



**The Yoga Studies Institute**

**HOW AND WHY TO BE  
HAPPY:  
BUDDHISM AND THE  
YOGA SUTRA**





## I. THE END (AND MEANS) OF YOGA

स्थिरसुखम् आसनम् ॥ २.४६ ॥

*sthira sukham asanam*

II.46 THE POSES BRING A FEELING  
OF WELL-BEING WHICH STAYS WITH YOU.

## II. WHY WE'RE NOT HAPPY

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥२.३॥

*avidya-asmita raga dvesha-abhiniveshah pancha kleshah*

II.3 THE FIVE NEGATIVE THOUGHTS ARE IGNORANCE, SELFNESS,  
LIKING, DISLIKING, AND GRASPING.

## III. GAINING DISCRIMINATION

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥२.५॥

*anitya-ashuchi dukkha-anatmasu nitya shuchi sukha-atma khyatir avidya*

II.5 IN IGNORANCE WE MISUNDERSTAND OUR WORLD:  
THINGS THAT CANNOT LAST, THINGS WHICH ARE UNCLEAN, AND PAINFUL,  
AND WHICH ARE NOT THEMSELVES;  
SEEM TO US AS IF THEY WILL LAST,  
AND AS IF THEY ARE CLEAN,  
AND PLEASANT, AND VERY MUCH THEMSELVES.



#### IV. GAINING DETACHMENT

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १.१५ ॥

*Dirshata-anushravika vishaya vitirshnasya  
vashikara sanjnya vairagyam.*

I.15 GIVING UP YOUR ATTACHMENTS  
CONSISTS OF THE DECISION TO GAIN CONTROL  
OVER YOUR CRAVING FOR EXPERIENCES,  
SEEN OR ONLY HEARD OF.

संतोषाद् अनुत्तमः सुखलाभः ॥ २.४२ ॥

*santoshad anuttamah sukha labhah*

II.42 IF YOU STAY CONTENTED,  
THEN YOU ACHIEVE  
HAPPINESS WHICH IS UNSURPASSED.

#### V. REDEFINING THE “SELF”

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ १.३ ॥

*Tada drashtuh svarupevasthanam*

I.3 ON THAT DAY  
THE SEER COMES TO DWELL  
WITHIN THEIR OWN REAL NATURE.



## VI. YOU CAN ALWAYS GET WHAT YOU WANT

### A. THE REAL CAUSES FOR THINGS

यो हि येन विना नास्ति यंस्मिश्च सति विद्यते ।

स एव कारणं तस्य स तथं विघ्न उच्यते ॥६.१०४ ॥

*yo hi yena vina nasti yansmish cha sati vidyate  
sa eva karanam tasya sa tatham vighra uchyate*

WHEN THE ABSENCE OF A CERTAIN THING  
MEANS THAT ANOTHER THING WON'T HAPPEN;  
WHEN THE PRESENCE OF A CERTAIN THING  
MEANS THAT ANOTHER THING WILL HAPPEN;  
THEN IT MEANS THAT THIS SAME CERTAIN THING  
IS THE CAUSE OF THE OTHER THING.  
HOW THEN COULD YOU CALL IT A HINDRANCE?

*(Guide to the Bodhisattva's Way of Life 6.104)*

### B. WORKING THE KARMIC CORRELATIONS

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ २.१४ ॥

*te hlada paritapa phalah punya-apunya hetutvat*

II.14 THERE IS A CONNECTION OF CAUSE AND EFFECT:  
THE SEEDS RIPEN INTO EXPERIENCES  
REFRESHINGLY PLEASANT, OR PAINFUL IN THEIR TORMENT;  
DEPENDING ON WHETHER YOU HAVE DONE GOOD TO OTHERS,  
OR DONE THEM WRONG INSTEAD.



ततः क्षेत्रिकवत् ॥ ४.३ ॥

*tatah kshetrikavat*

IV.3 AND THEN WE MUST BECOME AS GARDENERS.

## VII. GETTING YOUR BIGGEST BANG FOR THE BUCK: MAXIMIZING YOUR KARMIC GARDENING

परात्मसमतामादौ भावयेदेवमादरात्

समदुःखसुखाः सर्वे पालनीया मयात्मवत् ॥८.९० ॥

*paratmasamatamadau bhavayedevamadarat  
samaduhkhasukhah sarve palaniya mayatmavat*

FROM THE VERY BEGINNING EXERT YOURSELF  
IN THE PRACTICE OF TREATING OTHERS  
AND YOURSELF THE SAME.  
WHEN THE HAPPINESS AND THE SUFFERINGS  
ARE THE SAME, THEN YOU WILL CARE FOR ALL  
JUST AS YOU DO YOURSELF.

*(Guide to the Bodhisattva's Way of Life 8.90)*

