

## For the Purpose of Awakening Ignorant People: The Incorporation of Yoga into Advaita Vedānta in the Aparokṣānubhūti

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The *Aparokṣānubhūti*, attributed to Śaṅkarācārya, although probably written closer to the early sixteenth century, emerged as part of the growing response to the increased output of *haṭhayoga* texts. It incorporates a unique fifteen-part path of *rājayoga*—including a redefined, brahman-centric version of the *aṅgas* of Patañjali that similarly culminates in *samādhi*—into the Advaitic core of the text that ultimately leads to direct awareness of the self, as the name of the text suggests. It justifies this inclusivity through a widening of the definition of key terms, such as *nididhyāsana*, contemplation—considered by some of the commentaries to be synonymous with introspection (*anusandhāna*)—to incorporate these practices, in order to address the *prārabdha* (ripe) *karma* of ignorant people (*ajñānījanabodhārthaṃ*). By subverting its competing claims into its domain, this allowed for the incorporation of the dualistic system of Yoga/Sāṃkhya into nondual Advaita, which contributed to its growing appeal, and reciprocally played a big role in the success of modern yoga.

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