

YOGA
STUDIES
INSTITUTE

YOGA SUTRA

Chapter 4

ततः क्षेत्रिकवत्



• YOGA THAT CHANGES YOUR WORLD, NOT JUST YOUR BODY •

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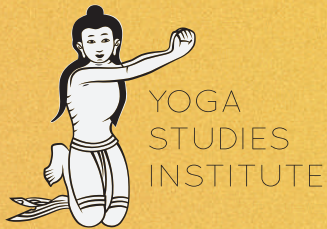
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Welcome to the Yoga Sutra

Chapter 4 Course



We are the beneficiaries of those who have come before us. This course is taught by Geshe Michael Roach. Michael Roach is the first American to complete the “Geshe” degree after 25 years of intense study with Asian philosophical and yogic masters. At the same time, he helped found Andin International Diamond Corporation in New York City, where he used yogic principles to help it grow from a small investment to \$250 million USD in annual sales. Andin was ultimately purchased in 2009 by super-investor Warren Buffet.

Geshe Michael’s profits from the sale were used almost entirely to create and support several charitable organizations, one of which was an input project that has now digitized over 2 million pages of Asia’s classic philosophical texts.

Geshe Michael Roach has tirelessly studied and translated the great ideas of yogic philosophy for over 50 years. A master of both Sanskrit and Tibetan, he uses the 100,000+ books in the ALL textual database to ensure the accuracy of his translations. This truly unique translation project of the Yoga Sutra was completed from within the depth and clarity of his 3 year 3 month 3 day silent meditation retreat.

It is with great humility and honor that the Yoga Studies Institute can facilitate this transmission directly from Geshe Michael Roach. May the goodness of this study help all beings achieve their deepest happiness and fulfillment.

Syllabus

THE YOGA STUDIES INSTITUTE

FOURTH CORNERSTONE OF THE YOGA SUTRA — THE CHAPTER ON TOTAL PURITY

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How the manual is organized and how to use it

Each class is made up of three components: (1) reading, (2) commentary, (3) practice.

1. Reading

Each class starts with a reading. This section first gives the verse written in the original language of Sanskrit. Next we have the transliteration of the classic devanagari script into Roman letters with diacritics. Following is Geshe Michael Roach's translation into English and the transliteration that an English speaker will most easily pronounce. Next are specific Sanskrit keywords and their Tibetan equivalents. Students are encouraged to memorize these terms and their definitions. Finally, below this is a notes section. This is repeated for each verse in the class.

2. Commentary

The first part of the commentary is a title which represents the idea of the following verse, or grouped verses that were covered in the Reading section. Then the translation is presented, and is followed by the Sanskrit in Devanagari and transliteration. Finally, the commentary is provided. This is repeated until all verses have been covered.

3. Practice

Lastly, the student is provided with homework questions, quizzes, and answer keys. These are intended to be useful for your review of core concepts—and to help you take the Final Exam.



PART ONE
We Must Become
as Gardeners

Reading One

चतुर्थः कैवल्यपादः ।

Caturthah kaivailyapādah

The Chapter on Total Purity

Chaturthah Kaivailya Padah

Keywords:

1) kaivalya

bashikpa

NOTES:

IV.1

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः॥ १ ॥

Janmauṣadhimantratatapaḥsamādhijāḥ siddhayaḥ

**Powers can be attained either at birth,
through herbs, spells, extreme practices,
or through deep meditation.**

desha bandhash chittasya dharana

Keywords:

1) oshadhi

sekdzin, men

2) mantra

ngak

NOTES:

IV.2

जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥ २ ॥

Jātyantarapariṇāmah prakṛtyāpūrāt

The transformation which occurs between births
is fulfilled by nature.

jatyantara parinamah prakirtyapurat

Keywords:

1) jatyantara

bardo

NOTES:

IV.3

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥

Nimittamaprayojakam prakṛtīnām varaṇabhedas tu
tataḥ kṣetrikavat

In order to be released from them,
we must destroy the veil of the qualities of things.
And then we must become as gardeners.

nimittam aprayojakam prakirtinam varana bhedas tu tatah kshetrikavat

Keywords:

1) kshetrika

shingpa

NOTES:

IV.4

निर्माणचित्तान्यस्मितामात्रात्॥४॥

Nirmāṇacittānyasmitāmātrāt

**Emanations are only possible
because of the self-nature
of the states of mind.**

nirmana chittanyasmita matrat

Keywords:

1) nirmana

trulpa

NOTES:

IV.5

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥

Pravṛttibhede prayojakam cittamekamanekeṣām

When you destroy
the mistaken attitude,
then the mind is released
from ideas of one or many.

pravirtti bhede prayojakam chittam ekam anekesham

NOTES:

IV.6

तत्र ध्यानजमनाशयम्॥ ६ ॥
Tatra dhyānajamanāśayam

Herein lies the destruction of the storehouse
attained through high meditation.

tatra dhyanaJam anashayam

NOTES:

IV.7

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्॥७॥

Karmāśuklākṛṣṇaṃ yoginastrividhamitareṣām

Deeds done by a true practitioner
are neither white nor black.

Those done by others are of three kinds.

karma-ashukla-akirshnam yoginah trividham itaresham

Keywords:

2) shukla

karpō

3) kirshna

nakpō

NOTES:

IV.8

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिवासनानाम्॥८॥

Tatastadvipākānugūṇānāmevābhivyaktirvāsanānām

**At that point, the corresponding consequences
which will ripen from these
are perfectly obvious to them
from the seeds they've planted.**

tatas tad vipaka-anugunanam eva-abhivyaktir vasananam

Keywords:

1) vipaka

nammin

2) vasana

bakchak

NOTES:

Commentary One

We Must Become as Gardeners

Fourth Cornerstone: The Chapter on Total Purity

IV.1-3 Powers can be attained either at birth, through herbs, spells, extreme practices, or through deep meditation. The transformation which occurs between births is fulfilled by nature. In order to be released from them, we must destroy the veil of the qualities of things. And then we must become as gardeners.

Chaturthah Kaivailya Padah

Janmaushadhi mantra tapah samadhijah siddhayah.

Jatyantara parinamah prakirtyapurat.

Nimittam aprayojakam prakirtinam

varana bhedas tu tatah kshetrikavat.

The first chapter took us down the five paths, to perfection. The next two chapters took us there through the eight limbs. The fourth and final chapter now takes us through the mental details to the same place.

There are many ways to the special powers we mentioned. If a person is very attached to their house, for example, then after they die they may return as a spirit or ghost chained to the house, with powers like walking through walls. Deceased people in the spirit world, waiting for their next life, automatically gain similar powers, and try to contact loved ones. This existence and its powers also end, by nature, within seven weeks.

One can moreover gain special powers and visions using herbs or drugs, or through extreme practices like sleep deprivation or drastic fasting. Or one can utter special spells to fly or pick up fire.

The problem with all these methods is that they simply cannot be sustained at will. We must instead master deep meditation, and see that the qualities which all things possess actually come from our seeds. Then we must quietly, happily, and steadily tend the garden of our own minds, to produce paradise.

The Destruction of the Storehouse

IV.4-6 Emanations are only possible
because of the self-nature
of the states of mind.

When you destroy
the mistaken attitude,
then the mind is released
from ideas of one or many.

Herein lies the destruction of the storehouse
attained through high meditation.

Nirmana chittanyasmita matrat.

*Pravirtti bhede prayojakam
chittam ekam anekesham.*

Tatra dhyanaajam anashayam.

The one most important power from the last chapter was the ability to emanate, or send ourselves out to help one person, and later on infinite people. Each requires a certain state of mind called the “emanation state.” We can only enter this state because its nature too is that it is produced by our kindness towards others.

A popular exercise in ancient times for seeing that things actually come from us was called “neither one nor many.” You can’t see a car without looking at its parts. But you can have all of the parts of a car and still not have a car—so the parts are not the car.

So if the parts you need to see, to see a car, aren’t the car, then where is the car itself coming from? Needless to say two or three such cars.

Grasp this about your mind itself—grasp this about the idea to send out countless clones of yourself to help people—and you are halfway there.

Meditating upon how things really work functions to destroy the storehouse of negative seeds, as we saw at the end of the first chapter. Gardening is both planting flowers and stopping weeds.

Gaining Control of Our Lives

IV.7-8 Deeds done by a true practitioner
are neither white nor black.
Those done by others are of three different kinds.
At that point, the corresponding consequences
which will ripen from these
are perfectly obvious to them
from the seeds they've planted.

*Karma-ashukla-akirshnam yoginah
trividham itaresham.*

*Tatas tad vipaka-anugunanam
eva-abhivyaktir vasananam.*

If our lives are actually run by old seeds sprouting in our minds, then logically life would be a little frustrating. Many of the immediate actions that we take then to get what we want simply wouldn't work out. And isn't that just the way it is?

Gardening your reality means taking back control over your life. It means knowing exactly how to get the things you want, because you now understand precisely what seeds to plant, and how they will ripen. This is yoga; this is true practice.

Most people are constantly and blindly planting three kinds of seeds in their mental garden: many moment-to-moment little black negative seeds; a lot of "neutral" seeds that are planted by our constant, fundamental misunderstanding of things; and the occasional nice white seeds, from helping someone.

You must understand that even white seeds planted without understanding cause pain, because they wear out. Millions of white seeds have created your life, and it is leaking away as you read these words. True practitioners do the same good deeds with understanding; instead of planting impure white or black seeds, they plant only pure white ones, and thus run their lives themselves.

Practice One

Homework, Part One

1) Give the name of the fourth chapter of the Yoga Sutra (in English and in Sanskrit); then explain its position within the other three chapters.

2) Explain the different parts of the Sanskrit word for “total purity,” and give some of its other senses.

3) In the third chapter of the Yoga Sutra, we were introduced to a wide variety of different miraculous powers—such as walking on water or through walls—that a yogi can gain. In the opening lines of the fourth chapter, Master Patanjali lists five different ways in which we can gain these powers. Name these five, explain them briefly, and state which one of them is the “preferred method” for yogis such as ourselves.

4) What does it mean when the Master says, “The transformation which occurs between births is fulfilled by nature”?

5) What does it mean to “destroy the veil of the qualities of things,” in order “to be released from them”?

6) In perhaps the most important line of the Yoga Sutra, Master Patanjali says that “we must become as gardeners.” What does this mean, and what would be the opposite of a gardener?

7) Why would understanding how things are neither one nor more than one help us to emanate clones of ourselves?

8) Extend the metaphor of planting a garden to the destruction of our storehouse of old seeds. What understanding is required for both?

9) Master Patanjali says that deeds done by a true practitioner are neither white nor black, whereas deeds done by others are of three different kinds. Explain.

10) What are the words that Master Patanjali uses to describe the amount of control that we gain over the way our life will go, if we understand the laws of seeds?

Meditation assignment: 15 minutes per day, analytical meditation. Go over a few of the good deeds you've done in the last 24 hours, and make sure that they were done with a very firm understanding of what they must produce for you.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part One

1) Give the name of the fourth chapter of the Yoga Sutra (in English and in Sanskrit); then explain its position within the other three chapters.

2) In perhaps the most important line of the Yoga Sutra, Master Patanjali says that “we must become as gardeners.” What does this mean, and what would be the opposite of a gardener?

3) Master Patanjali says that deeds done by a true practitioner are neither white nor black, whereas deeds done by others are of three different kinds. Explain.

4) Explain the vital role that the last sixth and seventh of the eight limbs play in the direct perception of emptiness, or ultimate reality. Explain why it's important to see emptiness directly.

PART TWO

A Movie Can Save Your Life



Reading Two

IV.9

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ९ ॥

Jātideśakālavayahitānāmapyānantaryam
smṛtisaṁskārayorekarūpatvāt

Distant lifetimes, distant places,
and distant times all become entirely here and now,
for the thought of them and the seeds for them
assume the exact same form.

*jati desha kala vyavahitanam apyanantaryam
smirti sanskarayoh ekarupatvat*

Keywords:

1) smirti

drenpa

2) sanskara

duje

NOTES:

IV.10

तासामनादित्वं चाशिषो नित्यत्वात् ॥ १० ॥

Tāsāmanāditvam cāśiṣo nityatvāt

They see them forever, back to no beginning,
ahead with nothing left.

tasam anaditvam chashisho nityatvat

NOTES:

IV.11

हेतुफलाश्रयालम्बनैः सङ्गृहीतत्वादेशामभावे तदभावः॥११॥

Hetuphalāśrayālambanaiḥ saṅgrhītatvādeṣāmabhāve tadabhavaḥ

The storehouse of causes and effects is maintained by certain factors; it disappears then, when they do.

*hetu phala-ashraya-alambanaih
sangirhitatvad esham abhave tad abhavah*

Keywords:

1) hetu

gyu

2) phala

drebu

3) ashraya

shi

NOTES:

IV.12

अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥ १२ ॥

Atītānāgatam svarūpato'
styadhvabhedāddharmāṇām

It comes because
those who understand things
have broken through the idea
that past and future are times that could exist
in and of themselves.

atita-anagatam svarupatostyadhva bhedad dharmanam

Keywords:

1) svarupa

rangshin

NOTES:

IV.13

ते व्यक्तसूक्ष्मा गुणात्मानः॥ १३ ॥
Te vyaktasūkṣmā guṇātmānaḥ

**For them, the most subtle details of the
very nature of things are evident.**

te vyakta sukshma guna-atmanah

Keywords:

1) atman

dak-nyi

NOTES:

IV.14

परिणामैकत्वाद्वस्तुतत्त्वम् ॥ १४ ॥

Pariṇāmaikatvādvastutattvam

Since all the possible permutations of things
are but one, their basis is suchness.

parinamaikatvad vastu tattvam

Keywords:

1) tattva

dekona nyi

NOTES:

IV.15

वस्तुसाम्ये चित्तभेदात्तयोर्विभक्तः पन्थाः॥ १५॥

Vastusāmye cittabhedāttayorvibhaktah panthāḥ

Since the two states of mind
are distinct from one another,
they take separate routes
to experience this one same basis.

*vastu samye chitta bheda
tayor vibhaktah panthah*

Keywords:

1) vastu

shi

NOTES:

IV.16

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्॥ १६॥

Na caikacittatantram vastu tadapramāṇakam
tadā kim syāt

And it's not the case that any one state of mind
could, by way of something else,
experience this basis without a correct perception.
If that could happen, anything could happen.

*na chaika chitta tantram vastu
tad apramanakam tada kim syat*

Keywords:

1) apramanaka

tsemin

NOTES:

Commentary Two

The End of Limits

IV.9-11 Distant lifetimes, distant places,
and distant times all become entirely here and now,
for the thought of them and the seeds for them
assume the exact same form.

They see them forever, back to no beginning,
ahead with nothing left.

The storehouse of causes and effects is maintained
by certain factors; it disappears then, when they do.

*Jati desha kala vyavahitanam apyanantaryam
smirti sanskarayoh ekarupatvat.
Tasam anaditvam chashisho nityatvat.
Hetu phala-ashraya-alambanaih
sangirhitatvad esham abhave tad abhava.*

You can recollect or think about your fantastic vacation spot right now, but it's not the same as being there—it's only a mental picture of being there. So if everything is just mental pictures anyway, why isn't it the same as being there? When we think about a nice place, a seed has ripened in our mind to imagine it. When we are sitting in a nice place, a seed has sprouted to be there. And so (as you may have noticed) it doesn't matter how much you want to be there, you're not going to get there just by wanting to be.

The only way to get there is to purposefully plant the right seeds—say by providing a nice vacation for someone else. Then sit back and wait for the fireworks. A person who's gotten very good at mental gardening though utilizes a powerful inner catalyst of knowledge and wanting to help others. They can then frame even distant events mentally, and thereby be there. They reach backwards and ahead into infinite time with nothing left unknown.

When misunderstanding stops, the old storehouse collapses, replaced by self-perpetuating, pure seeds.

Dropping the Borders of Time

IV.12-14 It comes because
those who understand things
have broken through the idea
that past and future are times that could exist
in and of themselves.

For them, the most subtle details of the
very nature of things are evident.
Since all the possible permutations of things
are but one, their basis is suchness.

*Atita-anagatam svarupatostyadhva bhedad dharmanam.
Te vyakta sukshma guna-atmanah.
Parinamaikatvad vastu tattvam.*

Here's another easy demonstration of emptiness, which is sometimes called "suchness." The boss bursts into your office and yells at you for blowing a customer's order.

In reality his face is only some reddish color, and his voice a certain number of decibels. But the seeds in your mind go off and impose upon this the finished image of an unpleasant person.

Someone else in the room may feel that he's being quite reasonable. Their seeds are laying a different picture on him. Neither image is necessarily correct. It's not that unpleasantness or pleasantness is flowing from the boss. And that's his emptiness.

Ancient meditators were able to establish that the impression of time passing only occurs because of 65 separate images that go off in our mind every finger snap; interestingly, about the number of frames per second in a film.

Time itself is just like the boss. How fast we see it pass—at the dentist or with a good friend—depends only upon our seeds. Those who see these subtle details can define their own time, by gardening.

Because emptiness is the foundation underlying all events, we are all capable of seeing everything that ever happens, in this one moment.

Beyond but Not Beyond the Mind

IV.15–16 Since the two states of mind
are distinct from one another,
they take separate routes
to experience this one same basis.
And it's not the case that any one state of mind
could, by way of something else,
experience this basis without a correct perception.
If that could happen, anything could happen.

*Vastu samye chitta bheda
taya vibhakta panthah.
Na chaika chitta tantram vastu
tad apramanakam tada kim syat.*

If emptiness is the single most important thing—the foundation which allows all other things to happen—then why is it so difficult for us to grasp?

For the answer, we return to The Great Mistake. We've said all along that—on one level—every single perception we ever have is mistaken. But if our mind is making some fundamental error every moment of our lives, then how can we ever catch ourselves making this mistake? The very instrument we're using is itself defective.

Some people have claimed that we never can see the truth with this defective mind. Others say we can, if we work by way of our self-awareness: sort of a little independent corner of our mind that listens to it, and watches it, even though the mind itself never sees anything correctly.

The great Masters of history say that both of these ideas are silly. As Master Patanjali himself mentioned in the opening verses, there are two other routes for approaching the foundation truth of emptiness. One is reasoning—like an actor in a movie who explains to the audience how the movie can't be real. This leads to a direct, correct experience of ultimate reality during meditation, triggered by the purest of seeds.

Practice Two

Homework, Part Two

1) We have said that the seeds in our mind paint our reality upon the blank screen of the world. But imagining that we are sitting in our favorite vacation spot is obviously not the same as actually sitting in that spot. How real is the imagination of the spot; could it ever become the spot?

2) Give two Sanskrit words for “mental seed” explain their roots, and give some related English words.

3) In the west, we equate things having a cause with things having a beginning. Explain how Master Patanjali would consider this, in view of his statement that people can learn to “see forever, back to beginning, and ahead with nothing left.”

4) Master Patanjali says that “the storehouse of causes and effects is maintained by certain factors; it disappears then, when they do.” What are these factors?

5) Explain how a grouchy boss at work relates to a movie.

6) How does this concept of a movie relate to what Master Patanjali calls “breaking through the idea that past and future are times that could exist in and of themselves”?

7) Master Patanjali says that all the different forms that things take are but one; and that therefore their basis is suchness. Explain, and talk also about the Sanskrit word for “suchness,” along with related English words.

8) Master Patanjali has said throughout the Yoga Sutra that we are making some basic, fundamental mistake all the time when we look at things. We never have a really correct perception, and this is what causes all of the pain in the world, as we react to events in a completely mistaken way. The question then becomes: If we are always seeing everything wrong, how can we ever see that we are seeing everything wrong? How can we catch ourselves doing it? How can we see truth with an instrument which is itself defective? Give two wrong answers to this question.

9) Explain, using an illustration, how we actually do first catch ourselves making the Great Mistake, even as we make the Great Mistake.

10) Master Patanjali says that two different states of mind “take separate routes to experience one basis.” What are these two states of mind, and what is “the basis” here?

Meditation assignment: 15 minutes per day, simply trying to detect what you are doing wrong when you watch your own mind.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Two

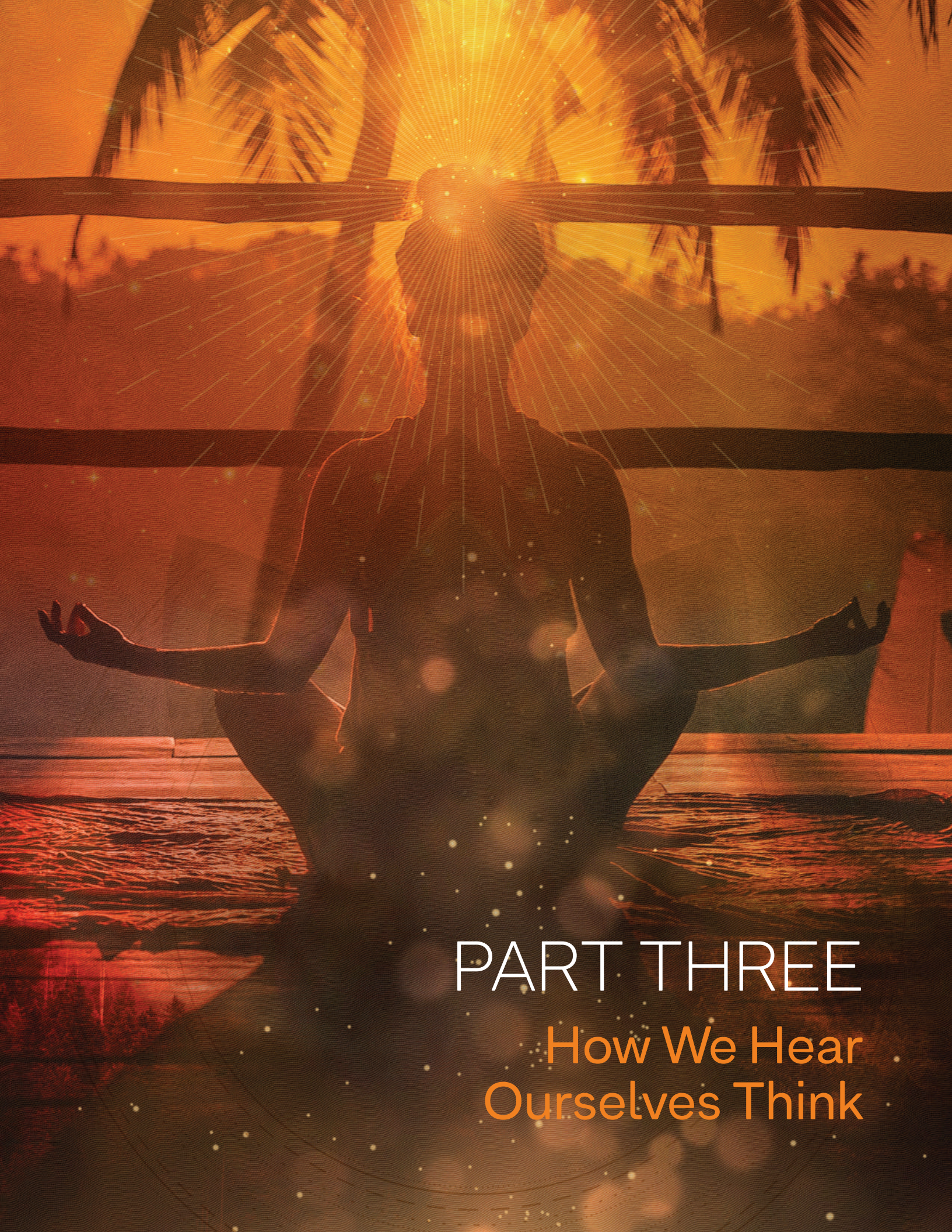
1) In the west, we equate things having a cause with things having a beginning. Explain how Master Patanjali would consider this, in view of his statement that people can learn to “see forever, back to no beginning, and ahead with nothing left.”

2) Master Patanjali has said throughout the Yoga Sutra that we are making some basic, fundamental mistake all the time when we look at things. We never have a really correct perception, and this is what causes all of the pain in the world, as we react to events in a completely mistaken way. The question then becomes: If we are always seeing everything wrong, how can we ever see that we are seeing everything wrong? How can we catch ourselves doing it? How can we see truth with an instrument which is itself defective? Give two wrong answers to this question.

3) Explain, using an illustration, how we actually do first catch ourselves making the Great Mistake, even as we make the Great Mistake.

4) Master Patanjali says that two different states of mind “take separate routes to experience one basis.” What are these two states of mind, and what is “the basis” here?





PART THREE

How We Hear
Ourselves Think

Reading Three

IV.17

तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम्॥ १७॥

Taduparāgāpekṣitvāccittasya vastu jñātājñātam

Whether the mind is aware
of a basis—an object—or not depends upon
its exposure to that object.

*tad uparaga-apekshitvat
chittasya vastu jnyata-ajnyatam*

Keywords:

- | | |
|------------|----------|
| 1) uparaga | nyerchak |
| 2) chitta | sem |
| 3) jnyata | she-gyur |

NOTES:

IV.18

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्॥ १८॥

Sadā jñātāścittavṛttayastatprabhoḥ
puruṣasyāpariṇāmitvāt

The workings of the mind are always something
that both are aware of,
for this is not something
which depends upon the degree
to which each person has transformed themselves.

*sada jnyatash chitta virttayas tat prabhoh
purushasya-aparinamitvat*

Keywords:

1) virtti

gyurwa

2) purusha

kyebu

NOTES:

IV.19

न तत्स्वाभासं दृश्यत्वात् ॥ १९ ॥

Na tatsvābhāsam dṛśyatvāt

This does not occur
because the mind is aware
of itself, since it would
then rather be
the object it was seeing.

na tat svabhasam dirshyatvat

Keywords:

1) svabhasa

rang-nang

2) dirshya

taja

NOTES:

IV.20

एकसमये चोभयानवधारणम् ॥ २० ॥

Ekasamaye cobhayānavadhāraṇam

And then, since they are
one and the same,
neither would be
what was holding the object.

ekasamaye chobhaya-anavadharanam

NOTES:

IV.21

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च ॥ २१ ॥

Cittāntaradr̥śye buddhibuddheratiprasaṅgaḥ
smṛtisaṅkaraśca

**When one is aware of things
within the mind itself, it must however be
both that which knows and that which is known;
this though is due to recollection and seeds.**

*chitta-antara dirshye buddhi buddher
atiprasangah smirti sanskarash cha*

Keywords:

1) buddhi

shepapo

2) atiprasanga

hachang telngyur

NOTES:

IV.22

चितेरप्रतिसङ्क्रमायास्तदाकारापत्तौ स्वबुद्धिसवेदनम् ॥ २२ ॥

Citerapratisaṅkramāyāstadākārāpattau
svabuddhisamvedanam

The way in which the mind is aware of itself
is that it falls into believing the appearance that things
are arriving to it which it never sent out.

*chiter apratisankrama-ayas
tad akara pattau svabuddhi sanvedanam*

Keywords:

1) svabuddhi

rang-rik

NOTES:

Commentary Three

How We Hear Ourselves Think

IV.17-18 Whether the mind is aware of a basis—an object—or not depends upon its exposure to that object. The workings of the mind are always something that both are aware of, for this is not something which depends upon the degree to which each person has transformed themselves.

*Tad uparaga-apekshitvat
chittasya vastu jnyata-ajnyatam.
Sada jnyatash chitta
virttayas tat prabhoh
purushasya-aparinamitvat.*

If you think about it a moment, it's clear that the only way we can say something exists is whether we, or someone, knows it. Perhaps not always directly, but at least through its effects: we "see" the wind blowing through the trees.

If there is a higher reality which can save us, and which underlies all things, then it must also be able to underlie or support a perception of it. Objects depend on subjects, and subjects rest upon objects. Neither can exist without the other. It's not true we can never see the truth.

The mind is like a mirror: place an object in front of it, and the mirror assumes the likeness of that object. It's not true that we can't watch our own mind simply with our own mind—even without some exotic bystander—to discover how it's making The Great Mistake. Everyone, regardless of their spiritual level, is watching their mind work all the time; including those on both routes to truth.

Our physical senses detect outer stimuli; our mental sense detects inner images and thoughts. In the next millisecond, these as a group are presented to the mirror of our mind—and we see the world and ourselves..

Knives Don't Cut Themselves

IV:19-20 This does not occur
because the mind is aware
of itself, since it would
then rather be
the object it was seeing.
And then, since they are
one and the same,
neither would be
what was holding the object.

*Na tat svabhasam dirshyatvat.
Ekasamaye chobhaya-anavadharanam.*

Subjects and objects then are necessarily different, and separate. The ancient Masters said that the mind is like a knife: it cannot cut itself. If the mind could see itself in a single moment, it couldn't be what was being seen, or what saw it.

Now this doesn't at all contradict what we said back in the second chapter about the perception of separate subjects and objects being what causes all our problems. But here "separate" only refers to subjects and objects which aren't coming from the same place: from the seeds within our own minds.

It's important to realize that it's not at all the case that we are just living in our own minds, confined there forever. Outer objects and other people may be a result of images that I am creating, but that doesn't mean they're not real, that they don't exist "out there."

The seeds create them as out there. If you don't think so, go out and stand in front of a moving car. Its steel bumper, which your seeds are projecting, will strike your leg—which you are also projecting—and you'll go to a projected hospital and get a very real projected hospital bill.

The Apparent Self–Awareness

IV.21–22 When one is aware of things within the mind itself, it must however be both that which knows and that which is known; this though is due to recollection and seeds. The way in which the mind is aware of itself is that it falls into believing the appearance that things are arriving to it which it never sent out.

*Chitta-antara dirshye buddhi buddher
atiprasangah smirti sanskarash cha.
Chiter apratisankrama-ayas
tad akara pattau
svabuddhi sanvedanam.*

But if the mind can't see itself, how then can I be aware of myself at all? How can I listen to myself think?

Take a moment to think about how you hear yourself think. Listen to the thoughts in your mind.

Now—a question. Are you the one who is saying what you hear? Or are you the one listening to what you hear? You see the problem.

We are indeed though undeniably hearing ourselves think. What's actually happening is that seeds from how we have treated others are going off in our mind, and presenting thoughts to the mirror of our mind. We are not thinking our thoughts—the seeds are.

But if that's the case, am I forever to be simply a helpless witness of what the seeds present to me—whether it's the outside world or my own thoughts? What happened to free will?

Come on, that's what this whole book has been about. You can't control the present moment. It's happening to you. It's like dry cement.

But you have every power and right—and you must use this power and right—to select what new seeds you plant in the garden of your mind.

Practice Three

Homework, Part Three

1) We have seen how we can catch the Great Mistake our mind is making, even without a little, separate part of our mind that watches our mind. How though can we explain our self-awareness, my awareness of “me,” without the same idea of a corner of our mind watching the rest of it?

2) Give and explain the Sanskrit and Tibetan words for that idea of a corner of the mind that watches the mind; and add some related English words.

3) Why are the objects of perception sometimes called “the basis” in Sanskrit?

4) Explain why a subject state of mind can never just “melt into” the object—explain why subjects and objects are necessarily different, and separate, using a common household object as an example.

5) In the fourth chapter, Master Patanjali says that subjects and objects must be separate from each other. In the second chapter, he said that our belief that subjects and objects are separate is the source of all our problems. What’s up?

6) If it’s true that our minds are projecting or creating all the things around us, then doesn’t that mean that we are all alone in the universe, simply living within our minds?

7) What question naturally comes up in our mind when we think about how we hear ourselves think?

8) How is it then that we hear ourselves think?

9) Suppose that it's true that even the thoughts that we hear in our own minds are coming from mental seeds. If that's the case, are we forever to be simply helpless witnesses of what the seeds present to us—whether it's the outside world or our own thoughts? What happened to free will?

Meditation assignment: 15 minutes per day, analytical meditation: Listen to yourself think your thoughts, and reflect upon what actions you might have done towards others to have certain of the thoughts you are hearing.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Three

1) If it's true that our minds are projecting or creating all the things around us, then doesn't that mean that we are all alone in the universe, simply living within our minds?

2) What question naturally comes up in our mind when we think about how we hear ourselves think?

3) How is it then that we hear ourselves think?

4) Suppose that it's true that even the thoughts that we hear in our own minds are coming from mental seeds. If that's the case, are we forever to be simply helpless witnesses of what the seeds present to us—whether it's the outside world or our own thoughts? What happened to free will?





PART FOUR

They Organize Parts
in a Certain Way

Reading Four

IV.23

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २३ ॥

Draṣṭṛdṛśyoparaktam cittaṁ sarvārtham

The mind perceives
all of its objects
through the exposure
of what is seen
to what sees.

drashtir dirshyoparaktam chittam sarva-artham

Keywords:

1) sarva artha

don tamche

NOTES:

IV.24

तदसङ्ख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्॥ २४॥

Tadasaṅkhyeyavāsanābhiścitraṃ api parārthaṃ
saṃhatyakāritvāt

Countless seeds within our minds
make us see
the great variety of things around us.
The way it works
is that they organize
other parts in a certain way.

*tad asankhyeya vasanabish chitram api
para-artham sanhatya karitvat*

NOTES:

IV.25

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः॥ २५॥
Viśeṣadarśina ātmabhāvabhāvanāvinivṛttih

Those who have experienced
the extraordinary vision
never stop meditating upon
the way the self really is.

*vishesha darshina atma bhava
bhavana vinivirttih*

Keywords:

- | | |
|-------------|--------|
| 1) darshina | tongwa |
| 2) bhava | ngowo |
| 3) bhavana | gompa |

NOTES:

IV.26

तदा विवेकनिम्नङ्कैवल्यप्राग्भारंश्चित्तम् ॥ २६ ॥

Tadā vivekanimnaṅkaivalyaprāgbhāraṅcittam

Engrossed then in discrimination,
the mind is carried on
towards total purity.

*tada viveka nimnang
kaivalya pragbharam chittam*

Keywords:

1) viveka

namchu

2) nimnang

sholwa

NOTES:

IV.27

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः॥ २७॥

Tacchidreṣu pratyayāntarāṇi saṁskārebhyaḥ

Due to the seeds,
certain factors intervene
during intervals of that.

tach chidreshu pratyaya-antarani sanskarebhyah

NOTES:

IV.28

हानमेषां क्लेशवदुक्तम् ॥ २८ ॥
Hānameṣāṃ kleśavaduktam

These are destroyed
in the same way described
for the negative thoughts.

hanam esham kleshavad uktam

Keywords:

1) hana

jompa

2) klesha

nyon-mong

NOTES:

Commentary Four

How We Project the World

IV.23–24 The mind perceives
all of its objects
through the exposure
of what is seen
to what sees.

Countless seeds within our minds
make us see
the great variety of things around us.
The way it works
is that they organize
other parts in a certain way.

*Drashtir dirshyoparaktam chittam sarva-artham.
Tad asankhyeya vasanabish chitram api
para-artham sanhatya karitvat.*

We've established then that the mind sees everything it sees—even itself—only when objects are presented to it, the subject.

Here the Master reminds us of where all these objects—and of course even the mirror itself—are coming from: countless seeds within our minds, planted there by how we have treated others. And so if you think about it, it makes perfect sense that real yoga doesn't begin with the third limb of yoga—the yoga exercises. Rather, it begins where it must: with the first limb, self-control, taking care of others.

You see, it's not that the physical yoga can do anything for you. It can't. It's empty: it could break your neck as easily as reduce your waistline. Whether yoga works on you—whether medicine works for you, whether your car starts today, whether the sun itself comes up tomorrow—all depends upon how the seeds organize your reality.

Nothing does anything to anything else. Nothing has any power to do anything. If anything works at all, it is only because we have cared for others.

Learning from Seeing

IV.25–26 Those who have experienced
the extraordinary vision
never stop meditating upon
the way the self really is.
Engrossed then in discrimination,
the mind is carried on
towards total purity.

*Vishesha darshina atma bhava
bhavana vinivirttih.
Tada viveka nimnang
kaivalya pragbharam chittam.*

In Master Patanjali's time, people didn't relate to books the way we do: to read once from cover to cover, put away, or toss out. A relationship with a really meaningful book was like a marriage. You sat down and read it, studied it—probably memorized most or all of it. You kept it with you, as a friend and help-mate, your entire life.

Now that you've read this book, you need to use it. You need to get through the five paths that every seeker must travel.

First you probably need a personal disaster—a divorce, or personal illness, or loss of a loved one—to get you asking questions, to pick the book up.

Secondly you need to study it carefully; seek out “live” guidance if you can. Spend a lot of time thinking about the seeds, and especially that idea of emptiness. You'll need to plant new seeds to grasp all this. Be good to people, dedicate it to understanding.

Third part: learn to meditate properly, work towards gaining ultimate love and seeing ultimate truth. About twenty minutes in this gets you to the fourth path, discriminating now between how things seem and how you know them to be different.

The End of Seeds

**IV.27-28 Due to the seeds,
certain factors intervene
during intervals of that.
These are destroyed
in the same way described
for the negative thoughts.**

*Tach chidreshu pratyaya-antarani sanskarebhyah.
Hanam esham kleshavad uktam.*

If the third path happens in minutes, traveling the entire length of the fourth path may take you a lifetime or more.

This is a period when, by tradition, the physical practices of yoga are very important: working from the outside in, as well as the inside out. Banging on the outside of a blocked pipe to clear it, as you push a stick down the inside at the same time. Working to loosen the choke-hold of the side channels, the misunderstanding of subjects and objects: ourselves and our world.

At this point we possess the tools for working on the storehouse, but our work is still imperfect. The work itself can trigger minor explosions in the interim, like clearing an old minefield. We encounter obstacles, but we have seen how the end will be, and there is no despair.

Say you meet an angry person. How much longer can you get upset, knowing first that you have created them; and secondly that your old, natural reaction is precisely the one which will keep them in your world?

So first the negative emotions go, and then gradually all the seeds related to them—all killed by sheer understanding.

Practice Four

Homework, Part Four

1) In an immediate sense, we see an object when the mind is exposed to this object. What though is the deeper cause for all this happening?

2) How is this deeper cause for events reflected in the order of the eight limbs of the yogic path?

3) Master Patanjali says that “the way it works is that they organize other parts in a certain way.” What does “they” refer to, and how does this work, for example, with seeing a pot on a stove?

4) Suppose it's true that our mind is taking "other parts" or indications of an object and organizing them into the object. Where then do the original parts come from?

5) Master Patanjali says that "those who have experienced the extraordinary vision never stop meditating upon the way the self really is." Explain.

6) Give the Sanskrit words for "meditation" and "the way something really is," with related English words, and a comment on the connection between the two.

7) The Master says that, after the experience of the extraordinary vision, the mind is “engrossed in discrimination, and carried on toward total purity.” Explain.

8) As we are “carried on towards total purity,” says the Master, “certain seeds intervene, during intervals.” What is he referring to?

9) The Master says that the last of the negative seeds in our mind are destroyed in the same way as our negative emotions are destroyed. Explain in a practical sense how our understanding of the way things really work would gradually destroy, for example, the last vestiges of the emotion of anger within our hearts.

Meditation assignment: 15 minutes per day, trying to see how your mind takes pieces of objects and creates small mental pictures of the finished objects.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Four

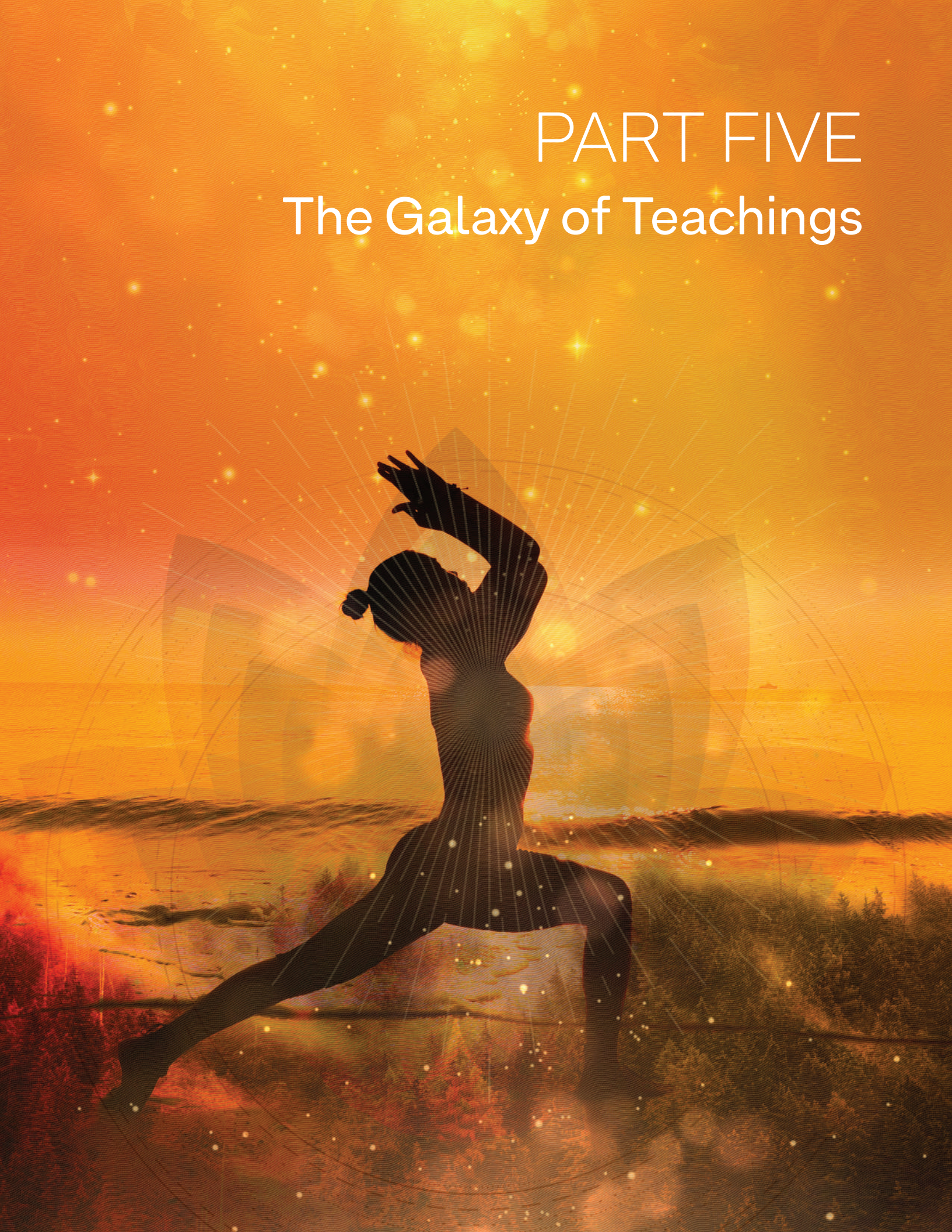
1) How is this deeper cause for events reflected in the order of the eight limbs of the yogic path?

2) Master Patanjali says that “the way it works is that they organize other parts in a certain way.” What does “they” refer to, and how does this work, for example, with seeing a pot on a stove?

3) Suppose it’s true that our mind is taking “other parts” or indications of an object and organizing them into the object. Where then do the original parts come from?

PART FIVE

The Galaxy of Teachings



Reading Five

IV.29

प्रसङ्ख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः॥ २९॥

Prasaṅkhyāne' pyakusīdasya sarvathā
vivekakhyāterdharmameghaḥ samādhīḥ

You will never have to pay
those old debts back;
not a single one.

You have reached the meditation
of the galaxy of teachings,
a revelation into
the way of all things,
beyond all discrimination.

*prasankhyanepyakusidasya
sarvatha-aviveka khyater
dharma meghah samadhih*

Keywords:

1) dharma megha

chukyi trin

NOTES:

IV.30

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

Tataḥ kleśakarmanivṛttiḥ

With this you destroy
all negative thoughts
and all ignorant deeds.

tataḥ kleśa karma nivirttiḥ

NOTES:

IV.31

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥ ३१ ॥

Tadā sarvāvaraṇamalāpetasya
jñānasyānantyājñeyamalpam

And then you are freed
from the veil of impurity
which covers all things.
When knowledge is limitless
then all there is to know
is reduced to the size of a puddle.

*tada sarva-avarana mala-apetasya
jnyanasya-anantyaj jnyeyam alpam*

Keywords:

1) sarvavarana

kundrip

2) alpa

nyung ba

NOTES:

IV.32

ततः कृतार्थानां परिणामक्रमपरिसमार्प्तिगुणानाम्॥ ३२॥

Tataḥ kṛtārthānām
pariṇāmakramaparisaṁāptirguṇānām

**At this point, those who have finished
what they set out to do accomplish
the perfection of qualities, which comes
from the stages of transformation.**

*tatah kirta-arthanam parinama
krama parisamaptir gunanam*

Keywords:

- | | |
|-------------|-----------|
| 1) parinama | yong-gyur |
| 2) krama | rimpa |
| 3) guna | yonten |

NOTES:

IV.33

क्षणप्रतियोगी परिणामापरान्तर्निग्राह्यः क्रमः॥ ३३ ॥

Kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramah

The antidote of that moment
is the step where you finish off
the final end of the transformation.

*kshana pratiyogi parinama-aparanta
nigrahyah kramah*

Keywords:

1) pratyoga

nyenpo

NOTES:

IV.34

रुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्तिशक्तिरिति॥ ३१

Puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ
kaivalyaṃ svarūpapraṭiṣṭhā vā citiśaktiriti

Total purity is where those
who have grasped the emptiness
of the person and of things
develop each of the high qualities.
It too is something that comes
through the power of the mind,
for those who dwell in their own true nature.

*purusha-ārtha shunyanam gunanam
pratiprasavaḥ kaivalyam
svarupa pratishtha va chiti shaktir iti*

Keywords:

1) shunya

tongpa

2) shakti

top

NOTES:

Commentary Five

Debts Never Paid

IV.29–30 You will never have to pay those old debts back; not a single one. You have reached the meditation of the galaxy of teachings, a revelation into the way of all things, beyond all discrimination. With this you destroy all negative thoughts and all ignorant deeds.

*Prasankhyanepyakusidasya
sarvatha-aviveka khyater
dharma meghah samadhih.
Tatah klesha karma nivirttih.*

We spoke before about ten high levels of spiritual development. We reach the first one when we first see ultimate reality on the third path. Up through the seventh level, we are on the fourth path using what we understood about ultimate reality, keeping our mind on the distinction between what seems real and what is real.

Towards the end of the fourth path we pass through those three final levels—the “pure” levels—and destroy the last subtle seeds which limit us: everything at all related to old negative thoughts and actions. Whatever we have ever done wrong, in countless lifetimes, is forever cancelled and erased.

The tenth and final level—the very end of the fourth path—is called the “galaxy of the teachings.” We are already capable of visiting the perfect paradises of perfected beings who have come before us, to learn from them. We are on the threshold of releasing billions of copies of ourselves into the universe, to share the teachings of this small book in showers of wisdom that spread like galaxies.

Stepping Over a Puddle

IV.31-32 And then you are freed
from the veil of impurity
which covers all things.
When knowledge is limitless
then all there is to know
is reduced to the size of a puddle.
At this point, those who have finished
what they set out to do accomplish
the perfection of qualities, which comes
from the stages of transformation.

*Tada sarva-avarana mala-apetasya
jnyanasya-anantyaj jnyeyam alpam.
Tatah kirta-arthanam parinama
krama parisamaptir gunanam.*

As a culture, we tend to think that we know more than people did before us because—well—we know more things. But there is also knowing a thing well: knowing how it really works. If we know this one thing, then knowing all the things there are to know, across the breadth of the ocean of this entire universe, becomes no more than stepping over a puddle of water.

Please don't be fooled by life, and by the small-minded people of the world, by skeptics, into believing that you are not capable of this, of becoming a perfected being, who sees all things and helps all living creatures

This little book on yoga has lasted for two thousand years, because it works. In our modern times the ideas you've studied here may not be widely discussed or accepted, but if you're honest with yourself, you have to admit they make a lot of sense.

It's not just that these ideas may apply to some small part of your life. They are pointing you to your entire destiny—to the very reason you came into this world—and now it's up to you to fulfill that destiny.

And So We Must See

IV.33–34 The antidote of that moment is the step where you finish off the final end of the transformation.

Total purity is where those who have grasped the emptiness of the person and of things develop each of the high qualities. It too is something that comes through the power of the mind, for those who dwell in their own true nature.

*Kshana pratiyogi parinama-
aparanta nigrahyah kramah.*

*Purusha-artha shunyanam gunanam
pratiprasavah kaivalyam
svarupa pratishtha va chiti shaktir iti.*

We crave the idea of a beginning—it makes us feel more comfortable. Which came first, the chicken or the egg? Where did the first seed come from?

A seed is always planted by reacting to the product of an earlier seed: every person who has ever hurt you came from a seed that was planted when you hurt someone who hurt you before. There is no first seed, such a thing cannot be. We have been here forever, because we have always hurt back those who hurt us.

It seems like a cycle that could never be stopped. But one thing will save us: something we call a “spiritual antidote.” If two ideas are struggling to win a single heart, and if one of them is false and the other is ultimately true, then truth will always prevail.

The ultimate antidote for all the pain of the entire world is emptiness: things that do things simply aren’t there, and never were. We don’t need to struggle with them anymore. We don’t need to flail away at the bad man on the movie screen.

Things work only because they come from us, from our seeds—from taking care of each other.

Practice Five

Homework, Part Five

1) What does Master Patanjali mean when he says that “we will never have to pay those old debts back”?

2) At what point do we reach the first of the ten levels, or bhumis, of a spiritual warrior?

3) What happens when we reach the eight level of a spiritual warrior? What path are we on at this point?

4) What is the name of the tenth level of a spiritual warrior? What path are we on at this point? Give the Sanskrit, and some related English words.

5) Explain why the tenth level of a spiritual warrior is given the name that it is.

6) Master Patanjali says that we can reach a place “where knowledge is limitless, and all there is to know is reduced to the size of a puddle.” Explain.

7) Explain the idea of spiritual antidote; its implications for the end of pain; and the final moment in the training of a geshe.

8) What is the power that takes us to total purity? Add also the Sanskrit word for “power” here, and some related English words.

Meditation assignment: 15 minutes per day, analytical meditation on trying to see how things appear to come from their own side, and what it might feel like if even that appearance stopped altogether.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Five

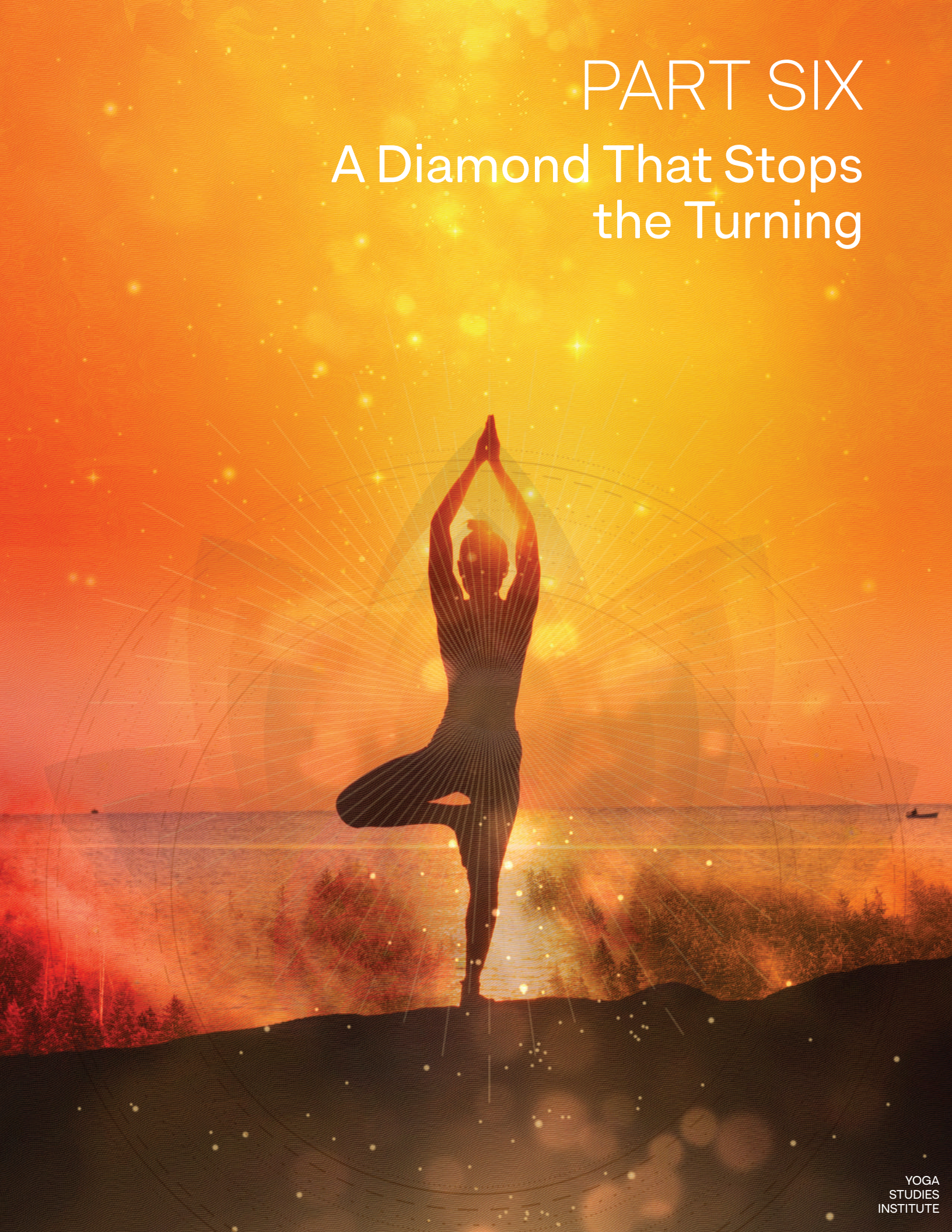
1) At what point do we reach the first of the five levels, or bhumis, of a spiritual warrior?

2) What happens when we reach the eighth level of a spiritual warrior? What path are we on at this point?

3) Explain why the tenth level of a spiritual warrior is given the name that it is.

PART SIX

A Diamond That Stops the Turning



Reading Six

योग सूत्र रत्न कोश
yoga sūtra ratna kośa

A Box of Jewels from the yoga sutra.

yoga sutra ratna kosha

Keywords:

1) yoga sutra

nelnjor do

NOTES:

1.2

योगश्चित्तवृत्तिनिरोधः॥ २॥

Yogaścittavṛttinirodhah

**We become whole by stopping
how the mind turns.**

yogash chitta virtti nirodhah

Keywords:

1) virtti

gyurwa

NOTES:

I.14

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः॥१४॥

Sa tu dīrghakālanairantaryasatkārāsevito dr̥ḍhabhūmiḥ

You must cultivate your practice over an extended period of time; it must be steady, without gaps, and it must be done correctly—for then a firm foundation is laid.

*sa tu dirgha kala nairantarya
satkara-asevito dirdha bhumih*

Keywords:

1) abhyasa

gompa

NOTES:

I.23, 27

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

Īśvarapraṇidhānādvā
Tasya vācakahḥ praṇavaḥ

And another way
is to ask the Master
for their blessing.
Calling upon them
is the first of all prayers.

*ishvara pranidhanad va
tasya vachakah pranavah*

NOTES:

I.33a

मैत्रीकरुणामुदितोपेक्षाणां
Maitrīkaruṇāmuditopekṣāṇām

You must use kindness, compassion, joy, and equanimity.

maitri karuna muditopekshanam

Keywords:

1) maitri	jampa
2) karuna	nying je
3) mudita	gawa
4) upeksha	tang nyom

NOTES:

I.41

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः॥४१॥

Kṣīṇavṛtterabhijātasyeva maṇergrahītrgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ

Those extraordinary people who shatter the way
the mind turns things around use a balanced meditation,
which is fixed and clear on its object.

And the object is like a crystal,
with the one that holds it, and what it holds,
and the holding itself as well.

*kshina virtter abhijatasyeva
maner grahitir girhana grahyeshu
tat stha tat anjanata samapattih*

Keywords:

1) mani

norbu

2) samapatti

nyomjuk

NOTES:

1.43

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिभासा निर्वितर्का ॥ ४३ ॥

Smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā
nirvitarkā

Stay in that one pure thought, and never forget it;
that single most important thing: things are empty
of being what they are by themselves.
This is the clear light, beyond all conceptual thought.

*smirti parishuddhau svarupa shunyeva-arthā
matra nirbhāsa nirvitarka*

Keywords:

1) shunyata

tongnyi

2) nirbhāsa

u-sel

NOTES:

Commentary Six

To Become Whole

I.2 We become whole by stopping
How the mind turns.

Yogash chitta virtti nirodhah.

These are perhaps the most important words of the entire Yoga Sutra. Here the Master tells us another meaning of yoga, which is learning to stop The Great Mistake.

And what is The Great Mistake? Our mind turns; meaning it turns things around the wrong way. A mother takes her small child to a movie. On the screen, a man is hurting a puppy.

The child cries out, and reaches to stop the man. Perhaps the child can even get up to the screen, and try to hit the man.

But this doesn't stop the man; it has nothing to do with the man. And the child hurts their own hand in the process.

Our mind makes this same kind of mistake, every day, every moment of every day. We need to stop the mistake, and that is yoga. Pain is real—yes—and it really hurts people. But we can only stop it if we can stop misunderstanding where it comes from. And this is what the Yoga Sutra teaches us to do.

The Power of Daily Practice

I.14 You must cultivate your practice over an extended period of time; it must be steady, without gaps, and it must be done correctly—for then a firm foundation is laid.

*Sa tu dirgha kala nairantarya
satkara-asevito dirdha bhumih.*

Changing the mind, the heart, is infinitely more difficult than anything else we do—more demanding than education or work or raising a family. It takes time, and we need to give it that time, for as long as it takes.

And the time must be given daily: our spiritual practice must become a regular part of our day, as important as eating or working or sleeping. Our minds are infinitely powerful. We can learn to be good at anything, if only we give it an hour or two of practice a day. But every day.

We all know that there are right ways of fixing a car and wrong ways too. If you try to fix your car but you don't know what you are doing, you can really make expensive mistakes.

Fixing heart and mind are no different. We need to know what we're doing—we need good, clear instructions on what to do, from someone who's already done it themselves.

Learning how to maintain a really effective daily practice creates a perfect foundation for entering the first of the five paths.

The Master and the Highest Prayer

**1.23,27 And another way
is to ask the Master
for their blessing.
Calling upon them
is the first of all prayers.**

*Ishvara pranidhanad va.
Tasya vachakah pranavah.*

It can take a very long time to develop the Five Powers to the point of the pot on the stove. Another way is simply to seek the extraordinary power that comes from direct contact with a Master—a living person who has experienced these things directly, and can teach them to us.

There are things you absolutely cannot learn from the dead pages of a book, or the wires of a computer.

Finding our own personal Master is something we absolutely need to do. It's an art in itself; take your time. Look for a person who really understands where things are coming from. This will make them a gentle, noble person, since this understanding is the only thing that can stop negative thoughts like anger forever.

No anger, no hurting others. No hurting, no new bad seeds in the mind. And understanding itself means that bombs stored up in the mind earlier will now simply never explode.

Look then for a Master, who understands.

These lines are about mantra. A mantra is a short, essential prayer that makes wishes come true. Mantras only work if two requirements are fulfilled: the mantra must have come from a truly holy person, and the person saying it must be someone who is truly kind to others.

There are countless kinds of mantras or prayers. The very highest prayer is simply to call upon your own Master for their help. Even just calling their name, quietly, to ourselves throughout the day is enough, if our mind is focused upon how our teacher will help us learn to help others.

Repeating this Master Prayer keeps the mind focused within, and less wrapped up in the outside world. Because of the extraordinary power that comes when a spiritual teacher and a spiritual student honor and serve each other purely, all obstacles in your life will melt away.

If you wish, you can add the word “Om” before your Master’s name when you repeat it. This sacred sound is made of three parts which represent the totally pure actions and words and thoughts we will use to help others reach the end of the five paths.

The Four Infinite Thoughts

I.33a You must use kindness, compassion, joy, and equanimity.

Maitri karuna muditopekshanam.

There is one crucial practice for stopping all obstacles, and this is the Four Infinite Thoughts. They are called “infinite” because, in the end, we look upon infinite living creatures on infinite worlds with our own eyes, in a single moment, and love them all.

Infinite kindness is the desire to bring all living beings happiness. And it means deciding that I myself will make it happen, even if no one else wants to help me. Infinite compassion is the decision to remove the pain of every living being, by myself if need be.

Infinite joy is the decision to bring all living beings to a higher form of happiness. A cup of coffee or cocoa makes almost anyone happy. But we don't finish feeling happy until we can actually help and serve countless other people. Infinite equanimity is the decision to help everybody this way—not just our friends or family. Equanimity begins with avoiding extremes of feelings: happy when we feel well, or not when we don't.

Which is only to say we shouldn't be thrown off balance by how we feel. We must of course escape all pain, and achieve all happiness—and we must desire to do so.

Path of the Diamond

I.41 Those extraordinary people who shatter the way
the mind turns things around use a balanced meditation,
which is fixed and clear on its object.

And the object is like a crystal,
with the one that holds it, and what it holds,
and the holding itself as well.

*Kshina virtter abhijatasyeva
maner grahitir girhana grahyeshu
tat stha tat anjanata samapattih..*

The most important moment of our life is when we see ultimate reality for the first time at the third path, the Path of Seeing. It changes us forever, and brings us to the very verge of our goal.

This path cannot occur unless first we are staying in the state of meditation with a totally clear and focused mind; balanced, free of the two extremes of dullness and hyperactivity.

During this first brief period in ultimate reality we cannot perceive anything less than the ultimate. And so we are for a while like water poured into water, unaware of ourselves or even that we are seeing, for these are not the ultimate thing that we are looking upon with our minds.

Ultimate reality is like a crystal; specifically, like a diamond, and you will know it so. Nothing can be ultimate—highest or hottest—because we can always add another inch or degree. But the diamond comes close, for nothing else in the universe can scratch it.

Ultimate reality lies all around us now, but beyond our sight, clear as diamond. In fact everything there is, everywhere, possesses its own ultimate reality—just as every splinter of diamond is simple, perfect purity.

Remember What You Saw

I.43 Stay in that one pure thought, and never forget it; that single most important thing: things are empty of being what they are by themselves. This is the clear light, beyond all conceptual thought.

Smirti parishuddhau svarupa shunyeva-arthamatra nirbhasa nirvitarka.

We commune briefly with ultimate reality, and then come down and back to our normal state of The Great Mistake, seeing things wrong. Except that now we know what we're doing wrong: we don't believe how we're seeing things, and thus there's the sense of an illusion going on.

At this point, the second step of the Path of Seeing, we must try to remember what we saw: that things are empty. This is the first time that the Master refers to emptiness.

Emptiness doesn't mean blackness, or that nothing exists, and certainly not that things like good and bad actions don't matter. It only means that what we thought was there isn't there—no more than a man on a movie screen. That is, if I look around and try to find anything that is not coming from seeds in my mind, I'll come up empty-handed: a simple absence, like colorless light.

Our minds in The Great Mistake mistake words—that is, the perfect little mental pictures which the seeds make—for actual objects. This in itself is thinking “conceptually” here. It's not that we want to stop thinking altogether!

Practice Six

Homework, Part Six

1) Master Patanjali is traditionally recognized as being the father of yoga and the father of classical dance in India; a great philosopher; Sanskrit grammarian; and an accomplished physician, author of medical classics. Explain how these five seeming very different interests in fact tie together closely.

2) Give four reasons why the study of the mother tongue, Sanskrit, is important.

3) Give the root, and five different flavors of the Sanskrit word sutra.

4) Discuss six different senses of the literal meaning of the word “yoga;” be sure to include the Sanskrit root, and a number of English cognates.

5) Master Patanjali defines yoga as “stopping how the mind turns things around.” Explain what it means when we say that the mind “turns things around.” Use the example of looking at a pen in two different ways.

6) After outlining the five powers—five extraordinary spiritual techniques that we can use to advance ourselves along our spiritual journey—Master Patanjali gives us what he calls “another way” to speed up the trip, even faster. Explain this way.

7) Name and briefly describe the Four Infinite Practices which remove all obstacles and take us to the highest form of love: the wish to become a perfect being, standing on a billion planets, helping all the beings there.

8) In the first chapter of his Yoga Sutra, Master Patanjali speaks of “extraordinary people who shatter the way the mind turns things around.” Speak a bit about these people; give the Sanskrit word for them, its root, and English cognates.

9) Give three reasons why Master Patanjali compares the direct experience of ultimate reality to a crystal, and more specifically to a diamond.

10) Master Patanjali then says that we should “stay in the one pure thought, and never forget it.” Describe how this applies to the two stages of the Path of Seeing, and review some of the events that occur on the second stage.

11) A person with the proper training has another extremely important spiritual realization in these hours just after the direct perception of ultimate reality. Name and describe this realization, remembering to mention the relation of this realization to the inner body. And add as well please, a note about how the direct perception of ultimate reality itself relates to our inner body, and what this has to do with the practice of yoga as we normally think of it.

Meditation assignment: 15 minutes per day, analytical meditation on the logic behind the order or progression of the seven limbs of yoga we have learned so far: how it is that each one leads into the next.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Six

1) Master Patanjali is traditionally recognized as being the father of yoga and the father of classical dance in India; a great philosopher; Sanskrit grammarian; and an accomplished physician, author of medical classics. Explain how these five seeming very different interests in fact tie together closely.

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4) After outlining the five powers—five extraordinary spiritual techniques that we can use to advance ourselves along our spiritual journey—Master Patanjali gives us what he calls “another way” to speed up the trip, even faster. Explain this way.

5) Give three reasons why Master Patanjali compares the direct experience of ultimate reality to a crystal, and more specifically to a diamond.



PART SEVEN

The Last Maple-Covered Donut

Reading Seven

II.3

अविद्यास्मितारागद्वेषाभिनिवेशः पञ्च क्लेशाः॥ ३॥

Avidyāsmītārāgadveṣābhiniveśāḥ pañca kleśāḥ

The five negative thoughts are misunderstanding,
selfness, liking, disliking, and grasping.

*avidya-asmita raga
dvesha-abhiniveshah pancha kleshah*

Keywords:

1) klesha

nyon mong

2) avidya

marikpa

NOTES:

II.14

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्॥ १४॥

Te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt

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.

*te hlada paritapa phalah
punya-apunya hetutvat*

Keywords:

1) punya

sunam

NOTES:

II.29

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि॥ २९॥

Yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇād-
hyānasamādhayo' ṣṭāvaṅgāni

The eight limbs are self-control, commitments,
the physical poses, control of the breath,
withdrawal of the senses,
focus, fixation, and perfect meditation.

*Yama niyama-asana pranayama pratyahara
dharana dhyana samadhyoshtava-angani*

Keywords:

1) yama	dompa
2) niyama	damcha
3) asana	den
4) pranayama	lungjor
5) pratyahara	sordu
6) dharana	sung
7) dhyana	samten
8) samadhi	ting-ngen dzin
9) ashtanga	yenlak gye

NOTES:

II.30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः॥ ३० ॥

Ahimsāsatyāsteyabrahmacaryāparigrahā yamāḥ

The different forms of self-control
are avoiding harm to anyone,
always telling the truth,
never stealing from another,
keeping sexual purity,
and overcoming possessiveness.

ahinsa satya-asteya brahmacharya-aparigraha yamah

Keywords:

1) ahinsa

mi tsewa

NOTES:

II.32

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः॥ ३२॥
Śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni
niyamāḥ

The commitments are to be clean,
to be contented with whatever we have,
to embrace hardships for higher goals,
to engage in regular study,
and to seek our Master's blessings.

*saucha santosha tapah
svadhyayeshvara pranidhanani
niyamah*

NOTES:

Commentary Seven

The True Enemy

II.3 The five negative thoughts are misunderstanding, selfness, liking, disliking, and grasping.

*Avidya-asmita raga
dvesha-abhinivesha pancha kleshah.*

The best way to get out of trouble is to figure out how we got there in the first place. If water is pouring all over the floor, you can either mop all day or simply turn off the tap.

There are four important principles which—when we grasp them totally—help stop all our pain. These are called the Four Higher Truths. Here we begin the first: the truth of where our pain comes from. The Master takes us step-by-step through the entire process of how we cause ourselves trouble.

At the very bottom of everything lies the fertile field of misunderstanding—what we've been calling The Great Mistake, or how the mind turns things around the wrong way. Only by stopping this misunderstanding can we stop all our other unhappiness, anger and the rest.

Oh, we can try to get more sleep, or take a vacation, do a little yoga or light meditation to calm our harried minds. This doesn't stop thoughts like anger, it just suppresses or interrupts them for a while. Their root, the misunderstanding, is always still there. And as long as it is, the calm will wear off at the first big traffic jam.

Where Pain Comes From

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.

*Te hlada paritapa phalah
punya-apunya hetutvat.*

Take a moment of total honesty and ask yourself where the pain in your life is coming from. There are basically three choices.

The first is the Big-Bang Theory. All things, including your irritating boss, have been caused by an event that conveniently has no cause itself. Your life, and all its tragedies, are simply a huge coincidence, as random particles from a very old explosion bump into each other, creating the face of every person you've ever met.

Or else there is a higher and infinitely compassionate intelligence which has created everything, and created it in such a way that we always lose everything to the agonies of old age, cancer, war, death.

Or else we get exactly what we give to others: a sort of perfect cosmic justice, as unforgiving as gravity. Let go of the coffee cup, it falls and breaks. Hurt someone else, you get hurt back.

All this, by the way, is not to say that there are no divine beings hovering around us constantly, guiding us towards perfect happiness. There are. But it cannot come unless we take care of others.

The Eight Limbs

II.29 The eight limbs are self-control, commitments, the physical poses, control of the breath, withdrawal of the senses, focus, fixation, and perfect meditation.

*Yama niyama-asana pranayama pratyahara
dharana dhyana samadhyoshtava-angani.*

For seven higher levels, then, we see the illusion as an illusion, and finally stop things from even looking other than they really are: coming from our own seeds. We then embark on three final stages known as the “pure levels,” where we learn to know all things, and to send ourselves out to guide people in many places at once.

Our wisdom here is beyond needing to stay mindful even of the illusion. This then is the fourth and final higher truth: the truth of the end of pain.

The brilliance of Master Patanjali’s short book on yoga, the reason it has survived over thousands of years, is that it now gives us a very practical, step-by-step program which all of us—regardless of our abilities or the circumstances we live in—can undertake right now to gain these high goals.

We now begin these steps: the famous ashta-anga, the eight limbs or parts of the yoga path. As mentioned in the opening line of this second chapter, we cover first the five more externally-oriented practices, concrete activities where our progress is easy to measure. These prepare us for the three more inwardly-focused practices of the third chapter.

Self-Control, A Code for All of Us

**II.30 The different forms of self-control
are avoiding harm to anyone,
always telling the truth,
never stealing from another,
keeping sexual purity,
and overcoming possessiveness.**

Ahinsa satya-asteya brahmacharya-aparigraha yamah.

The first of the eight limbs of yoga is self-control, the ability in a sense to restrain ourselves from our more natural, lower instincts. Only the five most crucial forms of self-control are given.

The first principal of self control is simply to avoid hurting other people; and remember that in the ancient books of wisdom, “people” means any living creature, however small or apparently unintelligent, since obviously they all feel pain and seek to avoid it.

The most serious form of hurting is to kill or cooperate in the killing of a human being. All of the ancient texts also state that a human being begins at conception, as consciousness enters the just-combined sperm and egg.

Really speaking the truth is difficult: it means never giving someone else even a slightly different impression from what you know to be true. The most serious lie is to make false claims about our spiritual realizations. It’s also just generally good to avoid divisive talk, harsh words, and idle prater.

Stealing is to take or use another person’s property without their permission, which includes sneaking phone calls at work; dirtying up the city which we all pay for with our taxes; or ruining the Earth for coming generations.

Sexual purity, for a person who has made a commitment to remain celibate, means avoiding all forms of sexual activity. When joyfully taken on and maintained, this vow grants extraordinary energy and mental clarity. For others, sexual purity means to strictly honor the bond between two other people who are in a committed relationship.

Avoiding possessiveness begins with making a determined effort to live simply. It also extends to recognizing and trying to stop our very common, very unfortunate feelings of displeasure when others get something nice, or our strange sense of satisfaction over others' problems.

These different forms of self-control are not an effort by some organization somewhere to keep us from having fun. The world is a messed-up place. The ultimate form of self-control is to stop thinking that this is someone else's fault: we create it with our own seeds. Avoiding actions that make bad seeds and a bad world is simply a smart thing for us to do.

It's not at all a matter of what religion or race or nation we belong to. Wise people throughout the history of our planet, in every country, have recognized that controlling ourselves is what truly sets us free.

Commitments

II.32 The commitments are to be clean,
to be contented with whatever we have,
to embrace hardships for higher goals,
to engage in regular study,
and to seek our Master's blessings.

*Saucha santosha tapah
svadhyayeshvara pranidhanani
niyamah.*

Five commitments make up the second limb of yoga. Self-control prevents bad seeds; the commitments plant good ones. These then actually create our success in the six other practices to come.

Keeping clean means striving all day to see that the world and all those around us are sacred. It also means not cluttering up our day with busyness, the craving for countless shallow interactions with others, and piles of completely meaningless junk lying around the temple of our home.

Contentment is not wanting the things that we don't have, and enjoying the things that we do have. A yogi never complains about whatever food or place they may happen to get.

But contentment doesn't apply to our spiritual progress. We must be committed to finishing whatever hard work we need to, if it means taking ourselves and others forever out of pain. Regular study, in the old days, meant learning and memorizing the great books at the feet of a true Master. Our relationship with this Master is the greatest commitment of all, for without it we can never drink of the living water passed down from heart to heart, over thousands of generations of teachers and their students.

Practice Seven

Homework, Part Seven

1) Name the five negative thoughts, or kleshas, which Master Patanjali lists in the beginning of the second chapter of the Yoga Sutra. Then say a bit about how they represent a flow or process by which our pain is created and sustained.

2) Explain—with reference to a pastry shop—what happens just after the mind has gone through the first five steps in the chain of suffering.

3) How does an action leave an imprint or seed in our mind, and what decides how strong the seed will be?

4) Very basically, there are three choices about where the pain of life comes from. Discuss them.

5) Why do relationships go bad?

6) Why do good people suffer?

8) Name the eight limbs of the yogic path, in both English and Sanskrit.

9) Give the five forms of self-control, and state why they and the five commitments make up the first two of the eight limbs.

10) Name the five commitments that form the second limb.

Meditation assignment: 15 minutes per day, analytical meditation the steps that lead up to us taking the last maple-covered donut for ourselves.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Seven

1) Explain—with reference to a pastry shop—what happens just after the mind has gone through the first five steps in the chain of suffering.

2) How does an action leave an imprint or seed in our mind, and what decides how strong the seed will be?

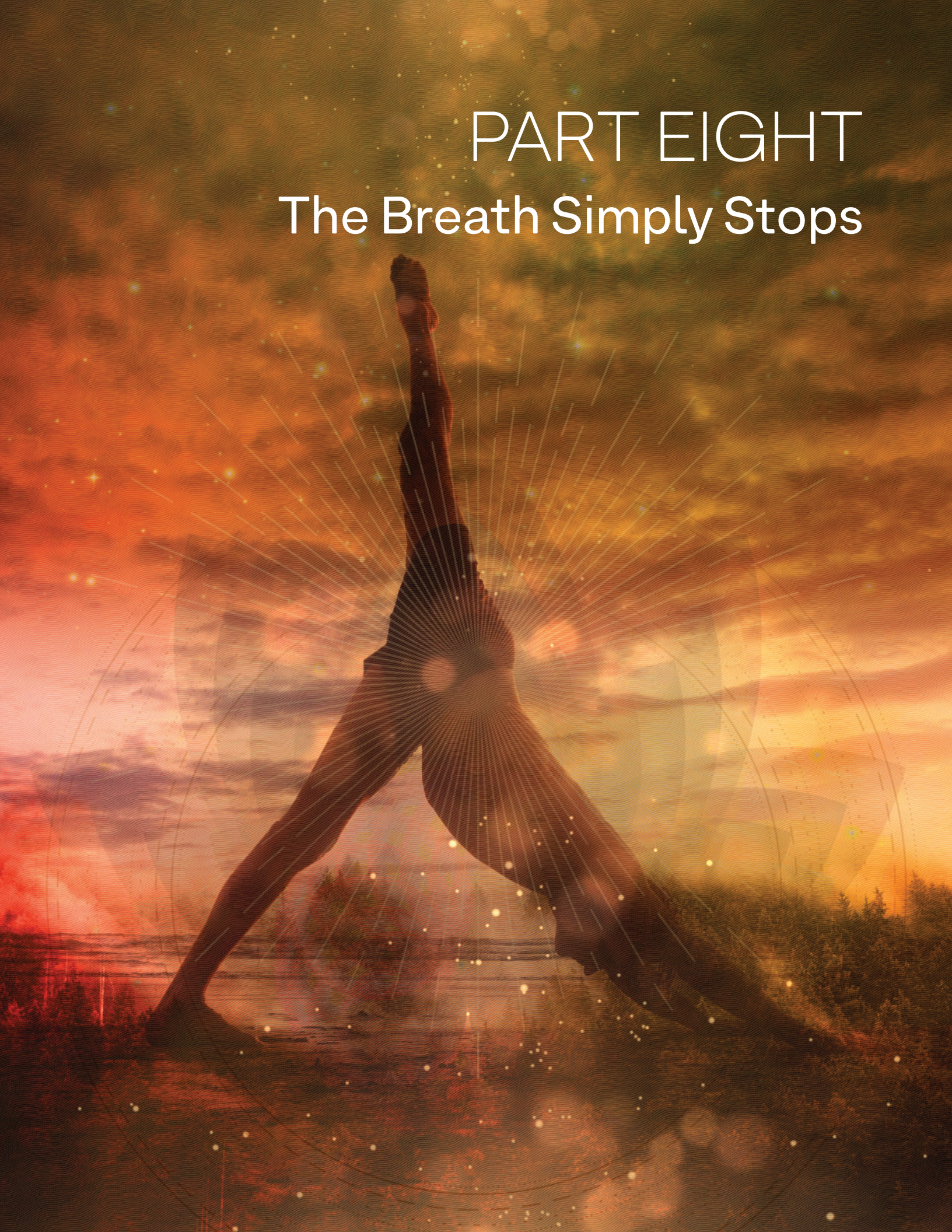
3) Very basically, there are three choices about where the pain of life comes from. Discuss them.

4) Why do relationships go bad?

5) Name the eight limbs of the yogic path, in both English and Sanskrit.

PART EIGHT

The Breath Simply Stops



Reading Eight

II.33

वितर्कबाधने प्रतिपक्षभावनम्॥ ३३॥

Vitarkabādhane pratipakṣabhāvanam

When the images start to hurt you,
sit down and work out the antidote.

vitarka badhane pratipaksha bhavanam

Keywords:

1) pratipaksha

nyenpo

NOTES:

II.35

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः॥ ३५॥

Ahimsā pratiṣṭhāyām tat sannidhau vaira tyāgaḥ

**If you make it a way of life
never to hurt others,
then in your presence
all conflict comes to an end.**

*ahinsa pratishthayam
tat sannidhau vaira tyagah*

NOTES:

II.46,48

स्थिरसुखमासनम्॥४६॥

Sthirasukhamāsanam

ततो द्वन्द्वानभिघातः॥४८॥

Tato dvandvānabhighātaḥ

The poses bring a feeling
of well-being which stays with you.
And there will come a time
when differences
no longer harass you.

*sthira sukham asanam
tato dvandva-anabhighatah*

NOTES:

II.49

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥४९॥
Tasminsati śvāsapraśvāsayorgativicchedaḥ
prāṇāyāmaḥ

The breath is controlled when,
as you remain there,
the passing of your breath
in and out simply stops.

*tasmin sati shvasa prashvasayor
gati vichedah pranayamah*

Keywords:

1) shvasa prashvasa

uk jung-ngup

2) gati vicheda

chepa

NOTES:

II.54

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः॥५४॥

Svaviṣayāsamprayoge cittasya svarūpānukāra
ivendriyāṇām pratyāhārah

Learn to withdraw the mind
from your physical senses;
freed from its ties to outer objects,
the mind can arrive
at its own real nature.

*svavishaya-asamprayoge chittasya
svarupa-anukara ivendriyanam
pratyahara*

Keywords:

1) svarupa

rangshin

NOTES:

Commentary Eight

Destroying Old Bad Seeds

II.33 When the images start to hurt you,
sit down and work out the antidote.

Vitarka badhane pratipaksha bhavanam.

So self-control and commitments stop new bad seeds and plant new good seeds. But we must also deal with the old bad seeds, stocked in our mental storehouse. Otherwise they will create obstacles for the other six practices of yoga.

We may not be able to see what we originally did to plant the seeds we have now, but we can decide what we must have done, from how these seeds are sprouting and creating painful pictures in our current health and relationships. This knowledge allows us to actually go in and destroy those seeds, within our own mind.

Seeds are planted not only by what we ourselves do, but also when someone else acts on our behalf; or simply if we consciously approve of an action. If a person dies in a war, and we have willingly paid taxes for that war, then the seed is the same as if we ourselves had plunged a knife into the person's chest, with our own hands.

All seeds for suffering—whether outright pain or happiness which decays into pain—are planted through The Great Mistake, as we respond to the events and people around us with mistaken feelings of liking and disliking things that actually come from ourselves.

In Your Presence

II.35 If you make it a way of life
never to hurt others,
then in your presence
all conflict comes to an end.

*Ahinsa pratishthayam
tat sannidhau vaira tyagah.*

What happens if we get good at managing our mental seeds? Remember first that only we can plant our own seeds, and only we experience them when they sprout. (We can also do a good thing though as a group, and each person in that group plants a similar seed; this accounts for the prosperity and poverty that exist on opposite sides of our imaginary international borders.)

And so the Master says that “in your presence,” something good will happen. And that’s why two people can experience the very same yoga class as either an exhilarating adventure or just a very sore neck.

The more thoughtful and steadily we work with our own seeds instead of trying to wrestle with bad men on a movie screen, the more obvious it becomes that now we are on the right track.

The first stage is the surprising: a person who’s a problem at work greets you warmly. Then the obvious: almost everybody at work starts to smile at you. Next, the amazing: wars around the world suddenly end. Finally, the miraculous: the process of your body aging clearly stops, and begins to reverse itself.

Body Yoga and The Lie of Choices

II.46,48 The poses bring a feeling
of well-being which stays with you.
And there will come a time
when differences
no longer harass you.

*Sthira sukham asanam.
Tato dvandva-anabhighatah.*

These lines are the original source for the physical yoga poses as we know them today. Originally these were mostly different types of meditation postures, and a few additional exercises that would give you the strength and flexibility to sit in unmoving meditation for long periods of time.

Here begins really the idea of working on the heart and mind by working from the outside, on the body. By placing the parts of our body into very specific positions, we purposely affect the inner channels. This facilitates the flow of inner wind, or prana. And because our very thoughts ride upon this prana inside the channels, we bring greater kindness and knowledge to our mind, by using our body.

Meditation is defined as maintaining a balance which avoids mental lethargy and hyperactivity. It is a delicate process of correction and counter-correction, like the constant left-and-right of our hands upon a steering wheel. Through practice, we learn to keep a straight line; then we relax our effort and ride, lest the correcting itself become a distraction. With regular practice, body and mind achieve well-being which really lasts. Ultimately we attain a higher well-being, as the channels themselves transform into light.

How exactly does this transformation happen? As we'll see in the next chapter, there are three primary wind channels within the body. The middle channel runs down the center of the back, following the spine. On either side of it run two lesser channels.

Remember The Great Mistake: how we try to get the things we want in the wrong way, like a child hitting a bad man on a movie screen. This then plants negative seeds which ripen into our very troubled world.

When we see things in a wrong way, the inner winds inside the two side channels are active. This is because they are tied to mistaken thoughts about how our world works, and these thoughts run in the same two channels.

The incredible magic of yoga is that it actually attacks negative thoughts on a physical level, as the exercises release blockages of inner winds in the side channels.

These blockages cause us to see things in a polarized way: this and that, me and you, what I want versus what you want. When the blocks are freed, then getting what you want becomes getting what I want, and we are both freed.

The End of Breath

II.49 The breath is controlled when,
as you remain there,
the passing of your breath
in and out simply stops.

*Tasmin sati shvasa prashvasayor
gati vichedah pranayamah.*

If we are doing our yoga exercises correctly then, the side channels open up, which actually causes us to think more clearly and kindly. If you're not getting this effect with your yoga, then you're not doing it properly. At the bottom of everything are self-control and commitments, the seeds creating the yoga poses: Am I taking care of other people, every day?

In addition to physical exercises which reach down to open the channels, there is an entire science of breathing which touches the inner winds themselves, linked to our thoughts within the channels. Although our breath is not the inner wind, the two are intimately connected. Whatever happens with one resonates with the other, like guitar strings tuned to the same note.

And so in one direction, working from the outside in, we can remain in a meditation posture or yoga pose and master our breath, which then calms the inner winds: when you stand and hold a horse's reins, the rider atop it is stilled. From the inside out, we can quiet the thoughts, and thus the winds: when the rider is calm, the horse is too.

A totally calm and properly focused mind brings negative thoughts to a standstill, at which point the outer breath simply stops.

Ending the Tyranny of Simulation

II.54 Learn to withdraw the mind
from your physical senses;
freed from its ties to outer objects,
the mind can arrive
at its own real nature.

*Svavishaya-asamprayoge chittasya
svarupa-anukara ivendriyanam
pratyahara.*

And so we have finished the first four of the five “outer” limbs of yoga: self-control, commitments, yoga exercises, and breathing practices. There’s obviously a progression here; for example, the very act of being careful not to hurt others—purposefully planting good seeds—is the only way to get good at yoga exercises. But being sure to breathe calmly reaches back and allows you to be nice to others. And so each of the eight limbs supports each of the others, creating a self-perpetuating, upward spiral in our lives.

Here again, our physical senses are wonderful tools, and it’s fine to enjoy a slice of pizza or a bowl of ice cream. To make serious progress in our goals of saving the universe, though, we have to manage these senses sensibly.

Enjoy a song fully and then turn off the radio, before it becomes background noise. Do your yoga exercises modestly but steadily, and you’ll suddenly get cravings for the exact type of food, and the quantity of food, which is healthiest for you. Cultivate the art of happy silence, enjoyed with friends.

Eventually these will lead to the highest form of silence: direct communion with the ultimate.

Practice Eight

Homework, Part Eight

1) Can our old bad seeds be destroyed, before they ripen? If so, briefly describe how.

2) Do we have to know the specific action that we committed in the past, in order to remove its negative seed?

3) What, according to Master Patanjali, is the only way to stop violence in the world?

4) Some of the most important words in the Yoga Sutra say that in your presence, all conflict will come to an end. Explain why these are so crucial.

5) If seeds are collected individually, then why is it that groups of people can experience an event collectively—such as terrorist attack which affects many people together, or a class where many people gathered together can enjoy the wisdom of perfection?

6) State and give examples for the four stages in which we will experience the gradual purification of our world, as the rewards of the yogic path ripen upon us.

7) Name two of the original purposes for the asanas, or physical poses of yoga (do not include reduction of waistline).

8) What are three kinds of lasting well-being that come from practicing the yoga poses?

9) Master Patanjali says that practicing the yoga poses properly can help us avoid polarity, or the false impression of differences. Discuss how this works physically, and then describe a few examples of false differences.

10) Explain both how and why the breath might stop for periods of time during deep practice.

11) What is the highest form of pratyahara, or withdrawal of the senses?

Meditation assignment: 15 minutes per day, see how close you can get to slowing the breath down so far that it almost stops. (It helps a lot to concentrate the mind in stillness on the point between the eyebrows, and slightly into the head.) Do not strain or try to hold the breath—just see what happens if you slow down as far as you can comfortably.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Eight

1) Can our old bad seeds be destroyed, before they ripen? If so, briefly describe how.

2) What, according to Master Patanjali, is the only way to stop violence in the world?

3) State and give examples for the four stages in which we will experience the gradual purification of our world, as the rewards of the yogic path ripen upon us.

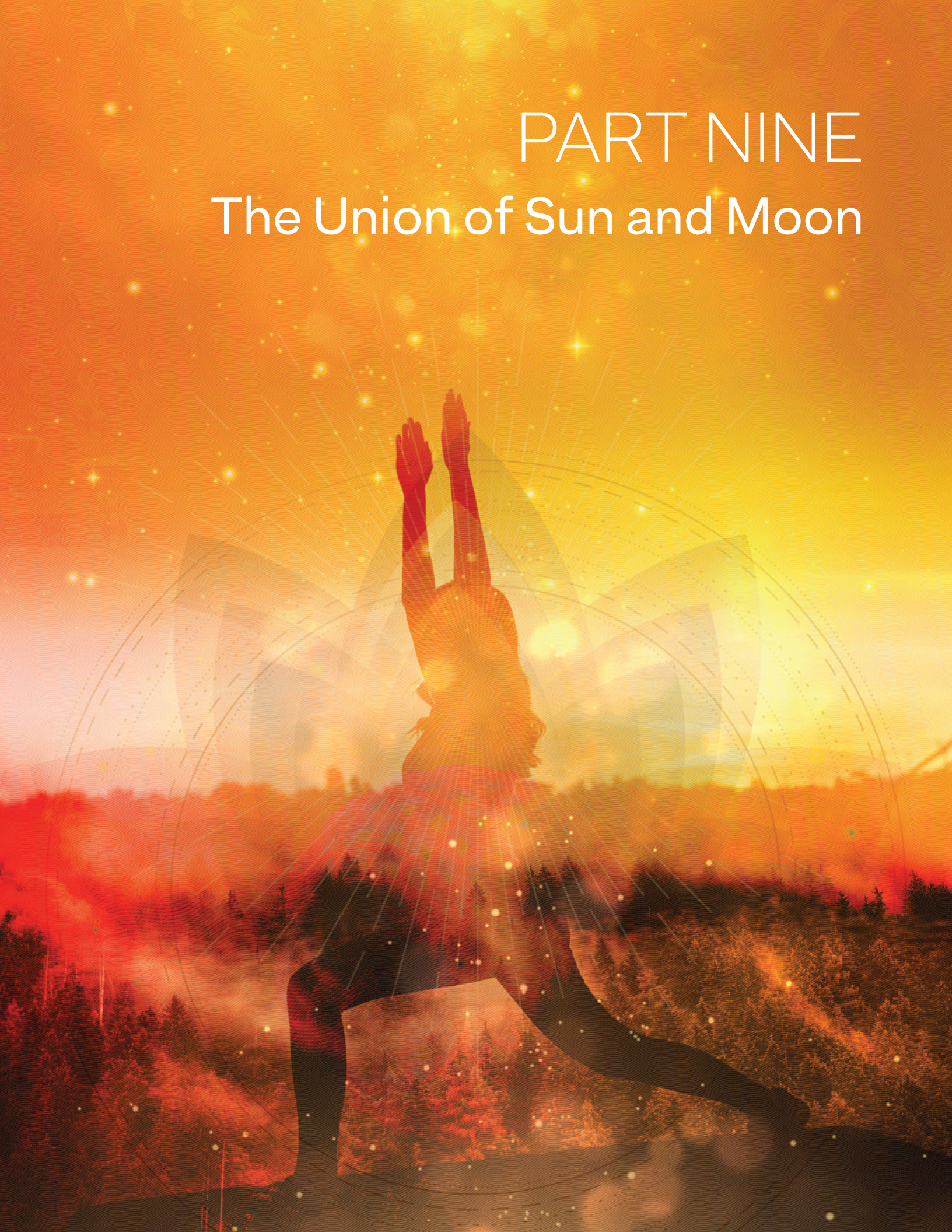
4) What are three kinds of lasting well-being that come from practicing the yoga poses?

4) Suppose that it's true that even the thoughts that we hear in our own minds are coming from mental seeds. If that's the case, are we forever to be simply helpless witnesses of what the seeds present to us—whether it's the outside world or our own thoughts? What happened to free will?



PART NINE

The Union of Sun and Moon



Reading Nine

III.1-3

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

Deśabandhaścittasya dhāraṇā

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

Tatra pratyayaikatānatā dhyānam

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ ३ ॥

Tadevārthamātranirbhāsaṁ svarūpaśūnyamiva
samādhiḥ

Locking the mind
on an object is focus.

And staying on that object
over a stretch of time is fixation.

Perfect meditation then sees this same object
as its simple self:

its clear light, totally void
of any nature of its own.

desha bandhash chittasya dharana

tatra pratyayaika tanata dhyanam

tad eva-artha matra nirbhasam svarupa shunyam

iva samadhih

Keywords:

1) desha

yul

2) chitta

sem

NOTES:

III.26-28

भुवनज्ञानं सूर्ये संयमात्॥ २६॥

Bhuvana jñānam sūrye samyamāt

चन्द्रे ताराव्यूहज्ञानम्॥ २७॥

Candre tārā vyūha jñānam

ध्रुवे तद्गतिज्ञानम्॥ २८॥

Dhruve tad gati jñānam

Turn the combined effort
upon the sun,
and you will understand the earth.
You will understand
the arrangement of the stars
if you turn this same effort
upon the moon.
Turn the effort upon the polestar,
and you will understand
their workings.

*bhuvana jnyanam surye sanyamat
chandre tara vyuha jnyanam
dhruve tad gati jnyanam*

Keywords:

1) surya

nyima

2) chandra

dawa

3) dhruva

tenma

NOTES:

III.46, 51a

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ४६ ॥

Rūpalāvaṇyabalavajrasamhānanatvāni kāyasampat

स्थान्युपनिमन्त्रणे ॥ ५१ ॥

Sthānyupanimantraṇe

You gain the body of perfection:
exquisite in its appearance,
strong, solid as diamond itself.
And there will come a time
when they invite you
to take your place with them.

*bhuvana jnyanam surye sanyamat
chandre tara vyuha jnyanam
dhruve tad gati jnyanam*

Keywords:

1) vajra

dorje

2) upanimantrana

drun du nyerwa

3) sanga

tsok

NOTES:

III.55

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति॥५५॥

Sattvapuruṣayoḥ śuddhisāmye kaivalyamiti

When the person
and the reality around them
are equally pure,
this is total purity.

sattva purushayoh shuddhi samye kaivalyam

Keywords:

1) shuddi

namdak

NOTES:

Commentary Nine

Focus and Stay, The Clear Light

II.1-3 Locking the mind
 on an object is focus.
 And staying on that object
 over a stretch of time is fixation.
 Perfect meditation
 then sees this same object
 as its simple self:
 its clear light,
 totally void
 of any nature of its own.

*Desha bandhash chittasya dharana.
 Tatra pratyayaika tanata dhyanam.
 Tad eva-artha matra nirbhasam
 svarupa shunyam iva samadhih.*

The third cornerstone for the house of yoga consists of the three inner limbs or practices, along with their practical applications. At the end of the last chapter we were learning to control our senses, which brings us automatically to focus. It's like finding your friend in a crowd at the train station.

On one level, the mind focuses on a single object through the process of eliminating all other objects around it: everything is the opposite of all that it's not. You check and eliminate faces in the crowd, and steadily narrow your focus down to your friend's face.

The more faces there are to weed out, the more difficult it is to find your friend. The more objects you possess in your house; the more unimportant things you have to do all day; the more useless news you've heard and the more you meet with others for un-meaningful talk, then the less chance you'll be able to focus.

Once we reach a single point, we need to stay there, threading that path between thinking of other things and dozing off mentally. Thinking of death fixes the first; thinking of destiny fixes the second.

At some point, through a modest but very regular daily practice of meditation (performed according to the authentic instructions of that qualified teacher), we attain total stillness of the mind: focus which is fixed.

They say that stopping The Great Mistake is like chopping down a big tree. Perfect focus and the ability to stay are like two strong arms. But however strong we may be, we can't simply push a tree down. We need a very sharp axe. To make meditation perfect, it's not enough to simply mentally stare at something like our breath for a long time. The mind even then is making its constant, deadly error, and we must fix it or come to the end of our life unfulfilled.

As we meditate we need to strive to see the one thing which is simply...missing, clear gone. We need to realize that nothing is anything; that is, even the hotness of a fire never belonged to it. It is I who make fire hot.

The Channels of the Sun, the Moon, and the Polestar

III.26-28 Turn the combined effort
upon the sun,
and you will understand
the earth.
You will understand
the arrangement of the stars
if you turn this same effort
upon the moon.
Turn the effort
upon the polestar,
and you will understand
their workings.

*Bhuvana jnyanam surye sanyamat.
Chandre tara vyuha jnyanam.
Dhruve tad gati jnyanam.*

Back in the second chapter, when we spoke about the physical yoga exercises, we mentioned three main channels where inner wind or prana travels through the body. It's crucial to understand these channels, because we can then control our very thoughts, which are linked to the winds. We actually work on the physical body to stop The Great Mistake of the mind.

The central channel follows the spine; slightly to our right of it runs the sun channel. Tied to the winds that flow in this channel travel our “hot” negative thoughts: anger, hatred, jealousy, all based on disliking objects, events, and people because we fail to understand how we ourselves have produced them. Stilling the turbulence of inner winds within the sun channel has the effect of freeing us from misunderstanding our outer reality: the world, the earth. The beauty of yoga is that we work on this channel simply and effectively through selected physical yoga exercises.

Breath control, practiced with authentic guidance, further achieves this goal. And then finally we use the teamwork of the last three limbs of yoga—mental focus, fixation, and wisdom—to still the sun channel from the inside.

To our left side of the central channel runs the channel of the moon. If the sun channel, which is blood red, carries largely male energy—externally-focused and action-oriented; then the milky-colored moon channel carries mostly female energy—introspective and thinking-oriented.

Within this channel run all our thoughts of liking things in the wrong way because we misunderstand them: taking the last maple-covered donut for ourselves.

When our yoga practice stills the winds in the moon channel, the very root of these thoughts is stopped. This is the tendency to see ourselves and our own mind—all the tiny sparks or stars of consciousness within us—as something too that comes from its own side, and not from our seeds.

Something to realize here: the very seeds which create us create our world. The seeds that create the first division of all—the channels of sun and moon within our very bodies—also make us male or female. They create day and night, sun and moon, you and me, earth and stars. The state of our world is a perfect reflection of the state of our channels, and thus our hearts.

The central channel, colored like crystal flame, runs up and down the body like the great axis around which the stars turn. It follows the line of the spine from between our legs to the tip of our head, curving down to a point between the eyebrows.

Linked to the winds in this channel run all our good thoughts: caring for others, watching what they want and need, and most importantly the realization that this in itself will literally create a perfect world.

The three channels are joined together below the area of our navel. Simply reading and understanding the words on this page sucks inner wind or prana out of the troublesome side channels, and directs it into the pure central channel. This in turn further reveals to us the workings of earth and stars. You must realize that the true purpose of all physical yoga practice is to guide inner wind out of the side channels and into the central channel. This triggers our progress thorough all five paths, especially the direct perception of ultimate reality.

When all the inner wind dissolves into the central channel, the body changes from flesh to light, and you stand upon all worlds.

The Last One Left and Respecting Our Destiny

III.46,51a You gain the body of perfection:
 exquisite in its appearance,
 strong, solid as diamond itself.
 And there will come a time
 when they invite you
 to take your place with them...

*Rupa lavanya bala vajra sanhananatvani kaya sampat.
 Sthanyupanimantrane.*

There is a traditional list of eight low-level powers which we can use to help others in a limited way: the ability to shrink and pass through a crack, or to lighten your body and fly through the air—the types of powers mentioned earlier.

By this stage though we have reached the ultimate evolution of these powers, which is the second body of a perfect being: billions of different physical forms that we send out. Imagine the ability to appear as a pet dog to a lonely person, or even as their favorite television show.

Then imagine filling an entire world with different beings, all interacting with each other; plus all the things they use every day. For a finished yogi, the first is considered “small” stuff; the second is “lightweight.”

And so I really could be the last person left here who hasn't turned into a perfect being.

At the center of all these forms that a perfect being is sending out sits their “home” body. This is the third body, the paradise body, exquisite and indestructible. And she will never leave us, until we become her.

The minute you first picked up this book, you attracted the attention of some very important people: everyone who has studied the book in the last two

thousand years, and understood it, and practiced it, and become a perfect being.

Simply by thinking the ideas we've read about so far, you have become part of a certain family of people. People who are very concerned about the pain of the world. People who have the spark of high understanding somewhere within them. Who believe that, somehow, there must be a key to stopping death and unhappiness altogether.

We said that we had to understand understanding itself; that it too is coming from seeds. And the only seeds it can come from are planted by wanting to be the one who rescues all the rest of us.

As your powers grow, and you evolve, your own physical and emotional pain will of course begin to disappear. There's a point at which you may get trapped, thinking to stop at that.

But then, you see, these important people will show themselves to you, and invite you into the higher family, which acts only for the happiness of the entire family—of living kind.

All Things in All Ways

**III.55 When the person
and the reality around them
are equally pure,
this is total purity.**

Sattva purushayoh shuddhi samye kaivalyam.

Before we reach the final goal, it is completely impossible to be in an experience of ultimate reality and still be experiencing the normal, deceptive reality around us now. And for us to experience ultimate reality, we must be in a state of deep meditation. And so we cannot help anyone if we are not practicing how to meditate ourselves, every day.

In a sense all things come from this basic ability to discriminate between the way we always thought things were happening, and the way we realize they are really happening.

Even at very high levels then we can only alternate between seeing ultimate reality during deep meditation, and being in deceptive reality at other times. This changes when we reach the bodies of a perfect being: then, and only then, we can see all things, and all creatures in the world, and love them completely, serve them, and in the same moment see their higher reality, absolute emptiness.

This very knowledge and love plants pure seeds that sustain it into the next moment, at which time its very existence again plants the seeds for it to be there in the following moment, on through eternity, total purity.

Practice Nine

Homework, Part Nine

1) The last three of the eight limbs of yoga are treated in the third chapter of the Yoga Sutra. Name and describe these three briefly, and then explain their combined role in the goal of yoga: creating the body of a perfect being.

2) Master Patanjali explains “the clear light” to mean that nothing has any nature of its own. But is that true? Doesn’t fire, for example, have its own nature of being, naturally, hot and burning?

3) In the third chapter of the Yoga Sutra, Master Patanjali refers to the idea of voidness, or emptiness. Describe the voidness of a maple-covered donut, and how this relates to the purpose of all yoga: to become whole, or happy. Along the way, explain the Sanskrit word for voidness and give some related English words.

4) Describe the location and physical appearance of the channel of the sun; relate this to its most common Sanskrit name in later classical yoga texts; and give a related English word. Describe also the main negative thought that travels, linked with the inner winds or prana, through this channel.

5) Describe the location and physical appearance of the channel of the moon. Give its most common Sanskrit name in the later classical texts on yoga, then give some related English words. Describe also the main negative thought that travels through this channel. Finally give the main negative thought that travels linked with the winds within this channel.

6) Explain how the channels of the sun and moon relate to the word hatha, and to the idea of hatha yoga.

7) Speak a little bit about where our sense of duality comes from, being sure to distinguish between “good” and “bad” versions of this tendency. Then give a real-life example about how we can deal with the false sense of duality.

8) Describe the physical appearance and location of the central channel. Then give the primary name that is used for it in most of the later classical texts on yoga, the meaning of this name, and some related English words. Finally, describe the types of thoughts which travel through this channel, linked with its inner winds.

9) Explain what the word chakra literally means; mention some related English words; and then relate this name to the structure of the inner channels.

10) Explain the role of the navel chakra in the formation of the inner channels, clarifying as well whether there is any actual connection between the channels of the sun and moon, and the sun and moon in the sky.

11) Explain the idea of working at a crucial point (ne du nunpa in the Tibetan), in order to turn a chakra from a chokepoint into a center of radiance and high spiritual realizations. Include the analogy of a tree.

12) What happens when the heart chakra opens completely?

13) When we do finally succeed in bringing the inner winds to stay and dissolve in the central channel, we become the a perfect being, able to help people on any one of a billion worlds. This perfect being has four forms; name them in English and in Sanskrit, and describe briefly.

Meditation assignment: 15 minutes per day, fixed meditation, trying to visualize the channels of sun and moon within your own body, and imagining what it will be like when their power dissolves into the central channel.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Class Nine

1) In the third chapter of the Yoga Sutra, Master Patanjali refers to the idea of voidness, or emptiness. Describe the voidness of a maple-covered donut, and how this relates to the purpose of all yoga: to become whole, or happy. Along the way, explain the Sanskrit word for voidness and give some related English words.

2) Explain how the channels of the sun and moon relate to the word hatha, and to the idea of hatha yoga.

3) Explain what the word chakra literally means; mention some related English words; and then relate this name to the structure of the inner channels.

4) Explain the role of the navel chakra in the formation of the inner channels, clarifying as well whether there is any actual connection between the chan-

nels of the sun and moon, and the sun and moon in the sky.

5) What happens when the heart chakra opens completely?

6) When we do finally succeed in bringing the inner winds to stay and dissolve in the central channel, we become a perfect being able to help people on any one of a billion worlds. This perfect being has four forms, or bodies; name them in English and in Sanskrit, and describe briefly.



PART TEN
We Must Become
as Gardeners



Reading Ten

IV.3a

प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥

Prakṛtīnām varaṇabhedastu tataḥ kṣetrikavat

We must destroy the veil of the qualities of things.
And then we must become as gardeners.

prakirtinam varana bhedas tu tatah kshetrikavat

Keywords:

1) kshetrika

shingpa

NOTES:

Commentary Ten

We Must Become as Gardeners

**III.3a We must destroy the veil of the qualities of things.
And then we must become as gardeners.**

Prakirtinam varana bhedas tu tatah kshetrikavat.

The first chapter took us down the five paths, to perfection. The next two chapters took us there through the eight limbs. The fourth and final chapter now takes us through the mental details to the same place.

There are many ways to the special powers we mentioned. If a person is very attached to their house, for example, then after they die they may return as a spirit or ghost chained to the house, with powers like walking through walls. Deceased people in the spirit world, waiting for their next life, automatically gain similar powers, and try to contact loved ones. This existence and its powers also end, by nature, within seven weeks.

One can moreover gain special powers and visions using herbs or drugs, or through extreme practices like sleep deprivation or drastic fasting. Or one can utter special spells to fly or pick up fire.

The problem with all these methods is that they simply cannot be sustained at will. We must instead master deep meditation, and see that the qualities which all things possess actually come from our seeds. Then we must quietly, happily, and steadily tend the garden of our own minds, to produce paradise.

Practice Ten

Homework, Part Ten

1) In perhaps the most important line of the Yoga Sutra, Master Patanjali says that “we must become as gardeners.” What does this mean, and what would be the opposite of a gardener?

Meditation assignment: 15 minutes per day, analytical meditation on the most difficult situation in your life right now, and how you might be able to “garden” it into something better—even perfect.

Meditation times and dates (homework without this section completed will not be accepted):

Quiz, Part Ten

1) In perhaps the most important line of the Yoga Sutra, Master Patanjali says that “we must become as gardeners.” What does this mean, and what would be the opposite of a gardener?



Yoga Sutra Chapter 4

The Chapter on Total Purity

Final Examination

1) Give the name of the fourth chapter of the Yoga Sutra (in English and in Sanskrit); then explain its position within the other three chapters.

2) In perhaps the most important line of the Yoga Sutra, Master Patanjali says that “we must become as gardeners.” What does this mean, and what would be the opposite of a gardener?

3) Master Patanjali says that deeds done by a true practitioner are neither white nor black, whereas deeds done by others are of three different kinds. Explain.

4) In the west, we equate things having a cause with things having a beginning. Explain how Master Patanjali would consider this, in view of his statement that people can learn to “see forever, back to no beginning, and ahead with nothing left.”

5) Master Patanjali has said throughout the Yoga Sutra that we are making some basic, fundamental mistake all the time when we look at things. We never have a really correct perception, and this is what causes all of the pain in the world, as we react to events in a completely mistaken way. The question then becomes: If we are always seeing everything wrong, how can we ever see that we are seeing everything wrong? How can we catch ourselves doing it? How can we see truth with an instrument which is itself defective? Give two wrong answers to this question.

6) Explain, using an illustration, how we actually do first catch ourselves making the Great Mistake, even as we make the Great Mistake.

7) Master Patanjali says that two different states of mind “take separate routes to experience one basis.” What are these two states of mind, and what is “the basis” here.

8) If it’s true that our minds are projecting or creating all the things around us, then doesn’t that mean that we are all alone in the universe, simply living within our minds?

9) What question naturally comes up in our mind when we think about how we hear ourselves think?

10) How is it then that we hear ourselves think?

11) Suppose that it's true that even the thoughts that we hear in our own minds are coming from mental seeds. If that's the case, are we forever to be simply helpless witnesses of what the seeds present to us—whether it's the outside world or our own thoughts? What happened to free will?

12) How is this deeper cause for events reflected in the order of the eight limbs of the yogic path?

13) Master Patanjali says that “the way it works is that they organize other parts in a certain way.” What does “they” refer to, and how does this work, for example, with seeing a pot on a stove?

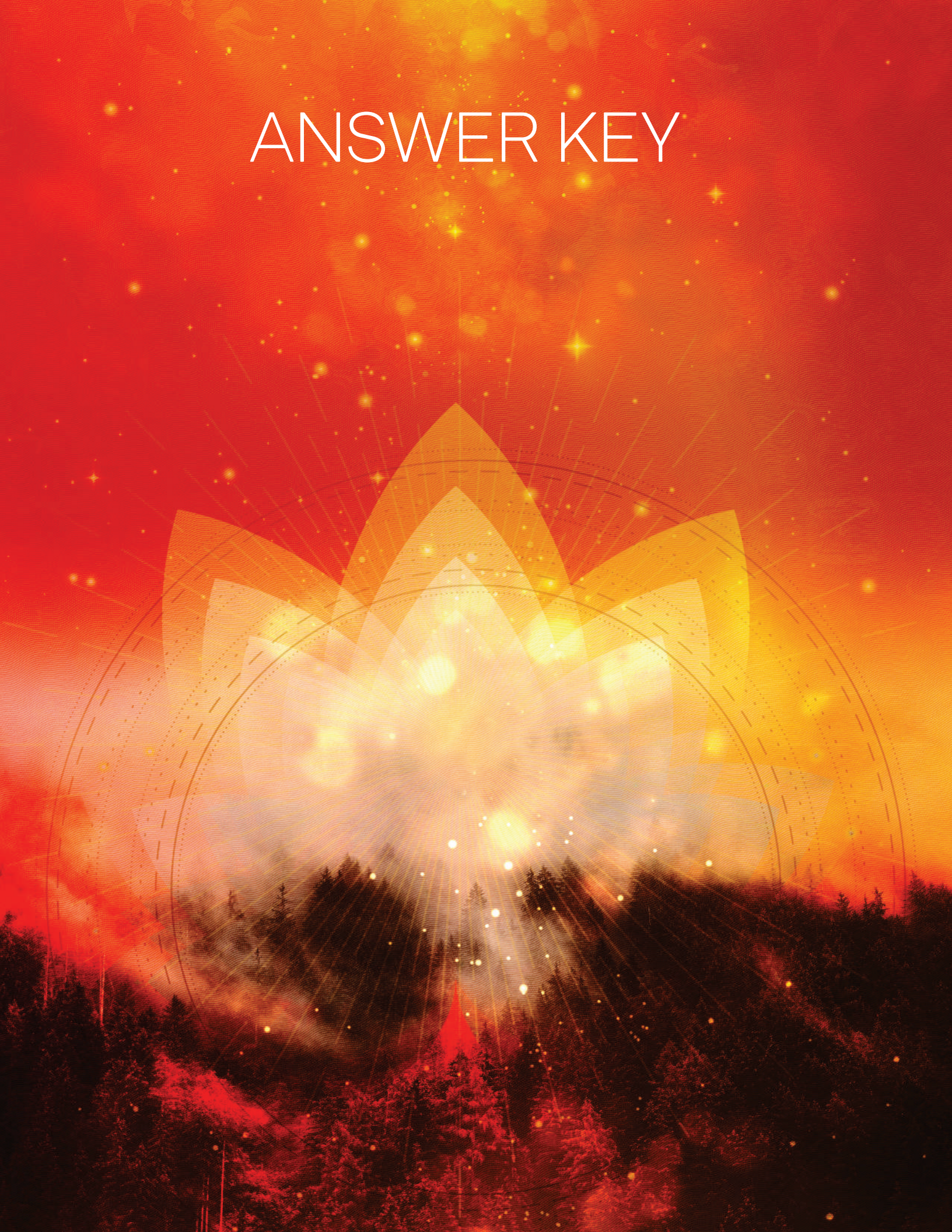
14) Suppose it’s true that our mind is taking “other parts” or indications of an object and organizing them into the object. Where then do the original parts come from?

15) At what point do we reach the first of the ten levels, or bhumis, of a spiritual warrior?

16) What happens when we reach the eighth level of a spiritual warrior? What path are we on at this point?

17) Explain why the tenth level of a spiritual warrior is given the name that it is.

ANSWER KEY



Yoga Sutra Chapter 4

The Chapter on Total Purity

Answer Key Class One: We Must Become as Gardeners

1) Give the name of the fourth chapter of the Yoga Sutra (in English and in Sanskrit); then explain its position within the other three chapters.

The fourth chapter of the Yoga Sutra is called “The Chapter on Total Purity.” The Sanskrit for this is Kaivalya Pada. The word pada refers to a leg or a section of a book. The four chapters function like the four legs of a table, or the four cornerstones of the foundation of a house.

Over the course of the four chapters of the Sutra, we pass three times through a description of the path to perfection.

The first chapter, or cornerstone, of the Sutra is “The Chapter on Meditation.” It presents the path to total purity through the five paths or stages of spiritual evolution which all of us will go through. Advancement from one path to the next can only be accomplished in deep meditation; thus the name of the chapter.

The second chapter is “The Chapter on the Way.” Here we begin some very practical yoga methods to attain the meditation of the first chapter, as well as the wisdom which rides upon it. Thus the first two chapters together then reflect yoga as a union of inner, mental methods and outer, physical methods or activities.

The third chapter is a continuation of the famed ashtanga, or eight parts of the yogic path, which began in the second chapter. It concentrates on the three “inner” parts. Thus the second and third chapters considered together are again a complete presentation of the path to total purity.

The fourth chapter again presents the path to perfection, but from the viewpoint of specific details of the mental processes involved in reaching this state.

2) Explain the different parts of the Sanskrit word for “total purity,” and give some of its other senses.

The Sanskrit word for “total purity” is kaivalya. This comes from two parts, ka क and iva इव. The word ka means what, or that. It is found in English as the qu- in question words like question or query, where it means what? Sometimes the “q” sound drops off, and it becomes the question sound whe, as in where, what, or which.

The word iva means similar, or just like, or simply just. Similar forms are found in the English endings –ish and –ic: outlandish, girlish, intrinsic, characteristic. The two parts together mean just that, simply that. The Tibetan is bashikpa, འབྲས་ཞིག་པ་ meaning that and only that; this is sometimes used as a word for the state of perfection, in the sense of a perfect being, being the “one and only.” This sense of perfection is the what total purity refers to here, in the Yoga Sutra.

Sometimes also the word is translated into Tibetan as mandrepa, མ་འདྲིས་པ། meaning unmixed, unadulterated, absolutely pure.

3) In the third chapter of the Yoga Sutra, we were introduced to a wide variety of different miraculous powers—such as walking on water or through walls—that a yogi can gain. In the opening lines of the fourth chapter, Master Patanjali lists five different ways in which we can gain these powers. Name these five, explain them briefly, and state which one of them is the “preferred method” for yogis such as ourselves.

(a) A person can gain certain powers simply by virtue of the type of rebirth which they take. For example, a person born as a craving spirit or “ghost” haunting a house may have the power to walk through walls.

(b) Special herbs or drugs can give one special powers or visions, temporarily.

(c) Extreme practices like sleep deprivation or drastic fasting can give one temporary visions or powers.

(d) Special spells or mantras can give one the power to pick up fire, or to fly.

(e) The problem with all these methods is that they simply cannot be sustained at will. We must instead master deep meditation, where we learn to plant the necessary seeds to purposely create powers that we can use to help others.

4) What does it mean when the Master says, “The transformation which occurs between births is fulfilled by nature”?

It means that deceased people in the spirit world (the bardo) have special powers for up to seven weeks after their death; their powers are then “fulfilled,” meaning that they automatically end. They can see their relatives and hear what they say; and even understand prayers and the like which are chanted in another language on their behalf. They can also pass through walls, and such. When their powers end, they become trapped and are unable to pass through the walls of the womb, for example.

5) What does it mean to “destroy the veil of the qualities of things,” in order “to be released from them”?

It appears to us that things have their own qualities: that a pen is a pen from its own side. Our belief in this apparent reality is a veil which covers ultimate reality: the reality that—if we see it—frees us almost immediately.

By understanding that things do not have any quality of their own, any quality coming from their own side, we destroy this veil. We are then released from our belief in the false appearance of things, and from the reactions to these false appearances which enslave us in suffering.

6) In perhaps the most important line of the Yoga Sutra, Master Patanjali says that “we must become as gardeners.” What does this mean, and what would be the opposite of a gardener?

Once we have “destroyed the veil” by realizing that things are coming from our side, then we are equipped to go about creating our own future, our own paradise. We take control of our lives, and purposely plant the seeds we need to see a perfect world, a world without pain.

We realize that the things which appear to be causing other things in truth lack any connection: gas doesn't run a car, for example. We learn that the only way to make a car run is to assure that others get where they want to go. We are willing to take the time, we have the patience, to purposely plant seeds and wait for the desired results to appear.

The opposite would be what we call "roboclaws." This is a crude attempt to manipulate our reality in order to get what we want in the immediate present. If we were desperate to get someplace, for example, we might steal a car. But in fact the act of stealing someone else's means of getting somewhere could never cause us to get somewhere. If it seems to work, it's only because we have helped someone get somewhere in the past, and not because of the theft.

7) Why would understanding how things are neither one nor more than one help us to emanate clones of ourselves?

We can't see a car without looking at a good number of the car's parts, which would suggest that the car is inherently more than one thing. But if we have five car parts we don't have five cars. From its own side then, a car is neither one thing or more than one thing. This is because a car that exists from its own side is simply impossible.

When we understand that the reason we see a car at all is because of some unifying concept coming from ourselves, we can use this principle upon our own body. We can purposely collect the necessary causes to see this body as any other kind of body or form that might be of service for others: an emanation.

8) Extend the metaphor of planting a garden to the destruction of our storehouse of old seeds. What understanding is required for both?

As we plant the garden of our new seeds—positive seeds, for a deathless paradise—we must also tear out the weeds of our old, negative seeds. These seeds are destroyed through the same understanding of how things work that we use to plant our garden of good seeds.

Negative seeds exist and are potent only because of our perceptions. We can purposely plant positive seeds which will destroy these perceptions. The positive seed needed to destroy a negative seed planted by killing a living being is primarily the resolution not to do such an action again.

9) Master Patanjali says that deeds done by a true practitioner are neither white nor black, whereas deeds done by others are of three different kinds. Explain.

People who don't understand how seeds are planted in the mind and ripen to create our reality commit both good and bad deeds through the course of their lives. They also "mix" good and bad deeds—for example, by making a contribution to charity with the hopes that others will commend their action. From these white deeds (which we call "dirty" white deeds) they get good results that wear out; from the black deeds they get painful results; and from the mixed deeds they get mixed results.

Real yogis—people who act out of a knowledge of the laws of seeds, people who garden—no longer commit any of these three kinds of seeds. Rather, their knowledge of what they are doing makes the seeds give good results and perpetuate themselves in the act, creating a never-ending paradise.

10) What are the words that Master Patanjali uses to describe the amount of control that we gain over the way our life will go, if we understand the laws of seeds?

He says that, for real yogis with knowledge, the corresponding consequences which will ripen from the deeds they do are perfectly obvious to them, from the seeds they've planted. That is, they plant perfect seeds and enjoy a positive predictability about what kinds of results they will get from these seeds. There is no more guesswork about their lives.

Answer Key, Class Two: A Movie Can Save Your Life

1) We have said that the seeds in our mind paint our reality upon the blank screen of the world. But imagining that we are sitting in our favorite vacation spot is obviously not the same as actually sitting in that spot. How real is the imagination of the spot; could it ever become the spot?

Sitting in our favorite vacation spot is a ripening of seeds planted when we provided others just such a place in the past. The seeds are ripening into the physical reality of the place.

The ability to imagine our favorite vacation spot is also a ripening of seeds, but only seeds ripening as an imagined vacation spot.

As our understanding of seeds increases, we are able to make them ripen more and more quickly. In time we can undertake actions which cause us to actually be in a distant place or time instantly.

2) Give two Sanskrit words for “mental seed” explain their roots, and give some related English words.

One Sanskrit word for “mental seed” which we had in the last class is vasana vasna. This comes from a root $\sqrt{\text{vas}}$ वस्, meaning to dwell. The idea is that the seed is planted deep within the mind and dwells there. Some related English words are was, were, astute (from the Greek word astu or town, a permanent dwelling place—people from town being more sophisticated or skilled), and divan (from a Persian word for house.)

The second Sanskrit word for mental seed is sanskara संस्कार, which is made from the two parts sam and kara. Sam सम् means together, and is seen in the English words committee and compile.

Kara comes from the root $\sqrt{\text{kir}}$ कृ, meaning to do, or to make, as do the English words cereal (a grown food); crescent (the moon growing); and create. To-

gether the two words mean together-grown; and the meaning is traditionally explained as when the causes come together, then their result is grown. This then became a word for a cause or seed which produces something else.

3) In the west, we equate things having a cause with things having a beginning. Explain how Master Patanjali would consider this, in view of his statement that people can learn to “see forever, back to no beginning, and ahead with nothing left.”

If everything has a cause, then there are no “first” causes, since they too would have to have a cause. This means quite naturally that there is no beginning to things, and no end to things. If further things are coming in some way from our own minds, then our minds have no beginning either, nor end. And in some way then too we could come to perceive all the things that have ever been, or will be.

4) Master Patanjali says that “the storehouse of causes and effects is maintained by certain factors; it disappears then, when they do.” What are these factors?

The storehouse of seeds in our own mind, like all other things, is a projection of our own mind. The power of the seeds in the storehouse is maintained simply by the “factor” of our own lack of understanding about seeds. Ultimately we destroy the entire storehouse by perfecting our understanding of where things are really coming from.

5) Explain how a grouchy boss at work relates to a movie.

A boss or supervisor who yells at us at work is not grouchy from their own side. They are only a certain collection of colors (redness) and noises. Our mind organizes these colors and noises into an unpleasant experience.

This experience is not coming from its own side, because another person in the same room (someone, for example, who is envious of us) might see the same experience as pleasant (they might enjoy that we are getting in trouble).

Our mind is imposing a picture of a yelling boss upon these indicators because of a seed ripening in our mind, from having yelled at someone else in the past. The experience of the boss yelling at us is actually some 65 discrete seeds ripening into pictures every minute.

The total effect is like a movie: the illusion of our life passing by us.

6) How does this concept of a movie relate to what Master Patanjali calls “breaking through the idea that past and future are times that could exist in and of themselves”?

The flow of time itself, like our grouchy boss, is something which is being created by the ripening of seeds in our mind, one by one, at a high rate of speed. People with a great understanding of this process see time itself as a projection of seeds within their own mind, and thus gain the power to treat future time—for example—as present time, thus “seeing into” the future.

7) Master Patanjali says that all the different forms that things take are but one; and that therefore their basis is suchness. Explain, and talk also about the Sanskrit word for “suchness,” along with related English words.

Obviously the different forms that things take are not one. A potato is not the same as an atom bomb. These two things are the same though in being projections of my mind upon the blank screen of the world. This blank screen is the basis that allows all things to happen, and is called “emptiness” or “suchness.” The Sanskrit word for “suchness” here is tattva तत्त्व. This is made of two parts, tat and tva. Tat means that, and is the basis of words like that, the, and this. The ending tva means -ness, and is found in the English ending -tion, as in motion or action.

8) Master Patanjali has said throughout the Yoga Sutra that we are making some basic, fundamental mistake all the time when we look at things. We never have a really correct perception, and this is what causes all of the pain in the world, as we react to events in a completely mistaken way. The question then becomes: If we are always seeing everything wrong, how can we ever see that we are seeing everything wrong? How can we catch ourselves doing it? How can we see truth with an instrument which is itself defective? Give two wrong answers to this question.

The first wrong answer is that we can never see truth with this mistaken state of mind. We are forever doomed to be in ignorance.

The second wrong answer is that we can see truth, if we work by way of our self-awareness: a little, independent corner of our mind that listens to it, and watches it, even though the mind itself never sees anything correctly.

9) Explain, using an illustration, how we actually do first catch ourselves making the Great Mistake, even as we make the Great Mistake.

Remember that the Great Mistake consists not of misunderstanding what things are, but how they are. I can look at a pen, and think it is a pen, and be perfectly correct. What I'm doing wrong, all the time, is misunderstanding where it comes from: I believe that it is coming from its side, when in truth it is coming from my side. Things work, they just don't work the way we thought they do.

A simple illustration is that of a safety movie that's played on an airplane before it takes off. The woman who speaks in the movie looks like a real woman, but she's not. She's just a motion picture of a real woman. The fact that she doesn't exist in the way she seems doesn't though cancel how she functions: a motion-picture woman can explain to me how to buckle my seatbelt, and if I do, it can really save my life.

The state of mind that we use to explore how our own mind is not what it seems to be may not be itself what it seems to be, but it can still function to reason things out, and understand how I am thinking of things the wrong way.

10) Master Patanjali says that two different states of mind “take separate routes to experience one basis.” What are these two states of mind, and what is “the basis” here?

The “basis” here is the basis of suchness already mentioned in the fourth chapter. That is, the world is like a blank screen, which provides a basis for the projections forced by seeds upon our mind. There must be a movie screen on which to project the movie.

The two separate routes we may take to see this blank screen, this emptiness, are the different types of correct perception mentioned by the Master in the very first chapter of the text. At first we reason out how things cannot be coming from their own side. Once we have done this enough times, we perceive it directly, in a deep state of meditation.

Answer Key, Class Three: How We Hear Ourselves Think

1) We have seen how we can catch the Great Mistake our mind is making, even without a little, separate part of our mind that watches our mind. How though can we explain our self-awareness, my awareness of “me,” without the same idea of a corner of our mind watching the rest of it?

The mind is like a mirror, and reflects the objects which are presented to it. When we see an apple, for example, our physical visual power first detects the colors and shapes of an object. It presents this information to our visual consciousness. A millisecond later, this awareness of colors and shapes is presented to our mental consciousness: we are aware of ourselves seeing something, which we interpret as an apple.

We might think then something like “I am seeing an apple.” This mental sound is presented again to our mental consciousness, which becomes aware of the thought. And so it’s not really that one part of our mind is watching another part of our mind in the moment. Rather, “I” is always a millisecond behind my perceptions, aware of things only the split second after they happen.

2) Give and explain the Sanskrit and Tibetan words for that idea of a corner of the mind that watches the mind; and add some related English words.

The Tibetan word for this (wrong) idea of self-awareness is rang-rik རང་རྒྱལ་
Rang means self, and rig means perception.

The corresponding Sanskrit is svabuddhi स्वबुद्धि. Sva means self, and is found in the English words suicide, self, and secret. Buddhi means knowing or perception or awakened.

This comes from a Sanskrit root √budh बुध्, meaning to know or to wake or to be aware. This root appears in the English words bid, bode, and forbid, all based on an old word meaning to proclaim, to make aware.

This root is obviously also related to the root √vid विद्, meaning to see or to know, and found in the English words wise, wit, and video.

3) Why are the objects of perception sometimes called “the basis” in Sanskrit?

Objects depend on subjects, and subjects rest upon objects. Objects are called a “basis” because they support a perception of them. Without an apple, we cannot have a perception of an apple.

4) Explain why a subject state of mind can never just “melt into” the object—explain why subjects and objects are necessarily different, and separate, using a common household object as an example.

On this question of subjects and objects, the ancient scriptures say that “a knife cannot cut itself; a man cannot ride on his own back.” If the mind could see itself in a single moment, it couldn’t be what was being seen, or what saw it.

5) In the fourth chapter, Master Patanjali says that subjects and objects must be separate from each other. In the second chapter, he said that our belief that subjects and objects are separate is the source of all our problems. What’s up?

When he says in the fourth chapter that subjects and objects are separate, what Master Patanjali means is that the mind cannot, in a single moment, perceive itself—and this is not how we catch ourselves making the Great Mistake. When he says in the second chapter that our belief that subjects and objects are separate causes all our problems, what the Master means is referring to is our lack of understanding that both subjects and objects are coming from the same seeds: if someone is giving me a problem today, I must understand that my own past actions have brought me to this place to meet this person; and brought the person here to be seen by me.

6) If it’s true that our minds are projecting or creating all the things around us, then doesn’t that mean that we are all alone in the universe, simply living within our minds?

Outer objects and other people may be a result of images that I am creating, but that doesn’t mean they’re not real, that they don’t exist “out there.”

The seeds create them as out there. If you don't think so, go out and stand in front of a moving car. Its steel bumper which your seeds are projecting, will strike your leg—which you are also projecting—and you'll go to a projected hospital and get a very real projected hospital bill.

7) What question naturally comes up in our mind when we think about how we hear ourselves think?

Are we the person who is saying what we hear in our minds, or are we the one who is listening to what we hear in our minds?

8) How is it then that we hear ourselves think?

We are indeed undeniably hearing ourselves think. What's actually happening is that seeds from how we have treated others are going off in our mind, and presenting thoughts to the mirror of our mind. We are not thinking our thoughts—the seeds are.

9) Suppose that it's true that even the thoughts that we hear in our own minds are coming from mental seeds. If that's the case, are we forever to be simply helpless witnesses of what the seeds present to us—whether it's the outside world or our own thoughts? What happened to free will?

We've been talking about this point throughout the whole Yoga Sutra so far. The fact is that we can't control the present moment. It's happening to us. It's like dry cement. But we have every power and right—and we must use this power and right—to select what new seeds we plant in the garden of our mind.

Answer Key, Class Four: They Organize Parts in a Certain Way

1) In an immediate sense, we see an object when the mind is exposed to this object. What though is the deeper cause for all this happening?

As the Master says in the verses for this reading, “Countless seeds wishing our minds make us see the great variety of things around us.”

2) How is this deeper cause for events reflected in the order of the eight limbs of the yogic path?

Since objects are created by countless seeds within our minds, it makes sense that the first two of the eight limbs of the yogic path are involved with collecting good seeds—and that the yoga exercises come only later on in the eight. The exercises themselves are empty, and can only work on us if we have taken care of others first. Nothing works on anything else, in the world.

3) Master Patanjali says that “the way it works is that they organize other parts in a certain way.” What does “they” refer to, and how does this work, for example, with seeing a pot on a stove?

“They” here refers to our own seeds, from how we have treated others in the past. When we look at a pot on the stove, all that is actually appearing to us is some spots of silverish color and a black cylinder. Our mind takes these parts and, under the influence of our past actions, organizes them into a tiny picture of a pot with a handle within our mind, which we then take as a pot on the stove.

4) Suppose it’s true that our mind is taking “other parts” or indications of an object and organizing them into the object. Where then do the original parts come from?

The parts themselves are also a product of our mind taking indications of an object and organizing them into the object. The silver spots are parts of a spot to the left and parts of a spot to the right that our mind detects, and organizes

into one spot. The black cylinder is one side of the cylinder and then the opposite side of the cylinder, organized together into one cylinder.

5) Master Patanjali says that “those who have experienced the extraordinary vision never stop meditating upon the way the self really is.” Explain.

The “extraordinary vision” here refers to seeing emptiness directly upon the third of the five paths: upon the path of seeing. It’s not the case that after this experience people remain in a state of meditation upon the real nature of the self; but rather that they constantly remain an awareness of all the insights they have gained during their direct perception.

6) Give the Sanskrit words for “meditation” and “the way something really is,” with related English words, and a comment on the connection between the two.

The Sanskrit word for “meditation” is bhavana भवन. This comes from the root √bhu भू meaning to be, which is found in the English words build, be, physics, and future.

The Sanskrit word for “the way something really is” is bhava भव, which has the same root and cognates as bhavana.

The ending –na added to bhava to create the word for meditation is a suffix which expresses “doing” or “doer.” And so the Sanskrit word for meditation literally means to turn something into real: literally creating our reality by meditating.

7) The Master says that, after the experience of the extraordinary vision, the mind is “engrossed in discrimination, and carried on towards total purity.” Explain.

“Discrimination” in this context refers to the ability to distinguish between apparent reality and actual reality. It is the understanding, maintained throughout the fourth of the five paths—the path of habituation—that things are not as they seem. They seem to be coming from their own side, but in truth are coming from ours. By continuing this train of thought, our mind is “carried on” to the fifth path: total purity, or perfection.

Even after we experience ultimate reality directly, our mind still possesses a great many negative seeds, to see things the wrong way, and to undergo painful experiences.

The process of eliminating our final negative seeds can itself result in the sudden ripening of some of these seeds, though in a much less powerful way than they would have otherwise: sort of like clearing old mines from a minefield—there is still some explosion, even as we stand aside in relative safety. But because we have already had a direct perception of our eventual perfection, we are never really discouraged by these minor, intervening disasters.

9) The Master says that the last of the negative seeds in our mind are destroyed in the same way as our negative emotions are destroyed. Explain in a practical sense how our understanding of the way things really work would gradually destroy, for example, the last vestiges of the emotion of anger within our hearts.

Say you meet an angry person. How much longer can you get upset, knowing first that you have created them; and secondly that your old, natural reaction is precisely the one which will keep them in your world?

Answer Key, Class Five: The Galaxy of Teachings

1) What does Master Patanjali mean when he says that “we will never have to pay those old debts back”?

He is referring to the destruction of the storehouse of old seeds, which is accomplished through the raw understanding and direct perception of the fact that the quality of every object in the universe is coming from ourselves.

2) At what point do we reach the first of the ten levels, or bhumis, of a spiritual warrior?

We reach the first level of a spiritual warrior when we see emptiness, or ultimate reality, directly—and also have a genuine desire to become a perfect being standing on a billion planets, helping every living creature. This corresponds to the beginning of the third of the fifth paths, the path of seeing, for a spiritual warrior. After this point we can no longer intellectually believe that the way things appear to us, and the way we see them, is correct.

3) What happens when we reach the eighth level of a spiritual warrior? What path are we on at this point?

This is the first of the three “pure” levels; we have been on the fourth path—the path of habituation—since the second half of the first level. At this point, things no longer even appear to us to exist from their own side. This in itself is a state free from all negative thoughts, but for those who do not have the wish to become a perfect being. Those who do have this wish now have to overcome the last subtle seeds within them that prevent them from knowing all things.

4) What is the name of the tenth level of a spiritual warrior? What path are we on at this point? Give the Sanskrit, and some related English words.

The tenth spiritual level is called “The Galaxy of Teachings,” which is dharma megha धर्म मेघ in Sanskrit and chukyi trin in Tibetan. At this point we are on the fifth path, called “No More Learning.”

The Sanskrit word dharma धर्म can mean either spiritual teachings or existing thing. It comes from the root $\sqrt{\text{dhir घृ}}$, which means to hold. Related English words are tree (a thing firmly held in the ground); true (a firm thing); and throne (a firm seat).

The word megha मेघ means a cloud. It comes from the Sanskrit root $\sqrt{\text{mih मिह}}$ which means to mingle, or to mix, conveying the image of a jumbled mass of puffy shapes. Related English words are mix, mingle, and mélange. There is also an old Indo-European root of the same basic spelling $\sqrt{\text{meigh}}$ which means to urinate or to drizzle. It is found in the English word mist, and may be related.

5) Explain why the tenth level of a spiritual warrior is given the name that it is.

At this level, we are already capable of visiting the perfect paradises of perfected beings who have come before us, to learn the teachings directly from them. We are also on the threshold of releasing billions of copies of ourself into the universe, to share the teachings on becoming perfect, in showers of wisdom that spread like galaxies. This happens at the eleventh level, “Total light”.

6) Master Patanjali says that we can reach a place “where knowledge is limitless, and all there is to know is reduced to the size of a puddle.” Explain.

The ancient teachings draw a distinction between knowing many things and knowing a thing well. They say that when you really know the true nature of a thing, then you understand all things: for you, the entire body of knowledge is reduced to the size of a puddle, and you can easily step over it. Of course this knowledge of things is to understand their emptiness directly: to see, in a deep state of meditation, how they have no quality of their own.

7) Explain the idea of a spiritual antidote; its implications for the end of pain; and the final moment in the training of a geshe.

A spiritual antidote is a positive thought or realization that—once it is present in the mind—destroys specific negative thoughts or seeds.

A Tibetan monk's training as a geshe covers some 25 years, and culminates in the last day's examination before the assembled monastery. The final question that is asked is always, "Is there an end to pain?" The final answer is always, "There is an end to pain, because there does exist a powerful spiritual antidote to pain."

This powerful antidote is the perception of emptiness, or ultimate reality: ultimate truth. And truth will always defeat what is false. We will all become perfect.

8) What is the power that takes us to total purity? Add also the Sanskrit word for "power" here, and some related English words.

It is the power of the mind, for those who dwell in their own nature, the nature of emptiness. The Sanskrit word for "power" here is shakti शक्ति, which comes from a root √shak शक्, meaning to be able. Some related English words are quick (lively with power), vivacious, and biology, by way of an Indo-European root √gweih, as an original √kshak went to both √shak and from √kwek to √gweih.

Answer Key, Class Six: A Diamond that Stops the Turning

1) Master Patanjali is traditionally recognized as being the father of yoga and the father of classical dance in India; a great philosopher; Sanskrit grammarian; and an accomplished physician, author of medical classics. Explain how these five seeming very different interests in fact tie together closely.

Yoga is, in essence, an attempt to turn ourselves into a perfect being—consisting of the combination of a body of light and an ultimately compassionate, omniscient mind. This occurs only when our central channel has been completely opened, through a combination of the “outer” and “inner” methods.

The physical poses of yoga are a primary “outer” method for affecting the channels. The art of dance, and in particular alignment, is also an important “outer” method; whereas the skill of assuming the nature of a divine being during dance is a crucial “inner” method.

A study of philosophy is necessary to understand clearly how seeds, emptiness, and compassion are necessary components to effect all inner and outer ultimate change. Sanskrit comes from the sounds and shapes of the inner channels, and through its study we affect these channels.

Traditional medicine depends upon a deep appreciation of the workings of the inner body, and the desire to practice medicine reflects the deepest seeds required to achieve yoga’s ultimate goal: actually becoming a perfected being who can travel to all worlds, and help all other living beings.

2) Give four reasons why the study of the mother tongue, Sanskrit, is important.

(a) A basic knowledge of Sanskrit, and the important texts written in it, allows us to speak more accurately and authentically about the short-term and long-term goals of yoga.

(b) The English language—and in fact a broad range of languages throughout a large part of the world, from Iran all the way to Iceland and then North and South America—all derive from Sanskrit.

(c) It is said that all people who become perfect speak in the Sanskrit language; and then their words are understood by all peoples in their own languages. Learning Sanskrit plants a seed for this ability.

(d) The Sanskrit language itself is derived from the shapes and sounds of the inner channels and inner winds; it is the sound of our own inner bodies, singing within us.

3) Give the root, and five different flavors of the Sanskrit word sutra.

(a) The Sanskrit word sutra comes from the root $\sqrt{\text{siv}}$ सीव् or $\sqrt{\text{syu}}$ स्यू, which means “to sew,” and English cognates are both “sew” and “suture.” The sacred cord that Brahmins wear over their shoulders is also called a sutra. In this sense, a sutra is often a book which ties many pithy statements together, like beads on a string.

(b) The “thread” is also sometimes literal: when sutras were written on palm leaves, and even later on paper, the loose pages were often connected with a thread run through holes punched through the middle of the long pages.

(c) The Tibetan translation of the word sutra is do མདོ. The first meaning of this word is “brief,” or “short,” indicating that a sutra is often a very brief, pithy, powerful work.

(d) The second meaning of the Tibetan word do is “crossroads,” or “crux,” a place where two or more important paths intersect. A sutra expresses the crux of some spiritual matter, where important ideas intersect.

(e) A third meaning of do is the main beam running through the roof of a house—meaning that a sutra conveys the very most central meaning of our lives.

4) Discuss six different senses of the literal meaning of the word “yoga”; be sure to include the Sanskrit root, and a number of English cognates.

(a) The word comes from the Sanskrit root \sqrt{yuj} युज्, meaning “to join.” English cognates are “yoke,” “jugular,” and “join.” The word “yoga” indicates a “joining” in many different senses. When we achieve the ultimate goal of yoga, we have reached the union of a body of light and an ultimately compassionate, omniscient mind.

(b) In a physical sense—with reference to the inner body—we have achieved ha-tha, or the joining of the sun and moon channels within the central channel, which triggers the occurrence of the body of light, which can travel to all worlds to serve all people.

(c) This sense has also been applied traditionally to the yogic method of kumbhaka, or the “capsule,” where in advanced stages of practice we achieve a union of the two forces of the rising wind and the descending wind.

(d) Especially in tantra—the higher teachings—we seek to achieve a joining or combination of inner and outer methods for attaining spiritual perfection. An example of an outer method would be the yoga asanas or postures. An example of an inner method would be developing the Infinite Four attitudes described later in the first chapter of the Yoga Sutra.

(e) Even as we practice yoga, we must attain a “joining” in the sense of applying ourselves to our practice in the proper way. This sense is reflected in the Tibetan word for yoga, which is nel-jor. Jor here is explained as meaning “to apply oneself,” to ones spiritual practice. Nel is an abbreviation of nelmar, which in one sense can mean “with complete accuracy” or following the traditional instructions perfectly.

(f) The Tibetan word nelma can also refer to primordial reality—ultimate reality. In this sense, our practice of yoga must involve reaching the direct perception of ultimate reality and beings who consist of this reality, so necessary for bringing the “turnings” of the mind to a permanent stop. This sense of the word “yoga” is of course conveyed in the third verse of the Yoga Sutra, which speaks of “the seer” who “dwells in his or her own real nature.”

5) Master Patanjali defines yoga as “stopping how the mind turns things around.” Explain what it means when we say that the mind “turns things around.” Use the example of looking at a pen in two different ways.

I can look at a pen, and in one sense my perception is correct: it is a cylindrical object which I can use to write something with. But in another sense my perception is incorrect.

Even as I look at the pen, I make certain assumptions about where it comes from, and how it works: that is, I automatically believe that it has been produced in a factory, and sold from a store, and that it writes because of the ink inside of it. All of these assumptions are simply, and totally, mistaken: this is what it means when we say that “The mind is turning things around” backwards. In fact, the pen has come to me—the pen can only come to me—because I have taken care of someone else. It continues to write or produce an effect only because I have taken care of someone else.

The very forces which hold the pen together—the “atomic glue” which actually binds all atoms, molecules, and events themselves together—is the degree to which I have taken care of others. When I can see this automatically and naturally about the pen and all other objects, then I have achieved yoga, and stopped how the mind turns things around.

6) After outlining the five powers—five extraordinary spiritual techniques that we can use to advance ourselves along our spiritual journey—Master Patanjali gives us what he calls “another way” to speed up the trip, even faster. Explain this way.

It is what the Master calls “asking the Master for their blessing”—meaning to take oneself to a spiritual teacher. Reaching high spiritual goals is a difficult process, requiring more training than, for example, mastering piano or a foreign language. If an expert teacher is required even in these worldly pursuits, then there’s no need to say we need one in this life-or-death quest. The job then becomes finding a true teacher, and then respecting them in the proper way—without which no real progress is possible.

7) Name and briefly describe the Four Infinite Practices which remove all obstacles and take us to the highest form of love: the wish to become a perfect being, standing on a billion planets, helping all the beings there.

(a) Infinite compassion: The wish that all beings be freed from all forms of pain.

(b) Infinite love: The wish that all beings attain every form of happiness.

(c) Infinite joy: The wish that all beings attain the highest forms of happiness: the permanent end of all negative emotions; and perfection—becoming a perfected being who can help all beings.

(d) Infinite equanimity: The wish that all beings be freed from bias in the way that they help and serve others.

8) In the first chapter of his Yoga Sutra, Master Patanjali speaks of “extraordinary people who shatter the way the mind turns things around.” Speak a bit about these people; give the Sanskrit word for them, its root, and English cognates.

With this particular verse we enter the third of the five paths: the Path of Seeing, where a person perceives ultimate reality directly for the first time—and thus stops, for a short period of time at least, how the mind twists things around. Anyone who has undergone this experience is extremely close to becoming a perfect being with a body of light and an all-knowing and compassionate mind; they even see ahead into the future and know when this transformation will take place with them.

By tradition then these people are considered a completely different and higher being in the evolutionary scale: all living creatures in the universe can be divided into two types, those who have had this experience and those who have not, and by reaching the Path of Seeing these people are now “realized beings” (although not yet perfected).

The Sanskrit word for them is *arya* आर्य, which comes from a root $\sqrt{\text{ir}}$ ऀ meaning “to go.” The word thus means “one who has gone higher, or far beyond.”

English cognates are “rise,” “art,” “origin,” and “orient” (place of rising of the sun). There is also the unfortunate misuse of the word “Aryan” in recent history to convey a sense of ethnic superiority.

9) Give three reasons why Master Patanjali compares the direct experience of ultimate reality to a crystal, and more specifically to a diamond.

(a) The diamond is the one most important metaphor for ultimate reality. The first reason for this is that, after coming down out of the direct experience of this ultimate reality, the new arya or realized being automatically struggles to find some object in our normal, deceptive reality to which they can compare the ultimate reality which they have just experienced. And each arya always arrives at the same metaphor: that of a diamond. This is because—in a world where there are no ultimates, no longest or shortest or biggest or smallest or “-est” of anything—the diamond does remain the single hardest physical object in the universe: there is nothing in the universe that can cut a diamond. It is extremely important for us to be thinking about this idea of an ultimate, and the diamond is thus an important object of contemplation.

(b) A diamond is also completely clear and invisible; if there were a wall of diamond between the two of us right now, we could not even see it. Just so, every single object around us all day has its own ultimate reality, but we can't perceive any of them at all, and this is the source of all our pain, and death.

(c) A diamond is composed of pure carbon, with the atoms arranged in absolutely perfect symmetry—which is what makes diamonds so hard (a pencil lead is also pure carbon, but without this perfect symmetry—and so pieces of the lead shave off as we press it across a piece of paper, and the pencil writes). Although diamonds cannot be scratched by anything, they can be broken or shattered. When they are, each tiny piece or sliver of diamond is exactly the same—composed of exactly the same material. Just so, every example of ultimate reality—the ultimate reality of every single object around us—is 100% and totally the same. That is, it is completely absent of existing from its own side; completely and totally so.

10) Master Patanjali then says that we should “stay in that one pure thought, and never forget it.” Describe how this applies to the two stages of the Path of Seeing, and review some of the events that occur on the second stage.

The first stage of the Path of Seeing is the direct perception of ultimate reality within a deep state of meditation; this is the result of countless lifetimes of effort, and typically takes less than half an hour. One then comes down and returns to deceptive reality: the mind has started twisting things around again. You stay sitting in your meditation area, and because of the influence of seeing ultimate reality directly, you go through an entire series of very deep realizations. These realizations all together are what are known as the “Four Noble Truths,” or more properly the “Four Arya Truths” (real or true spiritual realizations that are only seen directly by someone who has just perceived ultimate reality).

They include seeing directly the day of ones own perfection; seeing how one will live in the time before that; the knowledge that one has actually seen a perfected being (and thus confirmed it for the first time); the knowledge that the ancient scriptures are absolutely accurate, and must be preserved in the world; and the fact that before this direct perception of ultimate reality you had never had a single correct perception, ever.

In fact, now that you have come down out of this direct perception, you are beginning to see things wrong again—but now you know that you’re doing it, even if you can’t help yourself. And so “staying in that one pure thought,” of how ultimate reality really was, and “never forgetting it” become extremely important.

Staying mindful of this ultimate reality, and of the truths one has seen in the immediate aftermath of this experience, becomes crucial for the final effort to reach perfection. This effort begins within the following 24 hours, and this is the beginning of the fourth path.

11) A person with the proper training has another extremely important spiritual realization in these hours just after the direct perception of ultimate reality. Name and describe this realization, remembering to mention the relation of this realization to the inner body. And add as well please a note about how the direct perception of ultimate reality itself relates to our inner body, and what this has to do with the practice of yoga as we normally think of it.

A person with proper training also goes through the direct realization of ultimate love, the wish to become a perfect being—in these hours following the direct perception of ultimate reality. You perceive, directly, every single living creature in the entire universe.

You know too that you will spend every single hour of the rest of your life—or lifetimes—working to serve these beings, and bring them to perfection. This ultimate love in these moments is experienced as a torrent of something like an invisible, crystal light pouring out of ones heart and out to each of these beings: the inner knot that constricts the heart chakra is broken open completely for the first time.

The direct perception of ultimate reality itself represents a major (although brief) opening of the central channel of the body. The goal of yoga as we normally think of it—as being mainly the physical asanas or exercises—has always been to aid (through external means, or “banging on the pipes”) the process of this opening, so that ultimate reality can be seen.

When we continue to practice the inner and outer methods and then finally manage to open this channel permanently, our body and mind transform into an all-knowing, infinitely compassionate being of light, who can travel to countless worlds to help countless beings, all at the same time.

Answer Key , Class Seven: The Last Maple-Covered Donut

1) Name the five negative thoughts, or kleshas, which Master Patanjali lists in the beginning of the second chapter of the Yoga Sutra. Then say a bit about how they represent a flow or process by which our pain is created and sustained.

The five negative thoughts that Master Patanjali lists are misunderstanding, selfness, liking, disliking, and grasping. Misunderstanding is our general tendency to misunderstand the world which comes with us from our past lives: the seed for thinking that things have some nature from their own side, when in fact they are coming from us.

This seed then creates selfness, the first moments in the womb that our misunderstanding starts again in this life: specifically separating “me” from other things, in the sense of believing that we come from different places, and are not both created by my own past deeds.

Because we then relate to objects wrongly, we begin to have ignorant liking and disliking. It is not wrong to like nice things and dislike painful things, but in this case we are actively misunderstanding where good things and bad things come from: from how we treat others.

“Grasping” here refers to misunderstanding things in the moment of liking or disliking, say for example when we are standing in front of the last maple-covered donut in a shop and have a chance either to eat it ourselves or to give it to someone else who wants it. We take it for ourselves, and thereby wear out our seeds—which we could have perpetuated if we had given the donut away. We thus begin another downward cycle of pain.

2) Explain—with reference to a pastry shop—what happens just after the mind has gone through the first five steps in the chain of suffering.

The fifth link in the chain of pain had brought us up to misunderstanding, in a very specific moment of our life, the very nature of a maple-covered donut in

a shop. And let's say that it happens to be the last maple-covered donut in the shop. We believe that it will come to us if we reach out and take it; if we pay money for it; and because someone somewhere has baked it.

In reality though the donut exists only because we have served just such a donut to someone else, in the past. Now there's nothing wrong with taking the last donut; but let's say that we have just overheard an elderly lady in line behind us mention to her husband that maple-covered donuts are her favorite. The next step then in the wheel of pain would be if we take the last donut for ourselves. This is the sixth step: committing a seed, or ignorant action, due to ignorant liking or disliking.

4) How does an action leave an imprint or seed in our mind, and what decides how strong the seed will be?

We plant a seed simply by being aware that we are doing something, saying something, or thinking something. In this sense the mind is like an extremely sensitive video camera which is recording every event of our life, 24 hours a day, 7 days a week, for the length of our entire lives.

Factors such as our intention, the strength of our emotions, our awareness of what we are doing, the amount of premeditation or preparation we have gone through, the types of people or other creatures we affect, how far we go in completing a deed, and how we feel about the deed afterwards all contribute to how strong the seed will be, and how soon it ripens.

5) Very basically, there are three choices about where the pain of life comes from. Discuss them.

The first choice is that our life is just a huge coincidence of random atomic particles bumping into each other ever since a Big Bang, or first event of the universe. This is the viewpoint of science. It certainly doesn't feel right that the unique personality and face of each person we ever meet in life is just some incredible accident, and of course the whole idea of a "first" event with no cause itself contradicts the most fundamental laws of science.

The second choice is that some higher and infinitely compassionate intelligence has created everything and everybody, and created it in such a way that we always lose everything to the agonies of old age, cancer, war, death. (It's important to say though that there are beings who know all things, and who are hovering around us constantly, waiting to guide us perfect happiness; just that they are unable to do this unless we collect the necessary seeds by taking care of others.)

The third choice is that things come from seeds: that there is an absolute justice to the universe, and that we get back exactly what we do to other people, good or bad.

6) Why do relationships go bad?

We meet somebody, somebody exciting, and the feeling is mutual. In six months we can't stand each other. What went wrong? We tend to look in the wrong place when we're trying to figure out why a relationship has gone bad. It's not either person's fault, and it's not that you haven't done one thing or another to try to fix things.

We meet a person that we like because a seed ripens within our mind, and creates them. The power of this seed wears out naturally and automatically simply as it produces this person, from hour to hour, day to day. As the power of the seed reaches its end, so does the relationship.

Unless we know how to plant a new seed, or perpetuate the original seed, then all such relationships must end, no matter what we do. This is the second type of suffering, the suffering of change, and it also causes our body and mind to age, decay, and die.

7) Why do good people suffer?

As Master Patanjali says, "The pain that we are ridding ourselves of is future pain." We can think of the events in our lives as being like cement. The things that are happening to us right now are like dried cement: once pain is actually occurring to us, the mental seed for that pain has already broken open, and there is very little that we can usually do.

We can though affect pain that will be coming to us in the future, even this evening, if we understand clearly how to work with mental seeds. These coming events are like wet cement, and we can still affect them or even transform them completely.

This gives us an immediate insight into the age-old question of why good people suffer; and why people for example who cheat others get wealthy. All suffering can only come from having hurt someone in the past; people who have lived well in this present life will still undergo the effects of deeds that have done before this life, especially if they have not been trained in managing seeds within the mind.

When people like this seem to suffer from doing good, this is only an illusion caused by the two events happening one after another: the events are not in any way thought actually connected. The same is the case for bad people who seem to prosper.

This fact is very important for us to keep in mind, since otherwise we might become discouraged in our practice. There is always a time lag between doing good deeds and experiencing the effects of it: even mental seeds need time to ripen and mature.

8) Name the eight limbs of the yogic path, in both English and Sanskrit.

The eight limbs are self-control (yama), commitments (niyama), the physical poses (asana), control of the breath (pranayama), withdrawal of the senses (pratyahara), focus (dharana), fixation (dhyana), and perfect meditation (samadhi).

9) Give the five forms of self-control, and state why they and the five commitments make up the first two of the eight limbs.

The five forms of self-control are avoiding harm to anyone, always telling the truth, never stealing from another, keeping sexual purity, and overcoming possessiveness. These two limbs come first in the yoga path because we need to avoid bad seeds, and collect good seeds, in order to succeed at the other limbs.

10) Name the five commitments that form the second limb.

The five commitments are to be clean; to be contented with whatever we have; to embrace hardships for higher goals; to engage in regular study; and to seek our Master's blessings.

Answer Key, Class Eight: The Breath Simply Stops

1) Can our old bad seeds be destroyed, before they ripen? If so, briefly describe how.

We can use the Four Forces of purification to destroy old bad seeds. The first force is to quietly review all that we understand about seeds, thinking about our destiny, to save the world ourselves.

The second force is to feel some intelligent regret—not guilt—about how our past action and its weed will delay our destiny. The third and most important force is to strictly avoid repeating the same mistake—for a specific period of time if we feel that we cannot permanently commit to not repeating it.

The fourth force is taking some specific, positive action to counteract the negative one; for example, volunteering some time in a hospital, if we have done something to hurt another person physically. Simply setting aside some time to think about how the seeds work to create our world is the single most powerful counteraction possible.

2) Do we have to know the specific action that we committed in the past, in order to remove its negative seed?

Oftentimes we are experiencing the painful result of an action that we did in the past and no longer remember. In cases like this, we can logically deduce what it was we must have done to experience our current pain—consulting authoritative texts about seeds and consequences where needed. And then we apply the Four Forces accordingly.

3) What, according to Master Patanjali, is the only way to stop violence in the world?

Everything in the world, including ourselves, is being projected by the seeds within our own minds. And there is always a similarity between what a seed

produces and what planted it. Therefore the only way to stop violence in the world is to stop planting seeds of violence within our own mind. And the only way to do this is to stop being violent towards others.

4) Some of the most important words in the Yoga Sutra say that in your presence, all conflict will come to an end. Explain why these are so crucial.

The point is that mental seeds can only be planted and experienced by people as individuals: I cannot collect seeds for you, and you cannot give or transfer your seeds to me. And a ripening or experience that comes from the seed can only be experienced by the person who did the deed to plant the seed. Refusing to participate in violence is the only way never to have violence occur; but this will be true only of the person who refuses violence: only in their presence will violence never occur.

5) If seeds are collected individually, then why is it that groups of people can experience an event collectively—such as terrorist attack which affects many people together, or a class where many people gathered together can enjoy the wisdom of perfection?

When groups of people act together to do something, then they experience the result of that group action together. People affected by a terrorist attack have performed some violent act together in the past—for example, deciding as a nation to go to war against another nation. People sitting together in a class on the Yoga Sutra have in the past together provided the opportunity for others to enjoy such a class.

6) State and give examples for the four stages in which we will experience the gradual purification of our world, as the rewards of the yogic path ripen upon us.

Suppose you are careful never to return violence with violence, or anger with anger. The first stage of such rewards is “surprising”: a person who’s a problem at work greets you warmly. Then the obvious: almost everybody at work starts to smile at you. Next, the amazing: wars around the world suddenly stop. Finally, the miraculous: the process of your body aging clearly stops, and begins to reverse itself.

7) Name two of the original purposes for the asanas, or physical poses of yoga (do not include reduction of waistline).

One of the original purposes of the yoga poses was to give the yogi the physical strength and flexibility to sit in deep meditation for extended periods of time without moving. Another purpose is to place the body in positions that will help open the various inner channels, and facilitate the movement of prana and wisdom within them—eventually triggering the transformation into the rainbow body.

8) What are three kinds of lasting well-being that come from practicing the yoga poses?

If we practice the yoga poses properly, and steadily, then we get lasting well-being of our physical body (both inner and outer bodies); mental peace of mind since wind is flowing properly in the channels; and ultimately the withdrawal of the side channels into the central channel, which causes the body to turn into light.

9) Master Patanjali says that practicing the yoga poses properly can help us avoid polarity, or the false impression of differences. Discuss how this works physically, and then describe a few examples of false differences.

The two side channels—the channel of the sun and the channel of the moon—carry within them thoughts of false differences. If we have large quantities of inner wind or prana traveling through these channels, then we tend to perceive things in unhealthy dualities: subjects versus objects, both not coming from me; “you” and “me” that are not from me; responding to violence with violence to a person who is not coming from me, or responding to violence by negotiating with someone who is not coming from me. When we move inner wind rather into the central channel—in part by practicing the yoga poses—then we begin to see “third options” that really work.

10) Explain both how and why the breath might stop for periods of time during deep practice.

How the breath stops is that our mind focuses so sharply on a single point that the thoughts are stilled, which stills the inner winds or prana, which in turn stills the breath—because of the resonance between the gross physical breath and the inner winds. (We see this begin to happen when we are concentrating deeply, for example on a good book, or listening hard for a faint sound.) When this process goes deeper, the breath stops because the winds are moving from the side channels to the central channel, which also triggers the direct perception of ultimate reality. Why the breath stops is that we have been so kind to others, for so long, that we have very pure seeds to see ourselves no longer need to breathe. We are then coming close to the direct perception of ultimate reality, and to the transformation of the body into light.

11) What is the highest form of pratyahara, or withdrawal of the senses?

When you reach a high degree of withdrawal of the senses, then the mind can be focused easily. This then leads to the “highest controls of the senses,” the direct communion with ultimate reality.

Answer Key, Class Nine: The Union of Sun and Moon

1) The last three of the eight limbs of yoga are treated in the third chapter of the Yoga Sutra. Name and describe these three briefly, and then explain their combined role in the goal of yoga: creating the perfect body.

Focus is the ability to put the mind on a single point or object. Fixation is the ability to keep it there over a period of time. Perfect meditation, as the last of the eight limbs, refers to the ability to see the “clear light” or emptiness of this object as we focus and fix on it: the ability to see, and see eventually directly, that the object is not coming from its own side. Realizing that our own body and mind do not come from their own side, do not have any nature of their own, but are rather a projection of the seeds we have collected according to whether or not we have taken care of others, is the single most important step in gaining the perfect body.

2) Master Patanjali explains “the clear light” to mean that nothing has any nature of its own. But is that true? Doesn't fire, for example, have its own nature of being, naturally, hot and burning?

Fire does have a nature of being hot and burning, but it's not true that this nature belongs to it. That is, the quality of being hot does not reside within a fire. Rather, we perceive this quality within a fire only because of our own mental seeds, which come from our own past seeds. With different mental seeds it would be possible for us to experience fire as cool, and to be able to pick it up in our hands.

3) In the third chapter of the Yoga Sutra, Master Patanjali refers to the idea of voidness, or emptiness. Describe the voidness of a maple-covered donut, and how this relates to the purpose of all yoga: to become whole, or happy. Along the way, explain the Sanskrit word for voidness and give some related English words.

We use the maple-covered donut as an example of something that we like very much, something which is difficult for us to share with others (especially if it's

the last one in the case at the pastry shop). We normally believe that a donut which we see in a shop has been made or created in the kitchen at the shop, and that whether we can get it or not only depends upon our having enough money to do so.

In reality though the donut is void or empty of any such existence. It exists in the case at the shop only because we have given a donut to someone in the past. We perceive it only because of seeds of perception planted within our own mind when we shared a donut with someone. Obviously then the words voidness and emptiness do not at all mean that there is no donut there, or that in some way it is less than real.

The Sanskrit word for voidness or emptiness here is shunyata शून्यता or tongpa-nyi in Tibetan. The word shunyata contains two parts, shunya and ta. The ta is a suffix that means the condition of something, and is related to the English suffix tion as found in creation or situation. Shunya comes from the root √shu शू, which means to swell, in the way that a bubble swells with an empty middle. Related English words, where the typical change of a Sanskrit s to an English c is observed, are cave (an empty space); cumulus (swelling clouds); and even church (which originally meant swollen with power).

4) Describe the location and physical appearance of the channel of the sun; relate this to its most common Sanskrit name in later classical yoga texts; and give a related English word. Describe also the main negative thought that travels, linked with the inner winds or prana, through this channel.

The channel of the sun runs down close to the spine, to our right of it, stretching from the side of our nostril under the skull up to the tip of the head, and then curving back down until it reaches the tip of the sexual organ.

The color of the channel of the sun is said to be an opaque or “flat,” dark red color, since a preponderance of the “red element” passes through it. This element has a gross physical counterpart, the menstrual blood.

The Sanskrit name used most often in the later classical yoga texts for the channel of the sun is pingala पिंगल, which literally means a rusty, reddish color. A related English word is pink.

Another name for the channel of the sun is “the channel of what is held.” Our misunderstanding of the objects around us (as opposed to our misunderstanding of the subject states of mind that hold to these objects) runs through this channel. If we can still the winds of this channel, then we gain an understanding of the external world: the earth.

5) Describe the location and physical appearance of the channel of the moon. Give its most common Sanskrit name in the later classical texts on yoga, then give some related English words. Describe also the main negative thought that travels through this channel. Finally give the main negative thought that travels linked with the winds within this channel.

The channel of the moon begins up the outside of the left nostril of the nose, continues to the tip of the head, and then descends down the left side of the spine to the groin, terminating at the tip of the penis or vagina. It is a dull, milky white color, due to the predominance of the element related to semen. The word most used for this channel in later classical yoga texts is *ida* इडा, referring here to a milky beverage. Possibly related are the English udder and exuberant, which come from words indicating a breast or teat. Related to these are the English daughter (literally *duhitir*, the milkmaid of the family) and dugs (in the sense of teats), as well as female, “giver of milk,” from an Indo-European root \sqrt{dhei} , meaning to suck milk.

Through the channel of the moon run the thoughts we have which misunderstand the nature of subjects (as opposed to objects): misunderstanding for example our own minds or ourselves—conscious things—as opposed to the things around us. (It should be noted though that some texts reverse the primary negative thoughts which run through the sun and moon channels: they say that misunderstanding subjects runs through the sun channel, and misunderstanding objects runs through the moon channel.)

6) Explain how the channels of the sun and moon relate to the word *hatha*, and to the idea of *hatha yoga*.

The Sanskrit word *hatha* हठ comes from two parts, *ha* and *tha*. The word *ha* here refers to the sun (note the *h* in the old Indo-European root we had before).

Tha refers to a disk or planet shape, but more specifically to the moon. The “sun” here is the channel of the sun, and the “moon” the channel of the moon. When we talk about hatha yoga, we are referring to practices which join (the basic meaning of the word yoga) the channels of the sun and the moon, in the sense of drying up or squeezing out the prana which runs in them, bringing this energy into the central channel—which then triggers the body of light and the ability to serve all living beings at the same moment.

7) Speak a little bit about where our sense of duality comes from, being sure to distinguish between “good” and “bad” versions of this tendency. Then give a real-life example about how we can deal with the false sense of duality.

The two side channels—the channels of the sun and moon—are directly responsible for our sense of duality, especially our tendency to think of “me” and “you” in a negative way. It’s not wrong to think of “me” and “you,” certainly they do exist, and the difference can actually provide a basis for reaching our final goal.

As always though it’s important to focus the combined effort of stillness and wisdom upon this distinction: to realize that the difference between “me” and “you” is fluid, and artificial; not something which is absolute, but which is rather springing from seeds within our own minds. We can consciously affect this distinction, wrapping our sense of “me” around people outside of ourselves, thereby affecting the very source of seeds themselves.

A typical type of duality would be just about any kind of decision-making which we ever engage in; for example, deciding how we will react to being threatened by terrorism. Our two side channels force us into thinking that we only have two choices in reacting to violence: we can either react passively (which sometimes seems to work, but sometimes also seems to cause others to take advantage of us, with more violence); or else we can react with violence (which also sometimes seems to work, but also sometimes backfires again with more violence).

The reason that neither approach seems to work consistently is that we have been forced into a false sense of duality. We are approaching each choice as

if it existed from its own side. To avoid this false duality, we use our combined effort to see that we can only affect events by planting the appropriate seeds for the future—by gardening—and not by attempting to manipulate current, self-existent objects.

8) Describe the physical appearance and location of the central channel. Then give the primary name that is used for it in most of the later classical texts on yoga, the meaning of this name, and some related English words. Finally, describe the types of thoughts which travel through this channel, linked with its inner winds.

The central channel is a translucent golden red (as opposed to the opaque red and white of the two side channels). It is also slightly larger in diameter than the side channels (about the width of a straw). It extends from the spot between the eyebrows up under the skull to the tip of the head, and then down along the inside of the spine to the groin, then up to the tip of the penis or vagina.

The most common name for the central channel in later classical yoga texts is sushumna, or the sunray channel. This is a reference to the fact that sushumna can refer to the component in sunlight which illuminates and warms the moon: so that, in a sense, the central channel is contributing to the interaction and ultimate joining of the channels of the sun and the moon (ha-tha yoga).

The word sushumna has three parts: su, and then again su, and then finally mna or manas. Su means good; it comes from an old Indo-European root $\sqrt{\text{esu}}$, with the same meaning. Coming into Greek, the s drops out, and it becomes simply eu. This is the eu found in euphemism (a good way to say something), euthanasia (a supposedly good way to die), and eurhythmics (good beat).

Manas means mind, and is found in the English words mind, mental, and man (the thinking beast). Together, su and manas means benevolent, kind, or pleased. Adding the second su before this pair makes it even more strongly positive, emphasizing the goodness of the thoughts within the central channel. By the rules of Sanskrit letter combination, the second su changes the original su into shu.

It's interesting to note that the word hymn or sacred song is thought to derive from the same root as the mna in sushumna, the channel through which the sacred sound of Sanskrit passes.

Within this channel run all our good and pure thoughts—and especially all of our wisdom, all of our understanding where things actually come from.

9) Explain what the word chakra literally means; mention some related English words; and then relate this name to the structure of the inner channels.

The word chakra चक्र literally means wheel. As our inner body first forms in the womb, the two side channels are already twisted around the central channel: we are already misunderstanding ourselves and our environment. Secondary channels break out from these chokepoints horizontally, spreading out like the spokes of a wheel. Looking down the central channel from the top of the head then, we see the shapes of wheels.

The word chakra is an example of reduplication, or where a root is repeated to give the sense that its action is repeated or intensified. In this case the root is √kir कृ, meaning to do or create, and the original reduplication was something like kirkir, which evolved into chakra. The idea is that a wheel repeatedly performs its function, doing the same thing over and over again. Related English words are of course create, cereal (an important food which is grown), and crescent (a growing moon).

10) Explain the role of the navel chakra in the formation of the inner channels, clarifying as well whether there is any actual connection between the channels of the sun and moon, and the sun and moon in the sky.

There is a direct relation between the inner channels of the sun and moon, and the sun and moon in the sky. Both are caused by the same seeds within us. We can picture the outside sun and moon as a reflection then of the inner channels of the sun and moon. Our own bodies—the structure of our blood vessels, nervous system, and skeleton—form around the inner channels as we grow in the womb. These channels themselves start spreading at the area of the navel chakra; our bones and nerves and veins accrete upon these channels like ice forming in layers around a twig of wood, taking on all its contours.

The outer world too then forms around these same layers, so that the very sun and moon provide a map that we can use to understand our inner structure. If you live in New York, for example, then it's no exaggeration to say that the West-Side Highway, the FDR Drive to the east, and Fifth Avenue running down the center of town are actually a direct reflection of your own inner body.

11) Explain the idea of working at a crucial point (ne du nunpa in the Tibetan), in order to turn a chakra from a chokepoint into a center of radiance and high spiritual realizations. Include the analogy of a tree.

The chakras can be either chokepoints or the release points of extraordinary spiritual power, if we can only release the stranglehold of the two side channels. One way to do this is to "work at a crucial point" by concentrating our attention and our understanding of how things work at a particular chakra, also working from the outside with the yoga asanas and sending breath into the point.

It is important to emphasize that if this is done incorrectly it can actually have the opposite effect, of tying up the knot tighter. We must utilize a deep understanding of where things come from: which means that we would automatically then be using the Four Infinite Thoughts of kindness and the rest, since taking care of others is the source of all good seeds and the things they create. The example given in scripture is that we can chop away at a large tree trunk for days or even weeks before making any noticeable progress, simply exhausting ourselves. This is like doing yoga asanas for example over a long period of time without using love and wisdom from the inside.

If we do focus though our combined effort and compassion on a chakra, it's like a person who has an intimate knowledge of the root system of a tree. They can simply drive a wedge into a carefully determined point into the roots of the tree, and when they return in a few days the tree will have died and fallen down on its own: no need for frantic, ineffective efforts. This wedge is our combined effort of stillness, wisdom, and also compassion.

12) What happens when the heart chakra opens completely?

When the heart chakra opens completely, we have an experience of ultimate love which refers to the true desire to become a perfected being who can stand on a billion worlds and help all living beings. This again is a kind of “mind” that we can know if we turn our combined effort upon the heart chakra.

This experience occurs only for a few minutes the first time that it happens. It feels as though a clear-colored, crystal light is shooting forth from the chest, and touching every living being. At the same moment we see, directly, the face of every living being in the universe, and we see that we will be the one to help them reach ultimate happiness.

13) When we do finally succeed in bringing the inner winds to stay and dissolve in the central channel, we become a perfected being who can help people on any of a billion worlds. This being has four forms, or bodies; name them in English and in Sanskrit, and describe briefly.

(a) The Reality Body (Svabhava Kaya, स्वभाव काय)

In a way, we already possess the first part of a perfected being, and we always have. It is the simple fact that we are not what we are: you are not the person they give that word, your name. Rather, the name—the seed picture—came first, and then made you you. Since you are not you any other way, you are available to become something else—a perfected being. And you always have been. This availability is your first body. It is sometimes described as the emptiness of the other three bodies.

(b) The Knowledge Body (Jnyana Dharma Kaya, ज्ञान धर्म काय)

When you do become a perfect being, you possess omniscience: a direct perception of all events and all places—past, present, and future. This should not be confused though with omnipotence, which is the power to do all things. Not even perfect beings can act outside of the rule that everyone makes their own world, by how they treat other people. This “body” is essentially then your perfected state of mind.

(c) The Paradise Body (Sambhoga Kaya, सम्भोग काय)

This is your “home” body, the central body in paradise in which you reside. A perfected physical form.

(d) The Emanation Body (Nirmana Kaya, निर्माण काय)

These are the countless physical forms that we send out to help others, on countless planets, the millisecond after our attainment of perfection.

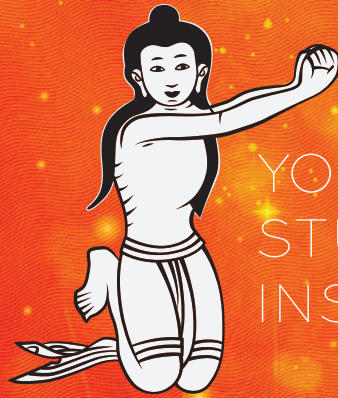
Answer Key, Class Ten: We Must Become as Gardeners

1) In perhaps the most important line of the Yoga Sutra, Master Patanjali says that “we must become as gardeners.” What does this mean, and what would be the opposite of a gardener?

Once we have “destroyed the veil” by realizing that things are coming from our side, then we are equipped to go about creating our own future, our own paradise. We take control of our lives, and purposely plant the seeds we need to see a perfect world, a world without pain.

We realize that the things which appear to be causing other things in truth lack any connection: gas doesn’t run a car, for example. We learn that the only way to make a car run is to assure that others get where they want to go. We are willing to take the time, we have the patience, to purposely plant seeds and wait for the desired results to appear.

The opposite would be what we call “roboclaws.” This is a crude attempt to manipulate our reality in order to get what we want in the immediate present. If we were desperate to get someplace, for example, we might steal a car. But in fact the act of stealing someone else’s means of getting somewhere could never cause us to get somewhere. If it seems to work, it’s only because we have helped someone get somewhere in the past, and not because of the theft.



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