

YOGA SUTRA STUDY

SOUTHERN MARIN AND NORTH SAN FRANCISCO

FOUR MODULES EACH WITH 2-HOUR SESSIONS

SESSION FACILITATOR: KATE VOGT

MODULE 1:

Session 1: ANONYMITY

Session 2: ETHICS

MODULE 2: *2 sessions*

Session 1: KNOWLEDGE

Session 2: THE DIVINE

MODULE 3: *2 sessions*

Session 1: SUFFERING

Session 2: ATTACHMENT

MODULE 4: *2 sessions*

Session 1: RENUNCIATION.

Session 2: MANTRA

COST

Per each 4-hour module (2 sessions), recommended donation of \$80.00 per person on or prior to the first session of each module. No refunds for missed sessions.

LOGISTICS

Face-to-face sessions with a minimum of two students best with three to four. Students provide the location and coordinate the meeting dates, ideally minimum one session per month. Quiet location that allows for chanting of the sutra and opening mantra preferable.

SESSION DESCRIPTIONS

--ANONYMITY. We'll explore our Western perspective on and the role of anonymity within the spiritual teachings, especially the Yoga Sutras.

Prior to this session:

- I. Consider your perspective on anonymity, for example: What does being anonymous imply within the teachings of the Yoga Sutras.

Prior to the Read:

-In *Yoga and the Luminous*:

- Page 154 -155, sutra I.33
- Page 172 -178, sutras II.30-II.32; II.35 -II.40; and II.42 - II.43
- Optional reading: Skim the pages
 - 31-44 (chapter 3)
 - 75, second paragraph (beginning with "images of...")

-Optional: scan the descriptions of dharma, ethics, morality, and virtue on Wikipedia

--ETHICS. We'll explore our Western perspective on social and personal ethics and how ethics are relevant to spiritual development, especially within the teachings of the Yoga Sutras.

Prior to the session:

- I. Consider how ethics, for example: We are using the term ethics broadly here, but consider what role ethics play in your life – personally, professionally, socially. What role might ethics have in spirituality?
- II. Read:
 - In *Yoga and the Luminous*:
 - Page 154 -155, sutra I.33
 - Page 172 -178, sutras II.30-II.32; II.35 -II.40; and II.42 - II.43
 - Optional reading: Skim the pages
 - 31-44 (chapter 3)
 - 75, second paragraph (beginning with “images of...”)
 - Optional: scan the descriptions of dharma, ethics, morality, and virtue on Wikipedia

--KNOWLEDGE. We'll explore our Western perspective on knowledge as well as its meaning within the spiritual teachings, especially the Yoga Sutras.

Prior to this session:

- I. Consider knowledge, for example: Generally, what does the American culture value as knowledge? If we say a person is knowledgeable, what does that imply? What is the opposite of knowledge or being knowledgeable? Where does knowledge come from? How do we acquire knowledge? Are there rewards for being knowledgeable? How much of our identity is connected to knowledge? Consider what knowledge might mean within spiritual teachings.
- II. Read:
 - In *Yoga and the Luminous*:
 - Pages 171 - 172, sutras II.26 and II.28
 - Optional reading: Skim the pages
 - 61 - 67 (chapter 5)
 - 86 - 88 (section on Knowledge and Nonattachment)
 - 19 - 21 (section on Sāmkhya)
 - Optional: scan the descriptions of knowledge, ignorance, wisdom, jñāna, and discernment on Wikipedia

--THE DIVINE. We'll explore our Western perspective on the Divine as well as the meaning within the spiritual teachings, especially the Yoga Sutras.

Prior to this session:

- I. Consider your perspective and feelings about having a discussion on the Divine, for example: What does the Divine mean to you? Is it an entity, a force, a void, a creator, a teacher, singular, multiple? Can there be a secular view of the Divine? What might it mean to cultivate a relationship with the Divine? Are particular types of individuals drawn to the Divine? Consider whether the Divine has a role within the spiritual teachings and if so, what might that be.
- II. Read:
 - In *Yoga and the Luminous*:
 - Pages 150 - 151, sutras I.23 and I.24
 - Optional reading: Skim page 5 (paragraph beginning with "all over...")
 - Optional: scan the description of divinity and ishvara on Wikipedia.

--SUFFERING. We'll explore our Western perspective on suffering and then the role of suffering in the Yoga Sutras.

Prior to this session:

1. Consider our (Western) perspective on suffering, for example: In what situations would you tend to use the word suffering, for yourself or others? Is suffering cause related? Is it measurable? Does anyone want to suffer? How do we (think we) know suffering when we see it? Are there times in your life that you would consider that you were (or are) suffering? What is the opposite of suffering?
2. Read:
 - In *Yoga and the Luminous*:
 - Pages 167-8, sutra II.15 and II.16
 - Optional reading: Skim pages
 - 4 (1st 2 paragraphs in the section Yoga as at Path)
 - 12 (1st paragraph in the section Buddhism & Yoga)
 - 163-5 (sutras II.3-8)
 - Optional: scan the description of suffering on Wikipedia

--ATTACHMENT. We'll explore our Western perspective on attachment and the role of attachment within the teachings of the Yoga Sutras.

Prior to the session:

Consider our Western perspective on attachment, for example: What are some of the emotions we associate with attachment. How might attachments come about (please consider the process by which attachment is formed)? Is attachment universally part of our

humanness? Are there - from Western perspective - situations in which attachment are correlate with suffering? Consider the opposite of attachment and situations where the opposite might be useful?

I. Read:

-In *Yoga and the Luminous*:

- Pages 163-5, sutras II.3-8

- Optional reading: Skim the pages

- 6 (2nd paragraph beginning with “the purpose”)

- 34-5 (3 paragraphs beginning with “the theory of”)

- 89-90 (1st 3 paragraphs in the section Yoga)

-Optional: scan the definitions of attachment, attraction and desire

--RENUNCIATION. We'll explore our Western perspective on renunciation as well as its usage in the Yoga Sutras and the Gita.

Prior to this session:

1. Consider our Western perspective on renunciation, for example: In what situations might we use the word renunciation? How does it come about - self imposed? Are there any particular emotions associated with the thought of renunciation? Does renunciation have a role in our contemporary U.S. culture? What connections might there be between attachment and renunciation? With ethics and renunciation? With discipline and renunciation? What is the opposite of renunciation?

2. Read:

-In *Yoga and the Luminous*:

- Page 146, sutra I.2;

Page 163 (sutra II.1); and

Page 178 (sutra II.43)

- Optional reading: Skim the pages

- 24 (1st 2 paragraphs in section Nirodha)

- 37 (1st paragraph)

- 222 (section The Three Types of Yogis related to sutras I.19-22, page 149-50)

-Optional: scan the descriptions of asceticism, austerity, tapas, vairāgya, and kaivalya on Wikipedia

--MANTRA. We'll explore our Western perspective on repetition of phrases - both in secular and religious/spiritual settings - as well as its role in the teachings of the Yoga Sutras.

Prior to this session:

1. Consider situations when we might repeat words or phrases either silently or aloud. What might be the mental or emotional effects of repetition? Do you have personal experience with using repetition for learning? If so, when and with what results? Does repetition of

particular words, sounds, or phrases have value, e.g. beneficial or non-beneficial? Did you sing or listen to religious songs or chants as a child?

2. Read:

-In *Yoga and the Luminous*:

- Page 152, sutra I.27

Page 203, sutra IV.1

- Optional reading: Skim page

- 223 (last paragraph on the page, i.e. the beginning the section A Singular State of Unity

-Optional: scan the description of mantra on Wikipedia and the definition of chant

RESOURCES

TEXT: Christopher Key Chapple, *Yoga and the Luminous: Patanjali's Spiritual Path to Freedom* (Albany, NY: State University of New York, 2008).

ONLINE (optional): Register with the monthly Yoga Sutra Forum hosted by A.G Mohan and Indra Mohan of Chennai, India. (\$19.95/month). Register at <http://yogasutras.svastha.net>.

FACILITATOR OF THE TEACHINGS

Kate Vogt, M.B.A., RYT500 began studying yoga as a life practice in the 1970s. Her teaching reflects a sincere and dedicated commitment the Yoga Sutras, the defining text on yoga. With more than 1500 hours of study in yoga philosophy, Kate is certified by Svastha Yoga (A.G. and Indra Mohan in Chennai, India), Tradition of Yoga by George Feuerstein and Yoga and Ecology by LMU Chris Chapple. One student gave this description of Kate's teaching: "She can explain it (the philosophy) in a way that I understand it. She makes it practical and real." Kate has taught Yoga philosophy at the College of Marin and has contributed to Yoga and Health UK and Yoga Journal magazines. She leads Yoga Sutra discussion groups and teaches asana, pranayama, and meditation privately in San Francisco and Marin.. She is a founding advisor of the international Green Yoga Association, Bay area contact for Svastha Yoga (www.svastha.net), and co-editor of *Mala of the Heart: 108 Sacred Poems*.

REGISTRATION

Contact Kate Vogt, 415-389-8165, vogtas@earthlink.net