

**1) During the yoga exercises of the Machine of the Body by Keutsang Lama, we pause to “seek protection.” First of all, how do the ancient texts define going for protection?**

[The ancient texts define going for protection as “the thought where you put your hopes in someone or something else, because you believe that they can help save you from some danger.”]

**2) What are four levels of things we might need protection from?**

[On the first level would be problems in this life: money problems, health problems, relationship problems. On the second level would be problems after we die: going to a place of pain after we die. On the third level is death itself, and the inevitable pain and decay of all things in our life, wherever we are born in the universe. On the fourth level is all the pain of both ourselves and every other living being: something we must ultimately take responsibility to stop.]

**3) What are the two different kinds of protection? How do they differ from each other? Give examples to illustrate.**

[There are (1) apparent protection and (2) ultimate protection.

The word “apparent” of course implies that these kinds of protection cannot really help us in the way we might sometimes think. These are forms of protection such as a doctor or policeman. They are not real or ultimate protection because, if we go to them for help, it may or may not work.

Ultimate protection is spiritual protection, granted by a being who has reached the ultimate goal. Any protection which they give us will always work, even with ultimate dangers such as death. An example would be the advice given to us by a person who has seen emptiness directly, who advises us that the world is an echo, and we should act appropriately.]

**4) The ultimate form of protection is said to be the Three Jewels. Describe the first of these three.**

[The first of Three Jewels is the “Jewel of the Being of Enlightenment.” This refers to a person who has gone to the final end of the spiritual path: an enlightened Angel who knows all things and has the ability to serve all beings on countless worlds. Pictures or statues of these Beings are said to be “apparent jewels”: helpful, but certainly not the real thing.]

**5) Describe the Jewel of the Dharma.**

[The “Jewel of the Dharma” consists of the direct perception of emptiness, or the fact that there is nothing in the world which is not an echo bouncing back from how we have treated others in the past. Teachings about this fact are also said to be “apparent jewels”; again, very helpful in reaching the real thing.]

## **6) Describe the Jewel of the Community.**

[The “Jewel of the Community” consists of all those beings in the universe who have perceived emptiness directly. Communities of practitioners, such as the monks in a monastery or the students of a yoga center, are called the “apparent jewel of community,” since they are well on their way to being the real Community.]

## **7) All of the different forms of high protection involve a single theme. State this theme, and describe briefly how it protects us.**

[This theme is emptiness or, stated positively, the Echo Effect that we have already learned about in this course. An understanding of the Echo Effect is real protection because it always works: it never fails. For example, if there is a person or a country threatening our safety, the Echo Effect states that instead of responding with violence we should be absolutely careful never to threaten anyone in our own life. This action inexorably and inevitably removes the karma to have someone else threaten us. It’s also a lot more fun to be this kind of person.]

## **8) What does yoga really have to do with the various ultimate forms of protection?**

[The immediate purpose of yoga in the tradition of Lord Naropa is to move the inner winds or prana into the central channel, to facilitate the direct perception of emptiness: ultimate protection. The long-term goal of this same yoga is to turn ourselves into an Angel who can stand upon a billion worlds to help the beings there.]