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The bulk of Chapter 3 is an astounding list of accomplishments for a mind capable of attaining *samadhi*, a catalogue of the manifestations of the power of intelligence (*siddhi*) and power of attainment (*riddhi*). Then, in *sutra* 3:52, Patanjali offers a vital disclaimer, telling us that the *yogi* who is experiencing the manifestation of these powers must avoid pride and attachment, “because of the likelihood of undesirable consequences.” This is a reminder that the real aim of practice is the end of suffering, the attainment of true and lasting self-understanding. The dissolution of the deeply seeded patterns that generate an endless stream of thoughts in the mind is the real target. We must aim to overcome having a mind unable to know itself and therefore abide in lasting peace.

The rest of the sutras in this chapter point back to the ultimate achievement of transcendence. The chapter ends with the word *iti*, meaning “the end,” which refers to the idea that the end of the journey is pure, unconditioned oneness—oneness without a second. This is the place where you now exist in objectless awareness, alone, untouched, and uncolored, just pure self-luminous being.

Sutra 3:50 (in some translations this is *sutra* 3:51) refers to the practice of distinguishing between *purusha* (the power of seeing) and sattvic *buddhi* and its profound promise—supremacy over all states and omniscience—the achievement of all-knowingness. The practice is pointing toward one of the final barriers to reaching the higher states of *samadhi*—distinguishing between the profound feelings that come with increased clarity, ease and freedom and instead



abiding in the light of pure discernment, where you rest in the realization that bridges the highest expression of *buddhi* and the seeing power of the Seer, who is beyond all qualities.

From Vyasa's commentary, "free from the taint of *rajas* and *tamas*...the yogi's mind acquires power over all phases of existence." This is the insight that allows you to see the final barriers of the mind, the very aspects of your mind that throughout your journey you may have believed were desirable. Now you dis-identify with even those desirable/pleasurable experiences in order to reach the state where, "all objective and subjective forms of the *guna* appear before the mind's eye." This allows you to rest in absolute isolation as *purusha*. The technical term Patanjali uses to describe this final state of realization is *kaivalya*, which literally means, "alone-ness."

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How will you best prepare yourself to embody these teachings and/or be able lead others into an authentic experience of them? The answer is: personal practice. "Practice is the teacher." Thus, it's time again to reflect on your personal practice and determine whether it is best for you to continue the practice you developed after the *Vinyasa Krama* or *Tantra Shakti* trainings or to update your practice, given the content of the Secrets of the Sutras training or given the possibility that your needs have changed.

Referring to the compilation compendium of techniques for all three trainings, reflect on the Seven Components for Awakening Kundalini: Continuity/Worldview, Clear Seeing, *Prana Dharana*, *Sushumna*, *Rudrani*, *Advaita* and *Bhakti*. In the space provided in the Final Assignment PDF, specify the two components that will be most helpful for you to address. Consider: "What is the next step(s) in my evolution?" "What are my needs for the next few months?" "What is the particular approach to meditation that will empower me to fulfill them?" Once you have determined your ideal meditation practice, design a complete practice that best prepares you for it, consisting of:

- an *asana* focus
- a *pranayama* emphasis
- an optional preparatory meditation (i.e. chakras, *vayus*, Cave of the Heart *Kriya*, *Ishwara Pranidhana*, etc.); *pranadharana* is the minimum preparation for ...
- a culminating meditation practice



In the space provided, explain why you chose those particular techniques. Most importantly, commit to practicing regularly. Be consistent, and bring reverence and love to it.

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SECRETS OF THE SUTRAS M23



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At the start of the training, I made the point that we all have a tendency to search outside of ourselves for happiness. We all assume that if we master the external world, we will attain happiness. Rarely do we consider that if we master our mind itself, happiness is actually accessible immediately, and that we can then discover a power and capacity to realize a sense of fulfillment and freedom that we might otherwise never know.

When describing the aim of practice (*abhyasa*), I talked about *sthiti*—the state of unsurpassed calm—and emphasized the point that it is innate. Rather than *sthiti* being something you seek, you reach it by getting still and then perceiving it as an essential part of mind. It is always in the background, a presence of unsurpassed and ceaseless calm.

Rumi once wrote that the moment he heard his first love story, he started looking for his lover, only to realize how useless that was because his lover was in him all along. The gifts you are seeking, and started to earnestly seek when you began to do yoga, are already inside of you.

Let the teachings in this training and *Tantra Shakti*, as well as *Vinyasa Krama*, guide you and define how you practice. Use the wisdom to become anchored in the treasures that are already within you.

You can do it, it's not as hard or complicated as it may sound. The truth is that maintaining a personal practice, regularly meditating and applying these methods are not beyond your reach. It's in your heart to want them.



To do all that you can to honor this desire to act on your soul's drive to achieve self-recognition. Thus, practice for yourself as well as for the people whose lives you will touch. "The practice is the teacher."

As you continue to explore these methods and apply them, you will find the great teacher and the great seeker inside of you completely fulfilled and completely equipped to share the wisdom of yoga.

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SECRETS OF THE SUTRAS M24