

Namaskar, all of you for this new session on Education in Yoga, through yoga, by yoga, about yoga. This is so paramount in classical approach to yoga, rather than the modern approach to yoga, which is quite consumeristic ... anyway.

In the last couple of sessions, we were delineating more on the theory and philosophical aspects of yoga, but today let's embark upon the practical aspects of it. So, get prepared to be doing, getting into some *āsana* as now we commence.

### From postures to *yogāsanas*

The point is I have been telling you how postures are *not* yoga. Now today We will have to highlight how what we do, how yoga can come in there, how yoga can be coming in our postures to make the postures *yogāsanas*. So rather than going by a negative analysis as to what is not yoga, why something is not yoga, why postures are not *āsanas*, why posture is not yoga, now let's try to have a positive approach in understanding how, where, when, yoga comes in. Even in those postures, the postures themselves become *yogāsanas*, and at this point in time I want you to be clear about the mix up between *āsanas* and postures.

Postures are major requisition for *āsanas*, however they are not *āsanas* by themselves. So let's see how *āsanas* can come in and in what form the yoga comes for you and me neophytes, where yoga is not really actualized, perhaps yoga is not even traced. We don't trace yoga in what we do, perhaps; let's see how yoga comes in.



So get into position. I would suggest you to get into *Śīrṣāsana*, *Sālamba Śīrṣāsana*. Alternately, somebody can be going for *Utthita Hasta Pādāsana* or *Utthita Hasta Pādāṅguṣṭhāsana* as you call it, or simple sitting *Bharadvājāsana*. I open out these options because some of you may not be able to go for *Śīrṣāsana* for the sake of studying. So,



therefore I have given an option of a standing position such as *Utthita Hasta Pādāsana* or, as you call it *Utthita Hasta Pādāṅguṣṭhāsana* or *Bharadvājāsana*.



So get into your positions and I won't be suggesting change of sides. You will be doing on your own like in *Bharadvājāsana* and *Utthita Hasta*. You will be changing on your own. In *Śīrṣāsana* you can be staying straight for some while and then you can be also proceeding to variations on your own. So get into your positions.

So the moment we get into the posture, we become posture-aware. We become **posture-aware**, posture-conscious, we become posturally-active and we try to get our posture, position, proper position. So go for that where you are body-aware, body-active, body-sensitive, body-mobile and that's how we commence our

postures. So now, I would call this as being in position. You are in a position, through a posture, or position of a posture.

Now, in what way the yoga comes in here? The indoctrination is to just be doing the posture where you are skeleto-muscular aware, you carry out certain bio-mechanics, you activate your body, body matter - muscles, joints, bones, skin, flesh - all body matter, we try to activate it, put it into position properly and we go on correcting it, improving it, evolving it, adjusting it. So anyway, reach a workable posture, which will take some time.

5:43

Now, how does the yoga commence here? For us at neophyte's level become connected in limbs and trunk. Become connected in limbs and trunk. Become connected between lower body and upper body, back body and front body, surface body and inner physical body. So establish these connectivities. Get connected between one part of the body and other parts of the body, each and every part of the body with every other parts of the body. So get connected. So this connectivity, **getting connected is also one of the connotations of yoga.**

There are several connotations toward yoga, there are so many compatible connotations, suitable connotations; at different hierarchies, the connotations would change. So at our hierarchy let's get connected between limbs and trunk, between back and front, between outer and inner physical body matter, between the sides and front and sides and back. So let's get connected.

Then let us **get connected between our breath and body.** The breath and breathing with our body matter, body parts, body aspects, body facets, body factors. Let's **get connected between the mind awareness and body.** So the body, mind, breath, these three things are coming together and they are getting connected and we try to create a network between body, mind, breath - body, mind, breath, senses - body, mind, breath, senses, organs. So progressively, let's **get better and better and more and more connected between body, mind and breath.** When they are mutually connected with each other, they have different work culture, they have different activity culture. So this is the aspect of literacy, this is the aspect of Education, get educated. What does the breath do now in your position?

1 a window, rope w:  
rallel to the wall.  
2e either on the wall  
id left hand on the v

Let me remind you, that you will be changing your sides as and when you need.



3 right foot and hold

And now try to incorporate what I'm trying to say and see how the theory is being fit into practicals of yoga.

So, how does one part of the **body** work when it is associated with rest of the body? One part of the body with other parts of the body. In connected conditions, even we work differently. We work differently, manifest differently in different connectivities. So any part of the body will work differently by connectivity with other parts of the body, association with other parts of the body, related conditions to other parts of the body.

So also the breath. **Breath** will work differently rather than breath just working as a respiratory process. It is more an active force within; the breath is internal conative<sup>1</sup> organ, internal cognitive<sup>2</sup> <sup>3</sup> organ, internal sensitive organ, internal perceptive organ. So from motor activity to ideo-motor activity, the breath will contribute.

The **mind** will similarly contribute. In associated conditions with the breath and body, try to understand how the mind works.

Otherwise in the temporal condition, empirical condition, we can imagine what the mind does: mind thinks, mind perceives, mind feels, mind senses, mind imagines, mind recalls. So mind does so many functions: perception, cognition, sensation, memory, recollection, imagination; mind can go to the past and can go to the future. So we can understand how the mind works in a temporal plane, in empirical world. Now, here how the mind works while it is associated with the body? All the body, mind, breath, senses etc. will become mutually compatible, mutually becoming benefactors and mutually becoming beneficiaries.

11:07

Now this is the aspect of literacy and education. How each one of them is working as a benefactor. How each one is working as a beneficiary. What are the gives and takes in body, mind and breath. In case of posture, we merely do it, posture has to be done, but now mark here, there is interaction, they interact, they become mutually considerate. When you are considerate with a person, you have a kind of thought process which won't be there if you are inconsiderate about that person. So when body, mind, breath are mutually considerate, how do they work? What do they do?

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1 ... Mr Iyengar's translation of Sutra I.2. In that he says that consciousness has three functions, one of which is 'conation'.

"When we start working on performance of asanas, we all begin by just scratching the surface of the pose: our work on the pose is peripheral, and this is known as conative action. The work 'conatus' means an effort or impulse, and conation is the active aspect of mind, including desire and volition. **Conative action is simply physical action at its most direct level.**

Then, when we are physically doing the pose, all of a sudden the skin, eyes, ears, nose and tongue – **all our organs of perception – feel what is happening in the flesh. This is known as cognitive action: the skin cognises, recognizes the action of the flesh.**

The third stage, which I call communication or communion, is when the mind observes the contact of the cognition of the skin with the conative action of the flesh, and we arrive at mental action in the asana. At this stage, the mind comes into play and is drawn by the organs of perception towards the organs of action, to see exactly what is happening. The mind acts as a bridge between the muscular movement and the organs of perception, introduces the intellect and connects it to every part of the body – fibers, tissues, and cells, right through to the outer pores of the skin." — B.K.S. Iyengar, *The Tree of Yoga*, p 46 – 47 Quoted in <https://yogaspacannarbor.com/2011/10/conation/>

2 Ibid.

3 Conative actions are the one performed by the five *karmendriyas* (organs of actions) ... at the physical level only. ... Cognitive actions are those which involve the *jnanendriyas* (senses of perception) which are made up of the five gross and five subtle elements. The senses of perception initially make the mind react to the movements of the body. Sensitivity is developed through these sense organs and great effort is needed to adjust and stabilize oneself in the pose. This stage of consciousness includes a fine combination of judgment and adjustment to sensitize body and mind. *Yoga Rahasya Volume A Geeta S. Iyengar* pag. 113-14 RIMYI, Pune.

So, this is an aspect of Education, we have to get educated in the realm of our own embodiment. So the yoga here comes for us in the form of getting connected, becoming mutually related, becoming mutually activating each other, activators of each other, activated by each other. There are dispensations and receptions; there are gives and takes and not just doings. In posture there is merely doing. Have you done here? Have you done there? Have you done this? Have you done that? So it's all doing and doing and doing. Whereas in *āsanas*, now you will come across this condition that they are working for each other, mutually for each other, they interact, they have interplay. When they are related to each other now, their relationship is being actualized, is being encouraged, and when that relationship is encouraged ... the other day I said, we are quite atrocious, we want all of them to be related to us, but we don't want them to be mutually related, which is an atrocity.

Now see how we are going for fraternity. Affiliations are established and therefore they start working for each other. That is also a connotation of yoga. When they work for each other, when our things are working for our things that is also a connotation of yoga. When you are working for your things and your things are working for you, when you are working for things in you, things in you are working for you; things in you are working for yours. **This kind of associated condition, affiliated condition, also is connotation of yoga at our hierarchy.**



I again remind you that you are going for your own changes, change of sides.



Now in *āsanas*, we are not just supposed to be doing, we are supposed to be staying, we are supposed to be maintaining and I have told you about the whole path: **doing, staying, maintaining, efficacy, access, penetration, freedom, intensity of freedom, getting settled condition**. So those are negotiations. So now have these points and requisition list, that you are not just supposed to be doing what you are doing, you are supposed to be staying in what you are doing, you are supposed to be maintaining. You are supposed to develop efficacy, intensity, access, freedom and then settled condition. So proceed for all these on your own.



### **Observatory, laboratory and academy for learning.**

Now I want you to have a **spinal paradigm, back paradigm**, as if the back is *generator* of body activities, precisely associated body activities, associated mind activities, associated breathing activities, breath activities. So the spine should be porthole; from that porthole, you must have your observations in place. Now decipher the process; unlike in *āsanas* which is just doing, doing, correcting, perfecting, accomplishing. Now watch here, you are not only doing, you are **observing**. There is much to observe when body, mind, breath, senses, interact, interplay. So the spinal column is becoming like an observatory, to observe, the body, mind, breath interactions, interplays. So **in an āsana we are creating an observatory.**

16:50

Then **we are creating a laboratory**, *āsanas* are not merely done by technical prescriptions. We come across this fact that we will have to customize, devise, each day, every day, every time. So there has to be experimentation, so there is also a laboratory, a spinal laboratory for *āsana*. So spinal observatory for *āsana*, spinal laboratory for *āsana*, then spinal **academy for learning**.

Because in *āsanic* processes, as I told you, there are two channels.

**1<sup>st</sup> channel:** doing, staying, maintaining, intensity, access, efficacy, freedom, getting settled.

And there is another track, that we need to be training with, is:

**2<sup>nd</sup> channel:** doing, learning, studying, understanding, comprehending.

Otherwise without that you won't be experimenting. Even in observatory processes, you just don't observe. Observations give you some perceptions and by that you learn, you have scope to study.

So, on the other channel of *āsanas*, negotiation of an *āsana* you are doing, learning, studying. There is observatory for you to facilitate the process, there is an academy for you to facilitate the process, there is a laboratory for you to facilitate the process. So there are lab processes, observatory processes, academy processes, rather than specific set of techniques, which is there for postures.

So identify the educative material that you have from the **spinal porthole**, in your position, in your *āsana*. So the body processes must be generated by the spine, from the spine, through the spine, in the spine, by the spine, with the spine; and when I say spine, spine and back, both.

The **breathing process** is also initialized by back and spine. Watch how much the back and spine is a breathing organ, how much it is conditioner of your breath and breathing.

So also the **mental processes** - sensation, perception, cognition, thought - it is also generated by spinal breed. It is spinal breed of thought process, so it is spinal breed of breathing process; it is spinal breed of physical processes, corporeal processes. So watch how the things are taking place.

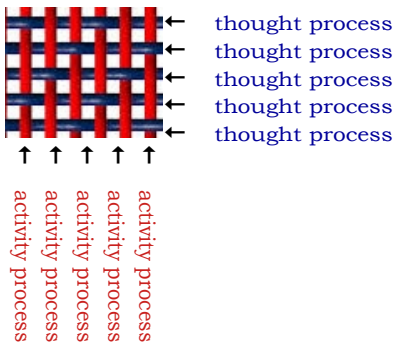
20:19

Now identify that there is a weave of activity and thought<sup>4</sup>. Are you merely activating an inner activity in your *Śīrṣāsana*, or your *Bharadvājāsana*, or your *Utthita Hasta*? No, there is invariably because of your awareness, sensitivity, observations; you have a *state of mind*. The state of mind, as I said in the last lesson, invariably has some underlying thought. You cannot have a mental state without a thought pattern, without a thought content, you can't be thoughtlessly in a good state of mind, you cannot be thoughtlessly in a negative state of mind. If it is a negative state, positive state, desirable state, undesirable state, clement state, inclement state, there is always a thought present there. There is a thought, there is a thought process. So try to understand the thought process

4 See also Online Education in Yoga by Sri Prashant S. Iyengar Lessons N. 4 and N. 7.



that is in place. So you are not merely in a posture. You are structuring your mind, mindset, consciousness; state of mind is being structured and when you go through different phases of *āsanas* or one channel of doing, staying, maintaining, etc., the second channel - of doing, learning, studying, comprehending, understanding, analyzing, synthesizing - mark the thought process there.

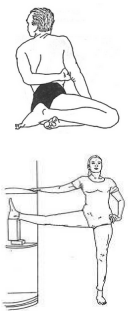


So understand as I said the other day that it is a weave of activity process and thought process. Try to become aware of the activity process and the thought process. The activity thread in the weave and the thought thread in the weave. Because in textiles the fabric is always a weave-tage, weave of horizontal and vertical threads. So these are two threads, which have activity and thought, which will weave an *āsanic* position, condition, state, caliber, etc.

So merely activity process will not give you graduation in your posture. The thought fabric is also important. As a matter of fact, the thought fabric is more important for you to be graduated in your *āsana*. That is implied in an *āsana*, it's not just activity, improved, corrected, adjusted, set right, monitored, under scrutiny; but the thought process as well.



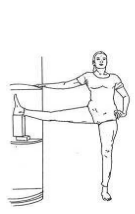
Now while you are doing this 'backified' *Śīrṣāsana* or *Bhāradvājāsana*, if I may say so, understand how the mind is participating, how the mind is receiving, how the mind is dispensing, what is the activity of the mind? What is the profile of the mind? What is the function of the mind? Because it is working internally for other aspects of you. It is not only working for your body, it is working for your breath, breathing, it is working for your all-mental functions.



So the spine or back being the locus or sprout hole of awareness, consciousness, consciousness flow, it will address the mind also. So find out how the thought process is different when it is body-set-addressals. How is the thought process when it is a breath-set addressal? How is the thought process when it is mind-set addressal? And understand that much activity also will be changing. So these are nuances of *āsanas*, that you must be body-set addressal, breath-set addressal, mind-set addressal. So you are supposed to be rendering this, the body-set addressal, the breath-set addressal, the mind-set addressal and understand how the activity changes and how the thought process changes.

Now, in the realm of thought, because in the previous session we were discussing with meditativity, see the potential for you to be meditating. You open up any book, all books will not have meditative potential. There are some books, some subjects where there is meditativity potential. You can't open up a newspaper and try to trace meditativity potential in a news item there. However, you can open up a book such as Gospel of Rāmakṛṣṇa, life of a sage, life of a saint, a book on

*adhyātma*, a book on philosophy. You will get lot of matter for you to be meditative. There will be a meditative potential in that matter, that's why the other day I said the thought should be suitable for you to be meditative. Any thought will not allow you to raise up a structure for meditativity. Now find out how much there is potential for meditativity. Because your thought process can end up in pensivity, reflectivity and meditativity.



One more interruption here. If you want to change the posture, you can change the posture. If you are done in *Śīrṣāsana*, you can go to *Bhāradvājāsana*, or you can go to *Utthita Hasta*, or you can interchange your positions. You can be changing your posture for further explorations.



But maintain this spinal paradigm, back paradigm. Find out how you can refine the fabric of your thought; refine the fabric of your activity. So, refined activity and refined thought will definitely lead towards a meditative state. It will have meditativity potential, meditative potential. And your *āsanas* will give you plethora of it.

27:40

So find out how, as I said, during that session which we dealt with the meditation. I told you there are three aspects: there is a **thinker**, there is a **thought**, there is **thinking**<sup>5</sup>. So try to catch, hold of the thought behind your state of mind because in *āsanas* we are supposed to go for a state of mind, we want a quiet state, serene state, sublime state, noble state, unalloyed state of bliss.

So we will be going for a positive state of mind in *āsana*, we don't go for a negative state of mind in an *āsana*, we want to improve the state of mind and how that is a thought structure behind improving your state of mind. So try to highlight the thought process as you are going for refined states of activity and refined states of thought. Identify the thought content. See how the thought content will change in body-set addressal, breath-set addressal and mind-set addressal. Try to catch it, how the thought content will change.

So thought about the thought, this proposition which I mentioned can come very handy here: carrying a thought about the thought. Don't just go for state of mind in yoga, that is consumerism, that you want to do yoga and you want to feel quiet, serene, sublime, sedate, pensive, little transcendent, seventh heavenly mind, that is consumerism. **Try to understand the underlying thought and the structure of thought for sublime states.** Let us not be consumeristic. Let us see how is the thought structuring for sublimation. What is the raw material of the thought, underlying thought on which such structure is raised up.

So you will have a thought about the thought; the thought will be under scrutiny. The thought will be under assessment and by that you will be able to improve the thought process. Then also you can have consideration of the thinker, you are all thinking. You have a thought, it cannot go by saying that there is no thinking but there is a thought. So when there's a thought, there is a thinker, when there is a

5 See also Lesson N. 5 Online Education in Yoga by Sri Prashant S. Iyengar

thinking, there is a thought. So these are three dimensions of one concept. Don't go by literal meaning of the thought or thinking. These are three-dimensional words. You cannot be having a thought without thinking, you cannot be thinking without a thought, you cannot be thinker without thinking, you cannot be thinker without a thought, so these are three dimensions: thinker, thinking and thought. *Āsanas* give you wonderful condition to have clarity with respect to these three dimensions, to study, identify and then study what is thought, what is thinking and what is thinker.

So there will be possibility, probability for you to have a thought about the thought, thought about thinking, thought about thinker. This is important in meditative process and see the enormous potential for meditativity in an *āsana*. So I told you about meditativity in a previous session and I told you also about *yamas* and *niyamas*. See how is your thought culture, your thought process, your mind, psyche, consciousness; what is its profile?

32:40

As I said the other day, not committing *himsā* does not mean you are in *ahimsā*. Not being in untruth doesn't mean you are in truth. To be in truth you must be in truth. To be in *ahimsā* you must be in *ahimsā*. You can't say: "I am in *ahimsā* because I am not in *himsā*". To be in *asteya*, you must be in *asteya*. You can't say that I am not in *steaya*, therefore I deduce I am in *asteya*. I am not in *abrahmacarya*, therefore I am in *brahmacarya*. No! These are all not negative states. Now see, no doubt you are not in *himsā*, you are not committing any *himsātmac* activity or activity of the nature of *himsā*, nor there is a thought of the nature of *himsā*, but that is not all, you are going beyond, you are encouraging the *pratipakṣa*<sup>6 7</sup> (antidote, *Ed.*) of *himsā*.

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6 II.33 *vitarkabādhane pratipakṣabhāvanam* ||

*Principles which run contrary to yama and niyama are to be countered with the knowledge of discrimination.*

II.34 *vitarkaḥ himsādayaḥ kṛta kārīta anumoditāḥ lobha krodha moha pūrvakaḥ mṛdu madhya adhimātraḥ duḥkha ajñāna anantaphalāḥ iti pratipakṣabhāvanam* ||

Uncertain knowledge giving rise to violence, whether done directly or indirectly, or condoned, is caused by greed, anger or delusion in mild, moderate or intense degree. It results in endless pain and ignorance. Through introspection comes the end of pain and ignorance. B.K.S. Iyengar *Light on the Yogasūtra* of Patañjali HarperCollins Publishers

7 II.33 *vitarkabādhane pratipakṣabhāvanam* ||

*Upon thought of sinfulness, (there should be) habituation to contraries.*

Or

Being disturbed or vexed, harassed or inflicted, by perverse thoughts against the principles of yama and niyama, these must be countered or resisted by cultivation or practice of contraries.

II.34 *vitarkaḥ himsādayaḥ kṛta kārīta anumoditāḥ lobha krodha moha pūrvakaḥ mṛdu madhya adhimātraḥ duḥkha ajñāna anantaphalāḥ iti pratipakṣabhāvanam* ||

Perverse thoughts such as those of causing *himsā*, etc., whether done by oneself or caused to be done or approved and applauded (...?) are preceded by greed, anger, or delusion which are either mild, or middling, or intense, result in endless pain and ignorance. This is the kind of contrary thought to sinning, and must be borne in mind for refraining... Prashant Iyengar *LIGHT ON VYASA BHASYA* (On Patanjali Yog sutras) Publisher: Ramamani Memorial Yoga Institute 1107 B/1, Model Colony, Pune 411016 India



The *himsā* etc. are manifestations of *shadripus*<sup>8</sup>.  
*Ahimsā*, etc. are manifestations of *shadsampatti*<sup>9</sup>.

So what is prominently there in your mind, activity of body, mind, breath, is not absence of *himsā*, absence of *asatya*, absence of *asteya*, absence of *abrahmacarya*, absence of *parigraha*, but presence of their antagonizers: *shat sampatti*. The noble material has surfaced in the consciousness: *sama, dama, titikṣā, uparati, jñānavairagya, śāntisamādhāna* (see note N. 9 Ed.). So it is implied for *ahimsā, satya, asteya, brahmacarya, aparigraha, sauca, saṁtoṣa, tapas, svādhyāya, īśvarapraṇidhānāni*<sup>10</sup>, the raw material of it is not just preventing ourselves from *himsā, asatya*, etc., but encouraging and reaping harvest of *sama, dama, titikṣā, uparati, jñānavairagya, śāntisamādhāna*. Or, with reference to *Bhāgavadgītā* 16th chapter, *daivī saṁpad*<sup>11</sup>. 16th chapter speaks about *daivāsurasampadvibhāgayoga*<sup>12</sup>. Study that chapter; understand the demonic potentials and godly potentials.

8 The sorrows are in conjunction with us from time without beginning. And Yog is to begin this disjunction and ultimately experience essential and perpetual bliss. Undoubtedly, this channel of disjunction is the most important. We need to effect disjunction, dissociation, mitigation and eradication etc., in respect of *Rajo-Tamo guna* manifestation and mutations. We need to work on the mitigation of the ***shadripus*** ... the six foes of the mind. The knowledge appears in the psyche, when the psyche, the mind is untouched by *Kama, Krodha Lobha, Moha Mada, Matsarya*.

***Kama*** means passion which is a natural propensity.

***Krodha*** is the loss of temper, imbalance in temper causing anger or exasperation.

***Lobha*** is a sort of avariciousness, greed coming out of attachment.

***Moha*** is infatuation which blindfolds and stupefies the intelligence.

***Mada*** is a sort of self-conceit, the bloated ego which results into a sort of self conceit.

***Matsarya*** is aversion, despise and hatred.

Page 31 and 35 in Prashant Iyengar *Discourses on Yog Series 2 - ASHTANGA YOGA OF PATANJALI* Publisher: Ramamani Memorial Yoga Institute 1107 B/1, Model Colony, Pune 411016 India

9 *Shama* (peace of mind), *dama* (self-restraint), *titikṣā* (endurance), *uparati* (dispassion), *jñānavairagya* (knowledge and renunciation), *śāntisamādhāna* (tranquillity and contentment) constitute the six aspects of spiritual wealth. Prashant S. Iyengar *Discourses on Yog vol. 1* p. 2 Publishers: Ramamani Memorial Yog Institute, Pune and Yog Mumbai.

10 2.32 *saucasaṁtoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ* ||

Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self or God are the niyamas. B.K.S. Iyengar *Light on the Yogasūtra of Patañjali* HarperCollins Publishers

11 *daivī saṁpad vimokṣāya*

*nibandhāyā 'suri matā*

*mā śucaḥ saṁpadaṁ daivīm*

*abhhijāto 'si pāṇḍava*

The divine nature is deemed for liberation, the demoniac for bondage. Grieve not, o *pāṇḍava*; thou art born for a divine lot.

*Bhāgavadgītā* 16.5, with the commentary of Sri Sankaracharya, translated from the original Sanskrit into English by Alladi Mahadeva Sastry, Samata Books Madras p.417.

<https://archive.org/details/Bhagavad-Gita.with.the.Commentary.of.Sri.Shankaracharya/page/n431/mode/2up>

12 Title at the end of the 16<sup>th</sup> chapter of *Bhāgavadgītā* with Śankara comment. Means: Disinterested action based upon the distinction between divine nature and demoniac nature.

[https://archive.org/stream/in.ernet.dli.2015.115358/2015.115358.The-Bhagavadgita-A-Fresh-Approach\\_djvu.txt](https://archive.org/stream/in.ernet.dli.2015.115358/2015.115358.The-Bhagavadgita-A-Fresh-Approach_djvu.txt)

So in *āsanas* you are evolving saintly potentials, godly potentials. A saint is not merely refraining from *himsā*, *asatya*, etc., he is established in the opposites of it, which he earns by *satsaṅga*<sup>13 14 15</sup>, *sāadhanāsaṅga*<sup>16</sup>, *shastrasāṅga*<sup>17</sup>, *sattvic*<sup>18</sup> *ahara vihara vichara*<sup>19</sup>, that is *shat-sampatti: sama, dama, titikṣā, uparati, jñānavairagya, śāntisamādhāna*. See how these things are churned out by your *āsanas*. Even simple *āsana* like *Śīrṣāsana*, which is deemed to be a physical posture, or *Bharadvājāsana*, deemed to be a physical posture, or *Utthita Hasta*, deemed to be a physical posture it is a generator of noble qualities. That is the *Samudra Manthan*<sup>20</sup> aspect in the microcosm through Yoga.

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- 13 Satsang is a Sanskrit term derived from two roots: sat meaning “true” and sangha meaning community, company or association. It can be translated as “associating with good people” or simply “being in the company of truth” and refers to the act of gathering with like-minded, uplifting people, especially those on a spiritual path. <https://www.yogapedia.com/definition/4997/satsang>
- 14 A neophyte has a *sadhana* of three aspects, viz:  
(1) *Satsanga sadhana*, (2) *Sadhanasanga*, (3) *Shastrasanga sadhana*. Discourses on Yog vol. 1 pag. 79. Publishers: Ramamani Memorial Yog Institute, Pune and Yog Mumbai.
- 15 The vaidic culture recognizes the importance of *satsanga*, which is the first aspect of *sadhana* ... We require to develop contact with the principles of:
- **yajna** (principle of sacrifice. It is based on our acknowledgment of our indebtedness to Nature),
  - **dana** (nature, tendency and action of gifting) and
  - **tapas** (austerity, restrains the animal tendencies in man). It implies contact with noble and saintly people, which should be constant and lasting. These principles instill and augment noble principles in our lives (p. 81).
- ... When *Patanjali* compiled the *yogasutras*, he did so with the vedic tradition in mind. He, therefore, directly commenced his scheme of *yog sadhana*, with the fundamental basic stages of *yama* and *niyama* without the need for any pre-conditioning course. To commence the practice of *ashtanga yog* from the present center-stage of licentiousness, self centredness and atheistic leanings is well-nigh impossible. ... The entire *Vedic* culture was upheld on three pillars: *yajna*, *dana* and *tapas* and the establishment of these in the *sadhana* is vitally important. This is the way by which the ethico religious principles of *yama* and *niyama* become natural and spontaneous as well as organic for us. ... At the foundation of the yogic edifice are the three foundational blocks of *yajna*, *dana* and *tapas*. Over the foundation there is the structure of *ashtanga yog* ... This ground floor gets raised up to the first floor, transmuting itself into *kriya yog* comprising of the integrated *tapas*, *svadhyaya* and *Ishvarapranidhana*. ... The entire yogic edifice is thus founded on *yajna*, *dana* and *tapas*. *Ibid* p. 70-1.
- 16 *Sadhanasanga* consists in practising the principles of *yajna*, *dana* and *tapas*. ... *satsanga* puts a seed of disposition in the mind which is required for *yajna*, *dana* and *tapas* while *sadhanasanga* evolves and enriches it. *Ibid* p. 80.
- 17 In *shastrasanga* one gets influenced by the Scriptures which refer to *yajna*, *dana* and *tapas*. The *sadhaka* is presumed to be a student of the *shastras*. *Shastrasanga* comprises the study of vedic *Dharmashastra*, *Vedas*, *Vedashastra*, *Karmashastra*, *Yogashastra*, *Puranas*, *Upanishads*, *Bhagavadgita*, *Santasahitya* and *Adhyatmashastras*. *Ibid* p. 80.
- 18 The *sattva guna* ... is clear and subtle. This *guna* is extremely subtle i.e. it is totally opposite to the gross. A *sattvic* man pays attention to the purification of his mind and is averse to impiety. He is devout and respectful to his elders. He has faith in God and *Dharma*. He can discriminate between good and evil, he believes in transmigration, *Karma* and its *phala* or fruits. He finds happiness in the path of virtue. He possesses gratitude, has thirst for knowledge and is honest, forbearing and sincere by nature. He has radiant *medha*, *buddhi* and a sense of equanimity. His memory harbours only the auspicious and not the evil thoughts. He has filtration of memories. The thoughts about other people's sins or malice, injustice imposed by others, thoughts or revenge, etc. are things to be forgotten. These go into

So all noble qualities are surfacing. So when the noble qualities are on surface, or sumptuously present, there is no chance of you going to *himsā, asatya, steya, abrahmacarya, parigraha*. Not only that you will be away from them, you will be engaged in their opponents *dharma*. Their opponents are *dharma tattva*<sup>21 22</sup>, so you will be established in *dharma tattva*. See how the *yamas*, the very material of *yama* is being churned out. **We try to live in *yama*; we don't try to turn out material of *yama***. See in *āsanas* you can turn out material of *yama*. That's a yogic mind, if you look into Gururji's book<sup>23</sup> - small booklet on yogic mind - you will understand how yogic mind can be turned out from what you are doing.

37:37

So I have tried to bring in the theory, which we discussed for nearly two-three sessions, in practical aspects of it. So, for you to understand how postures become *āsanas* and how *āsanas* have *yog*, that's how *yog* comes in *āsanas*. Therefore, they are called *yogāsanas*. So today I have made an attempt to combine the theoretical precepts and the practicality for you to construe. Those ideas about meditation, meditativity, ideas about ethico-religious principles, the *Āchāra Dharma*

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oblivion without much delay. On the other hand, goodness in the other people, our duty towards them, etc. are to be remembered and retained in the mind. Retentivity, intelligence and balance are obvious signs of this *vr̥tti*. Prashant S. Iyengar *Discourses on Yog vol. 1* p. 23 Publishers: Ramamani Memorial Yog Institute, Pune and Yog Mumbai.

19 *Ahara* (Food), *Vihara* (Relaxation), *Vichara* (Thinking)

20 The Samudra Manthana (Sanskrit: समुद्रमन्थन, lit. **churning of the ocean**) is one of the best-known episodes in the Hindu philosophy narrated in the Bhagavata Purana, in the Mahabharata and in the Vishnu Purana. The Samudra Manthana explains the origin of Amrita, the nectar of immortality and the omnipotent god of destruction Shiva drank the vish. [https://en.wikipedia.org/wiki/Samudra\\_manthan](https://en.wikipedia.org/wiki/Samudra_manthan)

21 The body is the essential prerequisite for spiritual realization – is an established principle of Dharma. (pag. 3) ... It is essential to think of man as part of the Universe and Nature for a comprehensive study of him. Thus without consideration of the Universe, Nature and the world in which he lives, it is not possible to understand Man. Man is formed through the creative process of the cosmos. Man is shaped by the same process as the Universe, which is constituted of the manifest and the unmanifest, the sentient and the insentient, the gross and the subtle, the temporal and the spiritual elements... The metaphysists of *yog*, Patanjali and the samkhya philosophers, hold that the universe has only two fundamental principles, abstract Purusha and concrete Prakriti...(p.18-19) All the **twenty-four principles (tattvas) of Prakriti (Nature)** exist in this limited corporeal body. The entire Universe is manifested in it. Therefore, thought must be given to the relationship of the Universe and the individual soul. The Universe consists of the seven upper worlds ... the seven subterranean regions ... all these fourteen regions are ensconced in the human body. So the knowledge of man has to comprise also the knowledge of the existence of the three worlds – the lower world, the earth and the upper world...(p. 20) The human body is composed of all the elements of the Cosmos. The nature and the characteristics of the Universe and the human body in general requires careful attention. One way of realizing man is to try to know the **twenty-four tattvas of Prakriti**... (p. 4) Prashant S. Iyengar *Discourses on Yog vol. 1* pag. 3-5, 18-20 Publishers: Ramamani Memorial Yog Institute, Pune and Yog Mumbai.

22 See attachment N.1. from Dr. B.K.S. Iyengar *Yaugica manas Know and realise the yogic mind* Yog Mumbai

23 Ibid.

principles, *Āchāra Nīti Dharma* principles. So to understand them, how we are having generators of this through our *āsanas*, *yogāsanas*, through our *prāṇāyāma*, through whatever thing we do. See the dynamic meditativity, dynamic meditation in place where you consider the thinker, where you consider the thinking, not just the thought. Rather than, what you call, going round, hovering around a thought and saying that *I am thinking*, we also had thought about thinking, we also had thought about thinker, and that is major component of meditativity. So that should be enough for the session. Thank you very much for your patience. Hope this is also a fruitful session. Namaskar, thank you very much.

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Drawings of *āsanas* are from Geeta S. Iyengar, *Yoga in Action Preliminary Course and Yoga in Action Intermediate Course I*, Yog Mumbai

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A special thanks to Dr. Rajvi H. Metha who helped in the correct compiling of the transcription.

Turin, January 24<sup>th</sup>, 2021

## COSMOGONY Source of Creation

I would like to give the readers a background of cosmogony as it is essential to know about the concept of Nature, Soul and God. It is said that *Ādi śakti* – the primary power, or *Adṛyśya śakti* – the invisible Supreme Power is the first and foremost Power, a Supreme Architect of creation. The *Ādi śakti* or *Adṛyśya śakti* is the 'Power of God' because in Him are hidden the three principles or *śakti*: the power of Generation, the power of Organisation and the power of Destruction.

God created this universe as a playground where He plays the game of creation (*śṛṣṭi*), sustenance (*sthiti*) and destruction (*saṁhāra*). We call him by various names and pray to Him in various forms.

### Creation of the Universe

Both *Ādi Puruṣa* or *Īśvara* as *Prakṛti* (nature) existed from time immemorial. God thought of creating the universe and the creation came into form. God created the *puruṣa-s* – the souls or the core of the beings, as well as *Prakṛti* or the evolutes of nature along with the qualities (*guṇa-s*). This *guṇa-s* are: illumination (*sattva*), vibrancy (*rajas*) and inertia (*tamas*).

*Mūla Prakṛti* is understood as primordial or root nature having **twenty four principles** or evolutes that are divided, according to Patañjali, into four:

1) **Alīṅga** = without mark or gender. *Alīṅga* is pure, unevolved or unadulterated in nature. It is like the basic gold. ... -----> **Mūla Prakṛti** is a foundation for nature's first great cosmic principle (*mahat*) to spring out as a distinguishable mark or *liṅga* to function.

2) **Liṅgamātra** = indicating signs-----> **Mahat** is nothing but the cosmic energy or cosmic intelligence or cosmic consciousness, literally "the great one", translated as the cosmic consciousness, is the first and primary evolute of *prakṛti*. It consists of consciousness which sprouts in the form of *prāñā*, *ahaṁkāra*, *buddhi* or *manas*.

3) **Aviśeṣa** = without any difference or uniform state. The non distinguishable parts of nature (*aviśeṣa*) are the I-form (*ahaṁkāra*), pride or ego (*ahaṁkāra*) and the five infra-atomic nature-s (initiatory natures) of the five elements (*tanmātra*). These are smell (*gandha*), taste (*rasa*), form (*rūpa*), touch (*sparsa*) and sound or vibration (*śabda*). The *prāñā* which exists in these *tanmātra-s* animate the whole body – the cellular body.

4) **Viśeṣa** = distinguishable state. ... These principles of nature get churned by the spokes of the wheel of the *guṇa-s* for activation. ... The distinguishable parts of nature (*viśeṣa*) are the five elements or *tattva* (earth, water, fire, air, ether), five senses of perception or *jñānendriya* (nose, tongue, eyes, skin, ears), five organs of action or *karmendriya* (*ekādaśendriya* or *sthūla manas*).

The *manas* is not only connected with *jñānendriya-s* and *karmendriya-s*, but also with *pañcamahābhūta-s* and *pañcatanmātra-s*. It is hidden in *mahat* as cosmic mind and in *citta* as individual mind. In a way the network of mind is spread all over in our life's stance. As the mind spreads in the body, we also need to understand the body constituents from an *āyurvedika* point of view.

