



BODHI

Chapter Two

Bodhi, enlightenment, is the complete eradication of the negative habit patterns of the mind that cause us to become unhappy. Enlightenment is the removal of ignorance (avidya) that clouds our ability to see reality as it is. An enlightened person radiates goodwill and can help so many people to overcome their suffering. As Buddha says, an enlightened person creates an enormous field of merit for the world. The great enlightened teachers urge us to achieve the goal as swiftly as possible, with absolute focus and determination.



Adi Shankaracharya¹ famously described the impossibility of living a worldly life and simultaneously following the spiritual path, stating that ‘one who wants to gratify the body and still see the Atman, is like the man who takes hold of a crocodile to cross a river, thinking it is a log and is thus destroyed.’ One of the great sentences of the Veda as defined by Shankaracharya and also taught by Socrates is, *Tattva Masi* – ‘Know Thyself’.

The microcosm exists in the same perfect order inside as does the macrocosm outside. Our constant search for fulfilment and understanding through external experience is futile compared to the fruitfulness of the search within. The question is, in our search to know ourselves, where do we begin?

The traditional system of the five koshas or ‘sheaths’ relates to the six basic elements and is a framework for understanding the layers that make up ourselves. It provides a basis for working systematically with the various aspects of body and mind. Shankaracharya, in the *Viveka Chudamani*, poses a series of questions about the nature of the self. He uses the framework of the five koshas to examine the notion of self, by analyzing the components or layers, starting with the gross material of the external physical body, through the subtler internal aspects of the body to the apparent intangibility of the mind.

THE FIVE KOSHAS:



Annamaya kosha is the external or ‘gross’ physical body. It is the material level of the body that is visible to the naked eye. It is made up of seven bodily elements including bile, blood, flesh, fat, bones, bone marrow, and semen, known as the *saptadhatu*s. It is the most heavy, dense and tangible aspect of self. The word *annam* means food. It

¹ Adi Shankara early 8th Century CE – also known as (Adi) Shankaracharya and Shankara Bhagavatpada, was a Hindu philosopher from Kerula, India, who consolidated the doctrine of Advaita Vedanta. His works in Sanskrit establish the doctrine of Advaita, the unity of the Atman and Nirguna Brahman without attributes. His works elaborate on ideas found in the Upanishads.

is sustained by food and water, i.e. the solid and liquid elements: ‘It lives by food and dies without it, therefore it is called the food sheath.’

Pranamayakosha is known by various names in English such as the subtle body, astral body, life-force body and cellular body. It functions within the *annamayakosha*: ‘In the first sheath...this sheath of prana lives and engages itself in all sorts of works.’

This is the subtle aspect of the physical body made up of cells and chromosomes, invisible to the naked eye. It is sustained through the breath; prana meaning the breath of life or life force. As well as air, it is also associated with the fire element as combustion takes place within the cell.

Manomaya kosha is the conscious mind, the ‘mental sheath’. ‘This mind knows everything by the five senses.’ The conscious mind cognizes through the senses and is always preoccupied with thoughts pertaining to sight, sound, taste, smell and touch. It is sustained by consciousness and associated also with the space element.

Vignanamaya kosha is the subconscious mind and unconscious mind. ‘The fourth sheath is the buddhi (intellect/ perception faculty) and the organs of feeling...It works as ‘I’. It feels, ‘I do, see and hear’.

It is the root level of the mind also known as the ego or causal body. *Vignana* means obstacle. It is the storehouse of our emotions, instincts and habit patterns of the mind. It is associated with consciousness but once purified leads beyond consciousness.

Anandamaya kosha is the “blissful sheath.” It is a reflection of true





§ 69. {ITI 3.20; ITI 57}

This was said by the Blessed One, said by the Arahant, so I have heard: "Anyone — monk or nun — in whom passion is unabandoned, aversion is unabandoned, & delusion is unabandoned, is said to have crossed the ocean with its waves, breakers, & whirlpools, its monsters & demons. Anyone — monk or nun — in whom passion is abandoned, aversion is abandoned, & delusion is abandoned, is said to have crossed the ocean with its waves, breakers, & whirlpools, its monsters & demons. Having crossed over, having reached the far shore, he/she stands on high ground, a brahman."

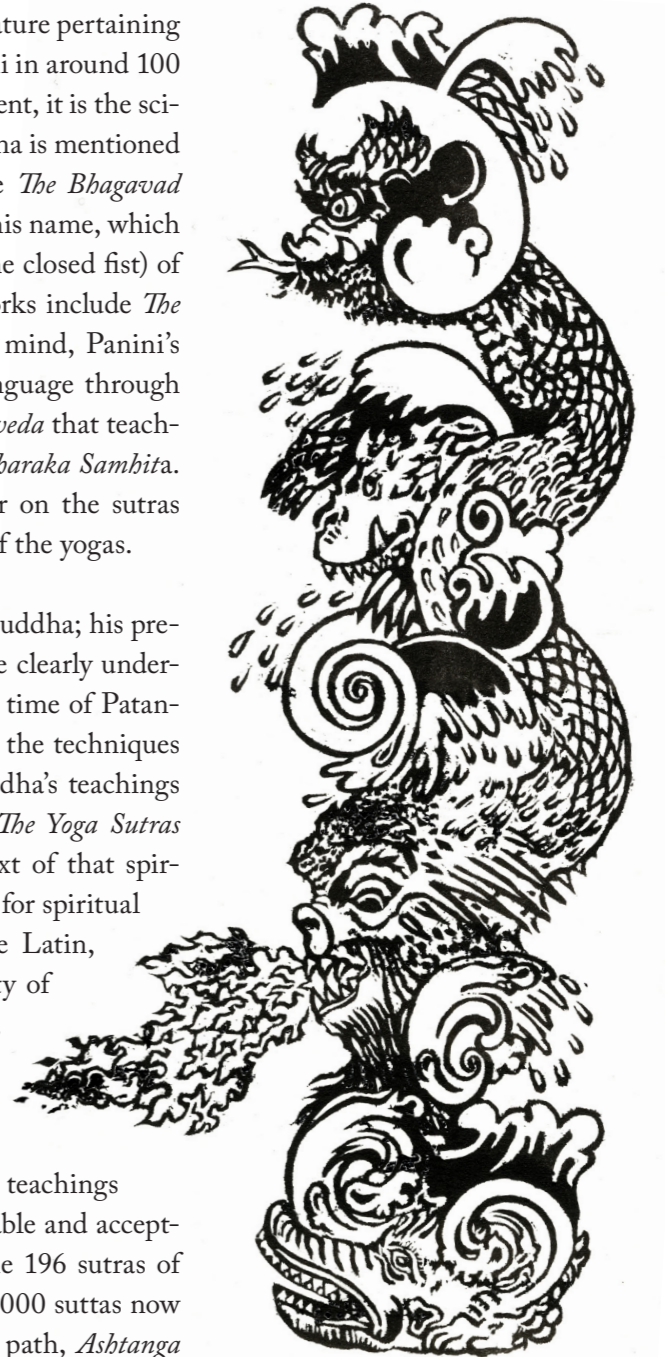
*One whose passion, aversion, & ignorance
are washed away,
has crossed over this ocean
with its sharks,
demons,
dangerous waves,
so hard to cross.*

*Free from acquisitions
— bonds surmounted,
death abandoned —
he has abandoned stress
with no further becoming.*

*Having gone to the goal
he is undefined,
has outwitted, I tell you,
the King of Death.*

The methodology for working with the laws of nature pertaining to the mind is *Yoga Darshana* as given by Patanjali in around 100 BC. The original term darshana means discernment, it is the science of discerning reality. The related term darsana is mentioned frequently in the great Indian spiritual treatise *The Bhagavad Gita*. Very little is known about Patanjali, even this name, which means 'the one that jumped out of the prison (the closed fist) of conditioning', was given after his death. His works include *The Yoga Sutras*², which teaches purification of the mind, Panini's *Astadhyayi* which teaches the purification of language through Sanskrit grammar, and the seminal text on *āyurveda* that teaches the purification of the body, known as *The Charaka Sambhita*. Yagnya Valyka was the first great commentator on the sutras who named Patanjali's science, 'raja yoga', king of the yogas.

Patanjali was directly influenced by Gauthama Buddha; his predecessor by 300 years and *The Yoga Sutras* can be clearly understood in the light of Buddha's teachings. At the time of Patanjali there were still many monasteries practicing the techniques taught by Buddha. There was awareness of Buddha's teachings throughout India so when Patanjali authored *The Yoga Sutras* they would have been understood in the context of that spiritual system. The ancient language used in India for spiritual and philosophical discourse was Sanskrit. Like Latin, Sanskrit was only spoken by an elite community of priests, kings and scholars. Although Buddha, born a prince, knew Sanskrit very well, he chose to teach in Pali, a colloquial language spoken by the common man and without a written script. Patanjali wanted to convert these Pali teachings into Sanskrit in order to make them more palatable and acceptable to the brahminical culture of the time. The 196 sutras of Patanjali share the same essence as Buddha's 84,000 suttas now known as the Pali Canon. Patanjali named his path, *Ashtanga*



² The Yoga Sūtras of Patañjali are 196 Indian sutras (aphorisms) that constitute the foundational text of Raja Yoga. Yoga is one of the six orthodox astika schools of Hindu philosophy, which, according to the Yogatattva Upanishad, is divided into four forms – Mantrayoga, Layayoga, Hathayoga and Rājayoga – the last of which is the highest (or royal) practice.

*Tam vidya dukha samyoga – viyogam yoga
Sa nischayena yokthavyo yogo sannitham nirvinna chetasa*
GITA – CH-VI-13

That knowledge by which all related factors of unhappiness are removed is called Yoga. With that undeterred mind having decided and determined, one should learn to practice Yoga.



The aim of this book is to restore an understanding of the relationship of the different limbs of yoga and to present this knowledge in its original whole and undiluted practical form for the benefit of all practitioners and teachers covering both external yoga (working with the body through hatha yoga) and internal yoga (working with the mind through raja yoga). The science of yoga is often not considered as a whole but practiced only in part. Many hatha yoga practitioners focus only on working with the body but not with the deeper levels of the mind. In contrast, many meditators do not give importance to working with the body. Some people focus entirely on the theoretical aspect of spirituality and make it into a philosophy. Others practice without a rational understanding of the science in which they are working. This dislocation between the various limbs of yoga causes misconceptions and confusion. Yoga is a system based on the principle of balance, so practice and theory need to work together. It is a science that when clearly understood leads one swiftly to the goal.



Yoga means union. The term yoga originates in the Sanskrit word *yuj*, the piece of wood that connects two bullocks pulling a cart. They need to be connected and perfectly balanced. When we build this union and balance within the body, within the mind and between body and mind, we live in perfect peace and happiness no matter what. A peaceful mind radiates only good will and creates harmony. It is full of compassion and has not only

the will but also the means to help others. Yoga is the science of building harmony and overcoming disharmony in order to get on well with everything and everyone.

‘The misunderstanding of what is impermanent as permanent, what is pure as impure, what is unhappiness as happiness and what is not self as self: This is ignorance, famously referred to in the saying, ‘I am happy wallowing in my mud-pool thinking it’s a lotus lake.’

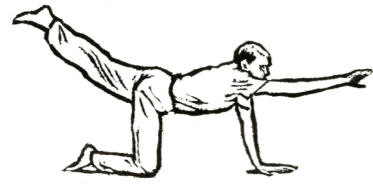
Enlightenment is the complete eradication of the negative habit patterns of the mind that cause us to become unhappy. Enlightenment is the removal of non-wisdom or ignorance (*avidya*) that clouds our ability to see reality as it is. The pursuit of this goal is by no means selfish. An enlightened person radiates goodwill and can help so many people to overcome their suffering. As Buddha says, an enlightened person creates an enormous field of merit for the world. The great, enlightened teachers urge us to achieve the goal as swiftly as possible, with absolute focus and determination.

The wise ones, ever meditative and steadfastly persevering, alone experience Nibbana⁴, the incomparable freedom from bondage. By effort and heedfulness, discipline and self-mastery, let the wise one make for himself an island which no flood can overwhelm. Heedful among the heedless, wide-awake among the sleepy, the wise man advances like a swift horse leaving behind a weak jade. (Buddha - Dhammapada p.21-32 Appamadavagga)

Enlightenment is not a pipe dream or a miracle, but an achievable reality if our practice is in accordance with the laws of nature, known as dharma. The goal is by its very nature beyond words, beyond intellectual understanding. It is a reality that can only be experienced not described. Like sugar, unless one actu-

4 (Sanskrit *nirvāna*): lit. 'extinction' (nir + Ö va, to cease blowing, to become extinguished); according to the commentaries, 'freedom from desire' (*nir+ vana*). Nibbāna constitutes the highest and ultimate goal of all Buddhist aspirations, i.e. absolute extinction of that life-affirming will manifested as greed, hate and delusion, and convulsively clinging to existence; and therewith also the ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery. Cf. *Parinibbāna*.





The purpose of hatha yoga is to keep the yoga aspirant healthy and free from disease in order to facilitate the practice of raja yoga as given by Patanjali for the purification of the mind. We have 360 joints, 206 bones, 380 muscles, 150 trillion cells, and 14 trillion neurons. Yoga is the only system that can work at all these different levels of body and mind.



The Nath gurus⁶ developed a vast and subtle understanding of the body, not through external science but through the practice of hatha yoga. They developed techniques to cleanse the body at the minute level of neuron transmission channels, called nadis.



This deep purification of the body makes the job of purifying the mind much easier. It also develops a very subtle awareness within the body that begins the process of cultivating the meditative faculty of sati, mindfulness/ awareness, one of the essential steps in Buddha's Noble Eightfold Path and an enlightenment factor. Hatha yoga cleans the physical channels and raja yoga cleans the mental channels.

It is important to practice hatha yoga with full awareness and concentration within the body. While practicing asanas the breath should be coordinated with the movement of the body.



The health benefits of hatha yoga are well known in the world today. In the West it is mainly used to give the body suppleness, strength and stamina and for exercise and relaxation for both the body and mind. Hatha yoga has a healing effect that can be used to treat a whole host of ailments from back problems, to diabetes, to infertility. One of its lesser-known branches, Kayachikitsa can be used as a therapeutic treatment for those who are unable to practice hatha yoga for themselves.



Hatha yoga can be practiced by people of all ages, although ob-

⁶ The Nath tradition is a heterodox siddha tradition containing many sub-sects. It was founded by Matsvendra Nath and further developed by Gorakshanath. These two individuals are also revered in Tibetan Buddhism, and credited with great powers and perfected spiritual attainment

viously the way it is practiced should be appropriate to the individual's ability. If people are frail or elderly postures should be practiced slowly and gently in full awareness. Below the age of 8 years, it should only be practiced informally. If a child watches someone doing hatha yoga and of their own volition starts to imitate them it is fine, but they should not be made to practice. After the age of 8 it is ok for a child to practice in a more formal way.



In the Nath tradition, the teacher never touches or physically corrects the student.

The teaching method is to demonstrate so that the student can observe and emulate. The teacher demonstrates as many times as necessary until the student learns to practice the posture correctly. For a beginner, even verbal correction is not considered to be beneficial as correction instills fear in the mind. In the same way that when a child is learning to walk, she has to learn freely. If we try to make a toddler walk straight and evenly it will cause tension in the child and possible slow down development. However once the child has gained confidence and stability, we can gently suggest improvements.

If we learn asanas freely and without tension, we gain enormous flexibility. At this stage it is much easier to correct the postures without creating tension or anxiety. We should learn asanas like a child learning to somersault, without fear and with mental freedom. Even if a child falls they don't really hurt themselves. When there is no tension in the mind or body there is very little chance of injury as long as people practice sensibly, use common sense and work at an appropriate level.





ROWING, ROWING, ROWING

The best way for traders from Ollavi to reach the neighbouring city of Cagula and its rich trading opportunities was by river. And so, one fine morning, four merchants set off to do business rowing up the river on a journey that would take them many hours.

When they eventually arrived at the city they tied up their boat and went about their trading. By lunchtime, all deals completed, feeling very satisfied, the four friends went for a long business lunch. The lunch slowly turned into boozing session and ran right through to the end of the day. By the time the tired merchants got back to their boat, night had already fallen and they realised they would have to row home to Olavi in darkness.

Knowing the journey would take many hours they set off right away ... rowing, rowing, rowing. They knew their wives would expect them back by the following morning, so they just kept on rowing, rowing, rowing. Although they felt very fatigued throughout the night they continued to row. As dawn approached, they looked forward to getting back to Olavi and to their wives once more. So they just kept on rowing. Finally, as the sky grew lighter, the four merchants slowly raised their heads and looked around. To their horror, they hadn't moved an inch! Their boat was still in the city. The four merchants had been so intoxicated that they had forgotten to untie the boat from its mooring.



ROWING, ROWING, ROWING

The best way for traders from Ollavi to reach the neighbouring city of Cagula and its rich trading opportunities was by river. And so, one fine morning, four merchants set off to do business rowing up the river on a journey that would take them many hours.

When they eventually arrived at the city they tied up their boat and went about their trading. By lunchtime, all deals completed, feeling very satisfied, the four friends went for a long business lunch. The lunch slowly turned into boozing session and ran right through to the end of the day. By the time the tired merchants got back to their boat, night had already fallen and they realised they would have to row home to Olavi in darkness.

Knowing the journey would take many hours they set off right away ... rowing, rowing, rowing. They knew their wives would expect them back by the following morning, so they just kept on rowing, rowing, rowing. Although they felt very fatigued throughout the night they continued to row. As dawn approached, they looked forward to getting back to Olavi and to their wives once more. So they just kept on rowing. Finally, as the sky grew lighter, the four merchants slowly raised their heads and looked around. To their horror, they hadn't moved an inch! Their boat was still in the city. The four merchants had been so intoxicated that they had forgotten to untie the boat from its mooring.



ROWING, ROWING, ROWING

The best way for traders from Ollavi to reach the neighbouring city of Cagula and its rich trading opportunities was by river. And so, one fine morning, four merchants set off to do business rowing up the river on a journey that would take them many hours.

When they eventually arrived at the city they tied up their boat and went about their trading. By lunchtime, all deals completed, feeling very satisfied, the four friends went for a long business lunch. The lunch slowly turned into boozing session and ran right through to the end of the day. By the time the tired merchants got back to their boat, night had already fallen and they realised they would have to row home to Olavi in darkness.

Knowing the journey would take many hours they set off right away ... rowing, rowing, rowing. They knew their wives would expect them back by the following morning, so they just kept on rowing, rowing, rowing. Although they felt very fatigued throughout the night they continued to row. As dawn approached, they looked forward to getting back to Olavi and to their wives once more. So they just kept on rowing. Finally, as the sky grew lighter, the four merchants slowly raised their heads and looked around. To their horror, they hadn't moved an inch! Their boat was still in the city. The four merchants had been so intoxicated that they had forgotten to untie the boat from its mooring.



ROWING, ROWING, ROWING

The best way for traders from Ollavi to reach the neighbouring city of Cagula and its rich trading opportunities was by river. And so, one fine morning, four merchants set off to do business rowing up the river on a journey that would take them many hours.

When they eventually arrived at the city they tied up their boat and went about their trading. By lunchtime, all deals completed, feeling very satisfied, the four friends went for a long business lunch. The lunch slowly turned into boozing session and ran right through to the end of the day. By the time the tired merchants got back to their boat, night had already fallen and they realised they would have to row home to Olavi in darkness.

Knowing the journey would take many hours they set off right away ... rowing, rowing, rowing. They knew their wives would expect them back by the following morning, so they just kept on rowing, rowing, rowing. Although they felt very fatigued throughout the night they continued to row. As dawn approached, they looked forward to getting back to Olavi and to their wives once more. So they just kept on rowing. Finally, as the sky grew lighter, the four merchants slowly raised their heads and looked around. To their horror, they hadn't moved an inch! Their boat was still in the city. The four merchants had been so intoxicated that they had forgotten to untie the boat from its mooring.