This Week

- Today:
  - YS 1, 2.1-27
Weeks 8-9

- Week 8
  - Mon: No Class – Veterans Day
  - Wed: YS 2-3, Whicher, Pflueger

- Week 9
  - Mon: YS 3-4, Joseph
  - Wed: YS wrap up, BG Intro

Final Paper - Potential topics

- Principle of Identification, Rule of Substitution
- Self, ātman, beyond self, puṣa
- Single reality underlying manifoldness
- Brahman, its nature, relation to creation
- Karma & rebirth, freedom from rebirth, nature of liberation
- Yoga, meditation
- Asceticism, tapas
- Monism v. theism
- Vedic rituals
- Om
- Senses
- Breath / Fire / Food
- Worlds / Creation
- Death
- Paradoxes
- Existent : Non-existent :: chicken : egg
Paper, cont’d

- 30% of the course grade
- Write about 2-3 related terms, their evolution / prominence / progression across the texts studied
- Ground your writing in these source materials, drawing on secondary literature
- Final page: important takeaways
- Due beginning Finals week, **Mon Dec 9, 2:00pm**.
- Paper length: at least **8 pages** (not including Bibliography)
  - 12 pt font, Times New Roman, double-spaced, 1 inch margins, no nested, indented bullet-lists
- Cite your sources, pay attention to your spelling, proofread!
  - I will get cranky and take points off for any missing citations or spelling errors that I catch!!

Final Presentation

- 5 mins including Q&A, in class during the time for the Final Exam, **Mon, Dec 9, 2:30-4:20pm**, in SAV 168.
  - share with your classmates what you got out of your paper.
- Worth 10% of grade for the Final Paper (not optional).
- Extra hour? 4:20-5:20PM
- Schedule:

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Patañjali’s *Yoga Sūtra*

195 aphorisms, 4 sections:
I. Samādhi, meditative concentration (51 vv)
II. Sādhana, path to attainment (55 vv)
III. Vibhūti, supernormal powers (55 vv)
IV. Kaivalya, nature of liberation (34 vv)

**YS 1.1-6**

- 1: Now, the exposition of Yoga
- 2: Yoga is the restriction of consciousness-fluctuations (*citta-vṛtti*).
- 3: Then the witness abides in one’s nature.
  - 4: otherwise, identifies with the fluctuations
- 5-6: Fluctuations are 5 types, [all] afflicted/non-afflicted
  i. valid cognition
  ii. misconception
  iii. conceptualization
  iv. sleep
  v. memory
YS 1.7-11: vr̥tti-s

- 7: Means of valid cognition = perception, inference, testimony [pramāṇa]
- 8: Misconception = erroneous knowledge not based on object [viparyaya]
- 9: Conceptualization = based on verbal knowledge, without [perceived] object [vikalpa]
- 10: Sleep = based on the notion of non-occurrence [of other fluctuations] [niṣṭhā]
- 11: Memory = recollection of experienced object [smṛti]

YS 1.12-16: abhyāsa & vairāgya

- 12: Restriction [of fluctuations] is by practice* & dispassion [abhyāsa, vairāgya] * Focus of Carpenter’s paper
- 13: Practice = Effort to remain in [state of] restriction
  14: But [practice] gets firmly grounded [after it is] properly cultivated, uninterruptedly for a long time
- 15: Dispassion = understanding of mastery over cravings for objects seen or heard of/revealed
  16: Superior dispassion = absence of cravings for the guṇa-s [i.e., prakṛti] due to knowledge of puruṣa
YS 1.17-20: *samādhi*-s, Types of Enstasy

- **17:** *samprajñāta* (cognitive) [*samādhi*] is subsequent to [taking] the forms of supposition*, thinking, joy, I-am-ness.
  - Kesarcodi-Watson paper, section IV (81) proposes supposition*—feeling (*vitarka*).

- **18:** The other [*samādhi*] has a remainder of *samskāra*-s, following the practice of the concept of cessation.
  - **20:** preceded by:
    1. faith, 2. heroic energy, 3. mindfulness, 4. enstasy (v.17), 5. prajñā, wisdom
    - This list is parallel to Buddhist *Majjhima Nikāya, Visuddhi Magga*

- **19:** Gods [*videha*] and those merged with prakṛti [still] have the concept of becoming.

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*Samādhi*, Enstasy

- Final Element of 8 Limbs, YS 2.29
- Lit. placing, √dhī together, *sam*
  - Coincidence of subject (meditator) & object (meditated on)

- Enstasy = opposite of ecstasy
  - Gk, suggested by Mircea Eliade
  - “a breaking down of the barriers between the individual subject and the universe around him” – R.C. Zaehner

- Unsatisfactory translations of *samādhi*:
  - Trance, concentration, absorption, contemplation (Miller)
**Saṃskāra**

- Translated in YS context as:
  - Latent / Subliminal Impression
  - Trace
  - Subliminal Activator
  - Disposition
  - Synonyms: vāsanā (impression, habit pattern), bija (seed)

- Also refers to:
  - Specific Hindu rites / rituals
  - Buddhist “karmic formations”

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**YS 1.21-22: Commitment**

- 21: For those with strong intensity, [samādhi is] proximate.
  - intensity = desire for liberation [saṃvega]

- 22: Further difference due to [intensity being]
  mild, medium, extreme
YS 1.23-28: Īśvara, Lord

23: Or [cessation of thought? samādhi? is gained] from dedication to Īśvara.
24: Īśvara is a special puruṣa untouched by causes of affliction, karma, its fruition, or deposits.
25: [In Īśvara] the seed of omniscience is unsurpassed.
26: Also the guru of those earlier, due to being beyond time.
27: His sound is Oṃ [prānava]
28: Its japa reveals its meaning.

YS 1.29-32: Overcoming Obstacles

29: From that (?; cf. Miller, p. 37), the attainment of introspection, and also the absence of obstacles. [antarāya]
30: The obstacles are distractions of consciousness, they are:
   – disease, apathy, doubt, carelessness, sloth, dissipation, mistaken notions, not obtaining the stages [of Yoga], instability
31: The distractions [vikṣepa] are accompanied by:
   – suffering, depression, trembling of the body, irregular breathing.
32: To prevent these, the practice, abhyāsa of [concentration on] the single truth (tattva)
YS 1.33-39: Citta Purification

- 33: The purification of consciousness is through cultivation of:
  - friendliness, compassion, joy, equanimity towards <happiness, suffering, merit, demerit>
- 34: Or through [measured] exhalation & retention of breath.
- 35: Or object-centered activity holding the mind steady.
- 36: Or sorrow-less and luminous [mental activity].
- 37: Or consciousness without attachment to objects.
- 38: Or founded on knowledge from dreams & sleep.
- 39: Or through meditation on a desired [object]. [dhyāna]

YS 1.40-49: Objects & Samāpatti

- 40: [For one who has purified citta], mastery [extends] from the most minute to the greatest extent.
- 41: When vṛtti-s diminish, [consciousness becoming] like a transparent crystal, with regards to the grasper, grasped & grasping, there is the concurrence / coincidence (samāpatti) between its abiding and what it is colored by.
**Samāpatti, cont’d**

- 42: When there are concepts based on knowledge from words & meanings interspersed, it is **savitarka-samāpatti**.
  - *savitarka* = with cogitation / conjecture / feeling
- 43: When memory is purified, as though empty of its essence, the object alone shines, [it is] **nirvitarka [samāpatti]**.
- 44: Similarly, *savicāra- and nirvicāra-[samāpatti]* are explained, with subtle objects [as focus of concentration]  Cf. Watson tr., pp. 84-5  
  - *sa/nirvicāra* = reflexive/ultra-reflexive, reflective/intuitive

**Samāpatti, cont’d**

- 45: The subtle objects end in the Undifferentiated (i.e. *prakṛti*).
- 46: These [4 modes] all are **samādhi-s** with seed.
  - *seed = saṃskāra? See 1.18*
- 47: The clarity of **nirvicāra [samādhi]** yields inner tranquility.
  - 48: There, wisdom/insight (*prajñā*) is truth- (*ṛta*) bearing,
  - 49: Its object is other than that [of the *prajñā*] from inference or testimony, because of its particularity.
  - 50: The *saṃskāra* born of [nirvicāra samādhi] obstructs other *saṃskāra-s*
YS 1.51: nirbīja samādhi

■ 51: When even [the samskāra of nirvicāra samādhi] is stopped, due to the stopping of all [consciousness-fluctuations], samādhi without seed (nirbīja) occurs

Next:
YS 2: Sādhana-pāda, path to attainment

YS 2.1-2: kriyā-yoga

■ 1: Kriyā-yoga is asceticism tapas, practice (svādhyāya = abhyāsa), and devotion (prāṇidhāna) to Īśvara
■ 2: It is for the purpose of cultivating samādhi and for purpose of attenuating kleśa-s
   – kleśa = (causes of) affliction, M: “forces of corruption?”
YS 2.3-9: kleśa-s, afflictions

3: The 5 kleśa-s are ignorance, egoism, attachment, aversion, the will to live.
- 4: Ignorance is the field of subsequent [kleśa-s], [which are] dormant, attenuated, intermittent, active.
  - 5: Ignorance is seeing permanence in transience, purity in impurity, joy in sorrow, the ātman in non-ātman.
- 6: Egoism is as though identifying the powers of the seer and seen as one.
- 7: Attachment (M: passion) follows from pleasure.
- 8: Aversion follows from suffering.
- 9: Will to live has its own momentum, rooted even in the learned.

YS 2.10-14: Removing kleśa-s

10: These [kleśa-s] are to be rejected by reversing [their] flow.
11: Their vṛtti-s are to be rejected by dhyāna, meditation.
12: The deposit of karma has its root in kleśa-s, to be experienced in present and future births.
13: As long as the root exists, there is its fruition as birth, span of life, [worldly] experience.
14: Their fruits are delight or distress, according to the causes, meritorious or not.
YS 2.15-16: duḥkha

- 15: To a discriminating person, all is suffering alone, because of the sorrows of change, anxieties (tāpa), samskāra-s, and the conflict of the modifications of the guṇa-s
- 16: Suffering that has yet to come is to be rejected/avoided.

YS 2.17-19: Objective Reality

- 17: The connection between the seer and the seen is the cause of that which is to be overcome [i.e., future suffering]
  - 18: The seen has the character of brightness, activity and inertia, [it is] embodied in the sense organs and the elements, [it] serves the purpose of [sensual] enjoyment and liberation.
- 19: The levels of the guṇa-s are the specific, nonspecific, the differentiated and the undifferentiated
YS 2.20-25: Subjective Reality

- 20: The seer is merely the seeing [=consciousness], although pure, [it] sees [in terms of] concepts (pratyaya).
  - 21: The essence of the seen [phenomenal world] exist only for its [seer’s] sake.

- 22: Although for one who has accomplished the purpose, [the seen] has ceased, it continues to exist, because it is common to others’ [experience].

- 23: The connection [between seer and seen, Skt: samyoga] is the cause for the apprehension of the power of the owner and the owned in one’s form.
  - 24: The cause of this [connection] is ignorance.

Subjective Reality, cont’d

- 25: In the absence [of ignorance], the connection disappears – [this] cessation (hāna), it is the Kaivalya (liberation) of seeing.

- 26: The means of cessation is the unceasing vision of discrimination [between seer/seen].

- 27: For [such a person], prajñā is the final, seventh, stage.
  - “seven stages” unclear / obscure. Cf. Miller p. 51, Feuerstein p. 77

- Next week: Eight-limbed Practice