure:*

- 6) The memories required to decide on an action are recalled.

### *If one's citta is clouded by avidyā:*

- A) light cannot get through; ego takes control.
- B) The ego recalls the memories it thinks are needed.
- C) The ego directs the intelligence on the course of action.
- 7) Thought or emotion is selected to act a certain way (a pratyaya).
- 8) Action is carried out based on current thoughts and emotions.

Figure 4 THE PROCESS OF PERCEPTION (INPUT)



→ represents the flow of perception and knowledge via prāṇa

## *Figure 4, Cont'd* THE PROCESS OF PERCEPTION (INPUT)

Perception begins when we encounter an external object. The outer mind is the door through which all sensory perceptions enter our consciousness. The intellect decides what the object is. The ego wants to own the signal, make it "ours," and likes to have control over the intellect. The observer simply sits back and notices everything. Each stage of perception can be distorted and pass on misinformation. For example, if we perceive a car, the buddhi decides "this is a car," and the ego asks, "Is this my car?"

Yoga is designed to clear impurities from every link in this chain from sensory organs through the intellect. Once tamas and rajās have been replaced by sattva in the intellect, the stage is set for moving forward towards kaivalya. When everything we perceive makes it through this process unaltered, then the channels are clear, allowing the pure light of the observer to shine through our eyes and aura. Compassion and kindness to all beings results from the understanding that inside we are all sharing the same light of awareness.

Duḥkha, internal suffering, is the best gauge of our progress. When events no longer trigger our "buttons" and our helpful habitual patterns are stronger than the harmful ones we have worked so hard to weaken, then we can act consciously, deliberately, and compassionately. On the other hand, when a situation causes us to suffer and we allow harmful past conditioning to influence our reaction, it is time to practice self-observation (svādhyāya) to find out why and work towards weeding out the underlying cause.

### THE HEART-MIND FIELD IS CLEAR AND PURIFIED (GREEN)

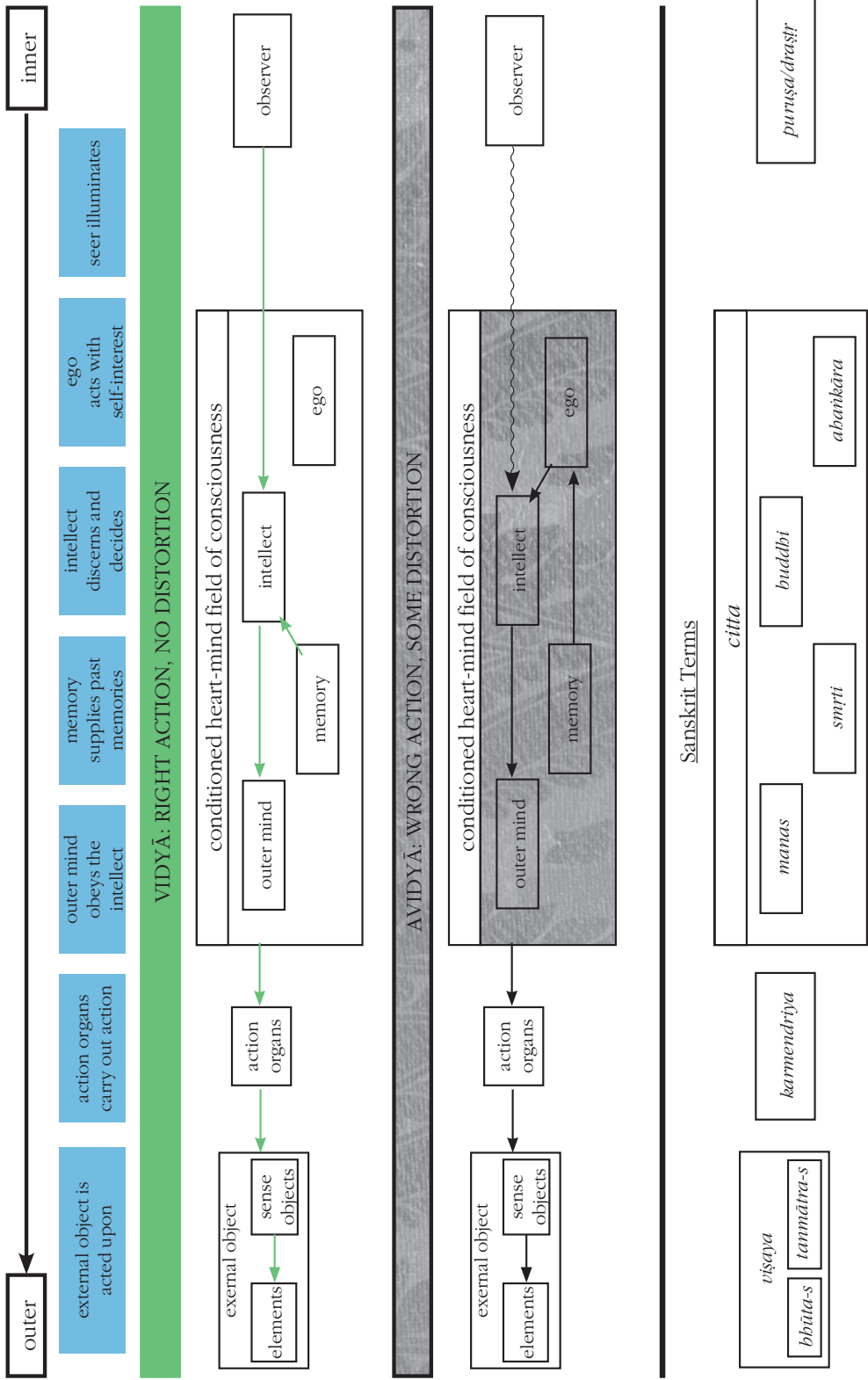
An external object is encountered; the sensory organs accurately pick up the sound, feel, sight, taste, or smell; the correct signals pass into the outer mind; then to the intellect which informs the ego; which records an accurate memory, and presents the information in its untainted form to the observer. The ego is subservient to the intellect, and so does not cause identification with the perception. The memory recorded is unbiased by the ego. This will lead to action that is based on reality, not based on misperception.

### THE HEART-MIND FIELD IS CLOUDED (GRAY)

An external object is encountered; the sensory organs pick up signals that reach the outer mind which is filled with commotion (vīrti-s). Because the heart-mind is not still and is caught up in busy-ness, the inner light of awareness is not able to illuminate the signal, and the perception becomes misinterpreted. The intellect submits to the ego which further filters the signal by superimposing what it thinks is best for the individual's own self-interest and power, then feeds this warped information into the memory to be recorded. This will lead to action that is not based on reality, but based on misperception and even delusion.



Figure 5 THE PROCESS OF ACTION (OUTPUT)



## *Figure 5, Cont'd* THE PROCESS OF ACTION (OUTPUT)

Each action issued from our being is determined by several factors, including habitual tendencies (saṃskāra-s), subtle propensities (vāsanā-s), deep emotional afflictions (kleśa-s), vṛtti-s, and the cycles of thoughts and feelings present in our consciousness (vṛtti-s). When we encounter an external stimulus, whether it be an actual sensory object or event, a sequence of rapid-fire signals race through our heart-mind, producing either an unconscious reaction, or a more discerning and conscious response.

Yoga is designed to clear impurities from every link in this chain from the intellect through the action organs, and to thereby control our actions. Once tamas and rajās have been replaced by sattva in the intellect, the stage is set for moving forward towards kaivalya. When every decision is made by a sattvic intellect, then transferred by the outer mind to the action organs, the resulting action has been influenced by the light of pure awareness. This action will always be kind and honest.

Duḥkha, internal suffering, is the best gauge of our progress. When events no longer trigger our “buttons” and our helpful habitual patterns are stronger than the harmful ones we have worked so hard to weaken, then we can act consciously, deliberately, and compassionately. On the other hand, when a situation causes us to suffer and we allow harmful past conditioning to influence our reaction, it is time to practice self-observation (svādhyāya) to find out why and work towards weeding out the underlying cause.

### THE HEART-MIND FIELD IS CLEAR AND PURIFIED (GREEN)

Actions issued from a clear heart-mind are carried out with the welfare of oneself and others taken into consideration. Memory is drawn upon, but only informs the course of action; it does not determine it completely as it does below. The action reflects clear perception in the present moment. This kind of action is neither black nor white, and does not incur any karmic debt. Notice that the ego does not take part in the process; it is bypassed completely.

### THE HEART-MIND FIELD IS CLOUDED (GRAY)

When the light shining from the observer is blocked or restricted, the heart-mind is filled with distractions and the flow of prāṇa is distorted. Actions tend to be more reactive, and driven by habitual tendencies formed from past memories. The action reflects distorted perception in the present moment. When you react with no discernment, the saṃskāra-s determine the action, not the higher self. The ego is calling the shots, doing what it needs to do to stay in control and protect the individual. The resulting action will further strengthen the negative tendency and make it more difficult to break the pattern. The ego determines the action which then becomes biased.

Figure 6 CLARIFICATION OF THE HEART-MIND (CITTA)

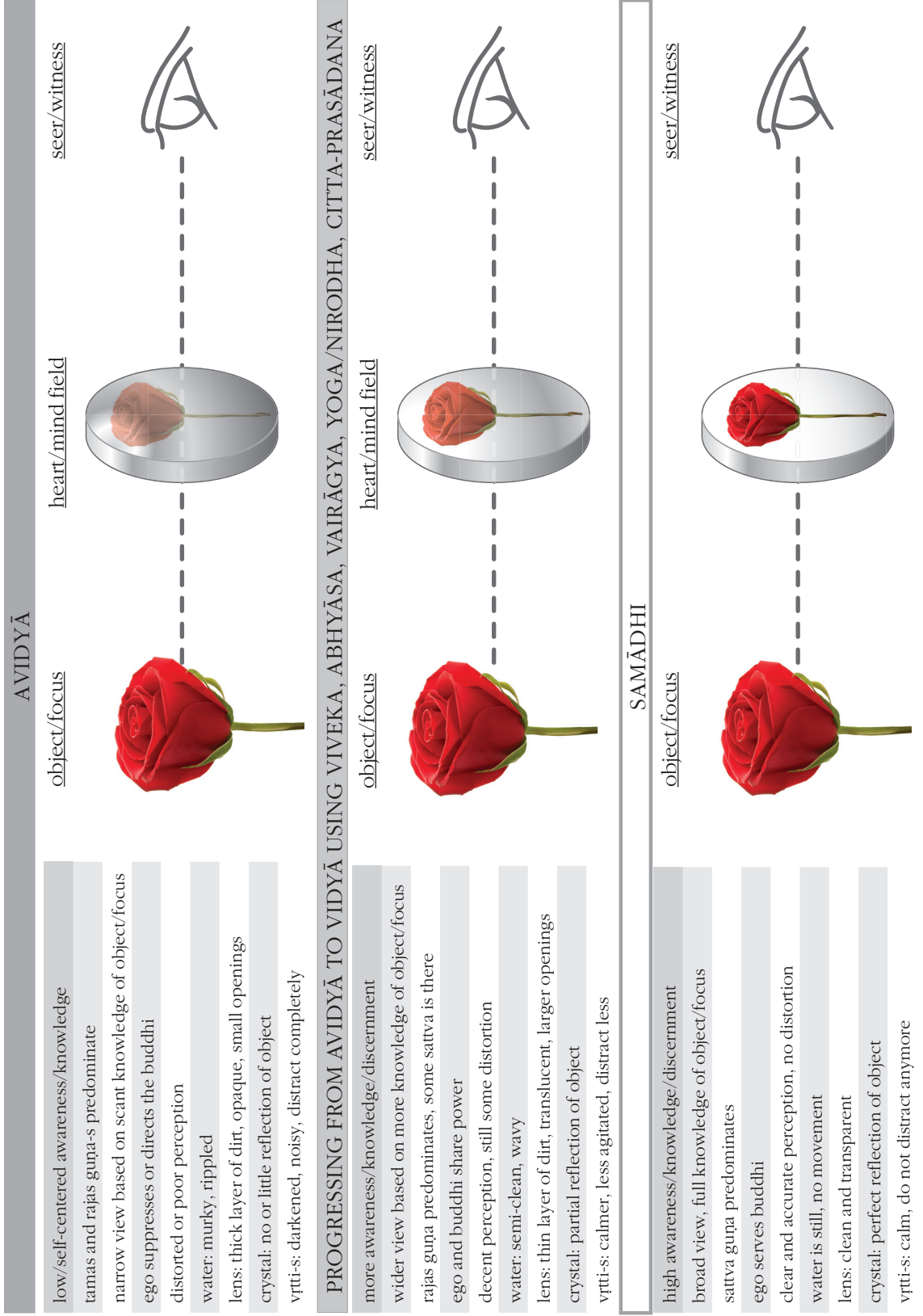
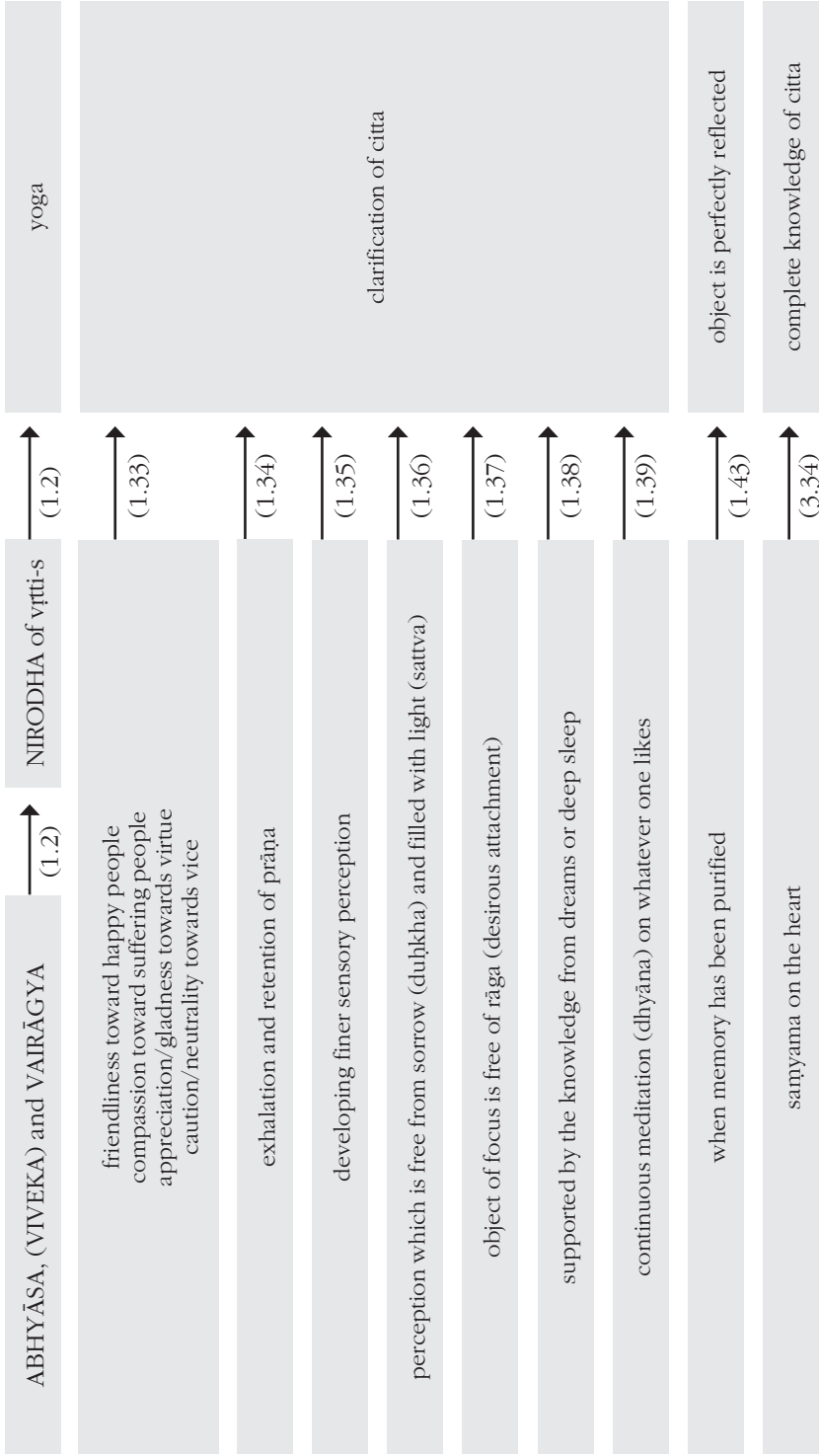
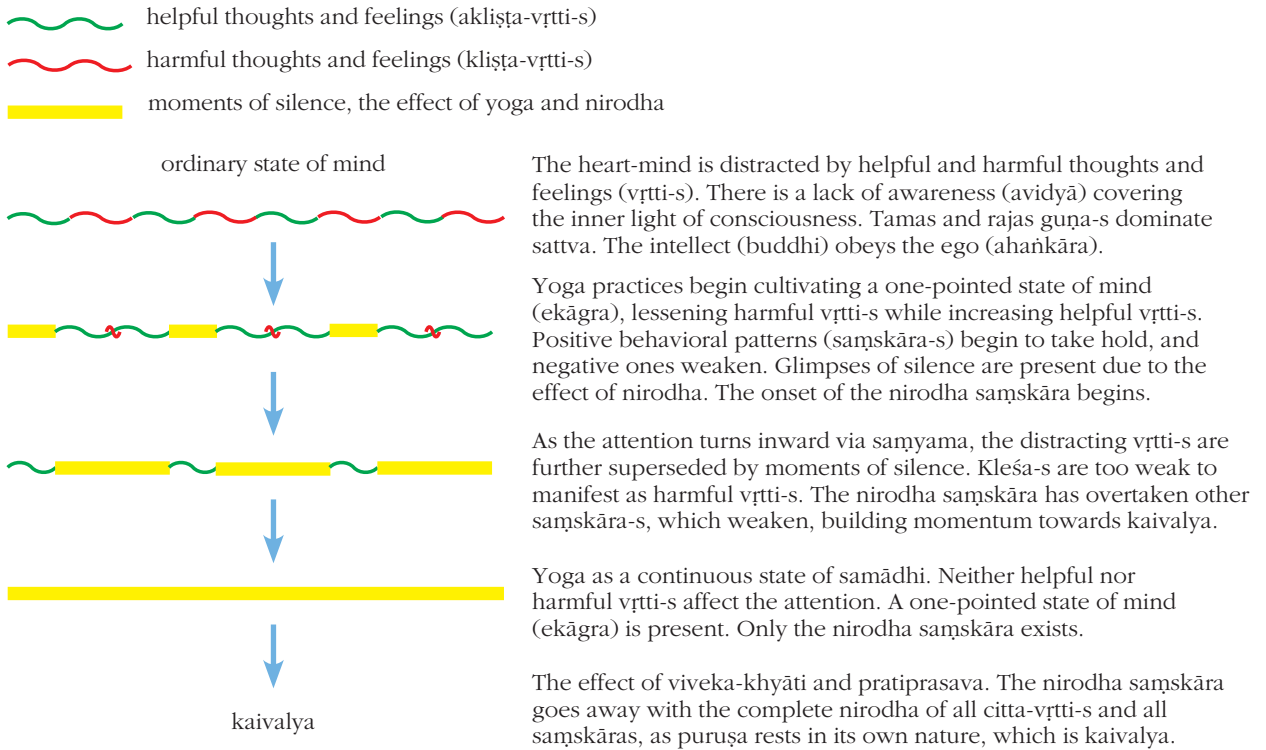


Figure 6, *Cont'd* CLARIFICATION OF THE HEART-MIND (CITTA): SŪTRA-S



## Figure 7 THE PROCESS OF NIRODHA: SILENCING THE HEART-MIND



## Figure 8 VṚTTI-S: DISTRACTING THOUGHTS AND FEELINGS (1.6–11)

VṚTTI	SŪTRA	MEANING	DEFINITION	KLIṢṬA (HARMFUL)	AKLIṢṬA (HELPFUL)
pramāna	1.7	correct means of evaluation	pratyakṣa (direct observation) anumāna (inference) āgama (testimony from a reliable second hand source)	see something but not ready for it idea or label interferes with perception	see object as it really is reflection based on reliable info
viparyaya	1.8	misperception	erroneous knowledge based on form which is not that	delusion (think one thing, reality is another thing)	adjust knowledge to fit reality verification, asking questions admitting you are wrong
vikalpa	1.9	conceptualization imagination, fantasy, our fictional creation	without an object, relying on knowledge from words or language	fantasies from which you make decisions; daydreaming	high-level abstract thinking; compositions: art, music, math... tool=bhāvana (realistic intention)
nidrā	1.10	sleep	tamasic activity supported by the absence of presented thoughts	drowsiness, absence of attention; e.g., nod off during an important meeting	deep, dreamless sleep e.g., want to sleep at 6:00, fall asleep at 6:15
smṛti	1.11	memory	mental retention of a (previously) experienced object	see disturbing images, have nightmares about them OR rāga/dveṣa (past pleasure/pain) causes action without discrimination	memorize a helpful verse or saying OR remember to step back from situation so as to weaken rāga/dveṣa

## Figure 9 ANTARĀYA-S: OBSTACLES THAT DISTRACT (1.30)

ANTARĀYA	MEANING	NOTES
vyādhi	disease, imbalance	only one that does not involve the kleśa-s
styāna	apathy, mental dullness, lack of interest	can have an external cause
saṃśaya	doubt, indecision	like fire, consumes everything in its path
pramāda	carelessness, intoxication, inattention	action without reflection
ālasya	lethargy, fatigue, lack of enthusiasm	disinclination to act
avirati	sexual preoccupation, temptation	over-indulgence of sense organs
bhrānti-darśana	erroneous perception, mistaken view	think we know what we do not know
alabdha-bhūmikatva	cannot get grounded, lack of perseverance	cannot hold on to what is achieved, thus cannot progress further
anavasthitatva	instability, regression	cannot stabilize at current level, fall backwards into a previous stage

### Accompanying Symptoms (1.31)

duḥkha	pain, mental discomfort, constricted space in head/heart; grief, distress
daurmanasya	“mental pain” depression, negative thinking, pessimism
aṅgamejayatva	restlessness, trembling of body; inability to sleep when body needs to
śvāsa	inhalation: disturbed, inability to control
praśvāsa	exhalation: disturbed, inability to control

## Figure 10 KLEŚA-S: CAUSES OF SUFFERING (2.3–9)

2.4 All can be dormant, weakened, intermittent, or active

KLEŚA	SŪTRA	MEANING	NOTES
avidyā	2.5	lack of awareness, ignorance	the field in which the other kleśa-s exist breeds fear, which the other kleśa-s are based upon
asmitā	2.6	“I am-ness,” identifying the seer and instrument of seeing as the same	identification with the ego self; thinking you are more than you are (puffed up) or less than you are (failure/insecure). Afraid of losing control of the organism.
rāga	2.7	attachment to past pleasure	opposite of vairāgya product of asmitā, which is destroyed by vairāgya
dveṣa	2.8	attachment to past suffering	repress/shun a bad experience; past suffering negatively affects current actions; product of asmitā, which is destroyed by vairāgya
abhiniveśa	2.9	survival instinct, fear of death	only kleśa we are born with; most difficult one to remove; fear of losing something product of asmitā, which is destroyed by vairāgya

Figure 11 OUTER LIMBS OF YOGA (BAHIRAṄGĀNI)

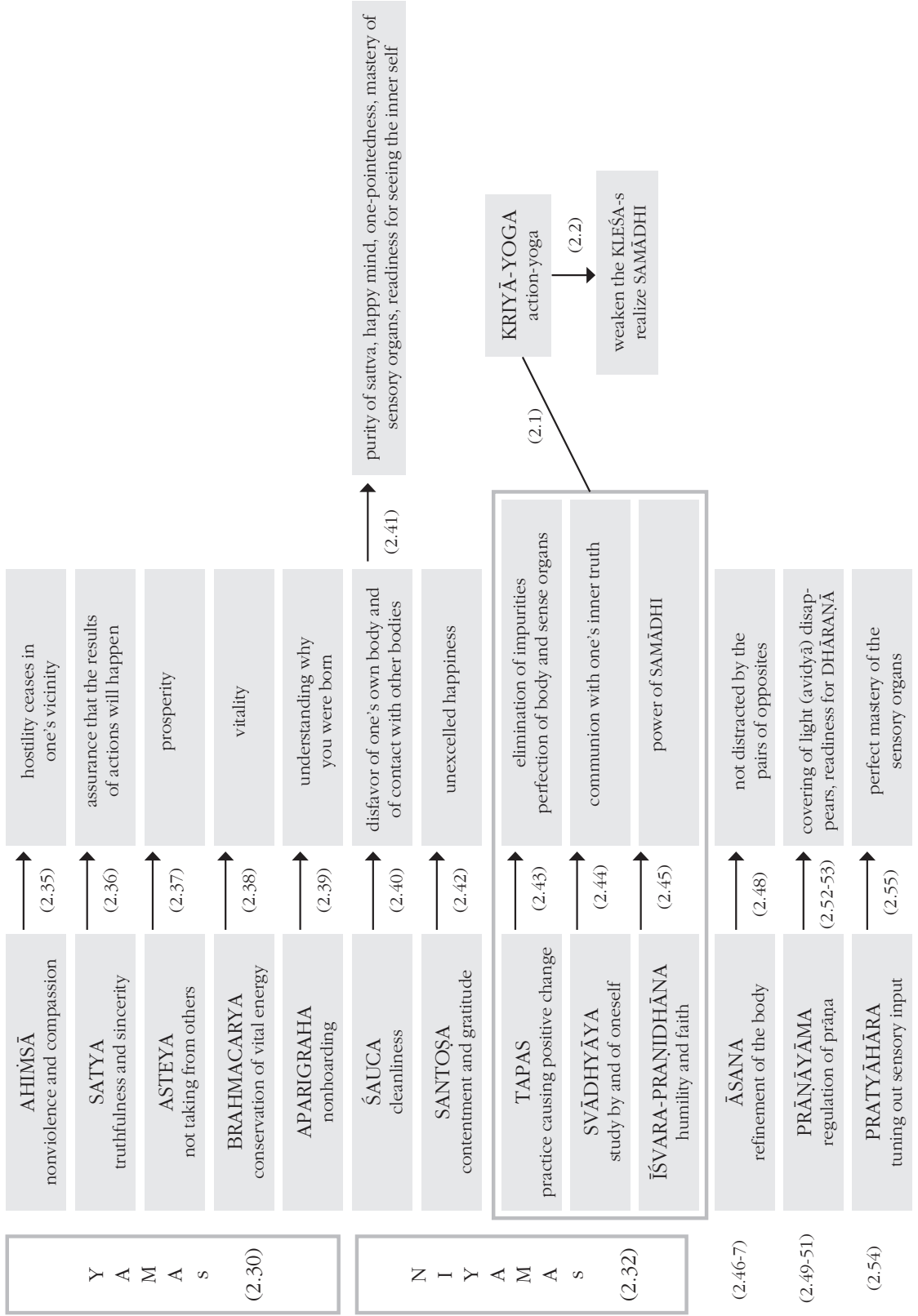


Figure 12 INNER LIMBS OF YOGA (SAMĀYAMA)

	DHĀRANĀ	DHYĀNA	SAMĀDHI
Definition	3.1 choosing a focus and directing the attention there	3.2 the continuous flow of attention on a single focus	3.3 the object alone shines forth (in the citta) as if devoid of its own form
Type of focus	choosing and holding a focus focusing is intermittent	holding and maintaining a focus focusing is continuous	focus is inseparable from the perceiver
State of Attention	developing the power of attention	exercising the power of attention	total control of attention
Distractions	peripheral distractions still exist (squiggles) pratyāhāra is partial	peripheral distractions are controlled pratyāhāra is in place now	nothing else seems to exist except the focus, the sense of individual self disappears
Object	object is a prop	object is to be understood feels closer, more known	object is completely understood
Example	Choose a rose among all other flowers as the object of focus. Other objects still distract, but we keep bringing our attention back to the rose.	Only the rose is seen, no other flowers or objects distract the attention. The heart-mind is continuously focused on the rose alone.	The heart-mind is like a crystal, reflecting the rose perfectly, appearing to take on its form. The rose seems no different than the heart-mind.

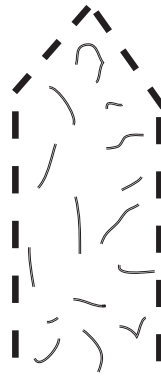
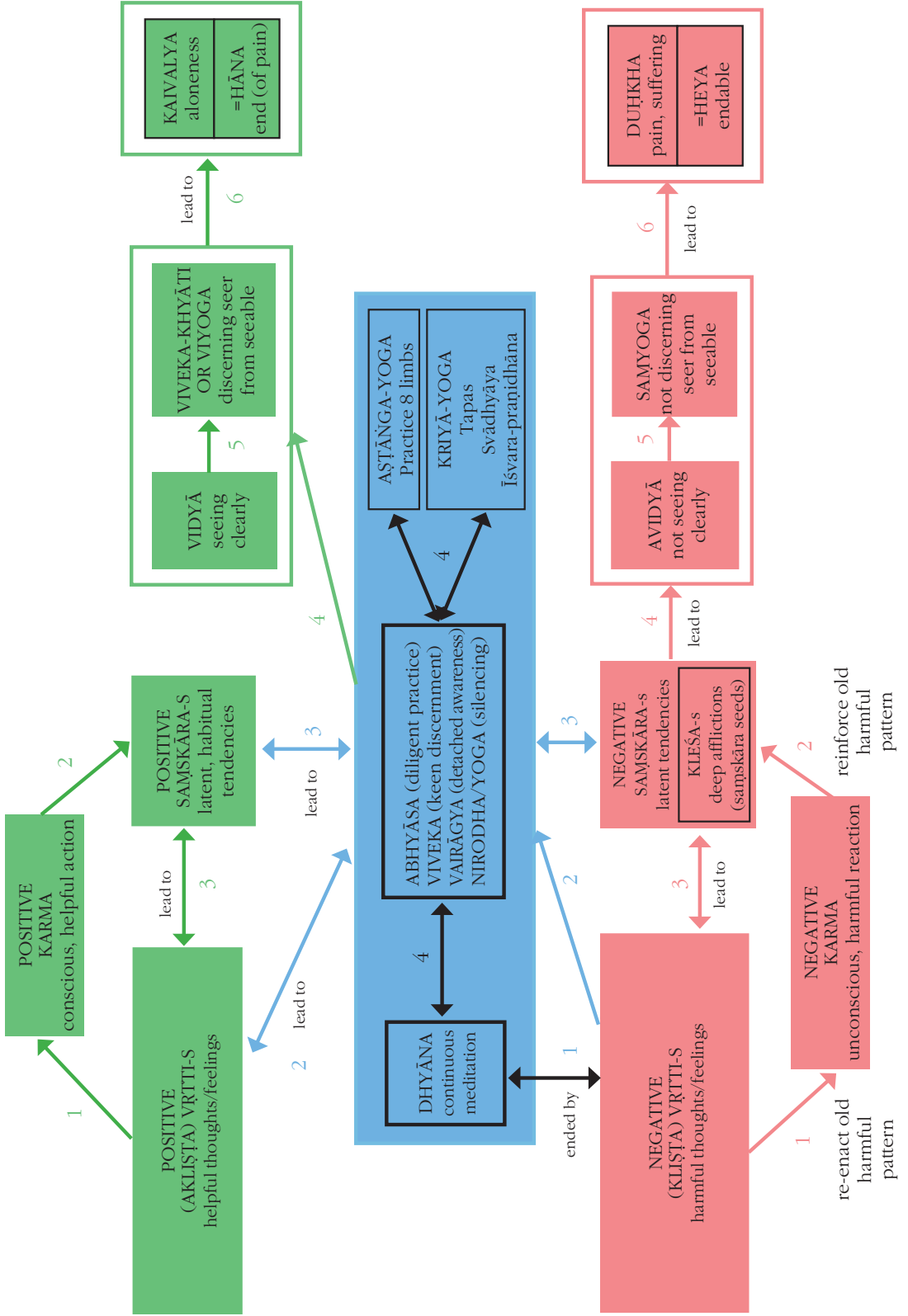




Figure 13 PATHWAYS OF YOGA:  
MOVING FROM NEGATIVE TO POSITIVE



*Figure 13, Cont'd* **PATHWAYS OF YOGA:  
MOVING FROM NEGATIVE TO POSITIVE**

**CYCLE OF POSITIVE ACTION**

- 1** Helpful thoughts and feelings (akliṣṭa-vṛtti-s) lead to positive, conscious action.
- 2** Positive, conscious action creates positive habitual tendencies.
- 3** These helpful habitual tendencies in turn cause more helpful thoughts and feelings.

**POSITIVE FLOW TOWARDS KAIVALYA**

- 4** Yoga practices clarify the heart-mind, disintegrating the dark covering of ignorance (avidyā) and leading to clear perception (vidyā).
- 5** With awareness comes discriminating perception (viveka-khyāti).
- 6** Discerning what changes (seeable) from what does not change (seer) eventually leads to the full experience of the inner light of awareness, and liberation (kaivalya).

**PRACTICES TO TRANSFORM NEGATIVE ATTITUDES INTO POSITIVE ATTITUDES**

- 1** Negative thoughts and feelings can be ended by dhyāna (2.11).
- 2** Yoga practices can transform negative, harmful thoughts and feelings into positive, helpful thoughts and feelings.
- 2** Helpful practices lead to helpful thoughts and feelings (kliṣṭa-vṛtti-s).
- 3** Negative tendencies (saṃskāra-s) can be replaced with positive tendencies by the practices of yoga. The afflictions (kleśa-s), strengthened by negative tendencies, are weakened by kriyā-yoga (2.2).
- 4** Positive tendencies further encourage the practices of yoga.
- 4** All of the yoga practices in the blue box reinforce each other.

**CYCLE OF NEGATIVE ACTION**

- 1** Negative thoughts and feelings (kliṣṭa-vṛtti-s) lead to negative, unconscious actions.
- 2** Negative, unconscious actions create new or reinforce old negative, harmful habitual tendencies that worsen the afflictions (kleśa-s).
- 3** Negative habitual tendencies (saṃskāra-s) strengthen the deep afflictions (kleśa-s), which cause negative thoughts and feelings (kliṣṭa-vṛtti-s).

**NEGATIVE FLOW TOWARDS SUFFERING**

- 4** Negative tendencies reduce awareness and lead to ignorance (avidyā).
- 5** Lack of awareness (avidyā) is the cause of falsely identifying what changes with what never changes (samyoḡa - 2.24)
- 6** This confusion (samyoḡa) is the cause of suffering (duḥkha - 2.17) which is endable (2.16).