Sacred Texts of South Asia
Understanding Yoga

Course Number: REL S 315
Instructor: S. Timalsina
Time: 2:00 – 3:15 PM
Venue: PS 140
Office: Arts and Letters 638
Office Hours: TTh 11:00-12:00
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Course Introduction:
Spreading from its origins in India, yoga has been a part of everyday life in America for years. It has been linked with health, and is now an industry earning some 6 billion dollars. Yoga is practiced in one form or another by over 25 million people in the United States alone. Practitioners follow Sahaja Yoga, Bikram Yoga, Anusara Yoga, and you name it. But what is the philosophy behind these varieties of yogas? What are its roots?
In this course, we will explore the original teachings of yoga, following the aphorisms of Patañjali who is considered to be the founder of the yoga school of philosophy. Besides reading less than 200 sentences that constitute the core teachings of Patañjali, we will explore a wide range of literature on three related areas of history and literature, philosophy, and comparative studies. The central idea for teaching this course is to give you the textual and critical basis for your comprehension and comparison.

Required Text:


In addition to this text, I will post various articles and book chapters on the blackboard. While the exams (midterm and final written exams) will depend on this book alone, the postings are to assist you on your weekly postings and two term papers.
**Course Weight:**

**Weekly Discussions**  
40 Points

[You are expected to engage in one or another issue addressed in the class. I do not need written papers from you for the presentations, but I do need some notes or sketches as an evidence for a record. You are expected to give a minimum of 8 presentations (5 minutes in average) over the Semester].

**Short Term Paper**  
80 Points

(2,000 words. Deadline: October 1, 2014)  
You are expected to present the summary of your paper to the class.

**Long Term Paper**  
80 Points

(3,500 words. Deadline: December 3, 2014)  
You are expected to present the summary of your paper to the class.

**Learning Objectives:**
As part of the general education requirement in the Humanities, this course incorporates the following basic objectives:

1. Construct, analyze, and communicate arguments;
2. Apply theoretical models to the real world;
3. Contextualize phenomena;
4. Negotiate differences;
5. Integrate global and local perspectives;
6. Illustrate relevance of concepts across boundaries;
7. Evaluate consequences of actions.

Your weekly assignments and term papers are designed to meet these objectives. As part of a Religious Studies course, we would like to also achieve the following specific objectives:

1. To be able to compare religious traditions academically,
2. To be able to explore the diversity of religious phenomena,
3. To be able to give insight into the nature and role of religious traditions and experiences in our lives,
4. To use a "vocabulary" for discussing religious experience academically,
5. To develop historical and comparative perspectives on religions,
6. To utilize a critical perspective concerning the role of religion in the modern world,
7. To be able to recognize a shared humanity in all forms of religious experience and expression.

**Guidelines for Quizzes and Papers:**

Exams and quizzes are designed to test your ability to identify, define, and describe basic concepts, sacred texts, and religious teachings. Short essays [answers in 50 words] give you an opportunity to respond with more depth, creativity, and concrete detail. Essays should use complete sentences, provide specific examples, and give clear explanations that address the question asked. Study guides for exams will be provided.

I am available during office hours and by appointment to help you in any way that I can. You will access this course online through Blackboard for all up-to-date course materials such as this syllabus and a few required readings. I will use Blackboard to post announcements and to send you course materials by e-mail. I will also post your grades on Blackboard.

Exams must be taken at the times scheduled unless I am notified prior to the exam. Please let me know if you need accommodation due to a disability. Quizzes cannot be made-up (sorry, it is just too chaotic otherwise).

**Specific Guidelines for Papers:**

1. You have to read at least two books or five research articles for a paper.
2. Argumentative papers receive higher credit than do merely descriptive papers.
3. Your essay needs to be footnoted and with references at the end of the essay.
4. You have to follow the Chicago Manual of Style.
5. Your essays need to be original. There will be consequences for plagiarism following the SDSU rules and regulations.

**Specific Guidelines for Discussions:**

Every week, you will engage in discussions on various topics. This way, every week, you will be exploring on your own part of the issues that constitute this subject as a theme of scholarly analysis.

**Rubric:**

The following list indicates the essential qualities I am expecting to see in your writings.

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<td>___ thesis statement provided</td>
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<td>___ argument developed in paper</td>
<td>___ clearly and concisely written</td>
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___ evidence, examples supplied        ___ course materials integrated

___ adequate and accurate citations     ___ grammar, spelling doublechecked

___ insights gained from class included ___ coherency

___ own thesis examined                  ___ vividly written

___ other positions analyzed            ___ organized, transitions used

___ synthesis                           ___ clear conclusion that ties together

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**CLASSROOM ETIQUETTE**

Attendance is mandatory and you are not allowed to use the cell-phone during the class.

**Grading Guidelines:**

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- During the course of the semester, you will be able to see your grade by checking the GRADEBOOK section on BLACKBOARD.
- I will issue an Authorized Incomplete only (I) when a small portion of required coursework has not been completed due to unforeseen, but fully justified reasons. You must complete the required work within one calendar year immediately following the end of the term in which it was assigned. If this is not done, you will receive an IC-Incomplete Charged Grade that will count as an F for GPA computation.
- A grade of "WU" for " Withdrawal Unauthorized" (formerly "U") indicates that you enrolled in a course, did not officially withdraw from the course, and failed to complete course requirements. For purposes of GPA computation, this grade is equivalent to an
"F". If you attend a portion of a course and then, after receiving a failing grade, stop attending without officially withdrawing, you will receive a final grade of "F" rather than "WU".

Students with Disabilities

If you are a student with a disability and believe you will need accommodations for this class, it is your responsibility to contact Student Disability Services at (619) 594-6473. To avoid any delay in the receipt of your accommodations, you should contact Student Disability Services as soon as possible. Please note that accommodations are not retroactive, and that accommodations based upon disability cannot be provided until you have presented your instructor with an accommodation letter from Student Disability Services. Your cooperation is appreciated.

Week 1: (August 26-28): TEXT (YOGASŪTRA)

I.1. atha yogānuśāsanam |
I.2. yogaś citta-vṛtti-nirodhaḥ ||
I.3. tadā draṣṭus svarūpe ’vasthānam |
I.4. vṛtti-sārūpyam itaratra |
I.5. vṛttayāḥ pañcatayyāḥ kliśṭākliśṭāḥ |
I.6. pramāṇa-viparyaya-vikalpa-nidrā- 

Discussion Questions:
1. Identify and discuss Patañjali’s definition of yoga.
2. Analyze citta as understood by the Patañjalian yoga system.
3. Explain the concept of vṛttis.
4. Explain the nature of the self according to Patañjali.

Lecture:

Introduction to Yoga

Discussion Questions:
1. Identify some of the major forms of yoga.
2. Describe the practice of meditation, following the Vedic system.
3. What are the central constituents of the yoga in the Bhagavadgīta?
4. What is the significance of the Guru in yogic traditions?
References:


Week 2 (September 2-4) : TEXT (YOGASŪTRA)

I.7. pratyaksānumānāgamāḥ pramāṇāni | I.11. anubhūtaviṣayāsampramoṣaḥ
I.8. viparyayo mithyājñānam atadrūpa pratiṣṭham | smṛṭiḥ |
I.9. śabdajñānānupāti vastuśūnyo vikalpaḥ | I.12. abhyāsavairāgyābhyaṁ tan nirodhaḥ |
I.10. abhāvapratyayālambanā vṛttir nirdrā | I.13. tatra sthitau yatno ’bhyāsaḥ |
I.14. sa tu dīrghakālā-nairantarya-
satkārāsevito dhṛhabhūmiḥ | I.16. tatparam puruṣakhyāter guṇa
vaśikārasamjñā vairāgyam |
vairātṣṇyam |

I.15. drśṭānuśravika-viṣaya-viṣṭṇasya

Discussion Questions:
1. Identify and discuss pramāṇas, following the yoga system of Patañjali.
2. What is nidrā?
3. What is Patañjali’s understanding of memory?
4. What is Patañjali’s prescription for the cessation of vṛttis?
5. What is vairāgya?

Lecture: Hatha Yoga

Discussion Questions:
1. Discuss the concept of cidvilasa.
2. Describe the concept that pinda is the brahmanda.
3. Discuss the yoga of sound.
4. What is yogic alchemy?

References:
**Week 3 (September 9-11): TEXT (YOGASŪTRA)**

I.17. vitarka-vicārānandāsmitānugamāt viśeṣaḥ |
samprajñātaḥ |

I.18. virāmapratyayābhāyāsapūrvaḥ |
samskāraśeṣo ‘nyaḥ |

I.19. bhavapratyayo |
videhaprakṛtilayānām |

I.20. śraddhā-vīrya-smṛti-samādhi- |
prajñā-pūrvaka itaresām |

I.21. tīvra-saṃvegānām āsannaḥ |

I.22. mṛdu-madhyaḥdhiratvat tato ‘pi |

I.23. iśvara-prañidhānād vā |

I.24. kleśa-karma-vipākāśayair |
aparāmṛṣṭaḥ puruṣa viśeṣa iśvaraḥ |

I.25. tatra niratiśayam sarvajñābījam |

I.26. sa eśa pūrveśām api guruḥ |
kālenāvacchedāt |

I.27. tasya vacakaḥ prañavah |

I.28. taj japas tadartha-bhāvanam |

**Discussion Questions:**

1. Identify and discuss two types of *samādhis* in Patañjali’s philosophy.
2. Identify the ways one can reach to *samādhi*, as outlined by Patañjali.
3. Discuss the concept of Īśvara?
4. What do you understand by *japa*?

**Lecture:**

Tantric Yoga (Hindu)

**Discussion Questions:**

1. Describe the bipolar symbolism in Tantric yoga.
2. What are the main elements of Tantric sadhana?
3. Compare differences between elements of yoga in Tantra and Patanjali’s yoga system.
4. What is *mantra* and what are its salient features?

**References:**


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**Week 4 (September 16-18): TEXT (YOGASŪTRA)**

I.29. tataḥ pratyakṣedānādham gamaṇa ’py antarāyabhāvaś ca |

I.30. cyādhi-styāna-samāya-pramādālasyāvīrati-bhrāṇtidarśanālabdha-

bhūmikatvānavasthitatvāni citta-vikṣepās te ’ntarāyāḥ |

I.31. duḥkha-daurmanasyāṅ-gamejyatva-śvāsa-prāsvāsā vikṣepasahabhuvaḥ |

I.32. tatpratīśedhārtham ekatattvābhyaśaḥ |

I.33. maitrī-karuṇā-muditopekṣāṇām sukha-duḥkha-puṇya ’puṇya-viṣayāṇām

bhāvanātaś citta-prasādanam |

I.34. pracchardana-vidhāraṇābhyaṁ vā prāṇasya |
I.35. viṣayavatī vā pravṛttir utpannā manasaḥ sthiti-nibandhanī |
I.36. viśokā vā jyotiṣmatī | I.39. yathābhimata dhyānād vā |
I.37. vīta-rāga-viṣayam vā cittam | I.40. paramāṇu-parama-mahattvānto 'syavāṣikāraḥ |
I.38. svapna-nidrā-jñānālambanam vā |

Discussion Questions:
1. What are the general obstacles that arise in practicing yoga?
2. What are the four practices for the pacification of the mind in response to the four different types of people that we encounter in the world?
3. What is the application of the prāṇic exercise in Patañjali’s yoga?

Lecture: Buddhist Tantric Yoga

Discussion Questions:
1. What yogas did Naropa teach?
2. What are the aspects of ‘illusory body yoga’?
3. What do you understand by bardo?
4. What is Gcod?

References:
Week 5 (September 23-25): TEXT (YOGASŪTRA)

I.41. kṣīna-vṛtter abhijātasyeva maṇer grhītṛ grahāṇa grāhyesu tatstha-tad-aṇjanatā-samāpattih |

I.42. tatra śabdārtha-jñāna-vikalpaiḥ samkīṛṇā savitarkā samāpattih |

I.43. smṛti-parśuddhau svarūpa-śūnyevārtha-mātra-nirbhāsā nirvitarkā |

I.44. etayaiva savicāra nirvicāra ca suṣṣma-viṣayā vyākhyaṭā |

I.45. suṣṣma- viṣayatvāṃ cāliṅga-paryavasāṇam |

I.46. tā eva sabijaḥ samādhiḥ |

I.47. nirvicāra-vaiśāradye ’dhyātma-prasādaḥ |

I.48. ṛtambhara tatra prajñā |

I.49. śrutānumāna-prajñābhyām anya-viṣayā viśeśārthatvāt |

I.50. tajjaḥ samskāro ’nya-samskāra-pratibandhī |

I.51. tasyāpi nirodhe sarva-nirodhān nīrbījaḥ samādhiḥ |

Discussion Questions:

1. What is the difference between savitarka samāpatti?
2. Identify and discuss nirvitarka samāpatti.
3. What is the distinction between savicāra and nirvicāra samādhis?
4. What is nīrbīja samādhi?
5. Discuss the significance of samskāras in the rise of samādhis.

Lecture:

Jain Yoga

Discussion Questions:

1. What are the four types of Jain meditation?
2. What do you understand by Asrava?
3. What are the reasons for the accumulation of karma, according to Jain system of yoga?
4. What are kasayas?

References:

Chapple, Christopher. 2003. “Purity and diversity in the yoga traditions of Patañjali and


**Week 6: (September 30): TEXT (YOGASŪTRA)**

II.1. tapaḥ svādhīyāyeśvara-praṇidhānāni kriyā-yogaḥ |

II.2. samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaḥ ca |

II.3. avidyāśmitā-rāga-dveśābhiniveśāḥ kleśāḥ |

II.4. avidyā-kṣetram uttareśāṁ prasupta-tanu-vicchinnodāṇām |

II.5. anityāsuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā |

II.6. dṛg-darśana-śakyor ekātmatevāsmitā |

II.7. sukhānuśayī rāgaḥ |

II.8. duḥkhānuśayī dveśaḥ |

II.9. svarasavāhī viduṣo ’pi tathārūḍho ’bhiniveśaḥ |

II.10. te pratiprasava-heyāḥ sūkṣmāḥ |

II.11. dhyāna-heyāḥ tad-vṛttayaḥ |

II.12. kleśa-mūlaḥ karmāśayo drṣṭādrṣṭa-janma-vedanīyaḥ |

II.13. sati mūle tad-vipāko jāty-āyur-bhogāḥ |
II.14. te hlāda-paritāpa-phalāḥ puṇyāpuṇya hetutvāt |

**Discussion Questions:**
1. What is *kriyāyoga*?
2. Define and categorize the *kleśas*.
3. What is *avidyā*?
4. What are the consequences of the *kleśas*?

October 2: Midterm Paper Presentation

**Section Two: Yoga Philosophy**

**Week 7 (October 7-9): TEXT (YOGASŪTRA)**

II.15. pariṇāma-tāpa-samśkāra-duḥkhair guṇa-vṛtti-virodhāc ca duḥkham eva sarvam vivekinaḥ |

II.16. heyam duḥkham anāgatam |

II.17. draṣṭṛ-drśyayoḥ samyogo heya-hetuḥ |

II.18. prakāśa-kriyā-sthiti-śīlaṁ bhūtendriyātmakam bhogāpavargārtham drśyaṁ |

II.19. viśeṣāviśeṣa liṅgamātra-liṅgāṇi guṇaparvāṇi |

II.20 draṣṭṛ dṛśimātraḥ śuddho ’pi pratyayānupaśyaḥ |

II.21. tadarthva eva drśyasyātmā |

II.22. kṛtārtham prati naṣṭam apy naṣṭam tad-anya-sādhāraṇatvāt |

II.23. sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ samyogaḥ |

**Discussion Questions:**
1. How is the world perceived by the individual who possesses insight?
2. What do you understand by *heya* and *heya-hetu*?
3. What is Patañjali’s definition of *drśya*?
4. What happens to *drśya* when one is enlightened?
Lecture:

Yoga in the Bhagavadgita

Discussion Questions:

1. Discuss the concept of karma in Bhagavadgita.
2. What is the method of meditation outlined in the Bhagavadgita?
3. What is the art of dying taught in the Bhagavadgita?
4. What do you understand by Vibhuti Yoga?

References:


interpretation of the message of Bhagavadgita,” *Bridges*, 7 no 3-4, p 239-248.


**Week 8: (October 14-16): TEXT (YOGASŪTRA)**

II.24. tasya hetur avidyā |

II.25. tad-abhāvāt samyogābhāvo hānam tad drśēh kaivalyam |

II.26. viveka-khyātir-aviplavā hānopāyah |

II.27. tasya saptadhā prānta-bhūmil prajñā |

II.28. yogāṅgānusṭhānād asuddhi-kṣaye jñāna-dīptir āviveka-khyāteḥ |

II.29. yama-niyamsana-prāṇyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo ʾṣṭāv angānī |

II.30. ahimsā-satyāsteyā-brahmacaryāparigrahā yamāḥ |

II.31. jāti-deśa-kāla-samayānavacchinnāḥ sārvabhaumā mahāvratam |

II.32. śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ |

II.33. vitarka-bādhane pratipakṣa-bhāvanam |

II.34. vitarkā himsādayahā kṛta-kāritānumoditā lobha-krodha-moha-pūrvakā mṛdu-madhyādhimātrā duḥkhājānānānta-phalā iti pratipakṣa-bhāvanam |

**Discussion Questions:**

1. What is the function of *avidyā*?
2. What are the eight limbs of yoga?
3. Identify the limbs of *yama.*
4. Describe the limbs of *niyama*.
5. What are the *vitarkas*?

**Lecture:**

**Cognitive Samadhi**

1. What are the two types of Samadhi in Patanjali’s yoga system?
2. Discuss cognitive *Samadhi*, identifying its varieties.
3. What are the functions of *Samadhi*?
4. What is the yogic analysis of the perceiver and the perceived?

**References:**


Whicher, Ian. 2001. Patañjali's metaphysical schematic : purusa and prakṛti in the Yogasutra / Adyar, Chennai : Adyar Library and Research Centre


Rukmani, T. S. 1980-87. *Yogavārttika of Vijñānabhikṣu: Text with English Translation and Critical Notes along with the text and English Translation of the Patañjali’s*
**Week 9: (October 21-23): TEXT (YOGASŪTRA)**

II.35. ahims-pratiṣṭhāyāṁ tat-samnidhau vaira-tyāgaḥ | II.45. samādhi-siddhir īśvara-prāṇidhānāt |

II.36 satya-pratiṣṭhāyām kriyā-phalāśrayatvam | II.46. sthira-sukham āsanam |

II.37. asteya-pratiṣṭhāyāṃ sarvaratnopasthānam | II.47. prayatna-śaithilyānanta-samāpattibhyām |

II.38. brahmacarya-pratiṣṭhāyāṃ vīryalābhah | II.48. tato dvandvānabhighātah |

II.39. aparigraha-sthairye janmakathantā-sambodhah | II.49. tasmin sati śvāsa-prāsvāsayaṁ gati-vicchedah prāṇāyāmāḥ |

II.40. saucāt svāṅga-jugupsā parair asaṃsargah | II.50. bāhyābhyanṭara-stambhavṛttir deśa-kāla-samkhyābhīḥ paridṛṣṭo dīrga-sūkṣmāḥ |

II.41. sattva-śuddhi-saumanasaikāgyendriya-jayātmatdarśana-yogyatvāni ca | II.51. bāhyābhyanṭara-viśayākṣepī caturthaḥ |

II.42. santoṣād anuttamaḥ sukha-lābhaḥ | II.52. tataḥ kṣiyate prakāśāvaraṇam |

II.43 kāyendriya-siddhir aśuddhi-kṣayāt tapasaḥ | II.53. dhāraṇāsu ca yogyatā manasaḥ |

II.44 svādhīnayād īṣṭa-devatā-samprayogaḥ | II.54. sva-viśayāsamsprayoge citta-svarūpānukāra ivendriyāṇāṁ pratyāhāraḥ |

II.45. samādhi-siddhir īśvara-prāṇidhānāt | II.55. tataḥ paramā vaṣyatendriyāṇāṁ |

**Discussion Questions:**

1. What are the consequences of the perfection on five yamas?
2. What are the consequences of the perfection of five niyamas?
3. What is prāṇāyāma?
4. What is pratyāhāra?
Lecture: Yoga and Advaita

Discussion Questions:
1. Identify the parallels between the concepts of *cinmatra* and *cittamatra*.
2. What are Sankara’s observations on the doctrine of *cittamatra*?
3. What is the *sakara* and *nirakara* controversy in Yogacara philosophy?
4. What are the distinctive differences in the nature of consciousness as found in the Yogacara and Advaita systems?

References:

Week 10: (October 28-30): TEXT (YOGASŪTRA)

III.1. deśa-bandhaś cittasya dhāraṇāḥ |

III.2. tatra pratyayaikatānatā dhyānam |

III.3. tad evārthamāttranirbhāsaṃ svarūpa-śūnyam iva samādhiḥ |
III.4. trayam ekatrah samyamaḥ

III.5 taj-jayāt prañālokaḥ

III.6. trayam antaraṅgamaḥ pūrvebhyaḥ

III.7. trayam antaraṅgam pūrvebhyaḥ

III.8. tad api bahiraṅgam nibijasya

III.9. vyuttāna-nirodha-samskārayor abhibhava-prādurbhāvau nirodha-kṣaṇa-cittānvyayo nirodha-pariṇāmaḥ

III.10. tasya praśāntavāhitā samskārāt

III.11. sarvārthataikāgratayoḥ kṣayodayau cittasya samādhi-pariṇāmaḥ

III.12. tataḥ punah śāntoditau tulya-pratyayau cittasyaikāgratāpariṇāmaḥ

III.13. etena bhūtendriyeṣu dharma-lakṣānāvasthā-pariṇāmā vyākhyātaḥ

Discussion Questions:
1. Identify dhāraṇā, dhyāna, and samādhi.
2. What are the consequences of nirodha?
3. What is the consequence of samādhi?
4. What occurs when the mind becomes one-pointed?

Lecture: Yogacara Traditoin

Discussion Questions:
1. What are the central constituents of the Yogacara philosophy?
2. Discuss asavas, following the Yogacara system.
3. What is nirodha samapatti and what are its stages?
4. What is Asamjñi samapatti and how can you distinguish it from nirodha?

References:
between Vasubandhu and Gaudapāda.” *Journal of Indian Philosophy*, 20:2, p 191-218.

**Week 11: November 4-6: TEXT (YOGASŪTRA)**

III.14. śāntoditāvyapadeśya-dharmānupāti dharmī |

III.15. kramānyatvam pariṇāmānyatve hetuḥ |

III.16. pariṇāma-traya saṃyamād atītānāgata-jñānam |

III.17. śabdārtha-pratayānām itaretarādhyāśāt saṅkaras tat-pravibhāga-samyamāt sarva-bhūta-rutā-jñānam |

III.18. saṃskāra-sāksātkarāṇāt pūrva-jāti-jñānam |

III.19. pratayasya para-citta-jñānam |

III.20. na ca tat sālambanāṃ tasyāviśayībhūtatvāt |

III.21. kāya-rūpa-samyamāt tad-grāhya-sakti-stambhe cakṣuḥ-prakāśāsamprayoge 'ntardhānam |

III.22. sopakramam nirupakramam ca karma tat-samyamād aparānta-jñānam ariṣṭebhyo vā |

III.23. maitryādiśu balāni |

III.24. baleṣu hasti-balādini |

III.25. pravṛttyaloaka-nyāsāt sūkṣma-vyavahita-vipraķṛṣṭa-jñānam |

III.26. bhuvana-jñānaṃ sūrye saṃyamāt |

III.27. candre tārā-vyūha-jñānam |

III.28. dhruve tad-gati-jñānam |

III.29. nābhi-cakre kāya-vyūha-jñānam |

III.30. kaṇṭhākūpe kṣut-pipāsā-nivṛttih |

III.31. kūrma-nādyām sthairyam |
III.32. mūrdha-jyotiṣi siddha-darśanam | III.33. prātibhād vā sarvam |

III.34. hṛdaye citta-samvit |

**Discussion Questions:**
1. What is Patañjali’s understanding of the insight of all modes of time?
2. What is Patañjali’s recommendation for the insight into previous lives?
3. Describe some of the fanciful *siddhis* identified by Patañjali.
4. What is *pratibhā*?

**Lecture:**

*Yoga in the Yogavasistha*

**Discussion Questions:**
1. Discuss creation, following the *Yogavasistha*.
2. What does the story of Lila suggest about the nature of reality?
3. What is the story of Lavana?
4. What is the yoga practice of Bhusunda?
5. What are the stages of awakening identified in the *Yogavasistha*?

**References:**

**Section Three: Yoga and Comparative Philosophy**
Week 12: November 13: TEXT (YOGASŪTRA)

III.35. sattva-puruṣayor atyantāsāṅkīṁyaḥ pratyaṁviśeṣo bhogaḥ parārthaṁ svārthaṁ saṁyamāṁ puruṣa-jñānam |

III.36. tataḥ prātiḥbha-srāvaṇa-vedanādaṁsvāda-vārtā jāyante |

III.37. te samādhāv upasarga vyutthāne siddhayaḥ |

III.38. bandha-kāraṇa-śaithilyat pracāra-samvedanaṁ ca cittasya paraṁśarīveśaḥ |

III.39. udāna-jāyaj jala-paṅka-kaṇṭakādiśv asaṅga utkṛntiś ca |

III.40. samāna-jayāj jvalanam |

III.41. śrotākāṣayaṁ saṁbhandha-samyamād divyam śrotram |

III.42. kāyākāṣayoh saṁbhandha-samyamal laghu-tūla-samāpatteś cākāśagamanam |

III.43. bahir akalpitā vṛttir mahā-videhā tataḥ prakāśāvaraṇa-kṣayah |

III.44. sthūla-svarūpa-sūkṣmāṅvārthavattvasaṁyamād bhūta-jayaḥ |

III.45. tato ’nimādi-prādurbhāvaḥ kāyasampat taddharmānabhīghātaś ca |

III.46. rūpa-lāvaṇya-bala-vajrasaṁhanatvāni kāya-sampat |

III.47. grahaṇa-svarūpāsmitāṅvārthavattvasaṁyamād indriya-jayaḥ |

III.48. tato manojaṅvitaṁ vikaraṇabhāvaḥ pradhāna-jayaḥ ca |

III.49. sattv-putra-śānte-khyātimātrasya sarva-bhāvādhiśṭhātṛtvam sarva-jñāṭṛtvam ca |

III.50. tad-vairāgyaṁ api doṣa-bīja-kṣaye kaivalyaṁ |

III.51. sthānyupanimantraṇe saṅga-smayākaraṇam punar-aniṣṭa-prasaṅgāt |

III.52. kṣaṇa-tatkramayoh saṁyamād vivekajam jñānam |

III.53. jāti lakṣaṇa deśair anyatānavacchādāṁ tulyayos tataḥ pratipattiḥ |

III.54. tārakam sarva-viṣayam sarvathā-viṣayam akramam ceti vivekajam jñānam |

III.55. sattva-puruṣayoh śuddhisāmye kaivalyaṁ |
**Discussion Questions:**

1. What techniques does Patañjali prescribe for understanding the puruṣa?
2. What are the immediate consequences of knowing the puruṣa in Patañjali’s yoga system?
3. What is Patañjali’s recommendation for attaining metempsychosis?
4. How can one conquer the senses?
5. How can one achieve kaivalya in Patañjali’s yoga system?

**Additional Reading: (This is only optional)**

Yoga and Phenomenology

**Discussion Questions:**

1. Identify parallels between yogic and phenomenological reductions.
2. Discuss the concept of the ‘lived body,’ following yoga and phenomenology.
   Switch 2 and 3.
3. What are the implications of yogic and phenomenological reductions?
4. Discuss is the concept of the inner body in yoga?

**References:**


Week 13: November 18-20: TEXT (YOGASŪTRA)

IV.1. janmauṣadhi-mantra-tapaḥ-samādhijāḥ siddhayaḥ |
IV.2. jātyantara-pariṇāmaḥ prakṛtyāpūrāt |
IV.3. nimittam aprayojakam prakṛtīnām varāṇa-bhedaś tu tataḥ kṣetrikavat |
IV.4. nirmāṇa-cittāny asmitā-mātrāt |
IV.5. pravrītti-bhede prayojakam cittam ekam anekeśām |
IV.6. tatra dhyānajam anāśayam |
IV.7. karmāśuklākṛṣṇam yoginas trividham itareśām |
IV.8. tatas tad-vipākānuguṇānām evābhivyaktānām vāsanānām |
IV.9. jāti-deśa-kāla-vyavahitānām apy ānantaryām śṛṅti saṃskārayor eka-rūpatvāt |
IV.10. tāsām anāditvam cāśiṣo nityatvāt |
IV.11. hetu-phalāśrayālambanaiḥ saṃgrhītatvād eṣāmabhāve tad-abhāvāḥ |

Discussion Questions:
1. Describe the ways one can achieve siddhis.
2. What do you understand by nirmāṇa citta?
3. What are the distinctions between the karmas of a yogin and an ordinary being?
4. What is the process of the manifestation of vāsanās?

Lecture: Yoga and Psychoanalysis: Freud, Jung, and Patanjali

Discussion Questions:
1. Discuss Jung’s connection with the Yogic traditions of India.
2. What elements of Tantric yoga can be found in Jung’s literature?
3. Compare the differences Freud between Jung and the concept of Yoga in memory.
4. What distinctions can be identified between Western and Eastern perspectives on ‘Ego’?
References:


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**Week 14: November 25: TEXT (YOGASŪTRA)**

IV.12.  aśītānāgataṁ svarūpatosty adhva-bhedādharmāṇāṁ

IV.13.  te vyakta-sūksmā guṇātmanahāḥ

IV.14.  pariṇāmaikatvād vastu-tattvam

IV.15.  vastu-sāmye citta-bhedāt tayor vibhakttaḥ panthāḥ

IV.16.  na caika-cittatantram vastu tad-apramāṇakaṇu tadā kiṃ syāt

IV.17.  tad-uparāgāpekṣitvāc cittasya vastu-jñātājñātām

IV.18.  sādā jñātāś citta-vṛttayas tat-prabhoḥ puruṣasyāpāniṇāmitvāt

IV.19.  na tat svābhāsam dṛṣyaśvāt

IV.20.  ekasamaye cobhayānavadhāraṇam

IV.21.  cittāntara-dṛṣye buddhi-buddher atiprasāṅgaḥ smṛti-saṃkaraś ca
Discussion Questions:
1. Discuss Patañjali’s understanding of time.
2. What is Patañjali’s understanding concerning the external entities of the world?
3. What is Patañjali’s position regarding the manifestation of the vyttis of mind?
4. Discuss Patañjali’s argument that there is no separate mind that sees the mind.

Additional Studies:
(Yoga and Psychoanalysis: Comparing Western and Yogacara Psychology)

Discussion Questions:
1. What is Freud’s concept of the unconscious?
2. What is Jung’s philosophy of the unconscious?
3. What do you understand by archetypes?
4. What distinctions can be made between the Western and Buddhist concepts of personhood?

References:
*studies from India to America*, p 191-206. New York: Routledge.


**Week 15: December 2: TEXT (YOGASŪTRA)**

IV.22. citer apratisaṃkramāyās tad ākārāpattau sva-buddhi saṃvedanaṃ |

IV.23. draṣṭṛ-drśyoparaktam cittam sarvārtham |

IV.24. tad-asāṃkhyaesa-vāsanābhiś citram api parārthaṃ saṃhātyakāritvāt |

IV.25. viśeṣa-darśina ātmabhāva-bhāvanā-viniyṛṭtiḥ |

IV.26. tadā vivekanimnam kaivalya-prāgbhāram cittam |
IV.27. tac chidreṣu pratyayāntarāṇi saṃskārebhyaḥ |

IV.28. hānam eṣām kleśavad uktam |

IV.29. prasāṃkhyāne ’py akusādasya sarvathā viveka-khyāter dharma-meghaḥ samādhiḥ |

IV.30. tataḥ kleśa-karma-nivṛttīḥ |

IV.31. tadā sarvāvaraṇa-malāpetasya jñānasyānanyāj jñeyam alpam |

IV.32. tataḥ kṛtārthānāṃ pariṇāmakrama-samāptir guṇānāṃ |

IV.33. kṣaṇa-pratiyogī pariṇāmāparānta-nirgrāhyāḥ kramāḥ |

IV.34. puruṣārtha-sūnyānāṃ guṇānāṃ pratiprasavah kaivalyaṃ svarūpa-pratiṣṭhā vā citiṣaktitr iti |

**Discussion Questions:**
1. How are the ideas cognized in Patañjali’s psychology?
2. In Patañjali’s philosophy, how does the mind cognize external entities?
3. Describe the concept of dharma-megha-samādhi.
4. What is the result of the dharma cloud absorption?
5. What is Patañjali’s understanding of kaivalya?

**Week 15: December 4: Finals**

Paper Presentation

**References:**


Albanese, Catherine L. 2005. “Sacred (and secular) self-fashioning: Esalen and the
Glossary

A
abhyāsa – Practice, continuous endeavor, vigilance, exercise, repetition, exertion; lit., to apply oneself toward. (See sutras 1.12-1.14.)
the mind” (The Thirukkural).
Ahaṃkāra – Egoism, ego feeling, the sense of self-identity; lit., the I-maker. (See sutra 2.6.)
ahaṃśā – Non-injury. One of the yamas. (See sutras 2.30 and 2.35.)
anāhata – The unstruck, the continuous inner humming vibration, the heart chakra.
ānanda – Bliss.
apāna – Energy descending from the navel pit within the human body. Its sphere of influence is the abdominal region and it is responsible for the excretion of wastes. It is the downward-moving prana.
aparigraha – Non-greed, non-hoarding, non-acceptance of gifts. It is one of the yamas. (See sutra 2.39.) Aparigraha is also one of the five mahāvratam (great vows) of the Jain religion; the other four are the same as the remaining four principles of yama.
āsana – The third limb of the eight limbs of Raja Yoga. A steady comfortable posture for meditation.
Aṣṭāṅga Yoga – Refers to the eight limbs of Raja Yoga: yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi. (See sutra 2.29.)
ātman – The Self or Brahman when regarded as abiding within the individual.

B
bhakti – Devotion; lit., to partake of, to turn to.
bijam – Seed, source.
brahmacarya – Continence; lit. the path that leads to Brahman, or moving in Brahman. One of the yamas. (See sutra 2.38.) Also, a code of conduct referring to someone who studies the Vedas. It can also refer to the stage of life of a celibate student of religious studies.
Brahman – The unmanifest supreme consciousness or God; the Absolute.
buddhi – Intellect, discriminative faculty of the mind, understanding, reason. From the root budh to enlighten, to know. (See mahat.)

C
cakra – One of the subtle nerve centers along the spine; lit., wheel.
cid – consciousness, awareness.
citta – Mind-stuff. While in the Yoga Sutras, citta refers to the mind-stuff, in the nondualistic school of Vedanta (Advaita Vedanta) it refers to the subconscious.

D
darśana – The insight, vision or experience of a divine or enlightened being; any philosophical school. Yoga is traditionally considered one of six orthodox darshanas (philosophies) in India.
deva – Celestial being, controller of an aspect of nature.
Dhāraṇā – Concentration, the practice of continually refocusing the mind on the object of
meditation. The sixth of the eight limbs of Raja Yoga. (See sutras 2.29 and 3.1.)
dhyāna – Meditation, the steady focus of the mind’s attention on the object of meditation.
The seventh of the eight limbs of the Raja Yoga.
Duḥkha – Suffering, pain, sorrow, grief.

E
ekāgratā – One-pointedness of mind. (See sutras 3.11 and 3.12.)

G
Guṇa – Quality, attribute, characteristic; lit., strand or thread. One of the three qualities of
nature: sattva, rajas and tamas; or balance, activity and inertia. (See sutras 1.16, 2.15,
2.19, 4.13 and 4.34.)

H
Haṭha – Ha = sun; tha = moon. Analogous the yang and yin, ha and tha are symbolic of
the interplay of the polarities of masculine and feminine, activity and rest, hot and cold,
and so on, that exist within each individual and in Nature.

I
Iḍā – The subtle nāḍī (nerve current) that flows through the left nostril. It has the effect of
cooling the system as opposed to pingala, the heating nadi on the right.
indriya – Sense organ. It can refer to either the external physical organ or the inner organ
of perception. (See sutras 2.18, 2.41, 2.43, 2.54, 2.55, 3.13 and 3.48.)
iṣṭa devatā – One’s chosen deity. There is only one absolute God with the various
deities being manifestations or representing aspects of that one Reality. In Hinduism and
Yoga, seekers are free to choose whichever form is most meaningful to them for
veneration and worship.
Īśvara – Lord, God, the Divine with form, the Supreme Cosmic Soul; from the verb
root Īś = to rule, to own. (See sutras 1.24 – 1.27.)
Īśvara prāṇidhānam – Worship of God or self-surrender. One of the principles of
Sri Patanjali’s kriya yoga and one of the principles of niyama. (See sutras 1.23, 2.1, 2.32
and 2.45.)

J
japa – Repetition or recitation, usually of a mantra or name of God. (See sutras 1.27 –
1.29.)
jaya – Victory, mastery. (See sutras 2.41, 3.5, 3.40, 3.45, 3.48, 3.49.)
jīva(ātman) – Individual soul. According to Sankhya philosophy, jīvas (souls) are infinite
in number, conscious and eternal. There is neither birth nor death for the jīva.
jīvamukta – Liberated living soul. Liberation results from the discrimination between
the spirit and Nature and the ultimate dissolution of ignorance (avidya).
jñānam – Wisdom of the Self; knowledge, idea. The word is often used to refer to
insights gained from meditation and samadhi.
jjyoti – Illumination, effulgence, light.

K
kaivalya – Absolute freedom, independence, isolation, liberation. (See sutras 2.25, 3.51, 3.56, 4.26 and 4.34.)
karma – The universal law of action and reaction; cause and effect. It is of four classes (see sutra 4.7.)
karuṇā – Mercy, compassion.
kleśa – Misery, root obstruction. (See sutra 2.3.) In Indian scriptural literature, kleśas are also referred to as viparyaya or error (see sutra 1.8).
kriyā – Action, practices. According to Sri Patanjali, it comprises the three preliminary steps in Yoga (tapas, svadhyaya, and Ishwara pranidhanam, or austerity, study and self-surrender). (See sutra 2.1.) The word also is used to refer to the cleansing practices of Hatha Yoga.
kumbhaka – Breath retention. It could be voluntary as part of the practice of pranayama (as in the breathing practices of Hatha Yoga) or occurring naturally in deep meditative states (in which case it is referred to as kevala kumbhaka).
Kuṇḍalinī – The primordial energy, lit., the coiled energy, stored at the base of the spine in the muladhara chakra of every individual.

M
Mahat – Great (in space, time, quality or degree). Also a synonym for buddhi, the discriminative faculty of the mind. According to Sankhya philosophy, it is the cosmic aspect of the intellect and the first expression of Prakriti. From, mahat, the ego evolves. Mahat is also used as a term of respect and reverence for evolved spiritual individuals.
maitrī – Friendliness. A virtue to be cultivated in Yoga, it is also one of the fundamental principles cherished by all Buddhas and Bodhisattvas (awakened ones). (See sutras 1.33 and 3.24.)
manas – Mind, from the root man, to think. This important term has several variations in meaning according to different schools of traditional thought.
mantra – A sound formula used for meditation, a sacred word or phrase of great spiritual significance and power, scriptural hymns; lit., a thought that protects. (See sutra 1.27.)
māyā – Illusion, the principle of appearance, the mysterious power of creation. Not common on Yoga (See sutra 2.5, for avidyā).
mudrā – Sign, seal or symbol. In Hatha Yoga, it is a posture, or a gesture or movement of the hands, which holds or directs the prana within.

N
nāda – Sound, the sound heard in deep meditation. The first vibration out of which all creation manifests. Sound is the first manifestation of the Absolute Brahman and is represented by the crescent shape in the Sanskrit script for OM.
Nādi – Subtle channels of energy flow in the body. There are 72,000 such conduits of vital energy in the body. The most important are ida, pingala and sushumna. The Yoga Sutras only mention kurma nadi (tortoise-shaped nadi) whose primary function is to bring stability to the body and mind. (See sutra 3.32.)
nirōdha – To still or restrain; cessation. From the verb root rudh = to obstruct, restrict, arrest, avert + ni = down or into, it refers to both the process and attainment of stilling all activities of the mind (which obscure the experience of the Purusha). Traditionally, it is
said to be applied on four levels: vritti, pratyaya, samskara and sarva. These four levels describe increasingly more complete and deeper attainments of nirodha.

Vrittis – modifications of the mind-stuff; movements or currents of thought; thought processes.

Pratyaya – notions, beliefs; the thoughts that immediately arise in the mind when it is stimulated by an object.

Samskāra – subconscious impressions.

nirvāṇa – To extinguish, blow out. In Buddhist teachings, it refers to the state of liberation. It has also been referred to as unborn, unconditional, unchanging, indescribable, a state of nonattachment to either being or non-being; the state of absolute freedom.

nirvikalpa – A term used in Vedanta for the samadhi that is without thought or imagination. It is analogous to asamprajnata samadhi in the Yoga Sutras.

niyama – Observance (the second of the eight limbs of Yoga). (See sutras 2.32 and 2.40-45.)

O

OM – The cosmic sound vibration which is the source of, and includes, all other sounds and vibrations. OM is the absolute Brahman as sound and the foundation of all mantras. It is composed of the letters A, U, and M, which respectively represent creation, sustenance and dissolution, or the waking, dreaming and dreamless sleep states. Beyond these states is a fourth, the anāhata or unrepeatable. (See sutra 1.27, in which the word “praṇava”, or humming, is equivalent to OM.)

ojas – A subtle energy that enlivens the body and mind. It is accumulated in many ways but is particularly associated with the preservation of sexual energy.

P

param – Highest, supreme

piṅgalā – A subtle nerve current that flows to the right nostril and is heating in its effect.

Prakṛti – Primordial Nature. Although Prakriti is active, consciousness or purusa is not intrinsic to its nature. In Advaita Vedanta, Prakriti is a principle of illusion (maya) and is therefore not real.

Prāṇa – The vital energy, life breath, life force. Though one, prana is divided into five major categories according to its functions:

prāṇa: rising upwards

apāṇa: moving downwards. Governs the abdomen and excretory functions

vyāna: governs circulation of blood

samāṇa: the force that equalizes; also responsible for the digestive process. (See sutra 3.41.)

udāna: directs vital currents upwards (See sutra 3.40.)

praṇava – OM, the basic hum of the vibration of the universe. (See sutra 1.27.)

prāṇāyāma – The practice of controlling the vital force, usually through control of the breath. The fourth of the eight limbs of Raja Yoga. (See sutras 2.49 - 2.53.)

praṇidhanam – Total dedication, self-surrender. (See sutras 1.23, 2.1, 2.32 and 2.45.) In Buddhism, pranidhanam is taken to mean a vow and usually refers to the Bodhisattva’s vow of helping all beings attain liberation.
pratipaksha bhāvanam – Practice of substituting positive thought forms for disturbing, negative ones. (See sutras 2.33 and 2.34.)
pratyāhāra – Sense control, withdrawal of the senses from their objects (the fifth of the eight limbs of the Yoga Sutras). (See sutras 2.54 and 2.55.)
Puruṣa – Individual soul. The divine self is one particular purusa in Samkhya-Yoga paradigm. Purusa, pure consciousness, along with Prakriti, the collection of three gunas, constitute the two basic categories of creation. It is pure consciousness which is unchanging, eternal and pure. YS also uses the word “Seer” (see sutras 2.17, 2.20, 2.21, and 2.25) and “Owner” (see sutra 2.23), to refer to the same reality. (See sutras 1.16, 1.24; 3.36, 3.50, 3.56; 4.18 and 4.34.)

R
rāga – Attachment, liking, desire. (See sutras 1.37, 2.3 and 2.7.)
Rāja Yoga – Royal Yoga; another name by which the Yoga Sutras of Patanjali are known.
rajas – Activity, restlessness (one of the three gunas).

S
śabda – Sound, word or name.
sādhana – Spiritual practices, usually formal, but also refers to the cultivation of mindfulness and proper attitudes in life.
sahasrāra chakra – The thousand-petaled lotus; the subtle center of consciousness at the crown of the head, where the awareness and energy go in the higher samadhis.
śakti – Energy, power, capacity, the kundalini force; the divine cosmic energy which creates, evolves and dissolves the universe.
samādhi – Contemplation, absorption (the eighth and final limb of the eight limbs listed in the Yoga Sutras); lit., to hold together completely. (See sutras 1.17, 1.18; 1.41-1.51, 2.29, 3.3, 3.11 and 4.29.)
samāpatti – Coming together, meeting. A synonym for samadhi.
Saṃsāra – The continuing rounds of birth, death and rebirth.
Saṃskāra – Latent, subconscious impression; innate tendency due to past actions. (See sutras 1.18, 1.50, 2.15, 3.9, 3.18, 4.9 and 4.27.)
saṃyama – The combined practice of dharana, dhyana and samadhi upon one object. (See sutras 3.4, 3.16 – 3.33, 3.35, 3.36, 3.42 – 3.45, 3.48 and 3.53.)
santoṣa – Contentment (one of the principles of niyama). (See sutras 2.32 & 2.42.)
sat – Existence or Truth
sattva – Purity, balanced state (one of the three gunas). (See sutras 2.41, 3.50 and 3.56.)
satya – Truth, truthfulness (one of the principles of yama). (See sutras 2.30 and 2.36.)
śauca – Purity (one of the principles of niyama). (See sutras 2.40 and 2.41.)
siddha – An accomplished one, a term often associated with one who has attained supernatural powers.
siddhi – Accomplishment, the term used to refer to the extraordinary powers listed in Pada Three of the Yoga Sutras. (See sutras 2.43, 3.38 and 4.1.)
śānti – Peace.
śraddhā – Faith. (See sutra 1.20.)
Sukha – Happy, pleasant, agreeable. (See sutras 1.33, 2.5, 2.7, 2.42 and 2.46.)
svādhyāya – Study, scriptural study, study of the self and the Self. One of the niyamas. (See sutras 2.1, 2.32 and 2.44.)

T

tamas – Inertia, dullness (one of the three gunas).
tanmātrā – Subtle essence, energy or potential that gives rise to material elements. According to Sankhya philosophy, they evolve from the tamasic aspect of the ego principle. Sound, touch, sight, taste, and smell are considered five tanmatras of which five elements come into being.
tapas – Lit., to burn. Spiritual austerity; purificatory action, accepting but not causing pain (one of the niyamas). (See sutras 2.1, 2.32, and 2.43.)
tatva – From tat = that + tvam = ness, or “thatness,” tatwa is the essence of anything; its essential being. The word also refers to the fundamentals of a philosophical system.
tejas – Illumination, fire, splendor (especially spiritual), brilliance.
tyāga – The renunciation of the selfish ego or the dedication of the fruits of actions to God or humanity.

V

vairāgya - Dispassion, nonattachment. (See sutras 1.12, 1.15, 1.16 and 3.51.)
vāsanā – A subset of samskaras (subconscious impressions) that link together to form habit patterns or personality traits. They are regarded as the immediate cause of rebirth and in some philosophical schools, associated with subtle desires.
viveka – Discriminative discernment; discrimination between the Real and the unreal, the permanent and impermanent and the Self and the non-Self. A state of continuous discrimination between that which changes and that which does not. (See sutras 2.26, 2.28, 3.53, 3.55, 4.26, and 4.29.)
vṛttis – Modification or fluctuation of the mind-stuff in which the mind seeks to find meaning by linking together related pieces of information. (YS 1.2; 1.4-11)

Y

yama – Abstinence (the first of the eight limbs of Raja Yoga). (See sutra 2.30.)
Yoga – Union of the individual with the Absolute; any course that makes for such union; a tranquil and clear state of mind under all conditions.