



## Nothing Works: Lessons from Lady Niguma & the Yoga Sutra



Lady Niguma

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Master Naropa

Jetsun Taranatha

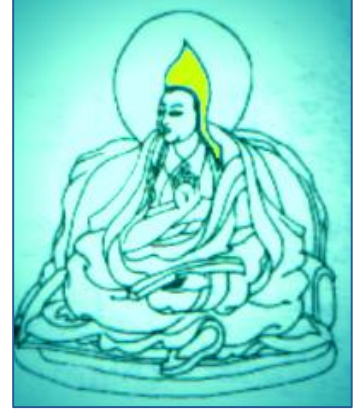
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## Sangha Sagara

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## Channels.

सुषुम्ना sushumna (or avadhuti) \_\_\_\_\_

पङ्क्ति pingala \_\_\_\_\_

इडा ida \_\_\_\_\_

## Knots.

ब्रह्म ग्रन्थि brahma granthi \_\_\_\_\_

वशिष्णु ग्रन्थि vishnu granthi \_\_\_\_\_

ईश्वर ग्रन्थि ishvara granthi \_\_\_\_\_

## Chakras.

मूलाधार चक्र muladhara chakra \_\_\_\_\_

स्वाधिष्ठान चक्र svadhishtana chakra \_\_\_\_\_

नरिमाण चक्र nirmana chakra \_\_\_\_\_

धर्म चक्र dharma chakra \_\_\_\_\_

सम्भोग चक्र sambhoga chakra \_\_\_\_\_

महासुख चक्र mahasukha chakra \_\_\_\_\_

## What Lady Niguma says to do with them

ग्रन्थमोचन granthi mochana \_\_\_\_\_

नाडी प्रणधाय nadi pranidhaya \_\_\_\_\_

सुषुम्नि संग्रह sushumni sangraha \_\_\_\_\_ ॐ

बिन्दु अवकरिण bindu avakirana \_\_\_\_\_



*Patanjala Yoga Sutram*

पतञ्जलयोग सूत्र ।

A Short Book about Yoga:  
The Yoga Sutra of Master Patanjali

(title)



*Yogash chitta virtti nirodhah.*

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

We become whole by stopping

how the mind turns.

(Chapter I, verse 2)



*Ahinsa pratishthayam  
tat sannidhau vaira tyagah.*

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

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

(Chapter II, verse 35)



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

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ॥ ३ ॥

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

(Chapter II, verse 3)



*Klesha mulah karma ashayo  
dirshtha-adirshtha janma vedaniyah.*

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

These negative thoughts  
are the very root of the storehouse,  
planted by the things we do.  
And then we experience things,  
in lifetimes we see or not.

(Chapter II, verse 12)



*Te hlada paritapa phalah  
punya-apunya hetutvat.*

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

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.

(Chapter II, verse 14)



*Parinama tapa sanskara duhkhair  
guna virtti virodhach cha  
duhkham eva sarvam vivekinah.*

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच् च दुःखम् एव सर्वं विवेकिनः ॥ १५ ॥

The torment of change is caused  
by those same seeds of suffering;  
and stopping how the mind turns things around  
to have qualities of their own  
allows us to discern how, truly,  
every part of our lives is suffering.

(Chapter II, verse 15)



*Tat pratisheda-artham eka tattva abhyasah.  
Maitri karuna muditopekshanam sukha duhkha  
punya-apunya vishayanam  
bhavanatash chitta prasadanam.*

तत्प्रतिषेधार्थम् एकतत्त्वाभ्यासः ॥ ३२ ॥  
मैत्रीकरुणामुदितोपेक्षणां सुख दुःखपुण्यापुण्यविषयाणां  
भावनातश्चित्तप्रसादनम् ॥ ३३ ॥

And if you wish to stop these obstacles,  
there is one, and only one,  
crucial practice for doing so.  
You must use kindness, compassion, joy, and equanimity.

Learn to keep your feelings in balance,  
whether something feels good or whether it hurts;  
whether something is enjoyable, or distasteful.

This practice makes the mind  
bright and clear as pure water.

(Chapter I, verses 32-33)



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

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावाङ्गानि ॥ २९ ॥

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

(Chapter II, verse 29)



*Ahinsa satya-asteya  
brahmacharya-aparigraha yamah.*

*Jati desha kala samaya-anavachinnah  
sarva bhauma mahavratam.*

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥  
जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

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.

These forms of self-control are mighty codes of conduct  
meant for people at every stage of their personal development.

They go beyond differences in race or social status;  
they go beyond the borders between countries;  
they go beyond what is modern, or old;  
they go beyond the various creeds and convictions.

(Chapter II, verses 30-31)

◇ ◇ ◇

*Sthira sukham asanam.*  
*Prayatna shaithilya-ananta*  
*samapattibhyam.*

स्थिरसुखम् आसनम् ॥ ४६ ॥

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

The poses bring a feeling  
of well-being which stays with you.  
They do so through a balance  
of effort and relaxation;  
and through endless forms  
of balanced meditation.

(Chapter II, verses 46-47)

◇ ◇ ◇



*Bhuvana jnyanam  
surye sanyamat.*

भुवनज्ञानं सूर्ये संयमात् ॥ २६ ॥

Turn the combined effort  
upon the sun,  
and you will understand  
the earth.

(Chapter III, verse 26)

◇ ◇ ◇

*Chandre tara vyuha jnyanam.*

चन्द्रे ताराव्यूहज्ञानम् ॥ २७ ॥

You will understand  
the arrangement of the stars  
if you turn this same effort  
upon the moon.

(Chapter III, verse 27)

◇ ◇ ◇

*Dhruve tad gati jnyanam.*

ध्रुवे तद्गतिज्ञानम् ॥ २८ ॥

Turn the effort  
upon the polestar,  
and you will understand  
their workings.

(Chapter III, verse 28)

◇ ◇ ◇

*Rupa lavanya bala  
vajra sanhananatvani  
kaya sampat.*

रूपलावण्यबलवज्रसंहननत्वानि कायसंपत् ॥ ४६ ॥

You gain the body of perfection:  
exquisite in its appearance,  
strong, solid as diamond itself.

(Chapter III, verse 46)

◇ ◇ ◇

*Ishvara pranidhanad va.*

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

And another way  
is to ask the Master  
for their blessing.

◇ ◇ ◇

*Tad eva-artha matra  
nirbhasam svarupa shunyam*

*iva samadhih.*

तद् एवार्थमात्रनिर्भासं स्वरूपशून्यम् इव समाधिः ॥ ३ ॥

Perfect meditation  
then sees this same object  
as its simple self:  
its clear light,  
totally void  
of any nature of its own.

(Chapter III, verse 3)

◇ ◇ ◇

*Nimittam aprayojakam prakirtinam  
varana bhedas tu tatah kshetrikavat.*

निमित्तम् अप्रयोजकं प्रकृतीनां । वरणभेदस्तु ततः क्षेत्रिकवत् ॥ ३ ॥

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

(Chapter IV, verse 3)

◇ ◇ ◇

*Svadyayad ishtadevata samprayogah.*

स्वाध्यायाद् इष्टदेवतासंप्रयोगः ॥ ४४ ॥

Nothing Works:  
Lessons from the Yoga Sutra

If you engage in regular study,  
then you come to be with  
the Angel of your deepest dreams.

(Chapter II, verse 44)