

Lesson 10: Online Education in Yoga by Sri Prashant S. Iyengar

Synopsis

This lesson starts with emphasis on the understanding that meditation is not *dhyāna*.

The meditation that is being discussed is dynamic meditation and dynamic meditation is one of the prerequisites of meditative practices. Dynamic meditation is where the higher faculty functions of the brain have to come in. It involves the use of higher faculty functions which we don't need in our normal walk of life. Guruji's practices were dynamic meditative practices and it was his hierarchy. Ordinary persons are not capable of that.

There is a further reference to classification of thoughts and an invitation to analysis of thoughts; reflective thoughts, opaque thoughts, transparent thoughts, translucent thoughts, etc. and then understand their relation/contribution to meditation.

Meditation requires qualification. *Dhyāna* is a wider concept and does not need any qualification.

In Patanjali's three-fold scheme of *dhyāna*, *dhyāna* is a *stotra*, a mantra, a *japa*.

Japa is a need. Like we take supplements for our body just because we need it and not because our body likes it, so also the *sūkṣma śarīra*, the astral body needs *japa* and *nām smaranam*.

Difference between *mano vṛtti* and *citta vṛtti* is expounded.

Question about different types of thoughts is explained concluding that only reflective thoughts are suitable for meditation.

A final note that *dhyāna* on a personal deity has nothing to do with religion but rather to do with a reverential icon which will give noble thoughts.

Namaskar. In the new session today, I want to respond to certain queries and a certain, kind of, not necessarily doubts or questions, but some inquisitiveness as well and I welcome that.

We have been discussing on the meditation aspect, and let me remind you I often said that **meditation is not *dhyāna***. The meditation that we were discussing was an aspect of *dhyāna*; *dhyāna* is a wider concept. We tend to equate *dhyāna* with meditation and meditation with *dhyāna*, which is not proper.

So, the meditation that we were discussing it was with reference to Guruji's mention that his practice was a dynamic meditation and **dynamic meditation is one of the prerequisites of meditative practices**. You need to have **dynamic meditation where the higher faculty functions of the brain have to come in**.

Now in the worldly business activity of life we don't need them. We just need to have perception, we need to have cognitions, we need to have memories, we need to have some imaginations, we need to have some analysis, logic, reasoning. So this is what we need in the business activity of life. But human brain has been endowed with, functions, higher faculty functions which we don't need in our normal man's, normal walk of life, however, that is there and meditation as I said it's a psychological term, it's a psycho-mental act and therefore it deals with thought, thinker, thinking which we saw that during couple of sessions.

But today what I want to say is that once again I repeat, do not confuse between *dhyāna* and meditation. In our world, there have been lot of messing up with terminologies. Lot of messing up with the words, then also the need of translating the words into English, this is the need of the hour.

Hundred, two hundred, three hundred years back, it was not necessary to translate everything into English. But today it is very necessary to use English, make expressions in English, communicate in English; therefore we have to take this care.

Now, this meditation that we spoke of and which Guruji said, that in his practices or his practices are dynamic meditative practices, you should know that it was Guruji's hierarchy. You and me really not have gone and we have not really felt the need of meditation while we are in *Śīrṣāsana*, *Sārvaṅgāsana*, *Halāsana*, *Ūrdhva Dhanurāsana*, *Trikonāsana*, and today the meditation word has come into consumer market and meditation is just something where one seeks for relaxation, dis-tension, because in our world we are under lot of stress and today we feel the need of having some stress management and if we are distressed, if you are de-stressed rather, if you are de-stressed by some measures taken and the mind is quiet, the mind is serene, we tend to say that it was meditation.

So meditation has one connotation in consumer realm. Meditation has another connotation in philosophical realm or philosopher's realm. Sometimes when the philosophers speak of meditation, it's a different realm, they want some transcendence. You can't be in mundane mire, stuck in mundane mire and then try to meditate, because that is something that helps you escape the mundane gravity and therefore, for philosophers it is another connotation. It is not just relaxed mind. Merely relaxing the mind by certain measures which are so-called meditations, that is not really meditation precisely.

Meditation should be a higher thought process; higher faculty functions of the brain must be in place, which are **pensivity, reflectivity, meditativity.**

Classification of thoughts:

- **Opaque, transparent, translucent, reflectable reflecting and reflected thoughts.**

There are certain thoughts, which are reflectable, certain thoughts can be reflecting, certain thoughts can be reflected. So at this junction, let me tell you, there are so many classifications of the thoughts. We say the thoughts: delighting thoughts, sorrowing thoughts, stressing and tensing thoughts and relaxing thoughts, activating thoughts, and passivating thoughts, good thoughts and bad thoughts, noble thoughts and ignoble thoughts, worldly thoughts and sublime thoughts, ethereal thoughts, transcendent thoughts, virtuous thoughts and vicious thoughts, good



thoughts and bad thoughts. So we are familiar with these classes of thoughts. So as student here, since we are trying to get Education in the subject of yoga, I would like you to take a piece of paper and try to jot down these various classes of thoughts with which we are familiar: good thoughts, bad thoughts, noble thought, ignoble thought, activating thought, passivating thought, delighting thoughts, sorrowing thought. So certain thoughts are philosophical thoughts, they have philosophical potential, they have philosophical material. **Those thoughts can be reflected, those thoughts can be reflecting.**

8:12

See what kind of surface do you require if it has to be reflecting? There should be sheen on it; it should be shining, now some surfaces which are rough, they don't reflect. Some surfaces, which have gloss, they reflect, so all surfaces don't reflect. Is that right? So there should be sheen on the surface, then it will reflect. Similarly, there are certain thoughts, not all thoughts are like that.

So let me tell you there are certain thoughts which are opaque, that they don't allow you entry into such thoughts, it is confusing thought, incomprehensible thought that you don't find any breakthrough to get into it. There are certain opaque thoughts. There are certain transparent thoughts, the thoughts have transparency. So thoughts have opacity, thoughts have transparency. Sometimes the thoughts are translucent. This is another class of thoughts which you should try to collect because these translucent thoughts, transparent thoughts are also needed, are also become handy, come handy for meditativity.

So, try to make a survey of thoughts. Classify the thoughts if you want to develop meditativity potential in you. Certain thoughts make you pensive, certain thoughts make you reflective, certain thoughts make you meditative. So we must have a sufficient baggage of such thoughts for meditation and meditativity. Because literally the word meditation, meditativity implies these kinds of thoughts: reflection worthy, reflectable rather than refractible. Some thoughts are refractible.

But anyway you will understand that this meditation is not common man's cup of tea. It is not cup of tea of you and me. No doubt about it, there is no doubt about it. Basically, we don't need this in business of life activity, or worldly activity, mundane activity, there's no requisition for it even, so why will we collect it? But in case if you are philosophical minded, student of philosophy, student of yoga, you must feel the need of such thoughts and then you must collect such thoughts. Like if you take reading of a text such as *Bhāgavadgītā*, *Upaniṣads*, you will have lot of matter where reflection is needed. If you read a newspaper you don't need reflection, if you read a novel, fiction, you don't need that; but some poetry, some poems make you philosophical. That is because of the content of the poem, the content of the literature is so important, that is the thought material is so important. Anyway, the point is that meditation is not a cup of tea for you and me and the commoners, but as students of yoga we do need it.

Now let me come to this point, as I repeatedly said, ***dhyāna* is not meditation**. Now we understand **for meditation we require qualification**. We must have repository of certain thoughts, which are philosophical in nature, philosophical in substance, the material of thought, material of the thought is philosophical.

So it's a qualification: unless we have such thoughts and unless we have developed some higher faculties of the brain, we will not be able to meditate. So it needs qualification and there's no doubt about it. But we are messing up with that

meditation with yoga today and with *dhyāna*. Now let me come to the moot point here.

13:23

***Dhyāna* is a wider concept and does not need any qualification.**

Yoga speaks of *dhyāna* and again I say, the meditation that we spoke about - thought, thinker, thinking, the triad, the trisection of the three, then the rotation of the three, etc. -, that is one aspect of *dhyāna*. There are other facets, factors, aspects of *dhyāna*. So *dhyāna* is a wider concept.

So today we are going to commence little discussion on *dhyāna* to remove the confusion between meditation and *dhyāna*. Because Gururji when he said, "my practice was dynamic meditation", of course it was his hierarchy. Now all of us, none of us, are on his hierarchy to say that our practice is also dynamic meditation. It's a qualification, if I may say so BKS qualification. If that qualification is there, then, our *āsanas* also will become dynamic meditation. So that is a qualification. We have to attain that qualification, caliber. However for *dhyāna*, being a wider concept, we will try to understand the so many factors and facets of *dhyāna* and there are certain *dhyānas*, basic *dhyānas*, fundamental *dhyānas*, which need no qualification whatsoever. Absolutely no qualification whatsoever.

They don't need higher faculty functions of the brain. Normal faculty functions of the brain it is enough. Why you don't even need normal? You can be subnormal. Even *dhyāna* comes for a subnormal mind. Where is the question of qualification? So, **Patañjali** in his treatise has spoken about ***dhyāna* of three classes**, in three places coming for three calibrations, coming for three calibers. And one of such caliber is that you don't need any caliber. *Dhyāna* is for one and all. Now *dhyāna* is a multifaceted terminology, multifaceted term. One of the facets is to be dwelling on philosophical matters, which we saw earlier, so that needs qualification, that needs caliber. So we are not going to consider that at this juncture.

***Dhyāna* is a *stotra*.**

Let us try to consider Patañjali's scheme of *dhyāna*; and *dhyāna* comes in so many different ways. Those who are familiar with certain ***stotras***, the *stotra* which is eulogy to personal deity, for worship purpose. If you want to worship your personal deity, there are *stotras*. One of the very familiar to most of the Indians is "Rama Raksha *stotram*". In Rama Raksha *stotram*, if you carefully read it, it begins with mention

"*Atha dhyānam*"¹. The personal deity is Śrī Rama, what is *dhyāna*? "*Ājānubāhum*"². Rama is "*Ājānubāhum*". So if you recite "Rama Raksha" you will come to a passage quite in the beginning itself:

*"dhyāyedājānubāhum dhṛtaśaradhanuṣaṁ baddhapadmāsanasthaṁ |
pītaṁ vāsovasānaṁ navakamaladalaspardhinetraṁ prasannaṁ ||
vāmāṅkārūḍhasītā mukhakamalamilallochanaṁ nīradābhaṁ |
Nānālaṅkāradīptaṁ dadhatamurujaṭāmaṅḍalaṁ Rāmachandram" ||*³
|| "*Iti dhyānam*" ||⁴

That is *dhyāna*. We just chant it and recite it like other part of the "Rama Raksha". We just chant it, that is not proper, precise. It is description of Rama for *dhyāna*. Rama being personal deity, we must meditate on the meaning and purport of those verses.

Dhyāna is a mantra⁵.

Another verse, which you are familiar with, is about Vishnu it is also *dhyāna mantra*.

*śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ sureśaṁ
viśvadhāraṁ gaganasadṛśaṁ meghavarṇa śubhāṅgam |
lakṣmīkāntaṁ kamalanayanaṁ yogibhirdhyānagamyam
vande viṣṇuṁ bhavabhayaharaṁ sarvalokaikanātham ||*^{6 7}

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- 1 Atha dhyānam = Then meditate. https://en.wikipedia.org/wiki/Ram_Raksha_Stotra
 - 2 *Ājānubāhum* = Who has arms reaching his knees. *Ibid*.
 - 3 May he be meditated upon, who has arms reaching his knees, who is holding a bow and arrows, who is seated in a lotus pose |
who is wearing yellow clothes, whose eyes compete with petals of a fresh lotus, who looks contented ||
Whose sight is fixed on the lotus face of Sita, sitting on his left thigh, whose color is like that of rain cloud |
Who shines in various ornaments and has matted hair which can reach till thighs, the Ramchandra || *Ibid*.
 - 4 Iti dhyānam = Thus meditate. *Ibid*.
 - 5 Mantra (Sanskrit: मन्त्र, romanized: mantra, ...) is a sacred utterance, a numinous sound, a syllable, word or phonemes, or group of words in Sanskrit believed by practitioners to have religious, magical or spiritual powers. Some mantras have a syntactic structure and literal meaning, while others do not. ... In Sanskrit, the Amarakosa lists the two elements of the word Mantra: the dhātu (seed) mantr (मन्त्र) and the krit pratyaya (affix) ghañ. For the dhātu mantr Pānini gives 'gupta paribhāshana' - 'protected or secret speech'. The krit pratyaya ghañ expresses either karma (object) or bhāva (the state or act of the activity itself). Therefore a mantra is the speaking of a protected or secret sound.
<https://en.wikipedia.org/wiki/Mantra>

Then you will get *dhyāna* mantra in "Vishnu Sahasranāma"⁶. You will get *dhyāna* mantra in "Rudra Prashna"⁹. So, every deity when there is a *stotra*, there is a *dhyāna*, so that is also meaning of the word *dhyāna*. That it is description for one to meditate on the personal deity.

19:28

So, we must know the purport of those verses, description of those verses, what is it saying and that must be inscribed or depicted in our mind. Even Patañjali's *śloka*, that we recite, is a *śloka* for *dhyāna*, the second verse which comes. The first one, you all know that it is:

*yogena cittasya padena vācāṃ
malam śarīrasya ca vaidyakena
yo'pākarottam pravaram munīnām
patañjalim prāñjalirānato'smi*

Now *ābāhu purusākāram* it is the depiction of the figure,

*ābāhu purusākāram
śaṅkha cakrāsi dhāriṇam
sahasra śīrasam śvetam
praṇamāmi patañjalim¹⁰*



- 6 We bow to the only lord of all worlds, Vishnu who is of peaceful appearance, reclining on the serpent, with a lotus from the navel, lord of gods, the basis of the universe, vast like the sky, coloured as the cloud, auspicious-limbed, beloved of Lakshmi, lotus-eyed, capable of being reached through meditation by yogis. <https://shlokam.org/shantakaram/>
- 7 Prayer to Vishnu. This appears within the dhyana sloka of the Vishnu Sahasranama, which is from the Anushasanika Parva of Mahabharata. Composed by sage Vyasa. This Vishnu Mantra grants one transcendental bliss. It will calm his restless mind and he will find lasting joy which will make him healthier and happier. *Ibid.*
- 8 *Sahasranāma* is a Sanskrit term which means "a thousand names". It is also a genre of *stotra* literature, usually found as a title of the text named after a deity, such as Vishnu Sahasranāma, wherein the deity is remembered by 1,000 names, attributes or epithets.
- 9 Sri Rudra Prasna is a hymn in praise of and prayer to Lord Siva and its chanting is the oldest with the names and attributes of Lord Siva listed. The word Rudra means the one who melts down all sorrow.
- 10 "The two slokas (verses) that we chant to invoke Lord Patanjali begin the Bhojavritti, Bhoja's commentary on the Yoga Sutras. It says, first of all, that Lord Patanjali is considered to be the incarnation of Adhishesha, the cobra, which is the seat for the Lord Vishnu, the very creator of this world. It is said he took birth three different times, giving three different sciences for people to improve themselves. The first is yoga.

So that is the *dhyāna śloka*. That is the configuration of Patañjali, that, must be depicted in our mind and we must meditate on that form which is described by the verses. This is implied in that *śloka*. That is also the meaning of *dhyāna*, it starts with "*atha dhyānam*" and ends with "*Iti dhyānam*". So look into various *stotras*. *Stotras* of Gaṇapaty, Dattātreya, Śiva, Śakti, Lakṣmī, you will get these *ślokas for dhyāna*. That is one meaning that the figuration of the personal deity must be depicted in the mind and that must be your focus of your attention, when you draw your mind internally, that's one meaning of the *dhyāna*; we just get the mind inside.

yogena cittasya padena vācāṃ

To purify the mind (*citta*), purify the consciousness, Patanjali gave the science of yoga (*yogena*) to us. To purify our use of words (*pada*) and speech (*vacca*), he gave a commentary on grammar to us, so that our use of words and way of speaking is clarified, distinct and pure.

malaṃ śarīrasya ca vaidyakena

To remove the impurities (*malaṃ*) of the body (*sarira*), he gave us the science of medicine (*vaidyakena*). ***yo'pākarottaṃ pravaraṃ munīnām***

Let me go near the one who has given these things to us.

patañjalim prāñjalirānato'smi

Let me bow down my head with my folded hands to Lord Patanjali Then after knowing the work of this Lord, the second stanza says what Lord Patanjali looks like. To do any meditation first the form has to be in front of the eyes.

ābāhu purusākāraṃ

From the hand up to the head he has the shape (*karam*) of a human (*purusa*).

śaṅkha cakrāsi dhāriṇam

In his hand he is holding the conch (*sankha*) and disc (*cakra*)

sahasra śīrasaṃ śvetam

On top of his head (*sirasam*) he has got a thousand (*sahasra*) hoods of the cobra, because he is the incarnation of Adishesha, the greatest cobra. Svetam means white.

praṇamāmi patañjalim

bow down to Patanjali

We chant so that at the very beginning that feeling of sanctification comes from inside, with the feeling of surrendering oneself, because nothing can be learned in this world unless you have the humility to learn. So the moment you think of the Lord [Patanjali] at the beginning of doing a practice, you know that you are very small in front of that greatest soul. Once that is understood then the other problems which always arise while practicing, mainly concerned with the ego, will be affected. You know that you are "coming down" to learn something. And you can't learn anything unless you come down; if you think you are on the top and you know everything, then you are not a learner at all. In that sense, the chanting helps. We decided to chant these two slokas from the very beginning. When Gurujī asked us to practice yoga we started with this recitation. But we didn't do it in the classes because when people came as beginners, they had the idea that it is a religious prayer of concern only to Hindus. It took people a little while to understand. Whenever we had some public program, a celebration such as Divali or Gurujī's

Now let's come to another meaning of the *dhyāna* which Patañjali mentions. He mentions *dhyāna* when the mind is subnormal, disturbed, below stasi, vexed, agonized, tormented, in fear, trauma, etc.

Now traditionally we have been given instructions, which have come from time immemorial, so you can't call that mind as meditative mind, there's no meditativity, yet there is meditation. There is *dhyāna*, there is meditation of the nature of *dhyāna* even if you are not meditative. So that is one *dhyāna* which Patañjali has mentioned in the second chapter, eleventh *sūtra*:

"dhyānaheyāḥ tadvṛittayah¹¹"

When you are agonized by *vṛittis* coming out of "*shadripus*", coming out of fear, timidity, worry, anxiety, anger, various negative states of mind, we just should take recourse to name of the personal deity, even if you are not meditative, it is *dhyāna*, in the sense, it is meditation, without being meditative, it is meditation. So actually you are not qualified, you are disqualified, you are under qualified, yet you can be doing that *dhyāna* and you are supposed to be doing that *dhyāna*.

Now, why there is a mention in the science, or *śāstra* of yoga, that you don't require calibration, yet you can be doing *dhyāna*.

For this you will have to understand our embodiment. See, for your corporeal body, whether you like it or you don't like it, you say I must take it, this is protein form and it is needed for muscles whether you like it or not. This is good for skin, you eat it. This is good for muscles, you eat it, this is good for bone, you eat it, this is good for blood, you eat it. There are supplementaries: iron, vitamins, proteins, calcium, it's not that you like them, although you don't like you take them. Why? Because your body matter needs it, corporeal body matter needs, because that will be nutrition to skin,

birthday, we would recite these prayers. People started taking interest and asking us what the prayers mean. When it was understood, everybody accepted it. For several years now we have been chanting these prayers before classes."

Adapted from an interview given by Geeta S. Iyengar at RIMYI in 1992 during the Canada intensive, conducted by Margo Kitchen, videotaped by Heather Malek, transcribed and edited by Judith M. in consultation with Marline Miller.

<https://iyengaryogacentre.ca/wp-content/uploads/2014/07/Patanjali-2.pdf>

- 11 II. 11 The fluctuations of consciousness created by gross and subtle afflictions are to be silenced through meditation. B.K.S. Iyengar, *Light on the Yogasutras of Patanjali*, HarperCollins Publishers (1993).

flesh, muscles, bones tissues, cells, fibbers, blood cells, corpuscular particles, the body matter, you need it, and therefore you take it.

24:26

Dhyāna is a japa.

Similarly, there are certain aspects in the esotericism of anatomy and physiology. *Dhyāna* is needed in the sense of "*japa*". *Japa* is needed for some aspect of our body and mind, which the exoteric anatomy, physiology, psychology doesn't know. But the esoteric anatomy, physiology, psychology says that *japa* is needed. It needs it. Just as heart needs, you take it, liver needs, you take it. If liver needs, you say it is your need, if the heart needs, you say it is your need, if the blood needs, you say it is your need.

There are certain unidentified aspects by exoteric anatomy, physiology, psychology; they identify that and they say: they need *japa*. *Sūkṣma śarīra*, that is called astral body, or that is called electronic body, it needs it. So *japa* is a must. Whether you are yogi or not yogi, whether you are practitioner of yoga or not practicing yoga; just as everyone needs proteins and vitamins and all those nutritions, whether you are strong or weak, whether you are in physical culture or intellectual culture in your life, mental culture in your life, whether you are wrestler or a painter, you need it. And we take it.

Similarly, in the subtle body aspects, what is called *Sūkṣma śarīra*, astral body, electronic body, it needs *japa*, therefore everyone should take recourse to *japa*. *Japa* will do everything for that body, subtle body. Just as gross body needs bath, sleep, rest, exercise, activity, food, respite, recreation. Try to make a list what your gross body and mind needs from food, to sleep, to activity, to respite, to recreation. Just make a list of all that; then you will understand the body and mind need so many things. What recreates, doesn't give nutrition, what gives nutrition doesn't give recreation.

So, the gross body, gross mind need enormous variety of things for their purpose to rest, to exercise, activity to passivity, nourishment to purification, bath to excretion. The gross body needs all of, you know you don't need a toilet, you need a bathroom, in bathroom you take bath, in toilet you have excretion. All that gross body needs, it is enormous list, it's a long list.

You all know it and you are all adhering to it, you are catering it. All those needs are there for subtle body as well. All those, absolutely all those needs. They also need food, they need nutrition, they need relaxation, they need activity, they need bath,

they need excretion, they need exercise, they need everything. All that gross body needs, but all that is catered by one single means: the *japa* is its bath, *japa* is its exercise, *japa* is its rest, *japa* is its recovery, *japa* is its recreation. It may not be your recreation, it is its recreation. It may not be rest to you, it is rest to it. You don't sleep, it sleeps. Although many times when people get engaged in *japa* they go to sleep, early morning practices they take a *japamālā* and they go on doing *japa* and then soon they will be sleeping.

So, sometimes the gross body also sleeps by *japa*, but that is not implied, that is not expected, it is the astral body, the electronic body, the subtle body, which needs to have all that. And just one act of the kind of *japa*, the mode of *japa* will do everything.

So it's a great scheme of *adhyātma*. You don't need any qualification. "*Bhagvan-nāma*¹²" or the "*nāma*" of your personal deity, that will do it. It is needed for everyone. You know, all other religions they speak about: "you must remember God". If their religions have God, they say: "you must remember God". What is remembering God? You remember something that you have seen, something that you have experienced, then what is remembering God? Even if you haven't seen God, not experienced God, yet you must remember the God and the only means is *nāma*, name.

So that's a lot of work on *nāma*, lot of tradition is there for the sake of *nāma*. In our *sādhana*s, *nāma* has enormous importance. It is because we can take recourse to *japa*, which is *dhyāna*. So that is *dhyāna*. Just being in *japa* is *dhyāna*, whether you are distracted, whether you are not in it, whether the mind is rambling, whether the mind is flirting, but just to continue that, mentally, orally, mentally. There are options of it, it can be oral *japa*, it can be mental *japa*, it can be silent *japa*, it can be murmur *japa*. So in some form or the other *japa* can be coming, it should come. It is for subtle body, it is for astral body, therefore, no qualifications are required.

31:51

So *Bhagvān-nāma* is *japa*, *Bhagvat smaranam*¹³ is a *japa* and therefore Patañjali also in his schemes brings *japa* in three places.

12 *Bhagvan-nāma* = ... 'the name or names of Bhagavat id est Viṣṇu'.

<https://www.wisdomlib.org/definition/bhagavanama>

13 *Smaranam* ... refers to "remembrance of the names, forms, qualities and pastimes of Śrī Kṛṣṇa; the third step of the ninefold process of bhakti". <https://www.wisdomlib.org/definition/smaranam>

- The first chapter: "*tasya vācakaḥ pranavaḥ, tajjapaḥ tadarthabāvanam*"¹⁴
- In *kriyāyoga*: "*tapah svādhyāya Īśvarapraṇidhānāni kriyāyogaḥ*"¹⁵. *Svādhyāya* there is *japa*.
- In *niyamas* again there is: "*śauca, santoṣa, tapaḥ, svādhyāya Īśvarapraṇidhānāni niyamaḥ*".¹⁶ *Svādhyāya* is *japa* there. So *dhyāna* has come.

So this is the *dhyāna*, which needs no qualification. Now as the *dhyāna* that we saw earlier, meditation we saw that it needed caliber, qualification, here it is not needed. So, *dhyāna* is something which everyone should do, everyone can do, everyone may do. There is no bar of any qualification. So therefore we should not confuse between *dhyāna* and meditation. Meditation is term from psychology and *dhyāna* is term in religion or worship modes, worship forms, ritualistic worships, etc. So that *dhyāna* is for one and all.

So let us try to understand this *dhyāna* with a greater detail in the next session. As I said there are three types of *dhyānas* which Patañjali has mentioned. Let's try to understand the *dhyāna* in scheme of Patañjali.

34:05

Citta vṛtti and mano vṛtti.

Now, before concluding the session today. As I said we are going for Education. I got a kind of inquisitiveness from some of the listeners and the watchers. This disillusionment is our most important thing that we are trying to do out of this Education. Now all of you know what is Yoga; the second aphorism of *Yogasūtra*, *yogaḥścittavṛtti nirodhaḥ*¹⁷. And in English it is rendered as restraining the mind is yoga. No, it's a fumble! Restraining the mind is not *cittavṛtti nirodhaḥ*. He has not said *manovṛtti nirodhaḥ yogaḥ*. He has said *cittavṛtti nirodhaḥ yogaḥ*. He could have used the word *manovṛtti nirodhaḥ*.

14 I. 27 *He is represented by the sacred syllable āum, called praṇava.*

1.28 *The mantra āum is to be repeated constantly, with feeling, realizing its full significance.*
B.K.S. Iyengar, *Light on the Yogasūtra of Patañjali*, HarperCollins Publishers (1993).

15 II. 1 *Burning zeal in practice, self-study and study of the scriptures, and surrender to God are the acts of yoga. Ibid.*

16 II. 32 *Cleanliness, contentment, religious zeal, self-study and surrender of the self to the supreme Self of God are the niyamas. Ibid.*

17 Metaphisically, the citta is made up of stva, rajo and tamo gunas, Vyasa divulges. Page 15 in Prashant Iyengar, *LIGHT ON VYASA BHASYA (On Patanjali Yog sutras)*, Publisher: Ramamani Memorial Yoga Institute 1107 B/1, Model Colony, Pune 411016 India

Cittavṛtti is totally different. *Manovṛtti* is, if I may say so, the tip of the iceberg. *Cittavṛtti* is the iceberg. And this *manovṛtti nirodhaḥ* will not evolve us. Everyday when we have our nap and sleep, half an hour or one hour nap or maybe four, five, six seven eight hours of sleep, there is *manovṛtti nirodhaḥ*. Our mental modulations have ceased. There is a restraint of mental modulation in our deep sleep. In our dreamless sleep we are not reformed at all. The morning we get up, we are back to square one. So we will never evolve by *manovṛtti nirodhaḥ*, because *manovṛtti nirodhaḥ* is coming on regular basis, every day. Does it reform us, does it evolve us? Not at all. If sleep could be evolving person, a human being, then that would have been only one "*puruṣārtha*"^{18 19}, human being take birth and go on sleeping. If the sleep ends, swallow a pill and go to sleep again. Again it is revoked, again take another dose and go to sleep, if that could have been our evolving agent. *Manovṛtti nirodhaḥ* doesn't evolve us. That is why Patañjali is not speaking about *manovṛtti nirodhaḥ*, he is speaking about *cittavṛtti nirodhaḥ*.

Now to explain *cittavṛtti* you are explained five *vṛttis*: *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā*, *smṛtayaḥ*²⁰. So to describe and to make you understand they are described, but those *vṛttis* are not to be restrained, and those *vṛttis* cannot be restrained unless you go to sleep, unless you become unconscious, can you stop those *vṛttis*, can you restrain those *vṛttis*? That is why a wakeful state *vṛttis* are not referred to in *cittavṛtti nirodhaḥ*. So in a wakeful state *vṛttis* are *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā*, *smṛti*. For us to understand those *vṛttis* we have been explained these *vṛttis* on a wakeful plane, but actually in the internal plane they are to be restrained.

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- 18 In YSP 4.34. *puruṣārtha* = fourfolds aims of man; discharging one's duties and obligations to oneself, one's family, society and country (*dharma*); pursuit of vocation or profession, following one's means of livelihood and acquisition of wealth (*artha*); cultured and artistic pursuits, love and gratification of desires (*kama*); emancipation or liberation from worldly life (*moksa*). B.K.S. Iyengar, *Light on the Yogasutras of Patanjali*, HarperCollins Publishers (1993).
- 19 Absolute freedom comes when the qualities becoming devoid of object of *Puruṣa* (*puruṣārtha*), become latent, or the power consciousness becomes established in its own nature. YSP 4.34, Prashant Iyengar, *LIGHT ON VYASA BHASYA (On Patanjali Yog sutras)*, Publisher: Ramamani Memorial Yoga Institute 1107 B/1, Model Colony, Pune 411016 India
- 20 I. 6 *Pramāṇa* = valid knowledge, experienced knowledge, correct knowledge which is studied and verified, proof, or evidence; *viparyaya* = inverted, perverse, contrary; *vikalpa* = doubt, indecision, hesitation, fancy, imagination, or day-dreaming; *nidrā* = sleep, a state of emptiness; *smṛtayaḥ* = memory. *Ibid.*

So that's a different class of *cittavṛtti* which have to be restrained in yoga. Not these class of *vṛttis* which all think that we want to stop these *vṛttis* and be in yoga. These *vṛttis* are stopped when you go to sleep and it's an easy way, if you don't get sleep, swallow a sedative, swallow, take a pill, you will go to sleep. If you go to sleep these *vṛttis* will be stopped. Why do you need *abhyāsa, vairāgya*? So therefore, *cittavṛtti nirodhaḥ* and *manovṛtti nirodhaḥ* should not be confused. So sometimes we'll have to see what is *citta*, how it is distinct to mind, what is *manovṛtti*, what is *cittavṛtti*. What is *manas*, what is *citta*^{21 22 23}. So in our Education we'll have to also, develop some clarity with regards to this.

21 See also Lesson N. 8 attachment N. 1.

In man the cosmic consciousness (*mahaṭ*) becomes individual consciousness (*vaiyaktika citta*) and *prāṇa* becomes individual energy (*vaiyaktika śakti*). (*vaiyaktika* = individual *Ed.*) Often this *vaiyaktika citta* in vernacular language is identified as mind (*manas*). The individual consciousness *vaiyaktika citta* has four constituent, though many mention only three of these constituents. These three are *ahamkāra, buddhi and manas*. As the *citta* and *puruṣa* are with form and without form like God, *ahamkāra* is also with form, the I-form (*aham-ākāra*) and without form (*ahamkāra*). Thus the four constituents of the individual consciousness (*vaiyaktika citta*) are:

- a) the I-form (*aham-ākāra*),
- b) the I-form personified as self (*ahamkāra*),
- c) intelligence (*buddhi*)
- d) mind (*manas*)

I am breaking the word *ahamkāra* into *aham-ākāra* purposely for *ahamkāra* as the Self (*puruṣa*) is formless (*nirākāra*), he assumes a form or *sākāra rūpa*. As such it is only possible for a *sākārika* self or a small self to assume a form for it to communicate or commune with the core (The Real Self) as well as the objects of the world. This compound word - *aham-ākāra* – if united, it becomes *ahamkāra* – the 'I'-maker. If *aham-ākāra* is the form (*sākāra*) of the pure Self, *ahamkāra* impersonates itself as pure Self. *Aham* is 'I' (the self), and *ākāra* is shape. **Aham has no shape**. It takes the shapes in the form of I-consciousness or ego. This 'I'-maker (*ahamkāra*) or pride and arrogance assumes a false form misleading *ahamkāra* as the constituent of *citta*. Like *citta*, the Self too has no form, no *ākāra*. It is *nira-ākāra*.

<i>Aham</i>	'I', Self, Ātman. Embodied Soul, Jivātmā
<i>Asmitā</i> or <i>Aham-ākāra</i>	'I'-form
<i>Ahamkāra</i>	'I'-consciousness. 'I'-maker

As man is made of three bodies, namely, causal body, subtle body and gross body, he is also made of three minds, namely, causal mind, subtle mind and gross mind. The causal body is called *kāraṇa śarīra* (the *ātman*). The subtle body is called *sūkṣma śarīra* – *citta* along with its divisions and the gross body is called *sthūla śarīra* or the *pañca-bhautika śarīra*. Similarly the individual consciousness (*vaiyaktika citta*) includes three consciousness, namely, the *kāraṇa manas, sūkṣma manas* and *sthūla manas*. Though mind (*manas*) is the sprout of the consciousness (*citta*), it plays as if it is all in all in an average individual. The *kāraṇa manas* is I-ness, the *sūkṣma manas* is the I-maker (*antara manas*), pride and intelligence as well. The *sthūla manas* is *ekādāśendriya* mingling

So enough for the day.
Namaskar.

QUESTION: Can you summarize the physics of thought process again? You mentioned the transparent, translucent, opaque thoughts. It's interesting, but can you summarize it for us?

ANSWER: The question is about the mention that I made: there are so many *vṛttis*, so many thoughts. Some **thoughts are opaque** that means you can't really penetrate the thought at all. Something which is agnostic to you, something very agnostic to you, which you can't find any breakthrough to get into the thought. So it's a locked thought for you, there's a lock, you cannot open the lock, unlock it and get into the thought. So agnostic matter, there are certain agnostic matters to our intelligence, that they are closed doors for us. So we can't cut through them, we can't see through them. Absolutely nil, that's why they are opaque thoughts. So this happens when we encounter agnostic thoughts.

While there are certain thoughts, which are **transparent thoughts**, where you can see through. The thought is simple to our intelligence, simple to our caliber, so it's almost transparent and we can also get conviction about what the thought is about. What is the matter of the thought, why the thought. What is the purpose of the

with the five *jñanendriya* and five *karmendriya*-s.

<i>Śarīra</i>		<i>Manas</i>	
<i>kāraṇa śarīra</i>	<i>Jivātmā</i>	<i>kāraṇa manas</i>	<i>ahaṁ-ākāra</i>
<i>sūkṣma śarīra</i>	<i>citta</i>	<i>sūkṣma manas</i>	<i>ahaṁkāra and buddhi</i>
<i>sthūla śarīra</i>	<i>pañca bhūta</i>	<i>sthūla manas</i>	<i>ekādaśendriya</i>

Page 14-15 Dr. B.K.S. Iyengar *Yaugica manas. Know and realise the yogic mind* Yog Mumbai.

- 22 The *manas* is not only connected with *jñanendriya*-s and *karmendriya*-s but also with *pañca mahābhūta*-s and *pañca tanmātras*-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. Page 16 *Ibid*.
- 23 **Dvandva Manas or Two Ends of the Mind.** The mind has two ends like a thread has two ends. One end is connected with the pleasures of the senses (*bhoga*) and the other end is connected with spiritual wisdom (*apavarga*). It is interesting to note that the mind plays a dual role (*dvandva*) as the inner mind and outer mind or as in-coming and outgoing-mind. When the mind is involved with the objects of the world, it is the outgoing mind or the external mind; when its involvement is reversed, towards the Soul, it is the in-coming mind or the inner mind. If this is achieved, then one dwells in his own abode as *puruṣa*. Page 24 *Ibid*.

thought. So this is all very transparent, because you can see through. Some thoughts are transparent where your intelligence can penetrate, can see through, not only penetrate, see through and penetrate. So those are transparent thoughts.

Now some thoughts are **reflecting thoughts**, like some surfaces are reflecting, where there's a sheen on it, and therefore you get a reflection. A stainless-steel plate, if you hold it in front of your face, you will see your reflection, it casts a reflection. So there are certain thoughts, which reflect, and then re-reflects and then re-re-reflects. Like we keep two mirrors in front of each other, both the mirrors will cast endless reflections into each other. Both the mirrors will be of the status of reflector and reflection, reflected and reflecting. So, both the mirrors will be reflecting and reflected. And you will get endless reflections because of this surface: two mirrors in front of each other. If you hold the mirror in front of your face your face will be reflected, your mirror will not be reflected on your face, because our face is not a mirror. So our face will not take reflections, it will cast reflections. Mirror will show reflections. So there are certain thoughts which are reflecting thoughts that means you become pensive, you become inwardly, you become very very thoughtful you say, thought provoking something and you become thoughtful you say, you become thoughtful, you become pensive and then reflective. So there are certain thoughts, which are reflective thoughts, which can reflect, which can be reflecting. Which are reflections of your own mind. Some thoughts reflect your own mind. So there are certain thoughts and those thoughts are required for meditativity rather than opaque thought.

Or there are certain **translucent thought, transparent, translucent, opaque**, then, **reflecting**. These are various kinds of thoughts and as students of yoga I think you should go for a study, a survey and try to identify these kinds of thoughts. Because for meditativity you require, not an opaque thought, it will never work. Not a transparent thought, it won't work. **You should take reflection and give reflection** then only it will work. That's the kind of thought.

QUESTION: You, in the context of *dhyāna* you mentioned, you gave an example of "Rama Raksha", later you also said it's a personal deity. This goes beyond *isms* or religions, is it not? It's a global audience.

ANSWER: Personal deity is not a universal concept, it doesn't come in religion. Basically, we are confusing again, which I gave the classification *dharma* and religion. Religion is not *dharma*, *dharma* is not religion. In our *dharma*, we have personal

deity. Like anyone has a personal icon, now if the personal icon is reverential it's a different kind of interaction, or the function of the mind for icon. Because whether you are profane, or whether you are from this faith or that faith or any faith, you will have an icon. Now that icon should be revered, reverential icon, and suppose someone is reverential icon to you. What is your thought with regards to that reverential icon? So that is something like personal deity, the personal deity is like a reverential icon for a mind, an individual mind. So we have a concept of personal deity. The personal deity within family also will change. If there are ten people in family, ten people might have ten personal deities. This is allowed. Because who someone will love, cannot be regularized that way, so that's why we have 'n' number of personal deities and we have freedom and therefore we can have our mind connected to personal deity easily, that deity which is not a personal deity. So that's an advantage, concession given to the mind in *Sanātana dharma*²⁴, in *dharma*, not in all religions. Religion is not *dharma*, which I have discussed several times in previous sessions. That's the personal deity which is a great concession given to the mind, those in *Sanātana dharma* those are in *dharma*. Hope this is clear for you.

Thank you.

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24 See also Lesson N. 5, note N. 6.