“These lectures and discussions, printed words put before persons I might never meet, are but reflections of that deeper result that grew out of a living face-to-face encounter. Coming to learn of Yoga only through reading leaves much to be desired. Yet, something worthwhile about Yoga might be shared through the medium of the printed word.”

- TKV Desikachar 1981
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Chapter by Chapter Study Guide

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   - Pratyāhāra as a fruit within Prāṇāyāma

16. Question around Pratyāhāra and Detachment P153-154
   - Pratyāhāra and Actions
   - Pratyāhāra and Vairāgya - Yoga Sūtra I 15

17. Question around Pratyāhāra and Control P154
   - Pratyāhāra and Physical discomfort
   - Pratyāhāra is spontaneous

18. Dhāraṇā P154-156
   - Dhāraṇā - Yoga Sūtra III 1
   - Dhāraṇā as a prerequisite to Dhyāna - Yoga Sūtra III 2
   - Relationship of Dhāraṇā to Dhyāna to Samādhi - Yoga Sūtra III 4
19. Role of Prāṇāyāma P156-158
   - Role of Āsana and Prāṇāyāma to Dhāraṇā - Yoga Sūtra II 53

20. Question around Relationship of Pratyāhāra and Dhāraṇā P158
   - Sequencing of Āsana to Pratyāhāra to Dhāraṇā

21. Question around Sitting and Dhāraṇā, Dhyāna and Samādhi P158-159
   - Use of external objects for Dhāraṇā
   - Choice of external objects for Dhāraṇā

22. Question around Pratyāhāra and not responding to stimuli P159-160
   - Senses and Dhāraṇā, Dhyāna and Samādhi
   - Pratyāhāra is when the senses serve the Mind - Yoga Sūtra II 55

23. Question around Pratyāhāra and Perception P160
   - Senses and Dhāraṇā, Dhyāna and Samādhi
   - Pratyāhāra is when the senses don’t distract - Yoga Sūtra II 54

24. Question around Distinction between Dhāraṇā and Dhyāna P160-161
   - Dhāraṇā is Preparation and Orientation - Yoga Sūtra III 1
   - Dhyāna can be the Outcome - Yoga Sūtra III 2

25. Questions around Writing and Dhāraṇā, Dhyāna and Samādhi P161
   - Orientation, Involvement and Insight

26. Question around Distinction between Dhyāna and Samādhi P161-162
   - Definition of Levels of Samādhi in Chapter One - Yoga Sūtra I 17
   - Vitarka, Vicāra, Ānanda, Asmitā - Yoga Sūtra I 17
Chapter 12 Practice: Choosing a Ratio and the Proper Technique for Prāṇāyāma
- Pages 163-177

1. Do we need to change the ratio? P163
   - New to maintain attention
   - To suit a particular need
   - If too easy will become mechanical
   - If too complicated resistance/conflict
   - Choice involves two things
   - What can be done re capacity
   - What should be done re direction, aim, need

2. Use of Āsana to establish capacity P163-164
   - How breath fluctuates
   - How body responds

3. Question around ratio must change P165
   - We must find out what we can/cannot do
   - Āsana can tell us how the breath behaves

4. Question around need to change ratio/breath length in Āsana P165
   - Example on finding out what we can/cannot do

5. Question around working on breath in Āsana using Prāṇāyāma techniques P165-167
   - Why not?
   - Example of fixing ratio in Āsana
   - Example of investigating ratio in Āsana
   - Often supple people have problems with the breath
6. **Question around inhale and exhale in bending backwards P167-170**
   - No definite rule as it depends on weight, stiffness, particular posture
   - That is why we should not use complicated posture to investigate
   - Establish direction of movement based on information
   - Discussion on investigating exhale using ratio, Āsana, Krama, inhale
   - Example proposal to investigate exhale

7. **Question around review of first two suggestions for proposal P170-171**
   - First proposal to change type of Prāṇāyāma
   - Second proposal is to change our practice
   - There are certain exceptions

8. **Question around inhale shorter than exhale and chest area P171-172**
   - Usually exhale longer unless other problems

9. **Question around exhale and controlling the diaphragm P172**
   - Example of quick inhale and long exhale
   - Example of reducing exhale to help longer inhale

10. **Question around area of focus as chest or diaphragm P172-174**
    - To attain a long breath training is necessary

11. **Are there guidelines to establish our goals? P172-174**
    - Aim to train so we can modify the breath to meet a demand
    - We must have a good posture
    - We must select a certain type of Prāṇāyāma
    - We must have a certain mental attitude
    - A special form of gazing can help attention
    - Sometimes to bring an image to the eyes
    - The effect is to rest the senses

12. **Question around gazing while holding the breath P174**
    - This is the first step
13. **Question around how should we develop gazing P174-175**
   - In the beginning gaze at the centre of movement
   - Shifting the gaze
   - Fixing the gaze
   - Gazing from one part of the breath to other parts, to all parts
   - Use of Hasta Mudrā

14. **Question around use of hand positions distracting P175-176**
   - Why training is step by step
   - Not mentioned for a long time
   - Moving too quickly will divide

15. **Question around gazing being muscular or imaginary P176**
   - There are effects from different types of gazing
   - Gazing must be done gradually

16. **Question around gazing for Pratyāhāra P176**
   - Some people think so
   - But we can’t establish Pratyāhāra, it just happens

17. **Question around gazing for Pratyāhāra P176-177**
   - Candle gazing is actually a form of external gazing
   - It is not immediately associated with Prāṇāyāma
   - This practice is called Trāṭaka
   - In Prāṇāyāma we gaze inward rather than outward
   - Because the orientation is inward
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Chapter 13 Theory:
The Antaraṅga Sādhana, Saṃyama and Kaivalya
- Pages 179-194

1. Review of Chapter Eleven Theory P179-181
   - Pratyāhāra - Yoga Sūtra II 54
   - Dhāraṇā - Yoga Sūtra III 1
   - Dhyāna - Yoga Sūtra III 2
   - Samādhi - Yoga Sūtra III 3

2. Dhyāna P181-182
   - Dhyāna is result of practice
   - All techniques are to prepare for Dhyāna

3. Question on Draṣṭṛ P182
   - Draṣṭṛ is ‘the one who sees’

4. Question on Pratyāhāra P182-183
   - Pratyāhāra is effect of Dhyāna
   - All techniques in Prāṇāyāma help Pratyāhāra

5. Question on Dhyāna P183
   - In Dhyāna there is the feeling “I” am involved

6. Question on Samādhi P183-186
   - The object is not in meditation, we are
   - Perception changes not the object - Yoga Sūtra IV 15
   - Comparing a state of Samādhi with a state of anger
   - Four stages of Avidyā - Yoga Sūtra II 4
   - The state of Samādhi is really a state of Prajñā - Yoga Sūtra I 48
7. **Question on comparing Dhyāna and Samādhi P186-187**
   - In Dhyāna there is profound mental activity
   - In Samādhi thinking stops

8. **Question on the aid of a teacher P187**
   - I feel it is better to have some personal guidance

9. **Question on Puruṣa and Prakṛti P187-188**
   - Puruṣa sees the object through the mind
   - In a state of Samādhi that ‘I’ is almost non-existant

10. **Question on the body as an object in Dhyāna P188**
    - The body and Śaṃyama - Yoga Sūtra III 29

11. **Question on a state of Samādhi in Āsana P189**
    - Our focusing is different when we do Āsana
    - Śaṃyama with Āsana as the object

12. **Question on learning and Dhāranā, Dhyāna and Samādhi P189-190**
    - Learning is Dhāranā and Dhyāna
    - Alternating states of clarity and confusion - Yoga Sūtra III 9

13. **Question on ultimate goal of Yoga to be in Samādhi all the time P190-191**
    - Ultimate goal to always observe correctly

14. **Question on state of Samādhi and being in the world P190**
    - Kaivalya introduced - Yoga Sūtra II 25
    - The state of Kaivalya is where we understand this world

15. **Question on Kaivalya happening suddenly P191-192**
    - With Kaivalya gradually something happens that we do not control
16. Question on Kaivalya being a break or something gradual P192
   - Two forces operate, old and new - Yoga Sūtra IV 27
   - Change is gradual - Yoga Sūtra II 27

17. Question on how Dhyāna comes about P193
   - Effort always required - Yoga Sūtra IV 27
   - Abhyāsa means to go on in a particular direction - Yoga Sūtra I 13
   - At the moment of Dhyāna effort ceases - Yoga Sūtra III 2

18. Preview of Chapter Fifteen on Antarāyāḥ P194
   - What are the obstacles - Yoga Sūtra I 30
Chapter 14 Practice:
The Concept, Preparation and Techniques of Bandha
- Pages 195-205

1. **Definition of Bandha** P195
   - Review of Prāṇāyāma as a process
   - Bandha is a means to intensify this process

2. **Definition and location of each Bandha** P195-197
   - Bandha means “to bind or to lock”
   - We will consider just three Bandha
     - Site of Jālandhara Bandha
     - Site of Uḍḍīyana Bandha
     - Site of Mūla Bandha
     - Jālandhara Bandha defined
     - Uḍḍīyana Bandha defined
     - Mūla Bandha defined
     - Jālandhara Bandha maintained thru four parts of breath
     - Uḍḍīyana Bandha maintained only thru Bahya Kumbhaka
     - Mūla Bandha maintained thru four parts of breath

3. **Question on Role of Mūla Bandha** P197
   - Mūla Bandha is that part of Uḍḍīyana Bandha not released

4. **Who is ready to do Bandha?** P197
   - Long holding of the breath a requirement

5. **Introducing Bandha in Āsana** P197
   - Taḍāka Mudrā
   - Adho Mukha Śvan Āsana
   - Mahā Mudrā
   - Šīrṣāsana
   - Use in Āsana prerequisite to use in Prāṇāyāma
6. Teaching and technique of each P197-199
   - Jālandhara Bandha prerequisite for others
   - Uddīyana Bandha follows and is applied very slowly
   - Mūla Bandha applied after Uddīyana Bandha established

7. Application within Prāṇyāma P199
   - First establish a ratio in Prāṇyāma without Bandha

8. Vinyāsa Krama with Bandha P199
   - Example of Prāṇyāma ratio for Bandha
   - Progression of Bandha within Prāṇyāma ratio
   - Application of Bandha needs to taper off

9. Application of Bandha within Śīrṣāsana P200
   - Follows same Vinyāsa Krama as for Prāṇyāma

10. Question on using long Bahya Kumbhaka in Śīrṣāsana P200
    - Not natural so we must build up to it

11. Question on Mūla Bandha in inverted postures P200
    - Difference between gravity and conscious effort

12. Some Āsana in which Bandha not possible P200
    - Some Āsana in which Bandha not possible

13. Anticipate a great reduction in breath with Bandha P200
    - A ratio of 10.10.20.10 becomes 6.6.12.6

14. The best Āsana for Bandha P200
    - Inverted, lying flat, sitting with back straight

15. Some Āsana in which Bandha not possible P200
    - Backbending and twisting Āsana
16. Some Prāṇāyāma in which all Bandha not possible P202
   - Examples such as Kapālabhāti and Śītalī

17. Question on Jālandhara Bandha in Kapālabhāti P202
   - Jālandhara Bandha only possible in Kapālabhāti and Bhastrikā

18. Question on Bandha as part of daily life P202-203
   - Practice them in one Āsana or one Prāṇāyāma
   - Don’t do in all Āsana or all Prāṇāyāma
   - Example of doing in one Āsana
   - Several positions for using Bandha in Prāṇāyāma

19. Question on Agnisāra and risks P203-204
   - Agni Sāra not a Bandha but a Kriyā
   - Other example of Kriyā
   - Prāṇāyāma uses air and fire to clean the body
   - Any exercise with proper breathing cleanses
   - Those who don’t breathe well in Āsana use other means
   - Caution around use of Bandha on Bahya Kumbhaka
   - Caution around overuse of Nauli

20. Question on back being straight for Bandha P204
    - Back never completely straight

21. Is it good to change position for Prāṇāyāma P204-205
    - We can change but usually same Āsana
    - Prāṇāyāma and Bandha not advised in Vīrāsana or Vajrāsana
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Chapter 15 Theory:
The Antarāyāḥ, Obstacles to Progress, Techniques to Overcome them.
- Pages 207-219

1. Any questions on Dhāraṇā, Dhyāna, Samādhi, Samyama Kaivalya P207

2. Question on Samādhi as the Seer, the Object and the Relationship between them P207
   - They meet and communicate

3. Question on what happens to the Communication P207
   - At this stage there is no thought
   - Samādhi has different Stages

4. Introduction to how we become stuck and can’t progress P207-208
   - The term Antarāyāḥ describes this situation - Yoga Sūtra I 30
   - Let us consider how they arise and how to get rid of them

5. Presentation of Vyādhi or not being well P208
   - If we are sick we must do something about it - Yoga Sūtra I 30

6. Discussion on Styāna P208
   - We get moods - Yoga Sūtra I 30

7. Presentation of Saṃśaya P208
   - Doubts always arise - Yoga Sūtra I 30

8. Presentation of Pramāda P208
   - Sometimes we act with little deliberation - Yoga Sūtra I 30

9. Presentation of Ālasya P209
   - A lack of enthusiasm - Yoga Sūtra I 30
10. Presentation of Avirati P209
   - Our senses seem to take over - Yoga Sūtra I 30

11. Presentation of Bhrānti Darśana P209
   - We think we have understood something and we haven’t - Yoga Sūtra I 30

12. Presentation of Alabdha Bhūmikatva P209-210
   - A situation where we presume we have progressed a lot - Yoga Sūtra I 30

13. Presentation of Anavasthitatvāni P210
   - We allow ourselves to slide back - Yoga Sūtra I 30

14. So also Yoga provides ways to surmount these Obstacles P210-212
   - The most important is Īśvara Pranidhānā - Yoga Sūtra I 23
   - Definition of Īśvara - Yoga Sūtra I 24
   - Qualities of Īśvara - Yoga Sūtra I 25
   - Īśvara is the Guru who knows everything - Yoga Sūtra I 26
   - Yoga does not describe Īśvara in a particular form - Yoga Sūtra I 27
   - What is our relationship with Īśvara - Yoga Sūtra I 28
   - Īśvara then is one of the alternatives for surmounting Obstacles - Yoga Sūtra I 29

15. Question on the relationship between Puruṣa and Īśvara P212
   - Yoga attempts gradually to bring back our real nature, where Puruṣa is the master

16. Question on whether Puruṣa is meant to serve Īśvara P213
   - In Yoga the question phrased this way does not arise - Yoga Sūtra I 29

17. Presentation on the reasons for the choice or use of OM P213-214
   - OM within Mantra
   - OM within Saṃskṛta
   - OM within levels of Awareness

18. Reminder that Yoga does not insist that you accept Īśvara P214
   - Īśvara Pranidhānā Vā - Yoga Sūtra I 23
19. Question on Chanting OM and Īśvara P214-215
   - When we say OM the meaning must be Īśvara - Yoga Sūtra I 28

20. There are other alternatives that might help us to overcome obstacles P214-218
   - One alternative is to find a means to sustain a particular direction - Yoga Sūtra I 32
   - Prāṇāyāma is often mentioned as an alternate way - Yoga Sūtra I 34
   - Investigation into the functioning of the senses - Yoga Sūtra I 35
   - In the Heart region there is something called Puruṣa - Yoga Sūtra I 36
   - The study of people who have overcome problems - Yoga Sūtra I 37
   - Investigating Dreamless sleep might be helpful - Yoga Sūtra I 38
   - Meditation that utilizes a visual object - Yoga Sūtra I 39

21. Question on what you meant by 'give the mind some space'' P218
   - Space means freedom at the moment when we are stuck

22. Question on Īśvara aiding the overall betterment of the individual P218-219
   - Whether Īśvara is better than other alternatives depends on the individual
   - We have to give a person what they are prepared to take, not what is necessarily best
Chapter 16 Theory:

A Session for Questions

- Pages 221-234

1. Question on when there is difficulty P221
   - In Yoga terms if we have Duḥkha, something is behind it - Yoga Sūtra II 15
   - I do something that will make the mind a little clearer
   - Something that was acute might become less acute

2. Question on being hardest to sit or be quiet when in the grip of a problem P222
   - In the beginning this is true
   - We need both incidental solutions and continual progress
   - From the perspective of Pariṇāma Vāda, of Yoga, the mind is always changing

3. Question on what it means to trace Avidyā back to its origin P223-224
   - You never know when Avidyā might quickly arise - Yoga Sūtra II 4
   - Resolving back to the origin means to be in a state where Avidyā is no longer effective
   - Yoga Sūtra II 10
   - We never know when or how, so we must be cautious - Yoga Sūtra II 16
   - We must keep on trying; this is what Abhyāsa is about - Yoga Sūtra I 13
   - We must keep on developing this ever-present effort and attention - Yoga Sūtra I 14

4. Question around obstacles that get in the way P224
   - What we need is greater effort to go in a particular direction - Yoga Sūtra I 14
   - That’s why, once in a while, its good to go to our teachers
   - Another solution is just to fully accept what happens
   - I feel the first one is better than the second

5. Question on Īśvara and truth P224-225
   - We must have some conviction about Īśvara - Yoga Sūtra I 23
   - Three ways that lead us to the acceptance of Īśvara - Yoga Sūtra I 7
   - Simply invoking Īśvara might not suffice; we have also to do something - Yoga Sūtra I 28
6. Question on Īśvara and control P225-226
   - According to Yoga Īśvara knew, knows and will know - Yoga Sūtra I 25
   - In Yoga, material is not from Īśvara, but intelligence is - Yoga Sūtra I 24

7. Question on creation as having three parts P226
   - For any creation we need three Kāraṇa or means for something
   - Upādāna, material; Nimitta, intelligence and Sahakāra, assistance
   - Nimitta Kāraṇa is Īśvara

8. Question on Detachment P226-227
   - Detachment is an effect, a consequence of another deeper action - Yoga Sūtra I 16
   - Detachment can also be the absence of attachment towards the fruits of what we are doing at the moment

9. Question on Dhāranā on Īśvara P227-228
   - Depending on the object of meditation, the state of mind changes - Yoga Sūtra I 39
   - In this way the state of mind changes according to our concept of Īśvara s- Yoga Sūtra I 24

10. Question on relationship of Dhāranā and Dhyāna P228-229
    - Dhāranā comes when I orientate my mind towards one idea - Yoga Sūtra III 1
    - When this happens Dhyāna should follow - Yoga Sūtra III 2
    - In Dhāranā, we go in one direction - Yoga Sūtra III 1
    - In Dhyāna, we communicate with the object - Yoga Sūtra III 2
    - In Samādhi, we are there, we are with it - Yoga Sūtra III 3

11. Question on Dhāranā and Asmitā P229
    - What else can there be in the beginning? - Yoga Sūtra II 6

12. Question on Dhyāna and Asmitā P229
    - In Dhyāna it is Asmitā which is communicating - Yoga Sūtra II 6

13. Question on choosing an object of Meditation which doesn’t have mystery P229-231
    - Mystery is always present
    - It can be found in anything provided we seek it
14. Question on Dhāranā and Dhyāna just happening P231
   - "Happens" does not infer that we simply do nothing
   - We have to try. We must try.

15. Question on scriptures saying self-denial is good for us P231-233
   - If we don’t eat meat and we don’t worry about it, it is alright
   - But if we say I didn’t eat meat and it causes an even stronger feeling about the self
   - Is it alright to follow a practice where we combine different convictions, principles and concepts?
   - If a person has the capacity and means to integrate these things

16. Question on self-inquiry and “false self” P233-234
   - The point of self-inquiry is to lead ourselves beyond the "I"
   - How can we discriminate between the real and the non-real - Yoga Sūtra II 5

17. Question on what happens to the Puruṣa when the body dies P234
   - We don’t have the answer in the Yoga Sūtra
   - It does mention fear is present because man has died - Yoga Sūtra II 9
   - I don’t know because I am answering your question without direct experience

18. Question on Dreams as a means of overcoming obstacles P234
   - It is a mystery that we can attempt to explore - Yoga Sūtra I 38
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Chapter 17 Theory:
Various Approaches to Yoga
- Pages 235-250

1. Question on attention wandering P237
   - Vary the Āsana
   - Fix the length of the breath
   - Place attention on the movement of the breath
   - Maintain a fixed ratio

2. Question on suggesting a book P237-238
   - I would not suggest a book
   - The best thing is to follow a guide
   - There are some postures that might be good
   - For them you must seek guidance
   - After that you must be on your own

3. Question on using Pranava and Japa in Prāṇāyāma P238
   - You must learn from someone who knows
   - You will be taught to use OM orally
   - Then you can easily use it in your Yoga practice

4. Question on counting Pranava in Prāṇāyāma P238-239
   - The number of times is influenced by the length of the breath
   - We cannot fix the number on the basis of the Praṇava itself

5. Presentation of various approaches to Yoga P239
   - Let us consider the following:
   - Jñāna Yoga, Bhakti Yoga, Mantra Yoga, Rāja Yoga, Kriyā Yoga, Karma Yoga, Laya Yoga, Tantra Yoga, Kuṇḍalinī Yoga, Haṭha Yoga

6. Presentation of Jñāna Yoga P239
   - Some people say that Dhyāna is a means to Jñāna Yoga
   - Jñāna arrives automatically when something blocking it has been removed
   - We see the truth, we merge with the truth, and that is Jñāna
7. Presentation of Bhakti Yoga P239-240
   - Bhakti means to serve something higher than oneself
   - In whatever we see, we see the Lord
   - To see in everybody the highest truth

8. Presentation of Mantra Yoga P240
   - Mantra Yoga brings about the same effect as Jñāna or Bhakti Yoga
   - The Mantra is not something we find in a book or something we buy
   - It must be received properly and repeated over a long period of time

9. Presentation of Rāja Yoga P240-241
   - The word Rāja means "the king who is always in a state of bliss"
   - When we understand the truth of Īśvara that is Rāja Yoga
   - Puruṣa is the master and all other things serve him. That is Rāja Yoga

10. Presentation of Kriyā Yoga P241
    - All the practices indicated in Yoga are Kriyā Yoga
    - Some of these practices are Āsana and Prāṇāyāma

11. Presentation of Karma Yoga P241-242
    - We must act in life, but we should not be disappointed by the results of our actions for we may often act imperfectly

12. Presentation of Laya Yoga P242
    - Laya means "to merge"
    - We merge with the object and nothing else exists

13. Presentation of Tantra Yoga P242
    - This Yoga has been given many meanings
    - Tantra Yoga involves special techniques
14. Presentation of Kundalini P242-244
- To understand Kriyā, Tantra and Haṭha Yoga properly, we must first go into the concept of Kundalini
- Certain Nāḍī in the trunk by which Prāṇa can enter and leave the body provided they are free from impurities
- When there is Avidyā Prāṇa extends beyond the body
- Role of Prāṇāyāma so that Prāṇa can enter and be totally inside the body
- If Prāṇa is not in the Suṣumṇā it is because there is an obstacle blocking its passage
- When Prāṇa is in the Suṣumṇā it is not outside the body
- Linking of Piṅgalā and Idā Nāḍī to Ha and Ṭha
- When Prāṇa enters the Susumṇa the Prāṇa of Ha and Ṭha unite
- That uniting is called Haṭha Yoga
- That obstacle is called Kuṇḍalinī or Šakti
- It is Prāṇa that flows through the Suṣumṇā, not Kuṇḍalinī

15. Presentation of Haṭha Yoga P244-245
- One means that Haṭha Yoga uses to destroy Kuṇḍalinī is Bandha
- Kuṇḍalinī is nothing but what is called Avidyā
- In the same way that Avidyā stops Puruṣa from seeing
- Kundalini blocks Prāṇa from entering the Suṣumṇā
- The moment that Avidyā is not there is the same moment as Kuṇḍalinī removed

16. Link to Rāja Yoga P245
- Rāja Yoga is the process in which Prāṇa , which is the friend of Puruṣa, ascends

17. Link to Laya Yoga P245
- It is also called Laya Yoga because Prāṇa returns to its original position, the Suṣumṇā

18. Link to Tantra Yoga P245
- The techniques that are used here are special, Tantra means 'technique'
19. **Link to Mantra P245-246**
   - Sometimes Mantra have a beneficial effect in removing obstacles
   - Linking the body to the five elements within Prakṛti
   - Linking the body to the five elements within Prakṛti
   - Linking the body to Citta or Buddhi and Puruṣa
   - Together these make up the Cakra
   - In some books the Cakra represented by Mantra
   - Attention on these through practices including Mantra given by a Guru can remove obstacles
   - Finally what it all comes to is that Avidyā, here represented as a coil, must be removed
   - The coil has been compared to a coiled serpent
   - When the fire in the body is used to kill the serpent, the Kuṇḍalinī straightens and the passage for Prāṇa is clear

20. **Question on Kuṇḍalinī and Avidyā in other Yoga P246-247**
   - Response on Jñāna and Kuṇḍalinī
   - Prāṇa in Suśumṇā represents a clear and steady mind or Jñāni
   - Prāṇa in the opposite Nādi represents an Ajñāni

21. **Question on Avidyā and Jñāna Yogi and Bhakta Yogi P247**
   - Only different schools represent the process differently
   - The Yoga Sūtra looks at all this in a more fundamental way
   - Whatever happens to the state of mind happens to the whole person

22. **Question on Kuṇḍalinī and effects P247-248**
   - If we relate it to the Prāṇa there will be no mystery
   - My explanations based on the best and most straightforward text, the Yoga Yājñavalkhya
   - Classifications give the impression that various forms of Yoga are unrelated

23. **Question on Kundalini and Bandha as an exclusive means to remove Kundalini P248**
   - The Hatha Yoga Pradipikā offers different ways in different chapters
   - Same is true of other Haṭha Yoga texts
   - It appears different so these things must be made clear by a competent person
   - Many of these things are based on incorrect translations
   - Kuṇḍalini represents Avidyā and absence of Avidyā represents absence of Kuṇḍalini
24. Question on reducing Kuṇḍalinī and increasing Prāṇa in Suṣumṇā P248
- Sometimes we have a state called Dhyāna or Samādhi and sometimes we are in a state of distraction
- In a state of distraction Kuṇḍalinī is coiled and blocks Suṣumṇā
- When the mind is more steady, Kuṇḍalinī is not blocking it
- A state may arise when there is only one state of mind
- This means that Prāṇa is going higher and higher in the Suṣumṇā

25. Question on Laya Yoga P249
- Laya, in this context, is when Prāṇa is in Suṣumṇā, not outside it
- Laya also means when in a deep state of meditation we merge with the object of meditation so much that we don’t seem to exist at that moment
- Laya means that two things merge
- The Upaniṣad say when we add salt and water, can you differentiate? This is Laya
1. The mind functions at five levels P251-252
   - Mostly it functions in a way that we hardly notice it
   - It is distraught and cannot comprehend anything
   - This level of functioning is called Kṣipta - Yoga Sūtra I 1 Vyāsa’s commentary
   - A slightly better condition than Kṣipta is called Muḍha - Yoga Sūtra II 15
   - Here the mind is like a dull, sleepy, heavy buffalo
   - Another way the mind functions is called Vikṣipta - Yoga Sūtra I 1 Vyāsa’s commentary
   - We act but we have doubts
   - The fourth way the mind functions is called Ekāgrata - Yoga Sūtra I 1 Vyāsa’s commentary
   - We have clarity and are able to proceed
   - This is also called Dhāranā - Yoga Sūtra III 1
   - Yoga is actually the beginning of Ekāgrata - Yoga Sūtra I 1 Vyāsa’s commentary
   - When Ekāgrata develops it culminates in what is called Nirodha - Yoga Sūtra I 1 Vyāsa’s commentary
   - This is the moment when the mind functions with no division of activity
   - The word Nirodha also means “restraint” - Yoga Sūtra I 1 Vyāsa’s commentary

2. How then do distractions come about? P252-253
   - They are there because the mind (Citta) has various modes of action - Yoga Sūtra I 6
   - Inference - Yoga Sūtra I 7
   - The mind can conjure things based on words - - Yoga Sūtra I 9
   - The mind has the faculty of retaining something that has been experienced - Yoga Sūtra I 11
   - It is possible for us to imagine things - - Yoga Sūtra I 9
   - The mind has also inherited the possibility of inaction - Yoga Sūtra I 10
   - All activities of mind can be favourable or unfavourable - Yoga Sūtra I 5
3. What we try and do in Yoga P253
   - Yoga is simply to create conditions so that the mind becomes a most useful instrument
   - This gradual progression may involve a number of intelligent means
   - All of which come within the realm of Yoga Sādhana
   - At different times and for different people different suggestions are necessary

4. What happens in a state of Nirodha? P253-254
   - The clarity that this brings about is total and complete - Yoga Sūtra I 48
   - We can see beyond the normal threshold of observation - Yoga Sūtra I 49
   - That is why they say a Yogi is a wise man
   - He has seen more than others, and he has seen it ahead of others